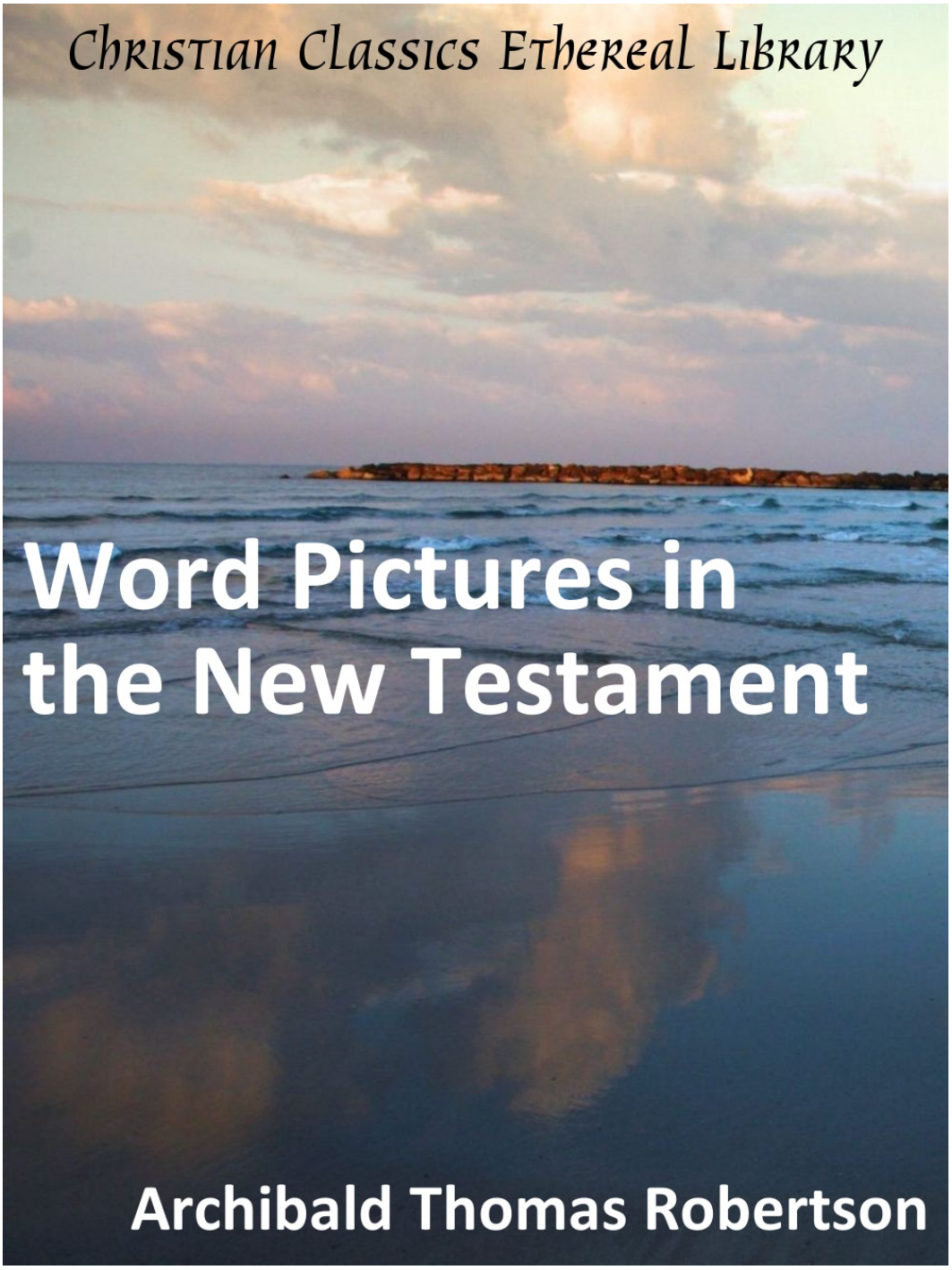
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Word Pictures in the New Testament
Archibald Thomas Robertson

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Word Pictures in the New Testament

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Description: A. T. Robertson was a renowned Greek New Testament scholar. His work on the Greek language is still consulted today. *Word Pictures in the New Testament* is his insightful treatment of that book. In the Greek New Testament, there are a variety of meaningful pictorial nuances implicit in the Greek constructions. These nuances are often lost in translation. *Word Pictures in the New Testament* explains them. Robertson examines Greek constructions from many different Testament passages. He provides background to many of the Greek words and their connotations in the original Greek, thereby shedding new light on the meaning of passages. Many readers have gained a new, richer understanding of the New Testament by studying *Word Pictures in the New Testament*. And although no technical knowledge is required to study this work, familiarity with the Greek language makes this work much easier to digest. Consequently, it is ideal for pastors, theologians, and students of the New Testament.
Tim Perrine
CCEL Staff Writer

Subjects: The Bible
New Testament
Works about the New Testament

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WORD PICTURES

IN THE

NEW TESTAMENT

BY

ARCHIBALD THOMAS ROBERTSON

A.M., D.D., LL.D., Litt.D.

PROFESSOR OF NEW TESTAMENT INTERPRETATION

IN THE

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

OF

LOUISVILLE, KENTUCKY

PREFACE

To
Dr. Adolf Deissmann
of Berlin
who has done so much
to make the words of the
New Testament glow with life

It has now been forty years since Dr. Marvin R. Vincent wrote his most useful series of volumes entitled *Word Studies in the New Testament*. They are still helpful for those for whom they were designed, but a great deal of water has run under the mill in these years. More scientific methods of philology are now in use. No longer are Greek tenses and prepositions explained in terms of conjectural English translations or interchanged according to the whim of the interpreter. Comparative grammar has thrown a flood of light on the real meaning of New Testament forms and idioms. New Testament writers are no longer explained as using one construction "for" another. New light has come also from the papyri discoveries in Egypt. Unusual Greek words from the standpoint of the literary critic or classical scholar are here found in everyday use in letters and business and public documents. The New Testament Greek is now known to be not a new or peculiar dialect of the Greek language, but the very lingo of the time. The vernacular *KoinÂ*, the spoken language of the day, appears in the New Testament as in these scraps of Oxyrhynchus and Fayum papyri. There are specimens of the literary *KoinÂ* in the papyri as also in the writings of Luke, the Epistles of Paul, the Epistle to the Hebrews. A new Greek-English lexicon of the New Testament will come in due time which will take note of the many startling discoveries from the Greek papyri and inscriptions first brought to notice in their bearing on the New Testament by Dr. Adolf Deissmann, then of Heidelberg, now of Berlin. His *Bible Studies* (Translation by Alexander Grieve, 1901) and his *Light from the Ancient East* (Revised Edition translated by L.R.M. Strachan, 1927) are accessible to students unfamiliar with the German originals.

There is no doubt of the need of a new series of volumes today in the light of the new knowledge. Many ministers have urged me to undertake such a task and finally I have agreed to do it at the solicitation of my publishers. The readers of these volumes (six are planned) are expected to be primarily those who know no Greek or comparatively little and yet who are anxious to get fresh help from the study of words and phrases in the New Testament, men who do not have access to the technical books required, like Moulton and Milligan's *Vocabulary of the New Testament*. The critical student will appreciate the more delicate distinctions in words. But it is a sad fact that many ministers, laymen, and women, who took courses in Greek at college, university, or seminary, have allowed the cares of the world

and the deceitfulness of riches to choke off the Greek that they once knew. Some, strangely enough, have done it even in the supposed interest of the very gospel whose vivid messages they have thus allowed to grow dim and faint. If some of these vast numbers can have their interest in the Greek New Testament revived, these volumes will be worth while. Some may be incited, as many have been by my volume, *The Minister and His Greek New Testament*, to begin the study of the Greek New Testament under the guidance of a book like Davis's *Beginner's Grammar of the Greek New Testament*. Others who are without a turn for Greek or without any opportunity to start the study will be able to follow the drift of the remarks and be able to use it all to profit in sermons, in Sunday school lessons, or for private edification.

The words of the Canterbury Version will be used, sometimes with my own rendering added, and the transliterated Greek put in parenthesis. Thus one who knows no Greek can read straight ahead and get the point simply by skipping the Greek words which are of great value to those who do know some Greek. The text of Westcott and Hort will be used though not slavishly. Those who know Greek are expected to keep the Greek text open as they read or study these volumes. The publishers insisted on the transliteration to cut down the cost of printing.

The six volumes will follow this order; Volume I, The Gospel according to Matthew and Mark; Vol. II, The Gospel according to Luke; Vol. III, The Acts of the Apostles; Vol. IV, The Pauline Epistles; Vol. V, The Gospel according to John and the Epistle to the Hebrews; Vol. VI, the general Epistles and the Revelation of John. For purely exegetical and expository development a more chronological order would be required. These volumes do not claim to be formal commentary. Nowhere is the whole text discussed, but everywhere those words are selected for discussion which seem to be richest for the needs of the reader in the light of present-day knowledge. A great deal of the personal equation is thus inevitable. My own remarks will be now lexical, now grammatical, now archaeological, now exegetical, now illustrative, anything that the mood of the moment may move me to write that may throw light here and there on the New Testament words and idioms. Another writer might feel disposed to enlarge upon items not touched upon here. But that is to be expected even in the more formal commentaries, useful as they are. To some extent it is true of lexicons. No one man knows everything, even in his chosen specialty, or has the wisdom to pick out what every reader wishes explained. But even diamonds in the rough are diamonds. It is for the reader to polish them as he will. He can turn the light this way and that. There is a certain amount of repetition at some points, part of it on purpose to save time and to emphasize the point.

I have called these volumes *Word Pictures* for the obvious reason that language was originally purely pictographic. Children love to read by pictures either where it is all picture or where pictures are interspersed with simple words. The Rosetta Stone is a famous illus-

tration. The Egyptian hieroglyphics come at the top of the stone, followed by the Demotic Egyptian language with the Greek translation at the bottom. By means of this stone the secret of the hieroglyphs or pictographs was unravelled. Chinese characters are also pictographic. The pictures were first for ideas, then for words, then for syllables, then for letters. Today in Alaska there are Indians who still use pictures alone for communicating their ideas. "Most words have been originally metaphors, and metaphors are continually falling into the rank of words" (Professor Campbell). Rather is it not true that words are metaphors, sometimes with the pictured flower still blooming, sometimes with the blossom blurred? Words have never gotten wholly away from the picture stage. These old Greek words in the New Testament are rich with meaning. They speak to us out of the past and with lively images to those who have eyes to see. It is impossible to translate all of one language into another. Much can be carried over, but not all. Delicate shades of meaning defy the translator. But some of the very words of Jesus we have still as he said: "The words that I have spoken unto you are spirit and are life" (Joh 6:63). We must never forget that in dealing with the words of Jesus we are dealing with things that have life and breath. That is true of all the New Testament, the most wonderful of all books of all time. One can feel the very throb of the heart of Almighty God in the New Testament if the eyes of his own heart have been enlightened by the Holy Spirit. May the Spirit of God take of the things of Christ and make them ours as we muse over the words of life that speak to us out of the New Covenant that we call the New Testament.

A.T. ROBERTSON.
LOUISVILLE, KY.

THE GOSPEL ACCORDING TO MATTHEW
BY WAY OF INTRODUCTION

The passing years do not make it any plainer who actually wrote our Greek Matthew. Papias records, as quoted by Eusebius, that Matthew wrote the *Logia* of Jesus in Hebrew (Aramaic). Is our present Matthew a translation of the Aramaic *Logia* along with Mark and other sources as most modern scholars think? If so, was the writer the Apostle Matthew or some other disciple? There is at present no way to reach a clear decision in the light of the known facts. There is no real reason why the Apostle Matthew could not have written both the Aramaic *Logia* and our Greek Matthew, unless one is unwilling to believe that he would make use of Mark's work on a par with his own. But Mark's book rests primarily on the preaching of Simon Peter. Scholfield has recently (1927) published *An Old Hebrew Text of St. Matthew's Gospel*. We know quite too little of the origin of the Synoptic Gospels to say dogmatically that the Apostle Matthew was not in any real sense the author.

If the book is genuine, as I believe, the date becomes a matter of interest. Here again there is nothing absolutely decisive save that it is later than the Gospel according to Mark which it apparently uses. If Mark is given an early date, between A.D. 50 to 60, then Matthew's book may be between 60 and 70, though many would place it between 70 and 80. It is not certain whether Luke wrote after Matthew or not, though that is quite possible. There is no definite use of Matthew by Luke that has been shown. One guess is as good as another and each decides by his own predilections. My own guess is that A.D. 60 is as good as any.

In the Gospel itself we find Matthew the publican (Mt 9:9; 10:3) though Mark (Mr 2:14) and Luke (Lu 5:27) call him Levi the publican. Evidently therefore he had two names like John Mark. It is significant that Jesus called this man from so disreputable a business to follow him. He was apparently not a disciple of John the Baptist. He was specially chosen by Jesus to be one of the Twelve Apostles, a business man called into the ministry as was true of the fishermen James and John, Andrew and Simon. In the lists of the Apostles he comes either seventh or eighth. There is nothing definite told about him in the Gospels apart from the circle of the Twelve after the feast which he gave to his fellow publicans in honor of Jesus.

Matthew was in the habit of keeping accounts and it is quite possible that he took notes of the sayings of Jesus as he heard them. At any rate he gives much attention to the teachings of Jesus as, for instance, the Sermon on the Mount in chapters Mt 5-7 , the parables in Mt 13 , the denunciation of the Pharisees in Mt 23 , the great eschatological discourse in Mt 24; Mt 25 . As a publican in Galilee he was not a narrow Jew and so we do not expect a book prejudiced in favor of the Jews and against the Gentiles. He does seem to show that Jesus is the Messiah of Jewish expectation and hope and so makes frequent quotations from the Old

Testament by way of confirmation and illustration. There is no narrow nationalism in Matthew. Jesus is both the Messiah of the Jews and the Saviour of the world.

There are ten parables in Matthew not in the other Gospels: The Tares, the Hid Treasure, the Net, the Pearl of Great Price, the Unmerciful Servant, the Labourers in the Vineyard, the Two Sons, the Marriage of the King's Son, the Ten Virgins, the Talents. The only miracles in Matthew alone are the Two Blind Men, the Coin in the Mouth of the Fish. But Matthew gives the narrative of the Birth of Jesus from the standpoint of Joseph while Luke tells that wonderful story from the standpoint of Mary. There are details of the Death and Resurrection given by Matthew alone.

The book follows the same general chronological plan as that in Mark, but with various groups like the miracles in Mt 8; Mt 9 , the parables in Mt 13 .

The style is free from Hebraisms and has few individual peculiarities. The author is fond of the phrase the kingdom of heaven and pictures Jesus as the Son of man, but also as the Son of God. He sometimes abbreviates Mark's statements and sometimes expands them to be more precise.

Plummer shows the broad general plan of both Mark and Matthew to be the same as follows:

Introduction to the Gospel: Mr 1:1-13; Mt 3:1-4:11 .

Ministry in Galilee: Mr 1:14-6:13; Mt 4:12-13:58 .

Ministry in the Neighborhood: Mr 6:14-9:50; Mt 14:1-18:35 .

Journey through Perea to Jerusalem: Mr 10:1-52; Mt 19:1-20:34 .

Last week in Jerusalem: Mr 11:1-16:8; Mt 21:1-28:8 .

The Gospel of Matthew comes first in the New Testament, though it is not so in all the Greek manuscripts. Because of its position it is the book most widely read in the New Testament and has exerted the greatest influence on the world. The book deserves this influence though it is later in date than Mark, not so beautiful as Luke, nor so profound as John. Yet it is a wonderful book and gives a just and adequate portraiture of the life and teachings of Jesus Christ as Lord and Saviour. The author probably wrote primarily to persuade Jews that Jesus is the fulfilment of their Messianic hopes as pictured in the Old Testament. It is thus a proper introduction to the New Testament story in comparison with the Old Testament prophecy.

THE TITLE

The Textus Receptus has "The Holy Gospel according to Matthew" (το κατα Ματθαιον αγιον Ευαγγελιον), though the Elzevirs omit "holy," not agreeing here with Stephanus, Griesbach, and Scholz. Only minuscules (cursive Greek manuscripts) and all late have the adjective. Other minuscules and nine uncials including W (the Washington Codex of the fifth century), C of the fifth century (the palimpsest manuscript) and Delta of the ninth together with most Latin manuscripts have simply "Gospel according to Matthew" (Ευαγγελιον

κατα Ματθαιον). But Aleph and B the two oldest and best Greek uncials of the fourth century have only "According to Matthew" (Κατα Μαθθαιον) (note double th) and the Greek uncial D of the fifth or sixth century follows Aleph and B as do some of the earliest Old Latin manuscripts and the Curetonian Syriac. It is clear, therefore, that the earliest form of the title was simply "According to Matthew." It may be doubted if Matthew (or the author, if not Matthew) had any title at all. The use of "according to" makes it plain that the meaning is not "the Gospel of Matthew," but the Gospel as given by Matthew, σεχυνδυμ Ματθαευμ, to distinguish the report by Matthew from that by Mark, by Luke, by John. Least of all is there any authority in the manuscripts for saying "Saint Matthew," a Roman Catholic practice observed by some Protestants.

The word Gospel (Ευαγγελιον) comes to mean good news in Greek, though originally a reward for good tidings as in Homer's *Odyssey* XIV. 152 and in 2Ki 4:10 . In the New Testament it is the good news of salvation through Christ. The English word Gospel probably comes from the Anglo-Saxon Godspell, story or narrative of God, the life of Christ. It was early confused with the Anglo-Saxon godspell, good story, which seems like a translation of the Greek ευαγγελιον. But primarily the English word means the God story as seen in Christ which is the best news that the world has ever had. One thinks at once of the use of "word" (Λογος) in Joh 1:1,Joh 1:14 . So then it is, according to the Greek, not the Good News of Matthew, but the Good News of God, brought to us in Christ the Word, the Son of God, the Image of the Father, the Message of the Father. We are to study this story first as presented by Matthew. The message is God's and it is as fresh to us today in Matthew's record as when he first wrote it.

Matthew 1

Matt 1:1

The Book (βιβλος). There is no article in the Greek, but the following genitives make it definite. It is our word Bible that is here used, *the* Book as Sir Walter Scott called it as he lay dying. The usual word for book is a diminutive form (βιβλιον), a little book or roll such as we have in Lu 4:17 , "The roll of the prophet Isaiah." The pieces of papyrus (παπυρος), our paper, were pasted together to make a roll of varying lengths according to one's needs. Matthew, of course, is not applying the word book to the Old Testament, probably not to his own book, but to "the genealogical table of Jesus Christ" (βιβλος γενεσεως Ιησου Χριστου), "the birth roll of Jesus Christ" Moffatt translates it. We have no means of knowing where the writer obtained the data for this genealogy. It differs radically from that in Lu 3:23-38 . One can only give his own theory of the difference. Apparently in Matthew we have the actual genealogy of Joseph which would be the legal pedigree of Jesus according to Jewish custom. In Luke we apparently have the actual genealogy of Mary which would be the real line of Jesus which Luke naturally gives as he is writing for the Gentiles.

Jesus Christ . Both words are used. The first is the name (Ιησους) given by the angel to Mary (Mt 1:21) which describes the mission of the child. The second was originally a verbal adjective (χριστος) meaning anointed from the verb to anoint (χριω). It was used often in the Septuagint as an adjective like "the anointed priest" (1Ki 2:10) and then as a substantive to translate the Hebrew word "Messiah" (Μεσσιας). So Andrew said to Simon: "We have found the Messiah, which is, being interpreted, Christ" (Joh 1:41). In the Gospels it is sometimes "the Anointed One," "the Messiah," but finally just a proper name as here, Jesus Christ. Paul in his later Epistles usually has it "Christ Jesus."

The Son of David, the son of Abraham (υιου Δαυειδ υιου Αβρααμ). Matthew proposes to show that Jesus Christ is on the human side the son of David, as the Messiah was to be, and the son of Abraham, not merely a real Jew and the heir of the promises, but the promise made to Abraham. So Matthew begins his line with Abraham while Luke traces his line back to Adam. The Hebrew and Aramaic often used the word son (βην) for the quality or character, but here the idea is descent. Christians are called sons of God because Christ has bestowed this dignity upon us (Ro 8:14; 9:26; Ga 3:26; 4:5-7). Verse 1 is the description of the list in verses 2-17. The names are given in three groups, Abraham to David (2-6), David to Babylon Removal (6-11), Jechoniah to Jesus (12-16). The removal to Babylon (μετοικεσιας Βαβυλωνος) occurs at the end of verse 11, the beginning of verse 12, and twice in the resume in verse 17. This great event is used to mark off the two last divisions from each other. It is a good illustration of the genitive as the case of genus or kind. The Babylon removal could mean either to Babylon or from Babylon or, indeed, the removal of Babylon. But the readers would know the facts from the Old Testament, the removal of the Jews to Babylon. Then

verse 17 makes a summary of the three lists, fourteen in each by counting David twice and omitting several, a sort of mnemonic device that is common enough. Matthew does not mean to say that there were only fourteen in actual genealogy. The names of the women (Thamar, Rahab, Ruth, Bathsheba the wife of Uriah) are likewise not counted. But it is a most interesting list.

Matt 1:2

Begat (εγεννησεν). This word comes, like some of the early chapters of Genesis, with regularity through verse 16, until the birth of Jesus is reached when there is a sudden change. The word itself does not always mean immediate parentage, but merely direct descent. In verse 16 we have "Joseph the husband of Mary, from whom was begotten Jesus who is called Christ" (τον Ιωσηφ τον ανδρα Μαριας εξ ης εγεννηθη Ιησους ο λεγομενος Χριστος). The article occurs here each time with the object of "begat," but not with the subject of the verb to distinguish sharply the proper names. In the case of David the King (1:6) and Joseph the husband of Mary (1:16) the article is repeated. The mention of the brethren of Judah (1:2) and of both Phares and Zara (1:3) may show that Matthew was not copying a family pedigree but making his own table. All the Greek manuscripts give verse 16 as above save the Ferrar Group of minuscules which are supported by the Sinaitic Syriac Version. Because of this fact Von Soden, whose text Moffatt translates, deliberately prints his text "*Jacob begat Jesus*" (Ιωσηφ δε εγεννησεν Ιησουν). But the Sinaitic Syriac gives the Virgin Birth of Jesus in Mt 1:18-25. Hence it is clear that "begat" here in 1:16 must merely mean line of descent or the text has been tampered with in order to get rid of the Virgin Birth idea, but it was left untouched in 1:18-25. I have a full discussion of the problem in chapter XIV of *Studies in the Text of the New Testament*. The evidence as it now stands does not justify changing the text of the Greek uncials to suit the Sinaitic Syriac. The Virgin Birth of Jesus remains in 1:16. The spelling of these Hebrew names in English is usually according to the Hebrew form, not the Greek. In the Greek itself the Hebrew spelling is often observed in violation of the Greek rules for the ending of words with no consonants save *n,r,s*. But the list is not spelled consistently in the Greek, now like the Hebrew as in Abraham, Isaac, Jacob, now like the Greek as in Judah, Solomon, Hezekiah, though the Hebrew style prevails.

Matt 1:18

The birth of Jesus Christ (του [Ιησου] Χριστου η γενεσις). In the Greek Jesus Christ comes before birth as the important matter after 1:16. It is not certain whether "Jesus" is here a part of the text as it is absent in the old Syriac and the Old Latin while the Washington Codex has only "Christ." The Vatican Codex has "Christ Jesus." But it is plain that the story of the birth of Jesus Christ is to be told briefly as follows, "on this wise" (ουτως), the usual Greek idiom. The oldest and best manuscripts have the same word genealogy (γενεσις) used in 1:1, not the word for birth (begotten) as in 1:16 (γεννησις). "It is in fact the word Genesis. The evangelist is about to describe, not the genesis of the heaven and the earth, but the

genesis of Him who made the heaven and the earth, and who will yet make a new heaven and a new earth" (Morison).

Betrothed to Joseph (Μνηστευθεισης τω Ιωσηφ). Matthew proceeds to explain his statement in 1:16 which implied that Joseph, though the legal father of Jesus in the royal line, was not the actual father of Mary's Son. Betrothal with the Jews was a serious matter, not lightly entered into and not lightly broken. The man who betrothed a maiden was legally husband (Ge 29:21; De 22:23f.) and "an informal cancelling of betrothal was impossible" (McNeile). Though they did not live together as husband and wife till actual marriage, breach of faithfulness on the part of the betrothed was treated as adultery and punished with death. *The New Testament in Braid Scots* actually has "mairry't till Joseph" for "betrothed to Joseph." Matthew uses the genitive absolute construction here, a very common Greek idiom.

Of the Holy Ghost (εκ πνευματος αγιου). The discovery that Mary was pregnant was inevitable and it is plain that she had not told Joseph. She "was found with child" (ευρεθη εν γαστρ εχουσα). This way of putting it, the usual Greek idiom, plainly shows that it was the discovery that shocked Joseph. He did not as yet know what Matthew plainly asserts that the Holy Ghost, not Joseph and not any man, was responsible for the pregnancy of Mary. The problem of the Virgin Birth of Jesus has been a disturbing fact to some through all the ages and is today to those who do not believe in the pre-existence of Christ, the Son of God, before his Incarnation on earth. This is the primal fact about the Birth of Christ. The Incarnation of Christ is clearly stated by Paul (2Co 8:9; Php 2:5-11 ; and involved in Col 1:15-19) and by John (Joh 1:14; 17:5). If one frankly admits the actual pre-existence of Christ and the real Incarnation, he has taken the longest and most difficult step in the matter of the supernatural Birth of Christ. That being true, no merely human birth without the supernatural element can possibly explain the facts. Incarnation is far more than the Indwelling of God by the Holy Spirit in the human heart. To admit real incarnation and also full human birth, both father and mother, creates a greater difficulty than to admit the Virgin Birth of Jesus begotten by the Holy Spirit, as Matthew here says, and born of the Virgin Mary. It is true that only Matthew and Luke tell the story of the supernatural birth of Jesus, though Joh 1:14 seems to refer to it. Mark has nothing whatever concerning the birth and childhood of Jesus and so cannot be used as a witness on the subject. Both Matthew and Luke present the birth of Jesus as not according to ordinary human birth. Jesus had no human father. There is such a thing in nature as parthenogenesis in the lower orders of life. But that scientific fact has no bearing here. We see here God sending his Son into the world to be the world's Saviour and he gave him a human mother, but not a human father so that Jesus Christ is both Son of God and Son of Man, the God Man. Matthew tells the story of the birth of Jesus from the standpoint of Joseph as Luke gives it from the standpoint of Mary. The two narratives harmonize with each other. One credits these most wonderful of all birth narratives according as he believes in the love and power of Almighty God to do what he

wills. There is no miracle with God who has all power and all knowledge. The laws of nature are simply the expression of God's will, but he has not revealed all his will in the laws that we discover. God is Spirit. He is Person. He holds in his own power all life. Joh 3:16 is called the Little Gospel because it puts briefly the love of God for men in sending his own Son to live and die for us.

Matt 1:19

A Righteous Man (δικαιος). Or just, not benignant or merciful. The same adjective is used of Zacharias and Elizabeth (Lu 1:6) and Simeon (Lu 2:25). "An upright man," the *Braid Scots* has it. He had the Jewish conscientiousness for the observance of the law which would have been death by stoning (De 22:23). Though Joseph was upright, he would not do that. "As a good Jew he would have shown his zeal if he had branded her with public disgrace" (McNeile).

And yet not willing (κα μη θελων). So we must understand κα here, "and yet." Matthew makes a distinction here between "willing" (θελων) and "wishing" (εβουληθη), that between purpose (θελω) and desire (βουλομα) a distinction not always drawn, though present here. It was not his purpose to "make her a public example" (δειγματισα), from the root (δεικνυμ to show), a rare word (Col 2:15). The Latin Vulgate has it *traducere*, the Old Latin *divulgare*, Wycliff *pupplische* (publish), Tyndale *defame*, Moffatt *disgrace*, Braid Scots "Be i the mooth o' the public." The substantive (δειγματισμος) occurs on the Rosetta Stone in the sense of "verification." There are a few instances of the verb in the papyri though the meaning is not clear (Moulton and Milligan's *Vocabulary*). The compound form appears (παραδειγματιζω) in Heb 6:6 and there are earlier instances of this compound than of the uncompounded, curiously enough. But new examples of the simple verb, like the substantive, may yet be found. The papyri examples mean to furnish a sample (P Tebt. 5.75), to make trial of (P Ryl. I. 28.32). The substantive means exposure in (P Ryl. I. 28.70). At any rate it is clear that Joseph "was minded to put her away privily." He could give her a bill of divorcement (απολυσα), the γητ laid down in the Mishna, without a public trial. He had to give her the writ (γητ) and pay the fine (De 24:1). So he proposed to do this privately (λαθρα) to avoid all the scandal possible. One is obliged to respect and sympathize with the motives of Joseph for he evidently loved Mary and was appalled to find her untrue to him as he supposed. It is impossible to think of Joseph as the actual father of Jesus according to the narrative of Matthew without saying that Matthew has tried by legend to cover up the illegitimate birth of Jesus. The Talmud openly charges this sin against Mary. Joseph had "a short but tragic struggle between his legal conscience and his love" (McNeile).

Matt 1:20

An angel of the Lord appeared unto him in a dream (αγγελος κυριου κατ' οναρ εφανη αυτω). This expression (αγγελος κυριου) is without the article in the New Testament except when, as in 1:24, there is reference to the angel previously mentioned. Sometimes in the Old

Testament Jehovah Himself is represented by this phrase. Surely Joseph needed God's help if ever man did. If Jesus was really God's Son, Joseph was entitled to know this supreme fact that he might be just to both Mary and her Child. It was in a dream, but the message was distinct and decisive for Joseph. He is called "Son of David" as had been shown by Matthew in Mt 1:16 . Mary is called his "wife" (την γυναικα σου). He is told "not to become afraid" (ingressive first aorist passive subjunctive in prohibition, (μη φοβηθης), "to take to his side" (παραλαβειν, ingressive aorist active infinitive) her whom he had planned (ενθυμηθεντος, genitive absolute again, from εν and θυμος) to send away with a writ of divorce. He had pondered and had planned as best he knew, but now God had called a halt and he had to decide whether he was willing to shelter Mary by marrying her and, if necessary, take upon himself whatever stigma might attach to her. Joseph was told that the child was begotten of the Holy Spirit and thus that Mary was innocent of any sin. But who would believe it now if he told it of her? Mary knew the truth and had not told him because she could not expect him to believe it.

Matt 1:21

Thou shalt call his name Jesus (Καλεσιες το ονομα αυτου Ιησουν). The rabbis named six whose names were given before birth: "Isaac, Ishmael, Moses, Solomon, Josiah, and the name of the Messiah, whom may the Holy One, blessed be His name, bring in our day." The angel puts it up to Joseph as the putative father to name the child. "Jesus is the same as Joshua, a contraction of Jehoshuah (Nu 13:16; 1Ch 7:27), signifying in Hebrew, 'Jehovah is helper,' or 'Help of Jehovah'" (Broadus). So Jesus is the Greek form of Joshua (Heb 4:8). He is another Joshua to lead the true people of God into the Promised Land. The name itself was common enough as Josephus shows. Jehovah is Salvation as seen in Joshua for the Hebrews and in Jesus for all believers. "The meaning of the name, therefore, finds expression in the title *Saviour* applied to our Lord (Lu 1:47; 2:11; Joh 4:42)" (Vincent). He will save (σωσε) his people from their sins and so be their Saviour (Σωτηρ). He will be prophet, priest, and king, but "Saviour" sums it all up in one word. The explanation is carried out in the promise, "for he is the one who (αυτος) will save (σωσε with a play on the name Jesus) his people from their sins." Paul will later explain that by the covenant people, the children of promise, God means the spiritual Israel, all who believe whether Jews or Gentiles. This wonderful word touches the very heart of the mission and message of the Messiah. Jesus himself will show that the kingdom of heaven includes all those and only those who have the reign of God in their hearts and lives.

From their sins (απο των αμαρτιων αυτων). Both sins of omission and of commission. The substantive (αμαρτια) is from the verb (αμαρτανειν) and means missing the mark as with an arrow. How often the best of us fall short and fail to score. Jesus will save us away from (απο) as well as out of (εξ) our sins. They will be cast into oblivion and he will cover them up out of sight.

Matt 1:22

That it may be fulfilled (ινα πληρωθη). Alford says that "it is impossible to interpret ινα in any other sense than in order that." That was the old notion, but modern grammarians recognize the non-final use of this particle in the *Koine* and even the consecutive like the Latin *ut*. Some even argue for a causal use. If the context called for result, one need not hesitate to say so as in Mr 11:28; Joh 9:36; 1Jo 1:9; Re 9:20; 13:13 . See discussion in my *Grammar of the Greek New Testament in the Light of Historical Research*, pp. 997-9. All the same it is purpose here, God's purpose, Matthew reports the angel as saying, spoken "by (υπο, immediate agent) the Lord through (δια, intermediate agent) the prophet."

"All this has happened" (τουτο δε ολον γεγονεν, present perfect indicative), stands on record as historical fact. But the Virgin Birth of Jesus is not due to this interpretation of Isa 7:14 . It is not necessary to maintain (Broadus) that Isaiah himself saw anything more in his prophecy than that a woman then a virgin, would bear a son and that in the course of a few years Ahaz would be delivered from the king of Syria and Israel by the coming of the Assyrians. This historical illustration finds its richest fulfilment in the birth of Jesus from Mary. "Words of themselves are empty. They are useful only as vessels to convey things from mind to mind" (Morison). The Hebrew word for young woman is translated by virgin (παρθενος), but it is not necessary to conclude that Isaiah himself contemplated the supernatural birth of Jesus. We do not have to say that the idea of the Virgin Birth of Jesus came from Jewish sources. Certainly it did not come from the pagan myths so foreign to this environment, atmosphere and spirit. It is far simpler to admit the supernatural fact than try to explain the invention of the idea as a myth to justify the deification of Jesus. The birth, life, and death of Jesus throw a flood of light on the Old Testament narrative and prophecies for the early Christians. In Matthew and John in particular we often see "that the events of Christ's life were divinely ordered for the express purpose of fulfilling the Old Testament" (McNeile). See Mt 2:15,23; 4:14-17; 8:17; 12:17-21; 13:25; 21:4f.; Joh 12:38f.; 13:18; 19:24,28,36f .

Matt 1:23

They shall call (καλεσουσιν). Men, people, will call his name Immanuel, God with us. "The interest of the evangelist, as of all New Testament writers, in prophecy, was purely religious" (Bruce). But surely the language of Isaiah has had marvellous illustration in the Incarnation of Christ. This is Matthew's explanation of the meaning of Immanuel, a descriptive appellation of Jesus Christ and more than a mere motto designation. God's help, Jesus=the Help of God, is thus seen. One day Jesus will say to Philip: "He that has seen me has seen the Father" (Joh 14:9).

Matt 1:24

Took unto him his wife (παρελαβεν την γυναικα αυτου). The angel had told him not to be afraid to "take to his side" Mary his wife (1:20). So when he awoke from his sleep he

promptly obeyed the angel and "took his wife home" (Moffatt). One can only imagine the relief and joy of Mary when Joseph nobly rose to his high duty toward her. I have tried to sketch Mary's problems in *Mary the Mother of Jesus: Her Problems and Her Glory*.

Matt 1:25

And knew her not (κα ουκ εγινωσκεν αυτην). Note the imperfect tense, continuous or linear action. Joseph lived in continence with Mary till the birth of Jesus. Matthew does not say that Mary bore no other children than Jesus. "Her firstborn" is not genuine here, but is a part of the text in Lu 2:7 . The perpetual virginity of Mary is not taught here. Jesus had brothers and sisters and the natural meaning is that they were younger children of Joseph and Mary and not children of Joseph by a previous marriage. So Joseph "called his name Jesus" as the angel had directed and the child was born in wedlock. Joseph showed that he was an upright man in a most difficult situation.

Matthew 2

Matt 2:1

Now when Jesus was born (του δε Ιησου γεννηθεντος). The fact of the birth of Jesus is stated by the genitive absolute construction (first aorist passive participle of the same verb γενναω used twice already of the birth of Jesus, 1:16,20 , and used in the genealogy, 1:2-16). Matthew does not propose to give biographic details of the supernatural birth of Jesus, wonderful as it was and disbelieved as it is by some today who actually deny that Jesus was born at all or ever lived, men who talk of the Jesus Myth, the Christ Myth, etc. "The main purpose is to show the reception given by the world to the new-born Messianic King. Homage from afar, hostility at home; foreshadowing the fortunes of the new faith: reception by the Gentiles, rejection by the Jews" (Bruce).

In Bethlehem of Judea (εν Βηθλεεμ της Ιουδαιας). There was a Bethlehem in Galilee seven miles northwest of Nazareth (Josephus, *Antiquities* XIX. 15). This Bethlehem (house of bread, the name means) of Judah was the scene of Ruth's life with Boaz (Ru 1:1f.; Mt. 1:5) and the home of David, descendant of Ruth and ancestor of Jesus (Mt. 1:5). David was born here and anointed king by Samuel (1Sa 17:12). The town came to be called the city of David (Lu 2:11). Jesus, who was born in this House of Bread called himself the Bread of Life (Joh 6:35), the true Manna from heaven. Matthew assumes the knowledge of the details of the birth of Jesus in Bethlehem which are given in Lu 2:1-7 or did not consider them germane to his purpose. Joseph and Mary went to Bethlehem from Nazareth because it was the original family home for both of them. The first enrolment by the Emperor Augustus as the papyri show was by families (κατ' οικιαν). Possibly Joseph had delayed the journey for some reason till now it approached the time for the birth of the child.

In the days of Herod the King (εν ημεραις Ηρωιδου του Βασιλεως). This is the only date for the birth of Christ given by Matthew. Luke gives a more precise date in his Gospel (Lu 2:1-3), the time of the first enrolment by Augustus and while Cyrenius was ruler of Syria. More will be said of Luke's date when we come to his Gospel. We know from Matthew that Jesus was born while Herod was king, the Herod sometimes called Herod the Great. Josephus makes it plain that Herod died B.C. 4. He was first Governor of Galilee, but had been king of Judaea since B.C. 40 (by Antony and Octavius). I call him "Herod the Great Pervert" in *Some Minor Characters in the New Testament*. He was great in sin and in cruelty and had won the favour of the Emperor. The story in Josephus is a tragedy. It is not made plain by Matthew how long before the death of Herod Jesus was born. Our traditional date A.D. 1, is certainly wrong as Matthew shows. It seems plain that the birth of Jesus cannot be put later than B.C. 5. The data supplied by Luke probably call for B.C. 6 or 7.

Wise men from the east (μαγοι απο ανατολων). The etymology of Μαγ is quite uncertain. It may come from the same Indo-European root as *(megas) magnus*, though some find

it of Babylonian origin. Herodotus speaks of a tribe of Magi among the Medians. Among the Persians there was a priestly caste of Magi like the Chaldeans in Babylon (Da 1:4). Daniel was head of such an order (Da 2:48). It is the same word as our "magician" and it sometimes carried that idea as in the case of Simon Magus (Ac 8:9,11) and of Elymas Barjesus (Ac 13:6,8). But here in Matthew the idea seems to be rather that of astrologers. Babylon was the home of astrology, but we only know that the men were from the east whether Arabia, Babylon, Persia, or elsewhere. The notion that they were kings arose from an interpretation of Is 60:3; Re 21:24 . The idea that they were three in number is due to the mention of three kinds of gifts (gold, frankincense, myrrh), but that is no proof at all. Legend has added to the story that the names were Caspar, Balthasar, and Melchior as in *Ben Hur* and also that they represent Shem, Ham, and Japhet. A casket in the Cologne Cathedral actually is supposed to contain the skulls of these three Magi. The word for east (απο ανατολων) means "from the risings" of the sun.

Matt 2:2

For we saw his star in the east (ειδομεν γαρ αυτου τον αστερα εν τη ανατολη). This does not mean that they saw the star which was in the east. That would make them go east to follow it instead of west from the east. The words "in the east" are probably to be taken with "we saw" i.e. we were in the east when we saw it, or still more probably "we saw his star at its rising" or "when it rose" as Moffatt puts it. The singular form here (τη ανατολη) does sometimes mean "east" (Re 21:13), though the plural is more common as in Mt 2:1 . In Lu 1:78 the singular means dawn as the verb (ανετειλεν) does in Mt 4:16 (Septuagint). The Magi ask where is the one born king of the Jews. They claim that they had seen his star, either a miracle or a combination of bright stars or a comet. These men may have been Jewish proselytes and may have known of the Messianic hope, for even Vergil had caught a vision of it. The whole world was on tiptoe of expectancy for something. Moulton (*Journal of Theological Studies*, 1902, p. 524) "refers to the Magian belief that a star could be the *fravashi*, the counterpart or angel (cf. Mt 18:10) of a great man" (McNeile). They came to worship the newly born king of the Jews. Seneca (*Epistle* 58) tells of Magians who came to Athens with sacrifices to Plato after his death. They had their own way of concluding that the star which they had seen pointed to the birth of this Messianic king. Cicero (*De Divin*. i. 47) "refers to the constellation from which, on the birthnight of Alexander, Magians foretold that the destroyer of Asia was born" (McNeile). Alford is positive that no miracle is intended by the report of the Magi or by Matthew in his narrative. But one must be allowed to say that the birth of Jesus, if really God's only Son who has become Incarnate, is the greatest of all miracles. Even the methods of astrologers need not disturb those who are sure of this fact.

Matt 2:3

He was troubled, and all Jerusalem with him (εταραχθη κα πασα Ιεροσολυμα μετ' αυτου). Those familiar with the story of Herod the Great in Josephus can well understand the meaning of these words. Herod in his rage over his family rivalries and jealousies put to death the two sons of Mariamne (Aristobulus and Alexander), Mariamne herself, and Antipater, another son and once his heir, besides the brother and mother of Mariamne (Aristobulus, Alexandra) and her grandfather John Hyrcanus. He had made will after will and was now in a fatal illness and fury over the question of the Magi. He showed his excitement and the whole city was upset because the people knew only too well what he could do when in a rage over the disturbance of his plans. "The foreigner and usurper feared a rival, and the tyrant feared the rival would be welcome" (Bruce). Herod was a hated Idumaean.

Matt 2:4

He inquired of them where the Christ should be born (επυνθανετο παρ' αυτων που ο Χριστος γεννατα). The prophetic present (γεννατα) is given, the very words of Herod retained by Matthew's report. The imperfect tense (epunthaneto) suggests that Herod inquired repeatedly, probably of one and another of the leaders gathered together, both Sadducees (chief priests) and Pharisees (scribes). McNeile doubts, like Holtzmann, if Herod actually called together all the Sanhedrin and probably "he could easily ask the question of a single scribe," because he had begun his reign with a massacre of the Sanhedrin (Josephus, *Ant*. XIV. ix. 4). But that was thirty years ago and Herod was desperately in earnest to learn what the Jews really expected about the coming of "the Messiah." Still Herod probably got together not the Sanhedrin since "elders" are not mentioned, but leaders among the chief priests and scribes, not a formal meeting but a free assembly for conference. He had evidently heard of this expected king and he would swallow plenty of pride to be able to compass the defeat of these hopes.

Matt 2:5

And they said unto him (ο δε ειπαν αυτω). Whether the ecclesiastics had to search their scriptures or not, they give the answer that is in accord with the common Jewish opinion that the Messiah was to come from Bethlehem and of the seed of David (Joh 7:42). So they quote Mic 5:2 , "a free paraphrase" Alford calls it, for it is not precisely like the Hebrew text or like the Septuagint. It may have come from a collection of *testimonia* with which J. Rendel Harris has made the world familiar. He had consulted the experts and now he has their answer. Bethlehem of Judah is the place. The use of the perfect passive indicative (γεγραπτα) is the common form in quoting scripture. It stands written.

Shall be shepherd (ποιμανε). The Authorized Version had "shall rule," but "shepherd" is correct. "Homer calls kings 'the shepherds of the people'" (Vincent). In Heb 13:20 Jesus is called "the great shepherd of the sheep." Jesus calls himself "the good shepherd" (Joh 10:11). Peter calls Christ "the chief shepherd" (1Pe 2:25). "The Lamb which is in the midst of the

throne shall be their shepherd" (Re 7:17). Jesus told Peter to "shepherd" the lambs (Joh 21:16). Our word pastor means shepherd.

Matt 2:7

Then Herod privily called the wise men (τοτε Ηηρωιδης λαθρα καλεσας τους μαγους). He had manifestly not told members of the Sanhedrin why he was concerned about the Messiah. So he conceals his motives to the Magi. And yet he "learned of them carefully" (εκριβωσεν), "learned exactly" or "accurately." He was anxious to see if the Jewish prophecy of the birthplace of the Messiah agreed with the indications of the star to the Magi. He kept to himself his purpose. The time of the appearing star (τον χρονον του φαινομενου αστερος) is not "the time when the star appeared," but the age of the star's appearance.

Matt 2:8

Sent them to Bethlehem and said (πεμψας αυτους εις Βηθλεεμ ειπεν). Simultaneous aorist participle, "sending said." They were to "search out accurately" (εξετασατε ακριβως) concerning the child. Then "bring me word, that I also may come and worship him." The deceit of Herod seemed plausible enough and might have succeeded but for God's intervention to protect His Son from the jealous rage of Herod.

Matt 2:9

Went before them (προηγεν αυτους). Imperfect tense, kept on in front of them, not as a guide to the town since they now knew that, but to the place where the child was, the inn according to Lu 2:7 . Justin Martyr says that it was in a cave. The stall where the cattle and donkeys stayed may have been beneath the inn in the side of the hill.

Matt 2:10

They rejoiced with exceeding great joy (εχαρησαν χαραν μεγαλην σφοδρα). Second aorist passive indicative with cognate accusative. Their joy was due to the success of the search.

Matt 2:11

Opening their treasures (ανοιξαντες τους θησαυρους αυτων). Here "treasures" means "caskets" from the verb (τιθημ), receptacle for valuables. In the ancient writers it meant "treasury" as in 1Macc. 3:29. So a "storehouse" as in Mt 13:52 . Then it means the things laid up in store, treasure in heaven (Mt 6:20), in Christ (Col 2:3). In their "caskets" the Magi had gold, frankincense, and myrrh, all found at that time in Arabia, though gold was found in Babylon and elsewhere.

Matt 2:12

Warned in a dream (χρηματισθεντες κατ' οναρ). The verb means to transact business (χρηματιζω from χρημα, and that from χραομα, to use. Then to consult, to deliberate, to make answer as of magistrates or an oracle, to instruct, to admonish. In the Septuagint and the New Testament it occurs with the idea of being warned by God and also in the papyri (Deissmann, *Bible Studies*, p. 122). Wycliff puts it here: "An answer taken in sleep."

Matt 2:15

Until the death of Herod (εως της τελευτης Ηηρωιδου). The Magi had been warned in a dream not to report to Herod and now Joseph was warned in a dream to take Mary and the child along (μελλε ζητειν του απολεσα gives a vivid picture of the purpose of Herod in these three verbs). In Egypt Joseph was to keep Mary and Jesus till the death of Herod the monster. Matthew quotes Ho 11:1 to show that this was in fulfilment of God's purpose to call his Son out of Egypt. He may have quoted again from a collection of *testimonia* rather than from the Septuagint. There is a Jewish tradition in the Talmud that Jesus "brought with him magic arts out of Egypt in an incision on his body" (*Shabb*. 104b). "This attempt to ascribe the Lord's miracles to Satanic agency seems to be independent of Matthew, and may have been known to him, so that one object of his account may have been to combat it" (McNeile).

Matt 2:16

Slew all the male children that were in Bethlehem (ανειλεν παντας τους παιδας τους εν Βηθλεεμ). The flight of Joseph was justified, for Herod was violently enraged (εθυμωθη λιαν) that he had been mocked by the Magi, deluded in fact (ενεπαιχθη). Vulgate *illusus esset*. Herod did not know, of course, how old the child was, but he took no chances and included all the little boys (τους παιδας, masculine article) in Bethlehem two years old and under, perhaps fifteen or twenty. It is no surprise that Josephus makes no note of this small item in Herod's chamber of horrors. It was another fulfilment of the prophecy in Jer 31:15 . The quotation (2:18) seems to be from the Septuagint. It was originally written of the Babylonian captivity but it has a striking illustration in this case also. Macrobius (*Sat*. II. iv. II) notes that Augustus said that it was better to be Herod's sow (υς) than his son (υιος), for the sow had a better chance of life.

Matt 2:20

For they are dead (τεθνηκασιν). Only Herod had sought to kill the young child, but it is a general statement of a particular fact as is common with people who say: "They say." The idiom may be suggested by Ex 4:19 : "For all are dead that sought thy life."

Matt 2:22

Warned in a dream (χρηματισθεις κατ' οναρ). He was already afraid to go to Judea because Archelaus was reigning (ruling, not technically king, βασιλευε). In a fret at last before his death Herod had changed his will again and put Archelaus, the worst of his living sons, in the place of Antipas. So Joseph went to Galilee. Matthew has had nothing about the previous dwelling of Joseph and Mary in Nazareth. We learn that from Luke who tells nothing of the flight into Egypt. The two narratives supplement one another and are in no sense contradictory.

Matt 2:23

Should be called a Nazarene (Ναζωραιος κληθησετα). Matthew says "that it might be fulfilled which was spoken by the prophets" (δια των προφητων). It is the plural and no single prophecy exists which says that the Messiah was to be called a Nazarene. It may be that this term of contempt (Joh 1:46; 7:52) is what is meant, and that several prophecies are to be combined like Ps. 22:6,8; 69:11,19; Isa 53:2,3,4 . The name Nazareth means a shoot or branch, but it is by no means certain that Matthew has this in mind. It is best to confess that we do not know. See Broadus on Matthew for the various theories. But, despised as Nazareth was at that time, Jesus has exalted its fame. The lowly Nazarene he was at first, but it is our glory to be the followers of the Nazarene. Bruce says that "in this case, therefore, we certainly know that the historic fact suggested the prophetic reference, instead of the prophecy creating the history." The parallels drawn by Matthew between the history of Israel and the birth and infancy of Jesus are not mere fancy. History repeats itself and writers of history find frequent parallels. Surely Matthew is not beyond the bounds of reason or of fact in illustrating in his own way the birth and infancy of Jesus by the Providence of God in the history of Israel.

Matthew 3

Matt 3:1

And in those days cometh John the Baptist (εν δε ταις ημεραις παραγινετα Ιωανης ο Βαπτιστης). Here the synoptic narrative begins with the baptism of John (Mt. 3:1; Mr 1:2; Lu 3:1) as given by Peter in Ac 1:22 , "from the baptism of John, unto the day that he was received up from us" (cf. also Ac 10:37-43 , Peter's summary to Cornelius very much like the outline of Mark's Gospel). Matthew does not indicate the date when John appeared as Luke does in ch. 3 (the fifteenth year of Tiberius's reign). It was some thirty years after the birth of John, precisely how long after the return of Joseph and Mary to Nazareth we do not know. Moffatt translates the verb (παραγινετα) "came on the scene," but it is the historical present and calls for a vivid imagination on the part of the reader. There he is as he comes forward, makes his appearance. His name John means "Gift of Jehovah" (cf. German *Gotthold*) and is a shortened form of Johanan. He is described as "the Baptist," "the Baptizer" for that is the rite that distinguishes him. The Jews probably had proselyte baptism as I. Abrahams shows (*Studies in Pharisaism and the Gospels*, p. 37). But this rite was meant for the Gentiles who accepted Judaism. John is treating the Jews as Gentiles in demanding baptism at their hands on the basis of repentance.

Preaching in the wilderness of Judea (Κηρυσσων εν τη ερημω της Ιουδαιας). It was the rough region in the hills toward the Jordan and the Dead Sea. There were some people scattered over the barren cliffs. Here John came in close touch with the rocks, the trees, the goats, the sheep, and the shepherds, the snakes that slipped before the burning grass over the rocks. He was the Baptizer, but he was also the Preacher, heralding his message out in the barren hills at first where few people were, but soon his startling message drew crowds from far and near. Some preachers start with crowds and drive them away.

Matt 3:2

Repent (μετανοειτε). Broadus used to say that this is the worst translation in the New Testament. The trouble is that the English word "repent" means "to be sorry again" from the Latin *repoenitet* (impersonal). John did not call on the people to be sorry, but to change (think afterwards) their mental attitudes (μετανοειτε) and conduct. The Vulgate has it "do penance" and Wycliff has followed that. The Old Syriac has it better: "Turn ye." The French (Geneva) has it "Amendez vous." This is John's great word (Bruce) and it has been hopelessly mistranslated. The tragedy of it is that we have no one English word that reproduces exactly the meaning and atmosphere of the Greek word. The Greek has a word meaning to be sorry (μεταμελομα) which is exactly our English word repent and it is used of Judas (Mt 27:3). John was a new prophet with the call of the old prophets: "Turn ye" (Joe 2:12; Isa. 55:7; Eze 33:11,15).

For the kingdom of heaven is at hand (ηγγικεν γαρ η Βασιλεια των ουρανων). Note the position of the verb and the present perfect tense. It was a startling word that John thundered over the hills and it re-echoed throughout the land. The Old Testament prophets had said that it would come some day in God's own time. John proclaims as the herald of the new day that it has come, has drawn near. How near he does not say, but he evidently means very near, so near that one could see the signs and the proof. The words "the kingdom of heaven" he does not explain. The other Gospels use "the kingdom of God" as Matthew does a few times, but he has "the kingdom of heaven" over thirty times. He means "the reign of God," not the political or ecclesiastical organization which the Pharisees expected. His words would be understood differently by different groups as is always true of popular preachers. The current Jewish apocalypses had numerous eschatological ideas connected with the kingdom of heaven. It is not clear what sympathy John had with these eschatological features. He employs vivid language at times, but we do not have to confine John's intellectual and theological horizon to that of the rabbis of his day. He has been an original student of the Old Testament in his wilderness environment without any necessary contact with the Essenes who dwelt there. His voice is a new one that strikes terror to the perfunctory theologians of the temple and of the synagogue. It is the fashion of some critics to deny to John any conception of the spiritual content of his words, a wholly gratuitous criticism.

For this is he that was spoken of by Isaiah the prophet (ουτος γαρ εστιν ο ρηθεις δια Εσαιου του προφητου). This is Matthew's way of interpreting the mission and message of the Baptist. He quotes Isa 40:3 where "the prophet refers to the return of Israel from the exile, accompanied by their God" (McNeile). He applies it to the work of John as "a voice crying in the wilderness" for the people to make ready the way of the Lord who is now near. He was only a voice, but what a voice he was. He can be heard yet across the centuries.

Matt 3:4

Now John himself (αυτος δε ο Ιωανης). Matthew thus introduces the man himself and draws a vivid sketch of his dress (note ειχεν, imperfect tense), his habit, and his food. Would such an uncouth figure be welcome today in any pulpit in our cities? In the wilderness it did not matter. It was probably a matter of necessity with him, not an affectation, though it was the garb of the original Elijah (2Ki 1:8), rough sackcloth woven from the hair of camels. Plummer holds that "John consciously took Elijah as a model."

Matt 3:6

And they were baptized (κα εβαπτιζοντο). It is the imperfect tense to show the repetition of the act as the crowds from Judea and the surrounding country kept going out to him (εξεπορευετο), imperfect again, a regular stream of folks going forth. Moffatt takes it as causative middle, "got baptized," which is possible. "The movement of course was gradual. It began on a small scale and steadily grew till it reached colossal proportions" (Bruce). It is a pity that baptism is now such a matter of controversy. Let Plummer, the great Church of

England commentator on Matthew, speak here of John's baptising these people who came in throngs: "It is his office to bind them to a new life, symbolized by immersion in water." That is correct, symbolized, not caused or obtained. The word "river" is in the correct text, "river Jordan." They came "confessing their sins" (εξομολογουμενο), probably each one confessing just before he was baptized, "making open confession" (Weymouth). Note εξ. It was a never to be forgotten scene here in the Jordan. John was calling a nation to a new life. They came from all over Judea and even from the other side of El Ghor (the Jordan Gorge), Perea. Mark adds that finally all Jerusalem came.

Matt 3:7

The Pharisees and Sadducees (των Φαρισαιων κα Σαδδουκαιων). These two rival parties do not often unite in common action, but do again in Mt 16:1 . "Here a strong attraction, there a strong repulsion, made them for the moment forget their differences" (McNeile). John saw these rival ecclesiastics "coming for baptism" (ερχομενους επ το βαπτισμα). Alford speaks of "the Pharisees representing hypocritical superstition; the Sadducees carnal unbelief." One cannot properly understand the theological atmosphere of Palestine at this time without an adequate knowledge of both Pharisees and Sadducees. The books are numerous besides articles in the Bible dictionaries. I have pictured the Pharisees in my first (1916) Stone Lectures, *The Pharisees and Jesus*. John clearly grasped the significance of this movement on the part of the Pharisees and Sadducees who had followed the crowds to the Jordan. He had welcomed the multitudes, but right in the presence of the crowds he exposes the hypocrisy of the ecclesiastics.

Ye offspring of vipers (γεννηματα εχιδνων). Jesus (Mt 12:34; 23:33) will use the same language to the Pharisees. Broods of snakes were often seen by John in the rocks and when a fire broke out they would scurry (φυγειν) to their holes for safety. "The coming wrath" was not just for Gentiles as the Jews supposed, but for all who were not prepared for the kingdom of heaven (1Th 1:10). No doubt the Pharisees and Sadducees winced under the sting of this powerful indictment.

Matt 3:8

Fruit worthy of repentance (Καρπον αξιον της μετανοιας). John demands proof from these men of the new life before he administers baptism to them. "The fruit is not the change of heart, but the acts which result from it" (McNeile). It was a bold deed for John thus to challenge as unworthy the very ones who posed as lights and leaders of the Jewish people. "Any one can do (ποιησατε, ςιδε Ge 1:11) acts externally good but only a good man can grow a crop of right acts and habits" (Bruce).

Matt 3:9

And think not to say within yourselves (κα μη δοξητε λεγειν εν εαυτοις). John touched the tender spot, their ecclesiastical pride. They felt that the "merits of the fathers," especially

of Abraham, were enough for all Israelites. At once John made clear that, reformer as he was, a breach existed between him and the religious leaders of the time.

Of these stones (εκ των λιθων τουτων). "Pointing, as he spoke to the pebbles on the beach of the Jordan" (Vincent).

Matt 3:10

Is the axe laid (η αξινη κειτα). This verb κειτα is used as the perfect passive of τιθημ. But the idea really is, "the axe lies at (προς, before) the root of the trees." It is there ready for business. The prophetic present occurs also with "is hewn down" and "cast."

Matt 3:11

Mightier than I (ισχυροτερος μου). Ablative after the comparative adjective. His baptism is water baptism, but the Coming One "will baptize in the Holy Spirit and fire." "Life in the coming age is in the sphere of the Spirit. Spirit and fire are coupled with one preposition as a double baptism" (McNeile). Broadus takes "fire" in the sense of separation like the use of the fan. As the humblest of servants John felt unworthy to take off the sandals of the Coming One. About βασταζω see on Mt 8:17 .

Matt 3:12

Will burn up with unquenchable fire (κατακαυσε πυρ ασβεστω). Note perfective use of κατα. The threshing floor, the fan, the wheat, the garner, the chaff (αχυρον, chaff, straw, stubble), the fire furnish a life-like picture. The "fire" here is probably judgment by and at the coming of the Messiah just as in verse 11. The Messiah "will thoroughly cleanse" (διακαθαριε, Attic future of -ιζω and note δια-). He will sweep from side to side to make it clean.

Matt 3:13

Then cometh Jesus (τοτε παραγινετα ο Ιησους). The same historical present used in 3:1. He comes all the way from Galilee to Jordan "to be baptized by him" (του βαπτισθηνα υπο αυτου). The genitive articular infinitive of purpose, a very common idiom. The fame of John had reached Nazareth and the hour has come for which Jesus has waited.

Matt 3:14

Would have hindered (διεκωλυεν). Rather "tried to prevent" as Moffatt has it. It is the conative imperfect. The two men of destiny are face to face for the first time apparently. The Coming One stands before John and he recognizes him before the promised sign is given.

Matt 3:15

To fulfil all righteousness (πληρωσα πασαν δικαιοσυνην). The explanation of Jesus satisfies John and he baptizes the Messiah though he has no sins to confess. It was proper (πρεπον) to do so else the Messiah would seem to hold aloof from the Forerunner. Thus the ministries of the two are linked together.

Matt 3:16

The Spirit of God descending as a dove (πνευμα θεου καταβαινον ωσε περιστεραν). It is not certain whether Matthew means that the Spirit of God took the form of a dove or came upon Jesus as a dove comes down. Either makes sense, but Luke (Lu 3:22) has it "in bodily form as a dove" and that is probably the idea here. The dove in Christian art has been considered the symbol of the Holy Spirit.

Matt 3:17

A voice out of the heavens (φωνη εκ των ουρανων). This was the voice of the Father to the Son whom he identifies as His Son, "my beloved Son." Thus each person of the Trinity is represented (Father, Son, Holy Spirit) at this formal entrance of Jesus upon his Messianic ministry. John heard the voice, of course, and saw the dove. It was a momentous occasion for John and for Jesus and for the whole world. The words are similar to Ps 2:7 and the voice at the Transfiguration (Mt 17:5). The good pleasure of the Father is expressed by the timeless aorist (ευδοκησα).

Matthew 4

Matt 4:1

To be tempted of the devil (πειρασθηνα υπο του διαβολου). Matthew locates the temptation at a definite time, "then" (τοτε) and place, "into the wilderness" (εις την ερημον), the same general region where John was preaching. It is not surprising that Jesus was tempted by the devil immediately after his baptism which signified the formal entrance upon the Messianic work. That is a common experience with ministers who step out into the open for Christ. The difficulty here is that Matthew says that "Jesus was led up into the wilderness by the Spirit to be tempted by the devil." Mark (Mr 1:12) puts it more strongly that the Spirit "drives" (εκβαλλε) Christ into the wilderness. It was a strong impulsion by the Holy Spirit that led Jesus into the wilderness to think through the full significance of the great step that he had now taken. That step opened the door for the devil and involved inevitable conflict with the slanderer (του διαβολου). Judas has this term applied to him (Joh 6:70) as it is to men (2Ti 3:3; Tit 2:3) and women (she devils, 1Ti 3:11) who do the work of the arch slanderer. There are those today who do not believe that a personal devil exists, but they do not offer an adequate explanation of the existence and presence of sin in the world. Certainly Jesus did not discount or deny the reality of the devil's presence. The word "tempt" here (πειραζω) and in 4:3 means originally to test, to try. That is its usual meaning in the ancient Greek and in the Septuagint. Bad sense of εκπειραζω in 4:7 as in De 6:16 . Here it comes to mean, as often in the New Testament, to solicit to sin. The evil sense comes from its use for an evil purpose.

Matt 4:2

Had fasted (νηστευσας). No perfunctory ceremonial fast, but of communion with the Father in complete abstention from food as in the case of Moses during forty days and forty nights (Ex 34:28). "The period of the fast, as in the case of Moses was spent in a spiritual ecstasy, during which the wants of the natural body were suspended" (Alford). "He afterward hungered" and so at the close of the period of forty days.

Matt 4:3

If thou art the Son of God (ε υιος ε του θεου). More exactly, "If thou art Son of God," for there is no article with "Son." The devil is alluding to the words of the Father to Jesus at the baptism: "This is my Son the Beloved." He challenges this address by a condition of the first class which assumes the condition to be true and deftly calls on Jesus to exercise his power as Son of God to appease his hunger and thus prove to himself and all that he really is what the Father called him.

Become bread (αρτο γενωντα). Literally, "that these stones (round smooth stones which possibly the devil pointed to or even picked up and held) become loaves" (each stone

a loaf). It was all so simple, obvious, easy. It would satisfy the hunger of Christ and was quite within his power.

It is written (γεγραπτα). Perfect passive indicative, stands written and is still in force. Each time Jesus quotes Deuteronomy to repel the subtle temptation of the devil. Here it is De 8:3 from the Septuagint. Bread is a mere detail (Bruce) in man's dependence upon God.

Matt 4:5

Then the devil taketh him (τοτε παραλαμβανε αυτον ο διαβολος). Matthew is very fond of this temporal adverb (τοτε). See already 2:7; 3:13; 4:1,5 . Note historic present with vivid picturesqueness. Luke puts this temptation third, the geographical order. But was the person of Christ allowed to be at the disposal of the devil during these temptations? Alford so holds.

On the pinnacle of the temple (επ το πτερυγιον του ιερου). Literally "wing:" the English word "pinnacle" is from the Latin *pinnaculum*, a diminutive of *pinna* (wing). "*The temple*" (του ιερου) here includes the whole temple area, not just the sanctuary (ο ναος), the Holy Place and Most Holy Place. It is not clear what place is meant by "wing." It may refer to Herod's royal portico which overhung the Kedron Valley and looked down some four hundred and fifty feet, a dizzy height (Josephus, *Ant.* XV. xi. 5). This was on the south of the temple court. Hegesippus says that James the Lord's brother was later placed on the wing of the temple and thrown down therefrom.

Matt 4:6

Cast thyself down (βαλε σεαυτον κατω). The appeal to hurl himself down into the abyss below would intensify the nervous dread that most people feel at such a height. The devil urged presumptuous reliance on God and quotes Scripture to support his view (Ps 91:11f.). So the devil quotes the Word of God, misinterprets it, omits a clause, and tries to trip the Son of God by the Word of God. It was a skilful thrust and would also be accepted by the populace as proof that Jesus was the Messiah if they should see him sailing down as if from heaven. This would be a sign from heaven in accord with popular Messianic expectation. The promise of the angels the devil thought would reassure Jesus. They would be a spiritual parachute for Christ.

Matt 4:7

Thou shall not tempt (ουκ εκπειρασεις). Jesus quotes Deuteronomy again (De 6:16) and shows that the devil has wholly misapplied God's promise of protection.

Matt 4:8

And showeth him (κα δεικνυσιν αυτω). This wonderful panorama had to be partially mental and imaginative, since the devil caused to pass in review "all the kingdoms of the world and the glory of them." But this fact does not prove that all phases of the temptations were subjective without any objective presence of the devil. Both could be true. Here again we have the vivid historical present (δεικνυσιν). The devil now has Christ upon a very high

mountain whether the traditional Quarantania or not. It was from Nebo's summit that Moses caught the vision of the land of Canaan (De 34:1-3). Luke (Lu 4:5) says that the whole panorama was "in a moment of time" and clearly psychological and instantaneous.

Matt 4:9

All these things will I give thee (ταυτα σο παντα δωσω). The devil claims the rule of the world, not merely of Palestine or of the Roman Empire. "The kingdoms of the cosmos" (4:8) were under his sway. This word for world brings out the orderly arrangement of the universe while η οικουμενη presents the inhabited earth. Jesus does not deny the grip of the devil on the world of men, but the condition (εαν and aorist subjunctive, second class undetermined with likelihood of determination), was spurned by Jesus. As Matthew has it Jesus is plainly to "fall down and worship me" (πεσων προκυνησις μο), while Luke (Lu 4:7) puts it, "worship before me" (ενωπιον εμου), a less offensive demand, but one that really involved worship of the devil. The ambition of Jesus is thus appealed to at the price of recognition of the devil's primacy in the world. It was compromise that involved surrender of the Son of God to the world ruler of this darkness. "The temptation was threefold: to gain a temporal, not a spiritual, dominion; to gain it at once; and to gain it by an act of homage to the ruler of this world, which would make the self-constituted Messiah the vice-regent of the devil and not of God" (McNeile).

Matt 4:10

Get thee hence, Satan (Hυπαγε, Σατανα). The words "behind me" (οπισω μου) belong to Mt 16:23 , not here. "Begone" Christ says to Satan. This temptation is the limit of diabolical suggestion and argues for the logical order in Matthew. "Satan" means the adversary and Christ so terms the devil here. The third time Jesus quotes Deuteronomy, this time De 6:13 , and repels the infamous suggestion by Scripture quotation. The words "him alone thou shalt serve" need be recalled today. Jesus will warn men against trying to serve God and mammon (Mt 6:24). The devil as the lord of the evil world constantly tries to win men to the service of the world and God. This is his chief camouflage for destroying a preacher's power for God. The word here in Mt 4:10 for serve is λατρευσεις from λατρις a hired servant, one who works for hire, then render worship.

Matt 4:11

Then the devil leaveth him (τοτε αφιησιν αυτον ο διαβολος). Note the use of "then" (τοτε) again and the historical present. The movement is swift. "And behold" (κα ιδου) as so often in Matthew carries on the life-like picture. " **Angels came** (aorist tense προσηλθον punctiliar action)

and were ministering (διηκονουν, picturesque imperfect, linear action)

unto him ." The victory was won in spite of the fast of forty days and the repeated onsets of the devil who had tried every avenue of approach. The angels could cheer him in the inevitable nervous and spiritual reaction from the strain of conflict, and probably also with

food as in the case of Elijah (1Ki 19:6f.). The issues at stake were of vast import as the champions of light and darkness grappled for the mastery of men. Lu 4:13 adds, that the devil left Jesus only "until a good opportunity" (αχρ καιρου).

Matt 4:12

Now when he heard (ακουσας δε). The reason for Christ's return to Galilee is given here to be that John had been delivered up into prison. The Synoptic Gospels skip from the temptation of Jesus to the Galilean ministry, a whole year. But for Joh 1:19-3:36 we should know nothing of the "year of obscurity" (Stalker). John supplies items to help fill in the picture. Christ's work in Galilee began after the close of the active ministry of the Baptist who lingered on in prison for a year or more.

Matt 4:13

Dwelt in Capernaum (Κατωικησεν εις Καφαρναουμ). He went first to Nazareth, his old home, but was rejected there (Lu 4:16-31). In Capernaum (probably the modern Τελλ Ηυμ) Jesus was in a large town, one of the centres of Galilean political and commercial life, a fishing mart, where many Gentiles came. Here the message of the kingdom would have a better chance than in Jerusalem with its ecclesiastical prejudices or in Nazareth with its local jealousies. So Jesus "made his home" (κατωικησεν) here.

Matt 4:16

Saw a great light (φως ειδεν μεγα). Matthew quotes Isa 9:1f. , and applies the words about the deliverer from Assyria to the Messiah. "The same district lay in spiritual darkness and death and the new era dawned when Christ went thither" (McNeile). Light sprang up from those who were sitting in the region and shadow of death (εν χορα κα σκια θανατου). Death is personified.

Matt 4:17

Began Jesus to preach (ηρξατο ο Ιησους κηρυσσειν). In Galilee. He had been preaching for over a year already elsewhere. His message carries on the words of the Baptist about "repentance" and the "kingdom of heaven" (Mt 3:2) being at hand. The same word for "preaching" (κηρυσσειν) from κηρυξ, herald, is used of Jesus as of John. Both proclaimed the good news of the kingdom. Jesus is more usually described as the Teacher, (ο διδασκαλος) who taught (εδιδασκεν) the people. He was both herald and teacher as every preacher should be.

Matt 4:18

Casting a net into the sea (βαλλαντας αμφιβληστρον εις την θαλασσαν). The word here for net is a casting-net (compare αμφιβαλλω in Mr 1:16 , casting on both sides). The net was thrown over the shoulder and spread into a circle (αμφ). In 4:20 and 4:21 another word occurs for nets (δικτυα), a word used for nets of any kind. The large drag-(σαγηνη) appears in Mt 13:47 .

Matt 4:19

Fishers of men (αλεεις ανθρωπων). Andrew and Simon were fishers by trade. They had already become disciples of Jesus (Joh 1:35-42), but now they are called upon to leave their business and to follow Jesus in his travels and work. These two brothers promptly (ευθεως) accepted the call and challenge of Jesus.

Matt 4:21

Mending their nets (καταρτιζοντας τα δικτυα αυτων). These two brothers, James and John, were getting their nets ready for use. The verb (καταρτιζω) means to adjust, to articulate, to mend if needed (Lu 6:40; Ro 9:22; Ga 6:1). So they promptly left their boat and father and followed Jesus. They had also already become disciples of Jesus. Now there are four who follow him steadily.

Matt 4:23

Went about in all Galilee (περιηγεν εν ολη τη Γαλιλαια). Literally Jesus "was going around (imperfect) in all Galilee." This is the first of the three tours of Galilee made by Jesus. This time he took the four fishermen whom he had just called to personal service. The second time he took the twelve. On the third he sent the twelve on ahead by twos and followed after them. He was teaching and preaching the gospel of the kingdom in the synagogues chiefly and on the roads and in the streets where Gentiles could hear.

Healing all manner of diseases and all manner of sickness (θεραπευων πασαν νοσον κα πασαν μαλακιαν). The occasional sickness is called μαλακιαν, the chronic or serious disease νοσον.

Matt 4:24

The report of him went forth into all Syria (απηλθεν η ακοη αυτου εις οληη την Σψριαν). Rumour (ακοη) carries things almost like the wireless or radio. The Gentiles all over Syria to the north heard of what was going on in Galilee. The result was inevitable. Jesus had a moving hospital of patients from all over Galilee and Syria. " **Those that were sick** " (τους κακως εχοντας), literally "those who had it bad," cases that the doctors could not cure. " **Holden with divers diseases and torments** " (ποικιλαις νοσοις κα βασανοις συνεχομενους). "Held together" or "compressed" is the idea of the participle. The same word is used by Jesus in Lu 12:50 and by Paul in Php 1:23 and of the crowd pressing on Jesus (Lu 8:45). They brought these difficult and chronic cases (present tense of the participle here) to Jesus. Instead of "divers" say "various" (ποικιλαις) like fever, leprosy, blindness. The adjective means literally many colored or variegated like flowers, paintings, jaundice, etc. Some had "torments" (βασανοις). The word originally (oriental origin) meant a touchstone, "Lydian stone" used for testing gold because pure gold rubbed on it left a peculiar mark. Then it was used for examination by torture. Sickness was often regarded as "torture." These diseases are further described "in a descending scale of violence" (McNeile) as "demoniacs, lunatics, and paralytics" as Moffatt puts it, "demoniacs, epileptics, paralytics" as Weymouth has it, (δαιμονιζομενους κα σεληνιαζομενους κα παραλυτικους), people possessed by demons,

lunatics or "moon-struck" because the epileptic seizures supposedly followed the phases of the moon (Bruce) as shown also in Mt 17:15 , paralytics (our very word). Our word "lunatic" is from the Latin *luna* (moon) and carries the same picture as the Greek σεληνιαζομα from σεληνη (moon). These diseases are called "torments."

Matt 4:25

Great multitudes (οχλο πολλο). Note the plural, not just one crowd, but crowds and crowds. And from all parts of Palestine including Decapolis, the region of the Ten Greek Cities east of the Jordan. No political campaign was equal to this outpouring of the people to hear Jesus and to be healed by Jesus.

Matthew 5

Matt 5:1

He went up into the mountain (ανεβη εις το ορος). Not "a" mountain as the Authorized Version has it. The Greek article is poorly handled in most English versions. We do not know what mountain it was. It was the one there where Jesus and the crowds were. "Delitzsch calls the Mount of Beatitudes the Sinai of the New Testament" (Vincent). He apparently went up to get in closer contact with the disciples, "seeing the multitudes." Luke (Lu 6:12) says that he went out into the mountain to pray, Mark (Mr 3:13) that he went up and called the twelve. All three purposes are true. Luke adds that after a whole night in prayer and after the choice of the twelve Jesus came down to a level place on the mountain and spoke to the multitudes from Judea to Phoenicia. The crowds are great in both Matthew and in Luke and include disciples and the other crowds. There is no real difficulty in considering the Sermon on the Mount in Matthew and the Sermon on the Plain in Luke as one and the same. See full discussion in my *Harmony of the Gospels*.

Matt 5:2

Taught them (εδιδασκεν). Inchoative imperfect, began to teach. He sat down on the mountain side as the Jewish rabbis did instead of standing. It was a most impressive scene as Jesus opened his mouth wide and spoke loud enough for the great throng to hear him. The newly chosen twelve apostles were there, "a great number of disciples and a great number of the people" (Lu 6:17).

Matt 5:3

Blessed (μακαριο). The English word "blessed" is more exactly represented by the Greek verbal ευλογητο as in Lu 1:68 of God by Zacharias, or the perfect passive participle ευλογημενος as in Lu 1:42 of Mary by Elizabeth and in Mt 21:9 . Both forms come from ευλογεω, to speak well of (ευ, λογος). The Greek word here (μακαριο) is an adjective that means "happy" which in English etymology goes back to hap, chance, good-luck as seen in our words haply, hapless, happily, happiness. "Blessedness is, of course, an infinitely higher and better thing than mere happiness" (Weymouth). English has thus ennobled "blessed" to a higher rank than "happy." But "happy" is what Jesus said and the *Braid Scots New Testament* dares to say "Happy" each time here as does the *Improved Edition of the American Bible Union Version*. The Greek word is as old as Homer and Pindar and was used of the Greek gods and also of men, but largely of outward prosperity. Then it is applied to the dead who died in the Lord as in Re 14:13 . Already in the Old Testament the Septuagint uses it of moral quality. "Shaking itself loose from all thoughts of outward good, it becomes the express symbol of a happiness identified with pure character. Behind it lies the clear cognition of sin as the fountain-head of all misery, and of holiness as the final and effectual cure for every woe. For knowledge as the basis of virtue, and therefore of happiness, it substitutes

faith and love" (Vincent). Jesus takes this word "happy" and puts it in this rich environment. "This is one of the words which have been transformed and ennobled by New Testament use; by association, as in the Beatitudes, with unusual conditions, accounted by the world miserable, or with rare and difficult" (Bruce). It is a pity that we have not kept the word "happy" to the high and holy plane where Jesus placed it. "If you know these things, happy (μακαριο) are you if you do them" (Joh 13:17). "Happy (μακαριο) are those who have not seen and yet have believed" (Joh 20:29). And Paul applies this adjective to God, "according to the gospel of the glory of the happy (μακαριου) God" (1Ti 1:11 . Cf. also Tit 2:13). The term "Beatitudes" (Latin *beatus*) comes close to the meaning of Christ here by μακαριο. It will repay one to make a careful study of all the "beatitudes" in the New Testament where this word is employed. It occurs nine times here (3-11), though the beatitudes in verses 10 and 11 are very much alike. The copula is not expressed in either of these nine beatitudes. In each case a reason is given for the beatitude, "for" (οτ), that shows the spiritual quality involved. Some of the phrases employed by Jesus here occur in the Psalms, some even in the Talmud (itself later than the New Testament, though of separate origin). That is of small moment. "The originality of Jesus lies in putting the due value on these thoughts, collecting them, and making them as prominent as the Ten Commandments. No greater service can be rendered to mankind than to rescue from obscurity neglected moral commonplaces " (Bruce). Jesus repeated his sayings many times as all great teachers and preachers do, but this sermon has unity, progress, and consummation. It does not contain all that Jesus taught by any means, but it stands out as the greatest single sermon of all time, in its penetration, pungency, and power.

The poor in spirit (ο πτωχο τω πνευματ). Luke has only "the poor," but he means the same by it as this form in Matthew, "the pious in Israel, for the most part poor, whom the worldly rich despised and persecuted" (McNeile). The word used here (πτωχο) is applied to the beggar Lazarus in Lu 16:20,22 and suggests spiritual destitution (from πτωσσω to crouch, to cower). The other word πενης is from πενομα, to work for one's daily bread and so means one who works for his living. The word πτωχος is more frequent in the New Testament and implies deeper poverty than πενης. "The kingdom of heaven" here means the reign of God in the heart and life. This is the *summum bonum* and is what matters most.

Matt 5:4

They that mourn (ο πενθουντες). This is another paradox. This verb "is most frequent in the LXX for mourning for the dead, and for the sorrows and sins of others" (McNeile). "There can be no comfort where there is no grief" (Bruce). Sorrow should make us look for the heart and hand of God and so find the comfort latent in the grief.

Matt 5:5

The meek (ο πραεις). Wycliff has it "Blessed be mild men." The ancients used the word for outward conduct and towards men. They did not rank it as a virtue anyhow. It was a

mild equanimity that was sometimes negative and sometimes positively kind. But Jesus lifted the word to a nobility never attained before. In fact, the Beatitudes assume a new heart, for the natural man does not find in happiness the qualities mentioned here by Christ. The English word "meek" has largely lost the fine blend of spiritual poise and strength meant by the Master. He calls himself "meek and lowly in heart" (Mt 11:29) and Moses is also called meek. It is the gentleness of strength, not mere effeminacy. By "the earth" (την γην) Jesus seems to mean the Land of Promise (Ps 37:11) though Bruce thinks that it is the whole earth. Can it be the solid earth as opposed to the sea or the air?

Matt 5:6

They that hunger and thirst after righteousness (ο πεινωντες κα διψωντες την δικαιοσυνην). Here Jesus turns one of the elemental human instincts to spiritual use. There is in all men hunger for food, for love, for God. It is passionate hunger and thirst for goodness, for holiness. The word for "filled" (χορτασθησοντα) means to feed or to fatten cattle from the word for fodder or grass like Mr 6:39 "green grass" (χορτος χλωρος).

Matt 5:7

Obtain mercy (ελεηθησοντα) "Sal win pitie theirsels" (*Braid Scots*). "A self-acting law of the moral world" (Bruce).

Matt 5:8

Shall see God (τον θεον οψοντα). Without holiness no man will see the Lord in heaven (Heb 12:14). The Beatific Vision is only possible here on earth to those with pure hearts. No other can see the King now. Sin befogs and beclouds the heart so that one cannot see God. Purity has here its widest sense and includes everything.

Matt 5:9

The peacemakers (ο ειρηνοποιο). Not merely "peaceable men" (Wycliff) but "makkers up o' strife" (*Braid Scots*). It is hard enough to keep the peace. It is still more difficult to bring peace where it is not. "The perfect peacemaker is the Son of God (Eph 2:14f.)" (McNeile). Thus we shall be like our Elder Brother.

Matt 5:10

That have been persecuted for righteousness' sake (ο δεδιωγμενο ενεκεν δικαιοσυνης). Posing as persecuted is a favourite stunt. The kingdom of heaven belongs only to those who suffer for the sake of goodness, not who are guilty of wrong.

Matt 5:11

Falsely, for my sake (ψευδομενο ενεκεν εμου). Codex Bezae changes the order of these last Beatitudes, but that is immaterial. What does matter is that the bad things said of Christ's followers shall be untrue and that they are slandered for Christ's sake. Both things must be true before one can wear a martyr's crown and receive the great reward (μισθος) in heaven. No prize awaits one there who deserves all the evil said of him and done to him here.

Matt 5:13

Lost its savour (μωρανθη). The verb is from μωρος (dull, sluggish, stupid, foolish) and means to play the fool, to become foolish, of salt become tasteless, insipid (Mr 9:50). It is common in Syria and Palestine to see salt scattered in piles on the ground because it has lost its flavour, "hae tint its tang" (*Braid Scots*), the most worthless thing imaginable. Jesus may have used here a current proverb.

Matt 5:15

Under the bushel (υπο τον μοδιον). Not a bushel. "The figure is taken from lowly cottage life. There was a projecting stone in the wall on which the lamp was set. The house consisted of a single room, so that the tiny light sufficed for all" (Bruce). It was not put under the bushel (the only one in the room) save to put it out or to hide it. The bushel was an earthenware grain measure. " **The stand** " (την λυχνιαν), not "candlestick." It is "lamp-stand" in each of the twelve examples in the Bible. There was the one lamp-stand for the single room.

Matt 5:16

Even so (ουτως). The adverb points backward to the lamp-stand. Thus men are to let their light shine, not to glorify themselves, but "your Father in heaven." Light shines to see others by, not to call attention to itself.

Matt 5:17

I came not to destroy, but to fulfil (ουκ ηλθον καταλυσα αλλα πληρωσα). The verb "destroy" means to "loosen down" as of a house or tent (2Co 5:1). Fulfil is to fill full. This Jesus did to the ceremonial law which pointed to him and the moral law he kept. "He came to fill the law, to reveal the full depth of meaning that it was intended to hold" (McNeile).

Matt 5:18

One jot or one tittle (ιωτα εν η μια κερεα). "Not an iota, not a comma" (Moffatt), "not the smallest letter, not a particle" (Weymouth). The iota is the smallest Greek vowel, which Matthew here uses to represent the Hebrew *yod* (jot), the smallest Hebrew letter. "Tittle" is from the Latin *titulus* which came to mean the stroke above an abbreviated word, then any small mark. It is not certain here whether κερεα means a little horn, the mere point which distinguishes some Hebrew letters from others or the "hook" letter *Vav*. Sometimes *yod* and *vav* were hardly distinguishable. "In *Vay*. R. 19 the guilt of altering one of them is pronounced so great that if it were done the world would be destroyed" (McNeile).

Matt 5:19

Shall do and teach (ποιηση κα διδαξη). Jesus puts practice before preaching. The teacher must apply the doctrine to himself before he is qualified to teach others. The scribes and Pharisees were men who "say and do not" (Mt 23:3), who preach but do not perform. This is Christ's test of greatness.

Matt 5:20

Shall exceed (περισσευση πλειον). Overflow like a river out of its banks and then Jesus adds "more" followed by an unexpressed ablative (της δικαιοσυνης), brachylogy. A daring

statement on Christ's part that they had to be better than the rabbis. They must excel the scribes, the small number of regular teachers (5:21-48), and the Pharisees in the Pharisaic life (6:1-18) who were the separated ones, the orthodox pietists.

Matt 5:22

But I say unto you (εγω δε λεγω υμιν). Jesus thus assumes a tone of superiority over the Mosaic regulations and proves it in each of the six examples. He goes further than the Law into the very heart. " **Raca** " (Ρακα) and " **Thou fool** " (Μωρε). The first is probably an Aramaic word meaning "Empty," a frequent word for contempt. The second word is Greek (dull, stupid) and is a fair equivalent of "raca." It is urged by some that μωρε is a Hebrew word, but Field (*Otium Norvicense*) objects to that idea. "*Raca* expresses contempt for a man's head=you stupid! *More* expresses contempt for his heart and character=you scoundrel" (Bruce). " **The hell of fire** " (την γεενναν του πυρος), "the Gehenna of fire," the genitive case (του πυρος) as the genus case describing Gehenna as marked by fire. Gehenna is the Valley of Hinnom where the fire burned continually. Here idolatrous Jews once offered their children to Molech (2Ki 23:10). Jesus finds one cause of murder to be abusive language. Gehenna "should be carefully distinguished from Hades (αιδης) which is never used for the place of punishment, but for the *place of departed spirits*, without reference to their moral condition" (Vincent). The place of torment is in Hades (Lu 16:23), but so is heaven.

Matt 5:24

First be reconciled (πρωτον διαλλαγηθ). Second aorist passive imperative. Get reconciled (ingressive aorist, take the initiative). Only example of this compound in the New Testament where usually καταλλασσω occurs. Deissmann (*Light from the Ancient East*, p. 187, New Ed.) gives a papyrus example second century A.D. A prodigal son, Longinus, writes to his mother Nilus: "I beseech thee, mother, be reconciled (διαλαγητ) with me." The boy is a poor speller, but with a broken heart he uses the identical form that Jesus does. "The verb denotes mutual concession after mutual hostility, an idea absent from καταλλασσω" (Lightfoot). This because of δια (two, between two).

Matt 5:25

Agree with (ισθ ευνοων). A present periphrastic active imperative. The verb is from ευνοος (friendly, kindly disposed). "Mak up wi' yere enemy" (*Braid Scots*). Compromise is better than prison where no principle is involved, but only personal interest. It is so easy to see principle where pride is involved.

The officer (τω υπηρετη). This word means "under rower" on the ship with several ranks of rowers, the bottom rower (υπο under and ηρεσσω, to row), the galley-slave, then any servant, the attendant in the synagogue (Lu 4:20). Luke so describes John Mark in his relation to Barnabas and Saul (Ac 13:5). Then it is applied to the "ministers of the word" (Lu 1:2).

Matt 5:26

The last farthing (τον εσχατον κοδραντην). A Latin word, *quadrans, 1/4 of an* as_ (ασσαριον) or two mites (Mr 12:42), a vivid picture of inevitable punishment for debt. This is emphasized by the strong double negative ου μη with the aorist subjunctive.

Matt 5:27

Thou shalt not commit adultery (ου μοιχευσεις). These quotations (verses 21,27,33) from the Decalogue (Ex 20 and De 5) are from the Septuagint and use ου and the future indicative (volitive future, common Greek idiom). In 5:43 the positive form, volitive future, occurs (αγαπησεις). In 5:41 the third person (δοτω) singular second aorist active imperative is used. In 5:38 no verb occurs.

Matt 5:28

In his heart (εν τη καρδια αυτου). Not just the centre of the blood circulation though it means that. Not just the emotional part of man's nature, but here the inner man including the intellect, the affections, the will. This word is exceedingly common in the New Testament and repays careful study always. It is from a root that means to quiver or palpitate. Jesus locates adultery in the eye and heart before the outward act. Wunsche (*Beitrage*) quotes two pertinent rabbinical sayings as translated by Bruce: "The eye and the heart are the two brokers of sin." "Passions lodge only in him who sees." Hence the peril of lewd pictures and plays to the pure.

Matt 5:29

Causeth thee to stumble (σκανδαλιζε σε). This is far better than the Authorized Version "*Offend thee*." *Braid Scots* has it rightly "ensnare ye." It is not the notion of giving offence or provoking, but of setting a trap or snare for one. The substantive (σκανδαλον, from σκανδαληθρον) means the stick in the trap that springs and closes the trap when the animal touches it. Pluck out the eye when it is a snare, cut off the hand, even the right hand. These vivid pictures are not to be taken literally, but powerfully plead for self-mastery. Bengel says: *Non oculum, sed scandalizentem oculum*. It is not mutilating of the body that Christ enjoins, but control of the body against sin. The man who plays with fire will get burnt. Modern surgery finely illustrates the teaching of Jesus. The tonsils, the teeth, the appendix, to go no further, if left diseased, will destroy the whole body. Cut them out in time and the life will be saved. Vincent notes that "the words scandal and slander are both derived from σκανδαλον. And Wyc. renders, 'if thy right eye *slander* thee.'" Certainly slander is a scandal and a stumbling-block, a trap, and a snare.

Matt 5:31

A writing of divorcement (αποστασιον), "a divorce certificate" (Moffatt), "a written notice of divorce" (Weymouth). The Greek is an abbreviation of βιβλιον αποστασιου (Ma 19:7; Mr 10:4). Vulgate has here *libellum repudii*. The papyri use συγγραφη αποστασιου in commercial transactions as "a bond of release" (see Moulton and Milligan's *Vocabulary*,

etc.) The written notice (βιβλιον) was a protection to the wife against an angry whim of the husband who might send her away with no paper to show for it.

Matt 5:32

Saving for the cause of fornication (παρεκτος λογου πορνειας). An unusual phrase that perhaps means "except for a matter of unchastity." "Except on the ground of unchastity" (Weymouth), "except unfaithfulness" (Goodspeed), and is equivalent to μη επ πορνεια in Mt 19:9 . McNeile denies that Jesus made this exception because Mark and Luke do not give it. He claims that the early Christians made the exception to meet a pressing need, but one fails to see the force of this charge against Matthew's report of the words of Jesus. It looks like criticism to meet modern needs.

Matt 5:34

Swear not at all (μη ομοσα ολως). More exactly "not to swear at all" (indirect command, and aorist infinitive). Certainly Jesus does not prohibit oaths in a court of justice for he himself answered Caiaphas on oath. Paul made solemn appeals to God (1Th 5:27; 1Co 15:31). Jesus prohibits all forms of profanity. The Jews were past-masters in the art of splitting hairs about allowable and forbidden oaths or forms of profanity just as modern Christians employ a great variety of vernacular "cuss-words" and excuse themselves because they do not use the more flagrant forms.

Matt 5:38

An eye for an eye, and a tooth for a tooth (οφθαλμον αντ οφθαλμου κα οδοντα αντ οδοντος). Note αντ with the notion of exchange or substitution. The quotation is from Ex 21:24; De 19:21; Le 24:20 . Like divorce this *jus talionis* is a restriction upon unrestrained vengeance. "It limited revenge by fixing an exact compensation for an injury" (McNeile). A money payment is allowed in the Mishna. The law of retaliation exists in Arabia today.

Matt 5:39

Resist not him that is evil (με αντιστηνα τω πονηρω). Here again it is the infinitive (second aorist active) in indirect command. But is it "the evil man" or the "evil deed"? The dative case is the same form for masculine and neuter. Weymouth puts it "not to resist a (the) wicked man," Moffatt "not to resist an injury," Goodspeed "not to resist injury." The examples will go with either view. Jesus protested when smitten on the cheek (Joh 18:22). And Jesus denounced the Pharisees (Mt 23) and fought the devil always. The language of Jesus is bold and picturesque and is not to be pressed too literally. Paradoxes startle and make us think. We are expected to fill in the other side of the picture. One thing certainly is meant by Jesus and that is that personal revenge is taken out of our hands, and that applies to "lynch-law." Aggressive or offensive war by nations is also condemned, but not necessarily defensive war or defence against robbery and murder. Professional pacifism may be mere cowardice.

Matt 5:40

Thy coat ... thy cloke also (τον χιτωνα σου κα το ιματιον). The "coat" is really a sort of shirt or undergarment and would be demanded at law. A robber would seize first the outer garment or cloke (one coat). If one loses the undergarment at law, the outer one goes also (the more valuable one).

Matt 5:41

Shall compel thee (αγγαρευσε). The Vulgate has *angariaverit*. The word is of Persian origin and means public couriers or mounted messengers (αγγαρο) who were stationed by the King of Persia at fixed localities, with horses ready for use, to send royal messages from one to another. So if a man is passing such a post-station, an official may rush out and compel him to go back to another station to do an errand for the king. This was called impressment into service. This very thing was done to Simon of Cyrene who was thus compelled to carry the cross of Christ (Mt 27:32 , ηγγαρευσαν).

Matt 5:42

Turn not thou away (μη αποστραφης). Second aorist passive subjunctive in prohibition. "This is one of the clearest instances of the necessity of accepting the spirit and not the letter of the Lord's commands (see vv.32,34,38). Not only does indiscriminate almsgiving do little but injury to society, but the words must embrace far more than almsgiving" (McNeile). Recall again that Jesus is a popular teacher and expects men to understand his paradoxes. In the organized charities of modern life we are in danger of letting the milk of human kindness dry up.

Matt 5:43

And hate thine enemy (κα μισησεις). This phrase is not in Le 19:18 , but is a rabbinical inference which Jesus repudiates bluntly. The Talmud says nothing of love to enemies. Paul in Ro 12:20 quotes Pr 25:22 to prove that we ought to treat our enemies kindly. Jesus taught us to pray for our enemies and did it himself even when he hung upon the cross. Our word "neighbour" is "nigh-bor," one who is nigh or near like the Greek word πλησιον here. But proximity often means strife and not love. Those who have adjoining farms or homes may be positively hostile in spirit. The Jews came to look on members of the same tribe as neighbours as even Jews everywhere. But they hated the Samaritans who were half Jews and lived between Judea and Galilee. Jesus taught men how to act as neighbours by the parable of the Good Samaritan (Lu 10:29ff.).

Matt 5:48

Perfect (τελειο). The word comes from τελος, end, goal, limit. Here it is the goal set before us, the absolute standard of our Heavenly Father. The word is used also for relative perfection as of adults compared with children.

Matthew 6

Matt 6:1

Take heed (προσεχετε). The Greek idiom includes "mind" (νουν) which is often expressed in ancient Greek and once in the Septuagint (Job 7:17). In the New Testament the substantive νους is understood. It means to "hold the mind on a matter," take pains, take heed. "Righteousness" (δικαιοσυνην) is the correct text in this verse. Three specimens of the Pharisaic "righteousness" are given (alms, prayer, fasting).

To be seen (θεαθηνα). First aorist passive infinitive of purpose. Our word *theatrical* is this very word, spectacular performance.

With your Father (παρα τω πατρ υμων). Literally "beside your Father," standing by his side, as he looks at it.

Matt 6:2

Sound not a trumpet (μη σαλπισης). Is this literal or metaphorical? No actual instance of such conduct has been found in the Jewish writings. McNeile suggests that it may refer to the blowing of trumpets in the streets on the occasion of public fasts. Vincent suggests the thirteen trumpet-shaped chests of the temple treasury to receive contributions (Lu 21:2). But at Winona Lake one summer a missionary from India named Levering stated to me that he had seen Hindu priests do precisely this very thing to get a crowd to see their beneficences. So it looks as if the rabbis could do it also. Certainly it was in keeping with their love of praise. And Jesus expressly says that "the hypocrites" (ο υποκριτα) do this very thing. This is an old word for actor, interpreter, one who personates another, from υποκρινομα to answer in reply like the Attic αποκρινομα. Then to pretend, to feign, to dissemble, to act the hypocrite, to wear a mask. This is the hardest word that Jesus has for any class of people and he employs it for these pious pretenders who pose as perfect.

They have received their reward (απεχουσιν τον μισθον αυτων). This verb is common in the papyri for receiving a receipt, "they have their receipt in full," all the reward that they will get, this public notoriety. "They can sign the receipt of their reward" (Deissmann, *Bible Studies*, p. 229). So *Light from the Ancient East*, pp. 110f. Αποχη means "receipt." So also in 6:5.

Matt 6:4

In secret (τω κρυπτω). The Textus Receptus added the words εν τω φανερω (openly) here and in 6:6, but they are not genuine. Jesus does not promise a *public* reward for private piety.

Matt 6:5

In the synagogues and in the corners of the streets (εν ταις συναγωγαις κα εν ταις γωνιαις των πλατειων). These were the usual places of prayer (synagogues) and the street corners where crowds stopped for business or talk. If the hour of prayer overtook a Pharisee

here, he would strike his attitude of prayer like a modern Moslem that men might see that he was pious.

Matt 6:6

Into thy closet (εις το ταμειον). The word is a late syncopated form of ταμιειον from ταμιας (steward) and the root ταμ- from τεμνω, to cut. So it is a store-house, a separate apartment, one's private chamber, closet, or "den" where he can withdraw from the world and shut the world out and commune with God.

Matt 6:7

Use not vain repetitions (μη βατταλογησητε). Used of stammerers who repeat the words, then mere babbling or chattering, empty repetition. The etymology is uncertain, but it is probably onomatopoetic like "babble." The worshippers of Baal on Mount Carmel (1Ki 8:26) and of Diana in the amphitheatre at Ephesus who yelled for two hours (Ac 19:34) are examples. The Mohammedans may also be cited who seem to think that they "will be heard for their much speaking" (εν τη πολυλογια). Vincent adds "and the Romanists with their *paternosters* and *avast*." The Syriac Sinaitic has it: "Do not be saying idle things." Certainly Jesus does not mean to condemn all repetition in prayer since he himself prayed three times in Gethsemane "saying the same words again" (Mt 26:44). "As the Gentiles do," says Jesus. "The Pagans thought that by endless repetitions and many words they would inform their gods as to their needs and weary them ('*fatigare deos*') into granting their requests" (Bruce).

Matt 6:9

After this manner therefore pray ye (ουτως ουν προσευχεσθε υμεις). "You" expressed in contrast with "the Gentiles." It should be called "The Model Prayer" rather than "The Lord's Prayer." "Thus" pray as he gives them a model. He himself did not use it as a liturgy (cf. Joh 17). There is no evidence that Jesus meant it for liturgical use by others. In Lu 11:2-4 practically the same prayer though briefer is given at a later time by Jesus to the apostles in response to a request that he teach them how to pray. McNeile argues that the form in Luke is the original to which Matthew has made additions: "The tendency of liturgical formulas is towards enrichment rather than abbreviation." But there is no evidence whatever that Jesus designed it as a set formula. There is no real harm in a liturgical formula if one likes it, but no one sticks to just one formula in prayer. There is good and not harm in children learning and saying this noble prayer. Some people are disturbed over the words "Our Father" and say that no one has a right to call God Father who has not been "born again." But that is to say that an unconverted sinner cannot pray until he is converted, an absurd contradiction. God is the Father of all men in one sense; the recognition of Him as the Father in the full sense is the first step in coming back to him in regeneration and conversion.

Hallowed be thy name (αγιασθητω το ονομα σου). In the Greek the verb comes first as in the petitions in verse 10. They are all aorist imperatives, punctiliar action expressing urgency.

Matt 6:11

Our daily bread (τον αρτον ημων τον επιουσιον). This adjective "daily" (επιουσιον) coming after "Give us this day" (δος ημιν σημερον) has given expositors a great deal of trouble. The effort has been made to derive it from επ and ων (ουσα). It clearly comes from επ and ιων (επ and ειμ) like τη επιουση ("on the coming day," "the next day," Ac 16:12). But the adjective επιουσιος is rare and Origen said it was made by the Evangelists Matthew and Luke to reproduce the idea of an Aramaic original. Moulton and Milligan, *Vocabulary* say: "The papyri have as yet shed no clear light upon this difficult word (Mt 6:11; Lu 11:3), which was in all probability a new coinage by the author of the Greek Q to render his Aramaic Original" (this in 1919). Deissmann claims that only about fifty purely New Testament or "Christian" words can be admitted out of the more than 5,000 used. "But when a word is not recognizable at sight as a Jewish or Christian new formation, we must consider it as an ordinary Greek word until the contrary is proved. Επιουσιος has all the appearance of a word that originated in trade and traffic of the everyday life of the people (cf. my hints in *Neutestamentliche Studien Georg Heinrici dargebracht*, Leipzig, 1914, pp. 118f.). The opinion here expressed has been confirmed by A. Debrunner's discovery (*Theol. Lit. Ztg.* 1925, Col. 119) of επιουσιος in an ancient housekeeping book" (*Light from the Ancient East*, New ed. 1927, p. 78 and note 1). So then it is not a word coined by the Evangelist or by Q to express an Aramaic original. The word occurs also in three late MSS. after 2Macc. 1:8, τους επιουσιους after τους αρτους. The meaning, in view of the kindred participle (επιουση) in Ac 16:12 , seems to be "for the coming day," a daily prayer for the needs of the next day as every housekeeper understands like the housekeeping book discovered by Debrunner.

Matt 6:12

Our debts (τα οφειληματα ημων). Luke (Lu 11:4) has "sins" (αμαρτιας). In the ancient Greek οφειλημα is common for actual legal debts as in Ro 4:4 , but here it is used of moral and spiritual debts to God. "Trespasses" is a mistranslation made common by the Church of England Prayer Book. It is correct in verse 14 in Christ's argument about prayer, but it is not in the Model Prayer itself. See Mt 18:28,30 for sin pictured again by Christ "as debt and the sinner as a debtor" (Vincent). We are thus described as having wronged God. The word οφειλη for moral obligation was once supposed to be peculiar to the New Testament. But it is common in that sense in the papyri (Deismann, *Bible Studies*, p. 221; *Light from the Ancient East,* New ed., p. 331). We ask forgiveness "in proportion as" (ως) we *also* have forgiven those in debt to us, a most solemn reflection. Αφηκαμεν is one of the three k aorists (εθηκα, εδωκα, ηκα). It means to send away, to dismiss, to wipe off.

Matt 6:13

And bring us not into temptation (κα μη εισενεγκης εις πειρασμον). "Bring" or "lead" bothers many people. It seems to present God as an active agent in subjecting us to temptation, a thing specifically denied in Jas 1:13 . The word here translated "temptation" (πειρασμον) means originally "trial" or "test" as in Jas 1:2 and Vincent so takes it here. *Braid Scots* has it: "And lat us no be siftit." But God does test or sift us, though he does not tempt us to evil. No one understood temptation so well as Jesus for the devil tempted him by every avenue of approach to all kinds of sin, but without success. In the Garden of Gethsemane Jesus will say to Peter, James, and John: "Pray that ye enter not into temptation" (Lu 22:40). That is the idea here. Here we have a "Permissive imperative" as grammarians term it. The idea is then: "Do not allow us to be led into temptation." There is a way out (1Co 10:13), but it is a terrible risk.

From the evil one (απο του πονηρου). The ablative case in the Greek obscures the gender. We have no way of knowing whether it is ο πονηρος (the evil one) or το πονηρον (the evil thing). And if it is masculine and so ο πονηρος, it can either refer to the devil as the Evil One *par excellence* or the evil man whoever he may be who seeks to do us ill. The word πονηρος has a curious history coming from πονος (toil) and πονεω (to work). It reflects the idea either that work is bad or that this particular work is bad and so the bad idea drives out the good in work or toil, an example of human depravity surely.

The Doxology is placed in the margin of the Revised Version. It is wanting in the oldest and best Greek manuscripts. The earliest forms vary very much, some shorter, some longer than the one in the Authorized Version. The use of a doxology arose when this prayer began to be used as a liturgy to be recited or to be chanted in public worship. It was not an original part of the Model Prayer as given by Jesus.

Matt 6:14

Trespasses (παραπτωματα). This is no part of the Model Prayer. The word "trespass" is literally "falling to one side," a lapse or deviation from truth or uprightness. The ancients sometimes used it of intentional falling or attack upon one's enemy, but "slip" or "fault" (Ga 6:1) is the common New Testament idea. Παραβασις (Ro 5:14) is a positive violation, a transgression, conscious stepping aside or across.

Matt 6:16

Of a sad countenance (σκυθρωπο). Only here and Lu 24:17 in the N.T. It is a compound of σκυθρος (sullen) and οπς (countenance). These actors or hypocrites "put on a gloomy look" (Goodspeed) and, if necessary, even "disfigure their faces" (αφανιζουσιν τα προσωπα αυτων), that they may look like they are fasting. It is this pretence of piety that Jesus so sharply ridicules. There is a play on the Greek words αφανιζουσ (disfigure) and φανωσιν (figure). They conceal their real looks that they may seem to be fasting, conscious and pretentious hypocrisy.

Matt 6:18

In secret (εν τω κρυφαιω). Here as in 6:4,6 the Textus Receptus adds εν τω φανερω (openly), but it is not genuine. The word κρυφαιος is here alone in the New Testament, but occurs four times in the Septuagint.

Matt 6:19

Lay not up for yourselves treasures (μη θησαυριζετε υμιν θησαυρους). Do not have this habit (μη and the present imperative). See on Mt 2:11 for the word "treasure." Here there is a play on the word, "treasure not for yourselves treasures." Same play in verse 20 with the cognate accusative. In both verses υμιν is dative of personal interest and is not reflexive, but the ordinary personal pronoun. Wycliff has it: "Do not treasure to you treasures."

Break through (διορυσσουσιν). Literally "dig through." Easy to do through the mud walls or sun-dried bricks. Today they can pierce steel safes that are no longer safe even if a foot thick. The Greeks called a burglar a "mud-digger" (τοιχορυχος).

Matt 6:20

Rust (βρωσις). Something that "eats" (βιβρωσκω) or "gnaws" or "corrodes."

Matt 6:22

Single (απλους). Used of a marriage contract when the husband is to repay the dowry "pure and simple" (την φερνην απλην), if she is set free; but in case he does not do so promptly, he is to add interest also (Moulton and Milligan's *Vocabulary*, etc.). There are various other instances of such usage. Here and in Lu 11:34 the eye is called "single" in a moral sense. The word means "without folds" like a piece of cloth unfolded, *simplex* in Latin. Bruce considers this parable of the eye difficult. "The figure and the ethical meaning seem to be mixed up, moral attributes ascribed to the physical eye which with them still gives light to the body. This confusion may be due to the fact that the eye, besides being the organ of vision, is the seat of expression, revealing inward dispositions." The "evil" eye (πονηρος) may be diseased and is used of stinginess in the LXX and so απλους may refer to liberality as Hatch argues (*Essays in Biblical Greek*, p. 80). The passage may be elliptical with something to be supplied. If our eyes are healthy we see clearly and with a single focus (without astigmatism). If the eyes are diseased (bad, evil), they may even be cross-eyed or cock-eyed. We see double and confuse our vision. We keep one eye on the hoarded treasures of earth and roll the other proudly up to heaven. Seeing double is double-mindedness as is shown in verse 24.

Matt 6:24

No man can serve two masters (ουδεις δυνατα δυσ κυριοις δουλευειν). Many try it, but failure awaits them all. Men even try "to be slaves to God and mammon" (Θεω δουλευειν κα μαμωνα). Mammon is a Chaldee, Syriac, and Punic word like *Plutus* for the money-god (or devil). The slave of mammon will obey mammon while pretending to obey God. The United States has had a terrible revelation of the power of the money-god in public life in the Sinclair-Fall-Teapot-Air-Dome-Oil case. When the guide is blind and leads the blind,

both fall into the ditch. The man who cannot tell road from ditch sees falsely as Ruskin shows in *Modern Painters*. He will hold to one (ενος ανθεξετα). The word means to line up face to face (αντ) with one man and so against the other.

Matt 6:25

Be not anxious for your life (μη μεριμνατε τη ψυχη υμων). This is as good a translation as the Authorized Version was poor; "Take no thought for your life." The old English word "thought" meant anxiety or worry as Shakespeare says:

"The native hue of resolution Is sicklied o'er with the pale cast of thought."

Vincent quotes Bacon (Henry VII): "Harris, an alderman of London, was put in trouble and died with thought and anguish." But words change with time and now this passage is actually quoted (Lightfoot) "as an objection to the moral teaching of the Sermon on the Mount, on the ground that it encouraged, nay, commanded, a reckless neglect of the future." We have narrowed the word to mere planning without any notion of anxiety which is in the Greek word. The verb μεριμναω is from μερισ, μεριζω, because care or anxiety distracts and divides. It occurs in Christ's rebuke to Martha for her excessive solicitude about something to eat (Lu 10:41). The notion of proper care and forethought appears in 1Co 7:32; 12:25; Php 2:20 . It is here the present imperative with the negative, a command not to have the habit of petulant worry about food and clothing, a source of anxiety to many housewives, a word for women especially as the command not to worship mammon may be called a word for men. The command can mean that they must stop such worry if already indulging in it. In verse 31 Jesus repeats the prohibition with the ingressive aorist subjunctive: "Do not become anxious," "Do not grow anxious." Here the direct question with the deliberative subjunctive occurs with each verb (φαγωμεν, πιωμεν, περιβαλωμεθα). This deliberative subjunctive of the direct question is retained in the indirect question employed in verse 25. A different verb for clothing occurs, both in the indirect middle (περιβαλωμεθα, fling round ourselves in 31, ενδυσησθε, put on yourselves in 25).

For your life (τη ψυχη). "Here ψυχη stands for the life principle common to man and beast, which is embodied in the σωμα: the former needs food, the latter clothing" (McNeile). Ψυχη in the Synoptic Gospels occurs in three senses (McNeile): either the life principle in the body as here and which man may kill (Mr 3:4) or the seat of the thoughts and emotions on a par with καρδια and διανοια (Mt 22:37) and πνευμα (Lu 1:46 ; cf. Joh 12:27; 13:21) or something higher that makes up the real self (Mt 10:28; 16:26). In Mt 16:25 (Lu 9:25) ψυχη appears in two senses paradoxical use, saving life and losing it.

Matt 6:27

Unto his stature (επ την ηλικιαν αυτου). The word ηλικιαν is used either of height (stature) or length of life (age). Either makes good sense here, though probably "stature" suits the context best. Certainly anxiety will not help either kind of growth, but rather hinder

by auto-intoxication if nothing more. This is no plea for idleness, for even the birds are diligent and the flowers grow.

Matt 6:28

The lilies of the field (τα κρινα του αγρου). The word may include other wild flowers besides lilies, blossoms like anemones, poppies, gladioli, irises (McNeile).

Matt 6:29

Was not arrayed (ουδε περιεβαλετο). Middle voice and so "did not clothe himself," "did not put around himself."

Matt 6:30

The grass of the field (τον χορτον του αγρου). The common grass of the field. This heightens the comparison.

Matt 6:33

First his kingdom (πρωτον την βασιλειαν). This in answer to those who see in the Sermon on the Mount only ethical comments. Jesus in the Beatitudes drew the picture of the man with the new heart. Here he places the Kingdom of God and his righteousness before temporal blessings (food and clothing).

Matt 6:34

For the morrow (εις τεν αυριον). The last resort of the anxious soul when all other fears are allayed. The ghost of tomorrow stalks out with all its hobgoblins of doubt and distrust.

Matthew 7

Matt 7:1

Judge not (μη κρινετε). The habit of censoriousness, sharp, unjust criticism. Our word critic is from this very word. It means to separate, distinguish, discriminate. That is necessary, but pre-judice (prejudgment) is unfair, captious criticism.

Matt 7:3

The mote (το καρφος). Not dust, but a piece of dried wood or chaff, splinter (Weymouth, Moffatt), speck (Goodspeed), a very small particle that may irritate.

The beam (την δοκον). A log on which planks in the house rest (so papyri), joist, rafter, plank (Moffatt), pole sticking out grotesquely. Probably a current proverb quoted by Jesus like our people in glass houses throwing stones. Tholuck quotes an Arabic proverb: "How seest thou the splinter in thy brother's eye, and seest not the cross-beam in thine eye?"

Matt 7:5

Shalt thou see clearly (διαβλεψεις). Only here and Lu 6:42 and Mr 8:25 in the New Testament. Look through, penetrate in contrast to βλεπεις, to gaze at, in verse 3. Get the log out of your eye and you will see clearly how to help the brother get the splinter out (εκβαλειν) of his eye.

Matt 7:6

That which is holy unto the dogs (το αγιον τοις κυσιν). It is not clear to what "the holy" refers, to ear-rings or to amulets, but that would not appeal to dogs. Trench (*Sermon on the Mount*, p. 136) says that the reference is to meat offered in sacrifice that must not be flung to dogs: "It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, thus to make it a *skubalon*, Ex 22:31 ." The yelping dogs would jump at it. Dogs are kin to wolves and infest the streets of oriental cities.

Your pearls before the swine (τους μαργαριτας υμων εμπροσθεν των χοιρων). The word pearl we have in the name Margarita (Margaret). Pearls look a bit like peas or acorns and would deceive the hogs until they discovered the deception. The wild boars haunt the Jordan Valley still and are not far removed from bears as they trample with their feet and rend with their tusks those who have angered them.

Matt 7:9

Loaf--stone (αρτον--λιθον). Some stones look like loaves of bread. So the devil suggested that Jesus make loaves out of stones (Mt 4:3).

Matt 7:10

Fish--serpent (ιχθυν--οφιν). Fish, common article of food, and water-snakes could easily be substituted. Anacoluthon in this sentence in the Greek.

Matt 7:11

How much more (ποσω μαλλον). Jesus is fond of the *a fortiori* argument.

Matt 7:12

That men should do unto you (ινα ποιωσιν υμιν ο ανθρωπο). Luke (Lu 6:31) puts the Golden Rule parallel with Mt 5:42 . The negative form is in Tobit 4:15. It was used by Hillel, Philo, Isocrates, Confucius. "The Golden Rule is the distilled essence of that 'fulfilment' (5:17) which is taught in the sermon" (McNeile). Jesus puts it in positive form.

Matt 7:13

By the narrow gate (δια της στενης πυλης). The Authorized Version "at the strait gate" misled those who did not distinguish between "strait" and "straight." The figure of the Two Ways had a wide circulation in Jewish and Christian writings (cf. De 30:19; Jer 21:8; Ps 1). See the *Didache* i-vi; Barnabas xviii-xx. "The narrow gate" is repeated in verse 14 and

straitened the way (τεθλιμμενη η οδος) added. The way is "compressed," narrowed as in a defile between high rocks, a tight place like στενοχωρια in Ro 8:35 . "The way that leads to life involves straits and afflictions" (McNeile). Vincent quotes the *Pinax* or *Tablet* of Cebes, a contemporary of Socrates: "Seest thou not, then, a little door, and a way before the door, which is not much crowded, but very few travel it? This is the way that leadeth unto true culture." "The broad way" (ευρυχωρος) is in every city, town, village, with the glaring white lights that lure to destruction.

Matt 7:15

False prophets (των ψευδοπροφητων). There were false prophets in the time of the Old Testament prophets. Jesus will predict "false Messiahs and false prophets" (Mt 24:24) who will lead many astray. They came in due time posing as angels of light like Satan, Judaizers (2Co 11:13f. .) and Gnostics (1Jo 4:1; 1Ti 4:1). Already false prophets were on hand when Jesus spoke on this occasion (cf. Ac 13:6; 2 Peter 2:1). In outward appearance they look like sheep in the sheep's clothing which they wear, but within they are "ravening wolves" (λυκο αρπαγες), greedy for power, gain, self. It is a tragedy that such men and women reappear through the ages and always find victims. Wolves are more dangerous than dogs and hogs.

Matt 7:16

By their fruits ye shall know them (απο των καρπων αυτων επιγνωσεσθε). From their fruits you will recognize them." The verb "know " (γινωσκω) has επ added, fully know. The illustrations from the trees and vines have many parallels in ancient writers.

Matt 7:20

See on Mt 7:16 .

Matt 7:21

Not--but (ου--αλλ'). Sharp contrast between the mere talker and the doer of God's will.

Matt 7:22

Did we not prophesy in thy name? (ου τω σω ονοματ επροφητευσαμεν;). The use of ου in the question expects the affirmative answer. They claim to have prophesied (preached)

in Christ's name and to have done many miracles. But Jesus will tear off the sheepskin and lay bare the ravening wolf. "I never knew you" (ουδεποτε εγνων υμας). "I was never acquainted with you" (experimental knowledge). Success, as the world counts it, is not a criterion of one's knowledge of Christ and relation to him. "I will profess unto them" (ομολογησω αυτοις), the very word used of profession of Christ before men (Mt 10:32). This word Jesus will use for public and open announcement of their doom.

Matt 7:24

And doeth them (κα ποιε αυτους). That is the point in the parable of the wise builder, "who digged and went deep, and laid a foundation upon the rock" (Lu 6:48).

Matt 7:25

Was founded (τεθεμελιωτο). Past perfect indicative passive state of completion in the past. It had been built upon the rock and it stood. No augment.

Matt 7:26

And doeth them not (κα μη ποιων αυτους). The foolish builder put his house on the sands that could not hold in the storm. One is reminded of the words of Jesus at the beginning of the Sermon in 5:19 about the one "who does and teaches." Hearing sermons is a dangerous business if one does not put them into practice.

Matt 7:28

The multitudes were astonished (εξεπλησσοντο ο οχλο). They listened spell-bound to the end and were left amazed. Note the imperfect tense, a buzz of astonishment. The verb means literally "were struck out of themselves."

Matt 7:29

And not as their scribes (κα ουχ ως ο γραμματεις αυτων). They had heard many sermons before from the regular rabbis in the synagogues. We have specimens of these discourses preserved in the Mishna and Gemara, the Jewish Talmud when both were completed, the driest, dullest collection of disjounted comments upon every conceivable problem in the history of mankind. The scribes quoted the rabbis before them and were afraid to express an idea without bolstering it up by some predecessor. Jesus spoke with the authority of truth, the reality and freshness of the morning light, and the power of God's Spirit. This sermon which made such a profound impression ended with the tragedy of the fall of the house on the sand like the crash of a giant oak in the forest. There was no smoothing over the outcome.

Matthew 8

Matt 8:2

If thou wilt (εαν θελης). The leper knew that Jesus had the power to heal him. His doubt was about his willingness. "Men more easily believe in miraculous power than in miraculous love" (Bruce). This is a condition of the third class (undetermined, but with prospect of being determined), a hopeful doubt at any rate. Jesus accepted his challenge by "I will." The command to "tell no one" was to suppress excitement and prevent hostility.

Matt 8:5

Unto him (αυτω). Dative in spite of the genitive absolute εισελθοντος αυτου as in verse 1, a not infrequent Greek idiom, especially in the *koine*.

Matt 8:6

Grievously tormented (δεινως βασανιζομενος). Participle present passive from root βασανος (see on Mt 4:24). The boy (παις), slave (δουλος, Lu 7:2), was a bedridden (βεβλητα, perfect passive indicative of βαλλω) paralytic.

Matt 8:7

I will come and heal him (εγω ελθων θεραπευσω αυτον). Future indicative, not deliberative subjunctive in question (McNeile). The word here for heal (θεραπευσω) means first to serve, give medical attention, then cure, restore to health. The centurion uses the more definite word for healing (ιαθησετα 8:8) as Matthew does in 8:13 (ιαθη). Luke (Lu 9:11), like a physician, says that Jesus healed (ιατο) those in need of treatment (θεραπειας), but the distinction is not always observed. In Ac 28:8 Luke uses ιασατο of the miraculous healings in Malta by Paul while he employs εθεραπευοντο (Ac 28:9) apparently of the practice of Luke the physician (so W. M. Ramsay). Matthew represents the centurion himself as speaking to Jesus while Luke has it that two committees from the centurion brought the messages, apparently a more detailed narrative. What one does through others he does himself as Pilate "scourged Jesus" (had him scourged).

Matt 8:9

For I also am a man under authority (κα γαρ εγω ανθρωπος υπο εξουσιαν). "Also" is in the text, though the κα here may mean "even," even I in my subordinate position have soldiers under me. As a military man he had learned obedience to his superiors and so expected obedience to his commands, instant obedience (aorist imperatives and aoristic present indicatives). Hence his faith in Christ's power over the illness of the boy even without coming. Jesus had only to speak with a word (8:8), say the word, and it would be done.

Matt 8:10

So great faith (τοσαυτην πιστιν). In a Roman centurion and greater than in any of the Jews. In like manner Jesus marvelled at the great faith of the Canaanitish woman (Mt 15:28).

Matt 8:11

Sit down (ανακλιθησοντα). Recline at table on couches as Jews and Romans did. Hence Leonardo da Vinci's famous picture of the Last Supper is an anachronism with all seated at table in modern style.

Matt 8:12

The sons of the kingdom (ο υιο της βασιλειας). A favourite Hebrew idiom like "son of hell" (Mt 23:15), "sons of this age" (Lu 16:8). The Jews felt that they had a natural right to the privileges of the kingdom because of descent from Abraham (Mt 3:9). But mere natural birth did not bring spiritual sonship as the Baptist had taught before Jesus did.

Into the outer darkness (εις το σκοτος το εξωτερον). Comparative adjective like our "further out," the darkness outside the limits of the lighted palace, one of the figures for hell or punishment (Mt 23:13; 25:30). The repeated article makes it bolder and more impressive, "the darkness the outside," there where the wailing and gnashing of teeth is heard in the thick blackness of night.

Matt 8:14

Lying sick of a fever (βιβλημενην κα πυρεσσουσαν). Two participles, bedridden (perfect passive of βαλλω) and burning with fever (present active). How long the fever had had her we have no means of knowing, possibly a sudden and severe attack (Mr 1:30), as they tell Jesus about her on reaching the house of Peter. We are not told what kind of fever it was. Fever itself was considered a disease. "Fever" is from German feuer (fire) like the Greek πυρ.

Matt 8:15

Touched her hand (ηψατο της χειρος αυτης). In loving sympathy as the Great Physician and like any good doctor today.

Ministered (διηκονε). "Began to minister" (conative imperfect) at once to Jesus at table in gratitude and love.

Matt 8:16

When even was come (οψιας γενομενης). Genitive absolute. A beautiful sunset scene at the close of the Sabbath day (Mr 1:21). Then the crowds came as Jesus stood in the door of Peter's house (Mr 1:33; Mt 8:14) as all the city gathered there with the sick, "all those who had it bad" (see on Mt 4:24) and he healed them "with a word" (λογω). It was a never to be forgotten memory for those who saw it.

Matt 8:17

Himself took our infirmities and bare our diseases (αυτος τας ασθενειας ελαβεν κα τας νοσους εβαστασεν). A quotation from Isa 53:4 . It is not clear in what sense Matthew applies the words in Isaiah whether in the precise sense of the Hebrew or in an independent manner. Moffatt translates it: "He took away our sicknesses, and bore the burden of our diseases." Goodspeed puts it: "He took our sickness and carried away our diseases." Deissmann (*Bible Studies*, pp. 102f.) thinks that Matthew has made a free interpretation of the Hebrew,

has discarded the translation of the Septuagint, and has transposed the two Hebrew verbs so that Matthew means: "He took upon himself our pains, and bore our diseases." Plummer holds that "It is impossible, and also unnecessary, to understand what the Evangelist understood by 'took ' (ελαβεν) and 'bare' (εβαστασεν). It at least must mean that Christ removed their sufferings from the sufferers. He can hardly have meant that the diseases were transferred to Christ." Βασταζω occurs freely in the papyri with the sense of lift, carry, endure, carry away (the commonest meaning, Moulton and Milligan, *Vocabulary*), pilfer. In Mt 3:11 we have the common vernacular use to take off sandals. The Attic Greek did not use it in the sense of carrying off. "This passage is the cornerstone of the faith-cure theory, which claims that the atonement of Christ includes provision for *bodily* no less than for spiritual healing, and therefore insists on translating 'took away'" (Vincent). We have seen that the word βασταζω will possibly allow that meaning, but I agree with McNeile: "The passage, *as Mt. employs it*, has no bearing on the doctrine of the atonement." But Jesus does show his sympathy with us. "Christ's sympathy with the sufferers was so intense that he really felt their weaknesses and pains." In our burdens Jesus steps under the load with us and helps us to carry on.

Matt 8:19

A scribe (εις γραμματευς). One (εις)="a," indefinite article. Already a disciple as shown by "another of the disciples" (ετερος των μαθητων) in 8:21. He calls Jesus "Teacher" (διδασκαλε), but he seems to be a "bumptious" brother full of self-confidence and self-complacency. "Even one of that most unimpressionable class, in spirit and tendency utterly opposed to the ways of Jesus" (Bruce). Yet Jesus deals gently with him.

Matt 8:20

Holes (φωλεους). A lurking hole, burrow.

Nests (κατασκηνωσεις). "Roosts, i.e. leafy, σκηνα for settling at night (*tabernacula, habitacula*), not nests" (McNeile). In the Septuagint it is used of God tabernacling in the Sanctuary. The verb (κατασκηνοω) is there used of birds (Ps 103:12).

The Son of man (θο υιος του ανθρωπου). This remarkable expression, applied to himself by Jesus so often, appears here for the first time. There is a considerable modern literature devoted to it. "It means much for the Speaker, who has chosen it deliberately, in connection with private reflections, at whose nature we can only guess, by study of the many occasions on which the name is used" (Bruce). Often it means the Representative Man. It may sometimes stand for the Aramaic *barnasha*, the man, but in most instances that idea will not suit. Jesus uses it as a concealed Messianic title. It is possible that this scribe would not understand the phrase at all. Bruce thinks that here Jesus means "the unprivileged Man," worse off than the foxes and the birds. Jesus spoke Greek as well as Aramaic. It is inconceivable that the Gospels should never call Jesus "the Son of man" and always credit it to him as his own words if he did not so term himself, about eighty times in all, thirty-three in Matthew.

Jesus in his early ministry, except at the very start in Joh 4 , abstains from calling himself Messiah. This term suited his purpose exactly to get the people used to his special claim as Messiah when he is ready to make it openly.

Matt 8:21

And bury my father (κα θαψα τον πατερα μου). The first man was an enthusiast. This one is overcautious. It is by no means certain that the father was dead. Tobit urged his son Tobias to be sure to bury him: "Son, when I am dead, bury me" (Tobit 4:3). The probability is that this disciple means that, after his father is dead and buried, he will then be free to follow Jesus. "At the present day, an Oriental, with his father sitting by his side, has been known to say respecting his future projects: 'But I must first bury my father!'" (Plummer). Jesus wanted first things first. But even if his father was not actually dead, service to Christ comes first.

Matt 8:22

Leave the dead to bury their own dead (αφες τους νεκρους θαψα τους εαυτων νεκρους). The spiritually dead are always on hand to bury the physically dead, if one's real duty is with Jesus. Chrysostom says that, while it is a good deed to bury the dead, it is a better one to preach Christ.

Matt 8:24

But he was asleep (αυτος δε εκαθευδεν). Imperfect, was sleeping. Picturesque scene. The Sea of Galilee is 680 feet below the Mediterranean Sea. These sudden squalls come down from the summit of Hermon with terrific force (σεισμος μεγας) like an earthquake. Mark (Mr 4:37) and Luke (Lu 8:23) term it a whirlwind (λαιλαπς) in furious gusts.

Matt 8:25

Save, Lord; we perish (Κυριε, σωσον, απολλυμεθα). More exactly, "Lord, save us at once (aorist), we are perishing (present linear)."

Matt 8:27

Even the winds and the sea obey him (Κα ο ανημο κα η θαλασσα αυτω υπακουουσιν). A nature miracle. Even a sudden drop in the wind would not at once calm the sea. "J. Weiss explains that by 'an astonishing coincidence' the storm happened to lull at the moment that Jesus spoke!" (McNeile). Some minds are easily satisfied by their own stupidities.

Matt 8:28

The country of the Gadarenes (τεν χωραν των Γαδαρηνων). This is the correct text in Matthew while in Mr 5:1 and Lu 8:26 it is "the country of the Gerasenes." Dr. Thomson discovered by the lake the ruins of Khersa (Gerasa). This village is in the district of the city of Gadara some miles southeastward so that it can be called after Gerasa or Gadara. So Matthew speaks of "two demoniacs" while Mark and Luke mention only one, the leading one. " **The tombs** " (των μνημειων) were chambers cut into the mountain side common enough in Palestine then and now. On the eastern side of the lake the precipitous cliffs are

of limestone formation and full of caves. It is one of the proofs that one is a maniac that he haunts the tombs. People shunned the region as dangerous because of the madmen.

Matt 8:29

Thou Son of God (υιε του θεου). The recognition of Jesus by the demons is surprising. The whole subject of demonology is difficult. Some hold that it is merely the ancient way of describing disease. But that does not explain the situation here. Jesus is represented as treating the demons as real existences separate from the human personality. Missionaries in China today claim that they have seen demons cast out. The devil knew Jesus clearly and it is not strange that Jesus was recognized by the devil's agents. They know that there is nothing in common between them and the Son of God (ημιν κα σο, ethical dative) and they fear torment "before the time" (προ καιρου). Usually τα δαιμονια is the word in the New Testament for demons, but in 8:31 we have ο δαιμονες (the only example in the N.T.). Δαιμονιον is a diminutive of δαιμων. In Homer δαιμων is used synonymously with θεος and θεα. Hesiod employed δαιμων of men of the golden age as tutelary deities. Homer has the adjective δαιμονιος usually in an evil sense. Empedocles considered the demons both bad and good. They were thus used to relieve the gods and goddesses of much rascality. Grote (*History of Greece*) notes that the Christians were thus by pagan usage justified in calling idolatry the worship of demons. See 1Co 10:20f.; 1Ti 4:1; Re 9:20; 16:13f . In the Gospels demons are the same as unclean spirits (Mr 5:12,15; 3:22,30; Lu 4:33). The demons are disturbers (Vincent) of the whole life of man (Mr 5:2f.; 7:25; Mt 12:45; Lu 13:11,16).

Matt 8:32

Rushed down the steep (ωρμησεν κατα του κρημνου). Down from the cliff (ablative case) into the sea. Constative aorist tense. The influence of mind on matter is now understood better than formerly, but we have the mastery of the mind of the Master on the minds of the maniacs, the power of Christ over the demons, over the herd of hogs. Difficulties in plenty exist for those who see only folk-lore and legend, but plain enough if we take Jesus to be really Lord and Saviour. The incidental destruction of the hogs need not trouble us when we are so familiar with nature's tragedies which we cannot comprehend.

Matt 8:34

That he would depart (οπως μεταβη). The whole city was excited over the destruction of the hogs and begged Jesus to leave, forgetful of the healing of the demoniacs in their concern over the loss of property. They cared more for hogs than for human souls, as often happens today.

Matthew 9

Matt 9:1

His own city (την ιδιαν πολιν). Capernaum (Mr 2:1; Mt 4:13).

Matt 9:2

They brought (προσεφερον). Imperfect, "were bringing," graphic picture made very vivid by the details in Mr 2:1-4 and Lu 5:17 . " **Lying on a bed** " (stretched on a couch), perfect passive participle, a little bed or couch (κλινιδιον) in Lu 5:19 , "a pallet" (κραβατος) in Mr 2:4,9,11 .

Thy sins are forgiven (αφιεντα). Present passive indicative (aoristic present). Luke (Lu 5:21) has αφεωντα, Doric and Ionic perfect passive indicative for the Attic αφειντα, one of the dialectical forms appearing in the *Koine*.

Matt 9:3

This man blasphemeth (ουτος βλασφημε). See the sneer in "this fellow." "The prophet always is a scandalous, irreverent blasphemer from the conventional point of view" (Bruce).

Matt 9:6

That ye may know (ινα ειδητε). Jesus accepts the challenge in the thoughts of the scribes and performs the miracle of healing the paralytic, who so far only had his sins forgiven, to prove his Messianic power on earth to forgive sins even as God does. The word εξουσια may mean either power or authority. He had both as a matter of fact. Note same word in 9:8.

Then saith he to the sick of the palsy (τοτε λεγε τω παραλυτικω). These words of course, were not spoken by Jesus. Curiously enough Matthew interjects them right in the midst of the sayings of Jesus in reply to the scorn of the scribes. Still more remarkable is the fact that Mark (Mr 2:10) has precisely the same words in the same place save that Matthew has added τοτε, of which he is fond, to what Mark already had. Mark, as we know, largely reports Peter's words and sees with Peter's eyes. Luke has the same idea in the same place without the vivid historical present λεγε (ειπεν τω παραλελυμενωι) with the participle in place of the adjective. This is one of the many proofs that both Matthew and Luke made use of Mark's Gospel each in his own way.

Take up thy bed (αρον σου την κλινην). Pack up at once (aorist active imperative) the rolled-up pallet.

Matt 9:9

At the place of toll (επ το τελωνιον). The tax-office or custom-house of Capernaum placed here to collect taxes from the boats going across the lake outside of Herod's territory or from people going from Damascus to the coast, a regular caravan route. " **Called Matthew** " (Μαθθαιον λεγομενον) and in 10:3 Matthew the publican is named as one of the Twelve Apostles. Mark (Mr 2:14) and Luke (Lu 5:27) call this man Levi. He had two names as was common, Matthew Levi. The publicans (τελωνα) get their name in English from the Latin

publicanus (a man who did public duty), not a very accurate designation. They were detested because they practised graft. Even Gabinius the proconsul of Syria was accused by Cicero of relieving Syrians and Jews of legitimate taxes for graft. He ordered some of the tax-officers removed. Already Jesus had spoken of the publican (5:46) in a way that shows the public disfavour in which they were held.

Matt 9:10

Publicans and sinners (τελωνα κα αμαρτωλο). Often coupled together in common scorn and in contrast with the righteous (δικαιο in 9:13). It was a strange medley at Levi's feast (Jesus and the four fisher disciples, Nathanael and Philip; Matthew Levi and his former companions, publicans and sinners; Pharisees with their scribes or students as on-lookers; disciples of John the Baptist who were fasting at the very time that Jesus was feasting and with such a group). The Pharisees criticize sharply "your teacher" for such a social breach of "reclining" together with publicans at Levi's feast.

Matt 9:12

But they that are sick (αλλα ο κακως εχοντες). Probably a current proverb about the physician. As a physician of body and soul Jesus was bound to come in close touch with the social outcasts.

Matt 9:13

But go ye and learn (πορευθεντες δε μαθετε). With biting sarcasm Jesus bids these preachers to learn the meaning of Ho 6:6 . It is repeated in Mt 12:7 . Ingressive aorist imperative (μαθετε).

Matt 9:14

The disciples of John (ο μαθητα Ιωανου). One is surprised to find disciples of the Baptist in the role of critics of Christ along with the Pharisees. But John was languishing in prison and they perhaps were blaming Jesus for doing nothing about it. At any rate John would not have gone to Levi's feast on one of the Jewish fast-days. "The strict asceticism of the Baptist (11:18) and of the Pharisaic rabbis (Lu 18:12) was imitated by their disciples" (McNeile).

Matt 9:15

The sons of the bride-chamber (ο υιο του νυμφωνος). It is a late Hebrew idiom for the wedding guests, "the friends of the bridegroom and all the sons of the bride-chamber" (*Tos. Berak.* ii. 10). Cf. Joh 2:29 .

Matt 9:16

Undressed cloth (ρακους αγναφου). An unfulled, raw piece of woollen cloth that will shrink when wet and tear a bigger hole than ever.

A worse rent (χειρον σχισμα). Our word "schism." The " **patch** " (πληρωμα, filling up) thus does more harm than good.

Matt 9:17

Old wineskins (ασκους παλαιους). Not glass " **bottles** " but wineskins used as bottles as is true in Palestine yet, goatskins with the rough part inside. "Our word *bottle* originally carried the true meaning, being a bottle of leather. In Spanish *bota* means a *leather bottle*, a *boot*, and a *butt*. In Spain wine is still brought to market in pig-skins " (Vincent). The new wine will ferment and crack the dried-up old skins.

The wine is spilled (εκχειτα), poured out.

Matt 9:18

Is even now dead (αρτ ετελευτησεν). Aorist tense with αρτ and so better, "just now died," "just dead" (Moffatt). Mark (Mr 5:23) has it "at the point of death," Luke (Lu 8:42) "lay a dying." It is not always easy even for physicians to tell when actual death has come. Jesus in 9:24 pointedly said, "The damsel is not dead, but sleepeth," meaning that she did not die to stay dead.

Matt 9:20

The border of his garment (του κρασπεδου του ιματιου). The hem or fringe of a garment, a tassel or tuft hanging from the edge of the outer garment according to Nu 15:38 . It was made of twisted wool. Jesus wore the dress of other people with these fringes at the four corners of the outer garment. The Jews actually counted the words *Jehovah One* from the numbers of the twisted white threads, a refinement that Jesus had no concern for. This poor woman had an element of superstition in her faith as many people have, but Jesus honours her faith and cures her.

Matt 9:23

The flute-players (τους αυλητας). The girl was just dead, but already a crowd "making a tumult" (θορυβουμενον) with wild wailing and screaming had gathered in the outer court, "brought together by various motives, sympathy, money, desire to share in the meat and drink going at such a time" (Bruce). Besides the several flute-players (voluntary or hired) there were probably "some hired mourning women (Jer 9:17) *praeficae*, whose duty it was to sing *naenia* in praise of the dead" (Bruce). These when put out by Jesus, "laughed him to scorn" (κατεγελων), in a sort of loud and repeated (imperfect) guffaw of scorn. Jesus overcame all this repellent environment.

Matt 9:27

As Jesus passed by (παραγοντ Ιησου). Associative instrumental case with ηκολουθησαν. It was the supreme opportunity of these two blind men. Note two demoniacs in Mt 8:28 and two blind men in Mt 20:30 . See the same word παραγων used of Jesus in 9:9.

Matt 9:29

Touched their eyes (ηψατο των οφθαλμων). The men had faith (9:28) and Jesus rewards their faith and yet he touched their eyes as he sometimes did with kindly sympathy.

Matt 9:30

Were opened (ηνεωιχθησαν). Triple augment (on οι=ωι, ε and then on preposition αν = ην).

Strictly charged them (ενεβριμηθη αυτοις). A difficult word, compound of εν and βριμαομα (to be moved with anger). It is used of horses snorting (Aeschylus, *Theb.* 461), of men fretting or being angry (Da 11:30). Allen notes that it occurs twice in Mark (Mr 1:43; 14:5) when Matthew omits it. It is found only here in Matthew. John has it twice in a different sense (Joh 11:33 with εν εαυτω). Here and in Mr 1:32 it has the notion of commanding sternly, a sense unknown to ancient writers. Most manuscripts have the middle ενεβριμησατο, but Aleph and B have the passive ενεβριμηθη which Westcott and Hort accept, but without the passive sense (cf. απεκριθη). "The word describes rather a rush of deep feeling which in the synoptic passages showed itself in a vehement injunctive and in Joh 11:33 in look and manner" (McNeile). Bruce translates Euthymius Zigabenus on Mr 1:32 : "Looked severely, contracting His eyebrows, and shaking His head at them as they are wont to do who wish to make sure that secrets will be kept." "See to it, let no one know it" (ορατε, μηδεις γινωσκετω). Note elliptical change of persons and number in the two imperatives.

Matt 9:32

A dumb man (κωφον). Literally blunted in tongue as here and so dumb, in ear as in Mt 11:5 and so deaf. Homer used it of a blunted dart (*Iliad* xi. 390). Others applied it to mental dulness.

Matt 9:34

By the prince of the devils (εν τω αρχοντ των δαιμονιων). Demons, not devils. The codex Bezae omits this verse, but it is probably genuine. The Pharisees are becoming desperate and, unable to deny the reality of the miracles, they seek to discredit them by trying to connect Jesus with the devil himself, the prince of the demons. They will renew this charge later (Mt 12:24) when Jesus will refute it with biting sarcasm.

Matt 9:35

And Jesus went about (κα περιηγεν ο Ιησους). Imperfect tense descriptive of this third tour of all Galilee.

Matt 9:36

Were distressed and scattered (ησαν εσκυλμενο κα ερριμμενο). Periphrastic past perfect indicative passive. A sad and pitiful state the crowds were in. Rent or mangled as if by wild beasts. Σκυλλω occurs in the papyri in sense of plunder, concern, vexation. "Used here of the common people, it describes their religious condition. They were harassed, importuned, bewildered by those who should have taught them; hindered from entering into the kingdom of heaven (23:13), laden with the burdens which the Pharisees laid upon them (23:3). Ερριμμενο denotes men cast down and prostrate on the ground, whether from drunkenness, Polyb. v. 48.2, or from mortal wounds" (Allen): This perfect passive participle from ριπτω,

to throw down. The masses were in a state of mental dejection. No wonder that Jesus was moved with compassion (εσπλαγχνισθη).

Matt 9:38

That he send forth labourers (οπως εκβαλη εργατας). Jesus turns from the figure of the shepherdless sheep to the harvest field ripe and ready for the reapers. The verb εκβαλλω really means to drive out, to push out, to draw out with violence or without. Prayer is the remedy offered by Jesus in this crisis for a larger ministerial supply. How seldom do we hear prayers for more preachers. Sometimes God literally has to push or force a man into the ministry who resists his known duty.

Matthew 10

Matt 10:1

His twelve disciples (τους δωδεκα μαθητας αυτου). First mention of the group of "learners" by Matthew and assumed as already in existence (note the article) as they were (Mr 3:14). They were chosen before the Sermon on the Mount was delivered, but Matthew did not mention it in connection with that sermon.

Gave them authority (εδωκεν αυτοις εξουσιαν). "Power" (Moffatt, Goodspeed). One may be surprised that here only the healing work is mentioned, though Luke (Lu 9:2) has it "to preach the kingdom of God, and to heal the sick." And Matthew says (Mt 10:7), "And as ye go, preach." Hence it is not fair to say that Matthew knows only the charge to heal the sick, important as that is. The physical distress was great, but the spiritual even greater. Power is more likely the idea of εξουσια here. This healing ministry attracted attention and did a vast deal of good. Today we have hospitals and skilled physicians and nurses, but we should not deny the power of God to bless all these agencies and to cure disease as he wills. Jesus is still the master of soul and body. But intelligent faith does not justify us in abstaining from the help of the physician who must not be confounded with the quack and the charlatan.

Matt 10:2

The names of the twelve apostles (των δωδεκα αποστολων τα ονοματα). This is the official name (missionaries) used here by Matthew for the first time. The names are given here, but Matthew does not say that they were chosen at this time. Mark (Mr 3:13-19) and Luke (Lu 6:12-16) state that Jesus "chose" them, "appointed" them after a night of prayer in the mountain and came down with them and then delivered the Sermon (Lu 6:17). Simon heads the list (πρωτος) in all four lists including Ac 1:13f . He came to be first and foremost at the great Pentecost (Ac 2 and Ac 3). The apostles disputed a number of times as to which was greatest. Judas Iscariot comes last each time save that he is absent in Acts, being already dead. Matthew calls him the betrayer (ο παραδιδους). Iscariot is usually explained as "man of Kerioth" down near Edom (Jos 15:25). Philip comes fifth and James the son of Alphaeus the ninth. Bartholomew is the name for Nathanael. Thaddaeus is Judas the brother of James. Simon Zelotes is also called Simon the Canaanean (Zealous, Hebrew word). This is apparently their first preaching and healing tour without Jesus. He sends them forth by twos (Mr 6:7). Matthew names them in pairs, probably as they were sent out.

Matt 10:5

These twelve Jesus sent forth (τουτους τους δωδεκα απεστειλεν ο Ιησους). The word "sent forth" (απεστειλεν) is the same root as "apostles." The same word reappears in 10:16.

Way of the Gentiles (οδον εθνων). Objective genitive, way leading to the Gentiles. This prohibition against going among the Gentiles and the Samaritans was for this special tour.

They were to give the Jews the first opportunity and not to prejudice the cause at this stage. Later Jesus will order them to go and disciple all the Gentiles (Mt 28:19).

Matt 10:6

The lost sheep (τα προβατα τα απολωλοτα). The sheep, the lost ones. Mentioned here first by Matthew. Jesus uses it not in blame, but in pity (Bruce). Bengel notes that Jesus says "lost" more frequently than "led astray." "If the Jewish nation could be brought to repentance the new age would dawn" (McNeile).

Matt 10:7

As ye go, preach (πορευομενο κηρυσσετε). Present participle and present imperative. They were itinerant preachers on a "preaching tour," heralds (κηρυκες) proclaiming good news. The summary message is the same as that of the Baptist (3:2) that first startled the country, "the kingdom of heaven has drawn nigh." He echoed it up and down the Jordan Valley. They are to shake Galilee with it as Jesus had done (4:17). That same amazing message is needed today. But "the apprentice apostles" (Bruce) could tell not a little about the King of the Kingdom who was with them.

Matt 10:9

Get you no gold (μη κτησησθε). It is not, "Do not possess" or "own," but "do not acquire" or "procure" for yourselves, indirect middle aorist subjunctive. Gold, silver, brass (copper) in a descending scale (nor even bronze).

In your purses (εις τας ζωνας υμων). In your girdles or belts used for carrying money.

Matt 10:10

No wallet (μη πηραν). Better than "scrip." It can be either a travelling or bread bag. Deissmann (*Light from the Ancient East*, pp. 108f.) shows that it can mean the beggar's collecting bag as in an inscription on a monument at Kefr Hanar in Syria: "While Christianity was still young the beggar priest was making his rounds in the land of Syria on behalf of the national goddess." Deissmann also quotes a pun in the *Didaskalia=Const. Apost*. 3, 6 about some itinerant widows who said that they were not so much χηρα (spouseless) as πηρα (pouchless). He cites also Shakespeare, *Troilus and Cressida* III. iii. 145: "Time hath, my lord, a wallet at his back, wherein he puts alms for oblivion."

For the labourer is worthy of his food (αξιος γαρ ο εργατης της τροφης αυτου). The sermon is worth the dinner, in other words. Luke in the charge to the seventy (Lu 10:7) has the same words with μισθου (reward) instead of τροφης (food). In 1Ti 5:18 Paul quotes Luke's form as scripture (η γραφη) or as a well-known saying if confined to the first quotation. The word for workman here (εργατης) is that used by Jesus in the prayer for labourers (Mt 9:38). The well-known *Didach*□ or *Teaching of the Twelve* (xiii) shows that in the second century there was still a felt need for care on the subject of receiving pay for preaching. The travelling sophists added also to the embarrassment of the situation. The wisdom of these

restrictions was justified in Galilee at this time. Mark (Mr 6:6-13) and Luke (Lu 9:1-6) vary slightly from Matthew in some of the details of the instructions of Jesus.

Matt 10:13

If the house be worthy (εαν η η οικια αξια). Third class condition. What makes a house worthy? "It would naturally be readiness to receive the preachers and their message" (McNeile). Hospitality is one of the noblest graces and preachers receive their share of it. The apostles are not to be burdensome as guests.

Matt 10:14

Shake off the dust (εκτιναξατε τον κονιορτον). Shake out, a rather violent gesture of disfavour. The Jews had violent prejudices against the smallest particles of Gentile dust, not as a purveyor of disease of which they did not know, but because it was regarded as the putrescence of death. If the apostles were mistreated by a host or hostess, they were to be treated as if they were Gentiles (cf. Mt 18:17; Ac 18:6). Here again we have a restriction that was for this special tour with its peculiar perils.

Matt 10:15

More tolerable (ανεκτοτερον). The papyri use this adjective of a convalescent. People in their vernacular today speak of feeling "tolerable." The Galileans were having more privileges than Sodom and Gomorrah had.

Matt 10:16

As sheep in the midst of wolves (ως προβατα εν μεσω λυκων). The presence of wolves on every hand was a fact then and now. Some of these very sheep (10:6) at the end will turn out to be wolves and cry for Christ's crucifixion. The situation called for consummate wisdom and courage. The serpent was the emblem of wisdom or shrewdness, intellectual keenness (Ge 3:1; Ps 58:5), the dove of simplicity (Ho 7:11). It was a proverb, this combination, but one difficult of realization. Either without the other is bad (rascality or gullibility). The first clause with αρνας for προβατα is in Lu 10:3 and apparently is in a *Fragment of a Lost Gospel* edited by Grenfell and Hunt. The combination of wariness and innocence is necessary for the protection of the sheep and the discomfiture of the wolves. For "harmless" (ακεραιο) Moffatt and Goodspeed have "guileless," Weymouth "innocent." The word means "unmixed" (α privative and κεραννυμ), "unadulterated," "simple," "unalloyed."

Matt 10:17

Beware of men (προσεχετε απο των ανθρωπων). Ablative case with απο. Hold your mind (νουν understood) away from. The article with ανθρωπων points back to λυκων (wolves) in 10:16.

To councils (εις συνεδρια). The local courts of justice in every Jewish town. The word is an old one from Herodotus on for any deliberative body (χονχιλιυμ). The same word is used for the Sanhedrin in Jerusalem.

In their synagogues (εν τοις συναγωγαις αυτων). Here not merely as the place of assembly for worship, but as an assembly of justice exercising discipline as when the man born blind was cast out of the synagogue (Joh 9:35). They were now after the exile in every town of any size where Jews were.

Matt 10:19

Be not anxious (μη μεριμνησητε). Ingressive aorist subjunctive in prohibition. "Do not become anxious" (Mt 6:31). "Self-defence before Jewish kings and heathen governors would be a terrible ordeal for humble Galileans. The injunction applied to cases when preparation of a speech would be impossible" (McNeile). "It might well alarm the bravest of these simple fishermen to be told that they would have to answer for their doings on Christ's behalf before Jewish councils and heathen courts" (Plummer). Christ is not talking about preparation of sermons. " **In that hour** " (εν εκεινη τη ωρα), if not before. The Spirit of your Father will speak to you and through you (10:20). Here is no posing as martyr or courting a martyr's crown, but real heroism with full loyalty to Christ.

Matt 10:22

Ye shall be hated (εσεσθε μισουμενο). Periphrastic future passive, linear action. It will go on through the ages.

For my name's sake (δια το ονομα μου). In the O.T. as in the Targums and the Talmud "the name" as here stands for the person (Mt 19:29; Ac 5:41; 9:16; 15:26). "He that endureth to the end" (ο υπομεινας εις τελος). Effective aorist participle with future indicative.

Matt 10:23

Till the Son of man be come (εως ελθη ο υιος του ανθρωπου). Moffatt puts it "before the Son of man arrives" as if Jesus referred to this special tour of Galilee. Jesus could overtake them. Possibly so, but it is by no means clear. Some refer it to the Transfiguration, others to the coming of the Holy Spirit at Pentecost, others to the Second Coming. Some hold that Matthew has put the saying in the wrong context. Others bluntly say that Jesus was mistaken, a very serious charge to make in his instructions to these preachers. The use of εως with aorist subjunctive for a future event is a good Greek idiom.

Matt 10:25

Beelzebub (βεεζεβουλ according to B, βεελζεβουλ by most Greek MSS., βεελζεβουβ by many non-Greek MSS.). The etymology of the word is also unknown, whether "lord of a dwelling" with a pun on "the master of the house" (οικοδεσποτην) or "lord of flies" or "lord of dung" or "lord of idolatrous sacrifices." It is evidently a term of reproach. "An opprobrious epithet; exact form of the word and meaning of the name have given more trouble to commentators than it is all worth" (Bruce). See Mt 12:24 .

Matt 10:26

Fear them not therefore (μη ουν φοβηθητε αυτους). Repeated in verses 28 and 31 (μη φοβεισθε present middle imperative here in contrast with aorist passive subjunctive in the

preceding prohibitions). Note also the accusative case with the aorist passive subjunctive, transitive though passive. See same construction in Lu 12:5 . In Mt 10:28 the construction is with απο and the ablative, a translation Hebraism as in Lu 12:4 (Robertson, *Grammar of the Greek N.T. in the Light of Historical Research*, p. 577).

Matt 10:28

Destroy both soul and body in hell (κα ψυχην κα σωμα απολεσα εν γεεννη). Note "soul" here of the eternal spirit, not just life in the body. "Destroy" here is not annihilation, but eternal punishment in Gehenna (the real hell) for which see on 5:22. Bruce thinks that the devil as the tempter is here meant, not God as the judge, but surely he is wrong. There is no more needed lesson today than the fear of God.

Matt 10:29

Two sparrows (δυο στρουθια). Diminutive of στρουθος and means any small bird, sparrows in particular. They are sold today in the markets of Jerusalem and Jaffa. "For a farthing" (ασσαριου) is genitive of price. Only here and Lu 12:6 in the N.T. Diminutive form of the Roman *as*, slightly more than half an English penny.

Without your Father (ανευ του πατρος υμων). There is comfort in this thought for us all. Our father who knows about the sparrows knows and cares about us.

Matt 10:31

Than many sparrows (πολλων στρουθιων). Ablative case of comparison with διαφερετε (our differ).

Matt 10:32

Shall confess me (ομολογησε εν εμο). An Aramaic idiom, not Hebrew, see also Lu 12:8 . So also here, "him will I also confess" (ομολογησω κ'αγω εν αυτω). Literally this Aramaic idiom reproduced in the Greek means "confess in me," indicating a sense of unity with Christ and of Christ with the man who takes the open stand for him.

Matt 10:33

Shall deny me (αρνησητα με). Aorist subjunctive here with οστις, though future indicative ομολογησε above. Note accusative here (case of extension), saying "no" to Christ, complete breach. This is a solemn law, not a mere social breach, this cleavage by Christ of the man who repudiates him, public and final.

Matt 10:34

I came not to send peace, but a sword (ουκ ηλθον βαλειν ειρηνην, αλλα μαχαιραν). A bold and dramatic climax. The aorist infinitive means a sudden hurling of the sword where peace was expected. Christ does bring peace, not as the world gives, but it is not the force of compromise with evil, but of conquest over wrong, over Satan, the triumph of the cross. Meanwhile there will be inevitably division in families, in communities, in states. It is no namby-pamby sentimentalism that Christ preaches, no peace at any price. The Cross is

Christ's answer to the devil's offer of compromise in world dominion. For Christ the kingdom of God is virile righteousness, not mere emotionalism.

Matt 10:35

Set at variance (διχασα). Literally divide in two, διχα. Jesus uses Mic 7:1-6 to describe the rottenness of the age as Micah had done. Family ties and social ties cannot stand in the way of loyalty to Christ and righteous living.

The daughter-in-law (νυμφην). Literally bride, the young wife who is possibly living with the mother-in-law. It is a tragedy to see a father or mother step between the child and Christ.

Matt 10:38

Doth not take his cross (ου λαμβανε τον σταυρον αυτου). The first mention of cross in Matthew. Criminals were crucified in Jerusalem. It was the custom for the condemned person to carry his own cross as Jesus did till Simon of Cyrene was impressed for that purpose. The Jews had become familiar with crucifixion since the days of Antiochus Epiphanes and one of the Maccabean rulers (Alexander Jannaeus) had crucified 800 Pharisees. It is not certain whether Jesus was thinking of his own coming crucifixion when he used this figure, though possible, perhaps probable. The disciples would hardly think of that outcome unless some of them had remarkable insight.

Matt 10:39

Shall lose it (απολεσε αυτην). This paradox appears in four forms according to Allen (I) Mt 10:39 (2) Mr 8:35; Mt 16:25; Lu 9:24 (3) Lu 17:33 (4) Joh 12:25 . *The Wisdom of Sirach* (Hebrew text) in 51:26 has: "He that giveth his life findeth her (wisdom)." It is one of the profound sayings of Christ that he repeated many times. Plato (*Gorgias* 512) has language somewhat similar though not so sharply put. The article and aorist participles here (ο ευρων, ο απολεσας) are timeless in themselves just like ο δεχομενος in verses 40 and 41.

Matt 10:41

In the name of a prophet (εις ονομα προφητου). "Because he is a prophet" (Moffatt). In an Oxyrhynchus Papyrus 37 (A.D. 49) we find ονοματ ελευθερου in virtue of being free-born. "He that receiveth a prophet from no ulterior motive, but simply *qua* prophet (*ut prophetam*, Jer.) would receive a reward in the coming age equal to that of his guest" (McNeile). The use of εις here is to be noted. In reality εις is simply εν with the same meaning. It is not proper to say that εις has always to be translated "into." Besides these examples of εις ονομα in verses 41 and 43 see Mt 12:41 εις το κηρυγμα Ιωνα (see Robertson's *Grammar*, p. 593).

Unto one of these little ones (ενα των μικρων τουτων). Simple believers who are neither apostles, prophets, or particularly righteous, just "learners," "in the name of a disciple" (εις ονομα μαθητου). Alford thinks that some children were present (cf. Mt 18:2-6).

Matthew 11

Matt 11:1

He departed thence to teach and preach (μετεβη εκειθεν του διδασκειν κα κηρυσσειν). In five instances (7:28; 11:1; 13:53; 19:1; 26:1) after great discourses by Jesus "the transition to what follows is made with the formula, 'And it came to pass when Jesus had ended'" (McNeile). This is a wrong chapter division, for 11:1 belongs with the preceding section. " **Commanding** " (διατασσων, complementary participle with ετελεσεν), means giving orders in detail (δια-) for each of them. Note both "teach and preach" as in 4:23. Where did Jesus go? Did he follow behind the twelve as he did with the seventy "whither he himself was about to come" (Lu 10:1)? Bruce holds with Chrysostom that Jesus avoided the places where they were, giving them room and time to do their work. But, if Jesus himself went to the chief cities of Galilee on this tour, he would be compelled to touch many of the same points. Jesus would naturally follow behind at some distance. At the end of the tour the apostles come together in Capernaum and tell Jesus all that they had done and that they had taught (Mr 6:30). Matthew follows the general outline of Mark, but the events are not grouped in chronological order here.

Matt 11:2

John heard in the prison (ο δε Ιωανης ακουσας εν τω δεσμωτηριω). Probably (Lu 7:18) the raising of the son of the widow of Nain. The word for prison here is the place where one was kept bound (Ac 5:21,23; 16:26). See Mt 4:12 . It was in Machaerus east of the Dead Sea which at this time belonged to the rule of Herod Antipas (Jos. *Ant*. XVIII. v.2). John's disciples had access to him. So he sent word by (δια, not δυο as in Lu 7:19) them to Jesus.

Matt 11:3

He that cometh (ο ερχομενος). This phrase refers to the Messiah (Mr 11:9; Lu 13:35; 19:38; Heb 10:37; Ps 118:26; Da 7:13). Some rabbis applied the phrase to some forerunner of the kingdom (McNeile). Was there to be "another" (ετερον) after Jesus? John had been in prison "long enough to develop a *prison mood*" (Bruce). It was once clear enough to him, but his environment was depressing and Jesus had done nothing to get him out of Machaerus (see chapter IX in my *John the Loyal*). John longed for reassurance.

Matt 11:4

The things which ye do hear and see (α ακουετε κα βλεπετε). This symbolical message was for John to interpret, not for them.

Matt 11:5

And the dead are raised up (κα νεκρο εγειροντα). Like that of the son of the widow of Nain. Did he raise the dead also on this occasion? "Tell John your story over again and remind him of these prophetic texts, Isa 35:5; 61:1 " (Bruce). The items were convincing

enough and clearer than mere eschatological symbolism. "The poor" in particular have the gospel, a climax.

Matt 11:6

Whosoever shall find none occasion of stumbling in me (ος αν μη σκανδαλισθη εν εμο). Indefinite relative clause with first aorist passive subjunctive. This beatitude is a rebuke to John for his doubt even though in prison. Doubt is not a proof of superior intellect, scholarship, or piety. John was in the fog and that is the time not to make serious decisions. "In some way even the Baptist had found some occasion of stumbling in Jesus" (Plummer).

Matt 11:7

As these went their way (τουτων πορευομενων). Present participle genitive absolute. The eulogy of Jesus was spoken as the two disciples of John were going away. Is it a matter of regret that they did not hear this wondrous praise of John that they might cheer him with it? "It may almost be called the funeral oration of the Baptist, for not long afterwards Herodias compassed his death" (Plummer).

A reed shaken by the wind (καλαμον υπο ανεμου σαλευομενον). Latin *calamus*. Used of the reeds that grew in plenty in the Jordan Valley where John preached, of a staff made of a reed (Mt 27:29), as a measuring rod (Re 11:1), of a writer's pen (3Jo 1:13). The reeds by the Jordan bent with the wind, but not so John.

Matt 11:9

And much more than a prophet (κα περισσοτερον προφητου). Ablative of comparison after περισσοτερον itself comparative though meaning exceeding (surrounded by, overflowing). John had all the great qualities of the true prophet: "Vigorous moral conviction, integrity, strength of will, fearless zeal for truth and righteousness" (Bruce). And then he was the Forerunner of the Messiah (Mal 3:1).

Matt 11:11

He that is but little (ο μικροτερος). The Authorized Version here has it better, "he that is least." The article with the comparative is a growing idiom in the vernacular *Koine* for the superlative as in the modern Greek it is the only idiom for the superlative (Robertson, *Grammar of the Greek N.T.*, p. 668). The papyri and inscriptions show the same construction. The paradox of Jesus has puzzled many. He surely means that John is greater (μειζων) than all others in character, but that the least in the kingdom of heaven surpasses him in privilege. John is the end of one age, "until John" (11:14), and the beginning of the new era. All those that come after John stand upon his shoulders. John is the mountain peak between the old and the new.

Matt 11:12

Suffereth violence (βιαζετα). This verb occurs only here and in Lu 16:16 in the N.T. It seems to be middle in Luke and Deissmann (*Bible Studies*, p. 258) quotes an inscription "where βιαζομα is without doubt reflexive and absolute" as in Lu 16:16 . But there are numer-

ous papyri examples where it is passive (Moulton and Milligan, *Vocabulary*, etc.) so that "there seems little that promises decisive help for the difficult Logion of Mt 11:12; Lu 16:16 ." So then in Mt 11:12 the form can be either middle or passive and either makes sense, though a different sense. The passive idea is that the kingdom is forced, is stormed, is taken by men of violence like "men of violence take it by force" (βιαστα αρπαζουσιν αυτην) or seize it like a conquered city. The middle voice may mean "experiences violence" or "forces its way" like a rushing mighty wind (so Zahn holds). These difficult words of Jesus mean that the preaching of John "had led to a violent and impetuous thronging to gather round Jesus and his disciples" (Hort, *Judaistic Christianity*, p. 26).

Matt 11:14

This is Elijah (αυτος εστιν Ελειας). Jesus here endorses John as the promise of Malachi. The people understood Mal 4:1 to mean the return of Elijah in person. This John denied as to himself (Joh 1:21). But Jesus affirms that John is the Elijah of promise who has come already (Mt 17:12). He emphasizes the point: "He that hath ears to hear, let him hear."

Matt 11:17

Children sitting in the market places (παιδιοις καθημενοις εν ταις αγοραις). This parable of the children playing in the market place is given also in Lu 7:31f . Had Jesus as a child in Nazareth not played games with the children? He had certainly watched them often since. The interest of Christ in children was keen. He has really created the modern child's world out of the indifference of the past. They would not play wedding or funeral in a peevish fret. These metaphors in the Gospels are vivid to those with eyes to see. The αγορα was originally the assembly, then the forum or public square where the people gathered for trade or for talk as in Athens (Ac 17:17) and in many modern towns. So the Roman Forum. The oriental bazaars today are held in streets rather than public squares. Even today with all the automobiles children play in the streets. In English the word "cheap" (Cheapside) meant only barter and price, not cheap in our sense. The word for mourn (εκοψασθε) means to beat the heart, direct middle, after the fashion of eastern funeral lamentations.

Matt 11:19

Wisdom is justified by her works (εδικαιωθη απο των εργων αυτης). A timeless aorist passive (Robertson, *Grammar*, p. 836f.). The word "justified" means "set right" Luke (Lu 7:35) has "by all her children" as some MSS. have here to make Matthew like Luke. These words are difficult, but understandable. God's wisdom has planned the different conduct of both John and Jesus. He does not wish all to be just alike in everything. "This generation" (verse 16) is childish, not childlike, and full of whimsical inconsistencies in their faultfinding. They exaggerate in each case. John did not have a demon and Jesus was not a glutton or a winebibber. "And, worse than either, for φιλος is used in a sinister sense and implies that Jesus was the comrade of the worst characters, and like them in conduct. A malicious nick-

name at first, it is now a name of honour: the sinner's lover" (Bruce). Cf. Lu 15:2 . The plan of God is justified by results.

Matt 11:20

Most of his mighty works (α πλειστα δυναμεις αυτου). Literally, "His very many mighty works" if elative as usual in the papyri (Moulton, *Prolegomena*, p. 79; Robertson, *Grammar*, p. 670). But the usual superlative makes sense here as the Canterbury translation has it. This word δυναμις for miracle presents the notion of *power* like our *dynamite*. The word τερας is wonder, portent, *miraculum* (miracle) as in Ac 2:19 . It occurs only in the plural and always with σημεια. The word σημειον means sign (Mt 12:38) and is very common in John's Gospel as well as the word εργον (work) as in Joh 5:36 . Other words used are παραδοξον, our word *paradox*, strange (Lu 5:26), ενδοξον, glorious (Lu 13:17), θαυμασιον, wonderful (Mt 21:15).

Matt 11:21

Chorazin (Χοραζειν). Mentioned only here and in Lu 10:13 . Proof of "the meagreness of our knowledge of Judaism in the time of Christ" (Plummer) and of the many things not told in our Gospels (Joh 21:25). We know something of Bethsaida and more about Capernaum as places of privilege. But (πλην, howbeit) neither of these cities repented, changed their conduct. Note condition of the second class, determined as unfulfilled in verses 21 and 23.

Matt 11:25

At that season Jesus answered and said (εν εκεινω τω καιρω αποκριθεις ειπεν). Spoke to his Father in audible voice. The time and place we do not know. But here we catch a glimpse of Jesus in one of his moods of worship. "It is usual to call this golden utterance a prayer, but it is at once prayer, praise, and self-communing in a devout spirit" (Bruce). Critics are disturbed because this passage from the Logia of Jesus or Q of Synoptic criticism (Mt 11:25-30; Lu 10:21-24) is so manifestly Johannine in spirit and very language, "the Father" (ο πατηρ), "the son" (ο υιος), whereas the Fourth Gospel was not written till the close of the first century and the Logia was written before the Synoptic Gospels. The only satisfying explanation lies in the fact that Jesus did have this strain of teaching that is preserved in John's Gospel. Here he is in precisely the same mood of elevated communion with the Father that we have reflected in John 14 to 17. Even Harnack is disposed to accept this Logion as a genuine saying of Jesus. The word "thank" (ομολογουμα) is better rendered "praise" (Moffatt). Jesus praises the Father "not that the σοφο were ignorant, but that the νηπιο knew" (McNeile).

Matt 11:26

Wellpleasing in thy sight (ευδοκια εμπροσθεν σου). "For such has been thy gracious will" (Weymouth).

Matt 11:27

All things have been delivered unto me of my Father (παντα μο παρεδοθη υπο του πατρος μου). This sublime claim is not to be whittled down or away by explanations. It is the timeless aorist like εδοθη in 28:18 and "points back to a moment in eternity, and implies the pre-existence of the Messiah" (Plummer). The Messianic consciousness of Christ is here as clear as a bell. It is a moment of high fellowship. Note επιγινωσκε twice for "fully know." Note also βουλητα =wills, is willing. The Son retains the power and the will to reveal the Father to men.

Matt 11:28

Come unto me (δευτε προς με). Verses 28 to 30 are not in Luke and are among the special treasures of Matthew's Gospel. No sublimer words exist than this call of Jesus to the toiling and the burdened (πεφορτισμενο, perfect passive participle, state of weariness) to come to him. He towers above all men as he challenges us. "I will refresh you" (κ'αγο αναπαυσω υμας). Far more than mere rest, rejuvenation. The English slang expression "rest up" is close to the idea of the Greek compound ανα-παυω. It is causative active voice.

Matt 11:29

Take my yoke upon you and learn of me (αρατε τον ζυγον μου εφ'υμας κα μαθετε απ'εμου). The rabbis used yoke for school as many pupils find it now a yoke. The English word "school" is Greek for leisure (σχολη). But Jesus offers refreshment (αναπαυσιν) in his school and promises to make the burden light, for he is a meek and humble teacher. Humility was not a virtue among the ancients. It was ranked with servility. Jesus has made a virtue of this vice. He has glorified this attitude so that Paul urges it (Php 2:3), "in lowliness of mind each counting other better than himself." In portions of Europe today people place yokes on the shoulders to make the burden easier to carry. Jesus promises that we shall find the yoke kindly and the burden lightened by his help. "Easy" is a poor translation of χρηστος. Moffatt puts it "kindly." That is the meaning in the Septuagint for persons. We have no adjective that quite carries the notion of kind and good. The yoke of Christ is useful, good, and kindly. Cf. So 1:10 .

Matthew 12

Matt 12:1

On the sabbath day through the cornfields (τοις σαββασιν δια των σποριμων). This paragraph begins exactly like 11:25 "at that season" (εν εκεινω τω καιρω), a general statement with no clear idea of time. So also 14:1. The word καιρος means a definite and particular time, but we cannot fix it. The word "cornfields" does not mean our maize or Indian corn, but simply fields of grain (wheat or even barley).

Matt 12:2

Thy disciples do (ο μαθητα σου ποιουσιν). These critics are now watching a chance and they jump at this violation of their Pharisaic rules for Sabbath observance. The disciples were plucking the heads of wheat which to the Pharisees was reaping and were rubbing them in their hands (Lu 6:1) which was threshing.

Matt 12:3

What David did (τ εποιησεν Δαυειδ). From the necessity of hunger. The first defence made by Christ appeals to the conduct of David (2Sa 21:6). David and those with him did "what was not lawful" (ο ουκ εξον ην) precisely the charge made against the disciples (ο ουκ εξεστιν in verse 2).

Matt 12:6

One greater than the temple (του ιερου μειζον). Ablative of comparison, του ιερου. The Textus Receptus has μειζων, but the neuter is correct. Literally, "something greater than the temple." What is that? It may still be Christ, or it may be: "The work and His disciples were of more account than the temple" (Plummer). "If the temple was not subservient to Sabbath rules, how much less the Messiah!" (Allen).

Matt 12:7

The guiltless (τους αναιτιους). So in verse 5. Common in ancient Greek. No real ground against, it means αν + αιτιος. Jesus quotes Ho 6:6 here as he did in Mt 9:13 . A pertinent prophecy that had escaped the notice of the sticklers for ceremonial literalness and the letter of the law.

Matt 12:9

Lord of the Sabbath (κυριος του σαββατου). This claim that he as the Son of Man is master of the Sabbath and so above the Pharisaic regulations angered them extremely. By the phrase "the Son of man" here Jesus involves the claim of Messiahship, but as the Representative Man he affirms his solidarity with mankind, "standing for the human interest" (Bruce) on this subject.

Matt 12:10

Is it lawful? (ε εξεστιν). The use of ε in direct questions is really elliptical and seems an imitation of the Hebrew (Robertson, *Grammar*, p. 916). See also Mt 19:3 . It is not translated in English.

Matt 12:12

How much then is a man (ποσω ουν διαφερε ανθρωπος). Another of Christ's pregnant questions that goes to the roots of things, an *a fortiori* argument. "By how much does a human being differ from a sheep? That is the question which Christian civilization has not even yet adequately answered" (Bruce). The poor pettifogging Pharisees are left in the pit.

Matt 12:13

Stretch forth thy hand (εκτεινον σου την χειρα). Probably the arm was not withered, though that is not certain. But he did the impossible. "He stretched it forth," straight, I hope, towards the Pharisees who were watching Jesus (Mr 3:2).

Matt 12:14

Took counsel against him (συμβουλιον ελαβον κατ' αυτου). An imitation of the Latin *concilium capere* and found in papyri of the second century A.D. (Deissmann, *Bible Studies*, p. 238.) This incident marks a crisis in the hatred of the Pharisees toward Jesus. They bolted out of the synagogue and actually conspired with their hated rivals, the Herodians, how to put Jesus to death (Mr 3:6; Mt 12:14; Lu 6:11). By "destroy" (απολεσωσιν) they meant "kill."

Matt 12:15

Perceiving (γνους). Second aorist active participle of γινωσκω. Jesus read their very thoughts. They were now plain to any one who saw their angry countenances.

Matt 12:17

That it might be fulfilled (ινα πληρωθη). The final use of ινα and the sub-final just before (verse 16). The passage quoted is Isa 42:1-4 "a very free reproduction of the Hebrew with occasional side glances at the Septuagint" (Bruce), possibly from an Aramaic collection of *Testimonia* (McNeile). Matthew applies the prophecy about Cyrus to Christ.

Matt 12:18

My beloved (ο αγαπητος μου). This phrase reminds one of Mt 3:17 (the Father's words at Christ's baptism).

Matt 12:20

A bruised reed (καλαμον συντετριμμενον). Perfect passive participle of συντριβω. A crushed reed he will not break. The curious augment in κατεαξε (future active indicative) is to be noted. The copyists kept the augment where it did not belong in this verb (Robertson, *Grammar*, p. 1212) even in Plato. "Smoking flax" (λινον τυφομενον). The wick of a lamp, smoking and flickering and going out. Only here in N.T. Flax in Ex 9:31 . Vivid images that picture Jesus in the same strain as his own great words in Mt 11:28-30 .

Matt 12:23

Is this the Son of David? (μητ ουτος εστιν ο υιος Δαυειδ?). The form of the question expects the answer "no," but they put it so because of the Pharisaic hostility towards Jesus. The multitudes "were amazed" or "stood out of themselves" (εξισταντο), imperfect tense, vividly portraying the situation. They were almost beside themselves with excitement.

Matt 12:24

The Pharisees (ο δε Φαρισαιο). Already (Mt 9:32-34) we have had in Matthew the charge that Jesus is in league with the prince of demons, though the incident may be later than this one. See on 10:25 about "Beelzebub." The Pharisees feel that the excited condition of the crowds and the manifest disposition to believe that Jesus is the Messiah (the Son of David) demand strenuous action on their part. They cannot deny the fact of the miracles for the blind and dumb men both saw and spoke (12:22). So in desperation they suggest that Jesus works by the power of Beelzebub the prince of the demons.

Matt 12:25

Knowing their thoughts (ειδως δε τας ενθυμησεις αυτων). What they were revolving in their minds. They now find out what a powerful opponent Jesus is. By parables, by a series of conditions (first class), by sarcasm, by rhetorical question, by merciless logic, he lays bare their hollow insincerity and the futility of their arguments. Satan does not cast out Satan. Note timeless aorist passive εμερισθη in 26, εφθασεν in 28 (simple sense of arriving as in Php 3:16 from φθανω). Christ is engaged in deathless conflict with Satan the strong man (29). "Goods" (σκευη) means house-gear, house furniture, or equipment as in Lu 17:36 and Ac 27:17 , the tackling of the ship.

Matt 12:30

He that is not with me (ο μη ων μετ' εμου). With these solemn words Jesus draws the line of cleavage between himself and his enemies then and now. Jesus still has his enemies who hate him and all noble words and deeds because they sting what conscience they have into fury. But we may have our choice. We either gather with (συναγων) Christ or scatter (σκορπιζε) to the four winds. Christ is the magnet of the ages. He draws or drives away. "Satan is the arch-waster, Christ the collector, Saviour" (Bruce).

Matt 12:31

But the blasphemy against the Spirit (η δε του πνευματος βλασφημια). Objective genitive. This is the unpardonable sin. In 32 we have κατα του πνευματος του αγιου to make it plainer. What is the blasphemy against the Holy Spirit? These Pharisees had already committed it. They had attributed the works of the Holy Spirit by whose power Jesus wrought his miracles (12:28) to the devil. That sin was without excuse and would not be forgiven in their age or in the coming one (12:32). People often ask if they can commit the unpardonable sin. Probably some do who ridicule the manifest work of God's Spirit in men's lives and attribute the Spirit's work to the devil.

Matt 12:34

Ye offspring of vipers (γεννηματα εχιδνων). These same terrible words the Baptist had used to the Pharisees and Sadducees who came to his baptism (Mt 3:7). But these Pharisees had deliberately made their choice and had taken Satan's side. The charge against Jesus of being in league with Satan reveals the evil heart within. The heart "spurts out" (εκβαλλε) good or evil according to the supply (treasure, θησαυρου) within. Verse 33 is like Mt 7:17-19 . Jesus often repeated his crisp pungent sayings as every teacher does.

Matt 12:36

Every idle word (παν ρημα αργον). An ineffective, useless word (α privative and εργον). A word that does no good and so is pernicious like pernicious anaemia. It is a solemn thought. Jesus who knows our very thoughts (12:25) insists that our words reveal our thoughts and form a just basis for the interpretation of character (12:37). Here we have judgment by words as in 25:31-46 where Jesus presents judgment by deeds. Both are real tests of actual character. Homer spoke of "winged words" (πτεροεντα επεα). And by the radio our words can be heard all round the earth. Who knows where they stop?

Matt 12:38

A sign from thee (απο σου σημειον). One wonders at the audacity of scribes and Pharisees who accused Jesus of being in league with Satan and thus casting out demons who can turn round and blandly ask for a "sign from thee." As if the other miracles were not signs! "The demand was impudent, hypocritical, insulting" (Bruce).

Matt 12:39

An evil and adulterous generation (γενεα πονηρα κα μοιχαλις). They had broken the marriage tie which bound them to Jehovah (Plummer). See Ps 73:27; Isa 57:3ff.; 62:5; Eze 23:27; Jas 4:4; Re 2:20 . What is "the sign of Jonah?"

Matt 12:40

The whale (του κητους). Sea-monster, huge fish. In Jon 2:1 the LXX has κητε μεγαλω. "Three days and three nights" may simply mean three days in popular speech. Jesus rose "on the third day" (Mt 16:21), not "on the fourth day." It is just a fuller form for "after three days" (Mr 8:31; 10:34).

Matt 12:41

In the judgment (εν τη κρισε). Except here and in the next verse Matthew has "day of judgment" (ημερα κρισεως) as in 10:15; 11:22,24; 12:36 . Luke (Lu 10:14) has εν τη κρισε.

They repented at the preaching of Jonah (μετενοησον εις το κηρυγμα Ιωνα). Note this use of εις just like εν. Note also πλειον (neuter), not πλειων (masc.). See the same idiom in 12:6 and 12:48. Jesus is something greater than the temple, than Jonah, than Solomon. "You will continue to disbelieve in spite of all I can say or do, and at last you will put me to death. But I will rise again, a sign for your confusion, if not for your conversion" (Bruce).

Matt 12:44

Into my house (εις τον οικον μου). So the demon describes the man in whom he had dwelt. "The demon is ironically represented as implying that he left his victim voluntarily, as a man leaves his house to go for a walk" (McNeile). "Worse than the first" is a proverb.

Matt 12:46

His mother and his brothers (η μητηρ κα ο αδελφο αυτου). Brothers of Jesus, younger sons of Joseph and Mary. The charge of the Pharisees that Jesus was in league with Satan was not believed by the disciples of Jesus, but some of his friends did think that he was beside himself (Mr 3:21) because of the excitement and strain. It was natural for Mary to want to take him home for rest and refreshment. So the mother and brothers are pictured standing outside the house (or the crowd). They send a messenger to Jesus.

Matt 12:47

Aleph, B, L, Old Syriac, omit this verse as do Westcott and Hort. It is genuine in Mr 3:32; Lu 8:20 . It was probably copied into Matthew from Mark or Luke.

Matt 12:49

Behold my mother and my brothers (ιδου η μητηρ μου κα ο αδελφο μου). A dramatic wave of the hand towards his disciples (learners) accompanied these words. Jesus loved his mother and brothers, but they were not to interfere in his Messianic work. The real spiritual family of Jesus included all who follow him. But it was hard for Mary to go back to Nazareth and leave Jesus with the excited throng so great that he was not even stopping to eat (Mr 3:20).

Matthew 13

Matt 13:1

On that day (εν τη ημερα εκεινη). So this group of parables is placed by Matthew on the same day as the blasphemous accusation and the visit of the mother of Jesus. It is called "the Busy Day," not because it was the only one, but simply that so much is told of this day that it serves as a specimen of many others filled to the full with stress and strain.

Sat by the seaside (εκαθητο παρα την θαλασσαν). The accusative case need give no difficulty. Jesus came out of the stuffy house and took his seat (εκαθητο, imperfect) along the shore with the crowds stretched up and down, a picturesque scene.

Matt 13:2

And all the multitude stood on the beach (κα πας ο οχλος επ τον αιγιαλον ιστηκε). Past perfect tense of ιστημ with imperfect sense, had taken a stand and so stood. Note accusative also with επ upon the beach where the waves break one after the other (αιγιαλος is from αλς, sea, and αγνυμ, to break, or from αισσω, to rush). Jesus had to get into a boat and sit down in that because of the crush of the crowd.

Matt 13:3

Many things in parables (πολλα εν παραβολαις). It was not the first time that Jesus had used parables, but the first time that he had spoken so many and some of such length. He will use a great many in the future as in Luke 12 to 18 and Matt. 24 and 25. The parables already mentioned in Matthew include the salt and the light (5:13-16), the birds and the lilies (6:26-30), the splinter and the beam in the eye (7:3-5), the two gates (7:13f.), the wolves in sheep's clothing (7:15), the good and bad trees (7:17-19), the wise and foolish builders (7:24-27), the garment and the wineskins (9:16f.), the children in the market places (11:16f.). It is not certain how many he spoke on this occasion. Matthew mentions eight in this chapter (the Sower, the Tares, the Mustard Seed, the Leaven, the Hid Treasure, the Pearl of Great Price, the Net, the Householder). Mark adds the Parable of the Lamp (Mr 4:21; Lu 8:16), the Parable of the Seed Growing of Itself (Mr 4:26-29), making ten of which we know. But both Mark (Mr 4:33) and Matthew (13:34) imply that there were many others. "Without a parable spake he nothing unto them" (Mt 13:34), on this occasion, we may suppose. The word parable (παραβολη from παραβαλλω, to place alongside for measurement or comparison like a yardstick) is an objective illustration for spiritual or moral truth. The word is employed in a variety of ways (a) as for sententious sayings or proverbs (Mt 15:15; Mr 3:23; Lu 4:23; 5:36-39; 6:39), for a figure or type (Heb. 9:9; 11:19); (b) a comparison in the form of a narrative, the common use in the Synoptic Gospels like the Sower; (c) "A narrative illustration not involving a comparison" (Broadus), like the Rich Fool, the Good Samaritan, etc. "The oriental genius for picturesque speech found expression in a multitude of such utterances" (McNeile). There are parables in the Old Testament, in the Talmud, in sermons in

all ages. But no one has spoken such parables as these of Jesus. They hold the mirror up to nature and, as all illustrations should do, throw light on the truth presented. The fable puts things as they are not in nature, Aesop's Fables, for instance. The parable may not be actual fact, but it could be so. It is harmony with the nature of the case. The allegory (αλληγορια) is a speaking parable that is self-explanatory all along like Bunyan's *Pilgrim's Progress*. All allegories are parables, but not all parables are allegories. The Prodigal Son is an allegory, as is the story of the Vine and Branches (Joh 15). John does not use the word parable, but only παροιμια, a saying by the way (Joh 10:6; 16:25,29). As a rule the parables of Jesus illustrate one main point and the details are more or less incidental, though sometimes Jesus himself explains these. When he does not do so, we should be slow to interpret the minor details. Much heresy has come from fantastic interpretations of the parables. In the case of the Parable of the Sower (13:3-8) we have also the careful exposition of the story by Jesus (18-23) as well as the reason for the use of parables on this occasion by Jesus (9-17).

Behold, the sower went forth (ιδου ηλθεν ο σπειρων). Matthew is very fond of this exclamation ιδου. It is "the sower," not "a sower." Jesus expects one to see the man as he stepped forth to begin scattering with his hand. The parables of Jesus are vivid word pictures. To understand them one must see them, with the eyes of Jesus if he can. Christ drew his parables from familiar objects.

Matt 13:4

As he sowed (εν τω σπειρειν αυτον). Literally, "in the sowing as to him," a neat Greek idiom unlike our English temporal conjunction. Locative case with the articular present infinitive.

By the wayside (παρα την οδον). People will make paths along the edge of a ploughed field or even across it where the seed lies upon the beaten track.

Devoured (κατεφαγεν). "Ate down." We say, "ate up." Second aorist active indicative of κατεσθιω (defective verb).

Matt 13:5

The rocky places (τα πετρωδη). In that limestone country ledges of rock often jut out with thin layers of soil upon the layers of rock.

Straightway they sprang up (ευθεως εξανετειλεν). "Shot up at once" (Moffatt). Double compound (εξ, out of the ground, ανα, up). Ingressive aorist of εξανατελλω.

Matt 13:6

The sun was risen (ηλιου ανατειλαντος). Genitive absolute. "The sun having sprung up" also, same verb except the absence of εξ (ανατελλω, εξανατελλω).

Matt 13:7

The thorns grew up (ανεβησαν α ακανθα). Not "sprang up" as in verse 5, for a different verb occurs meaning "came up" out of the ground, the seeds of the thorns being already in the soil, "upon the thorns" (επ τας ακανθας) rather than "among the thorns." But the thorns

got a quick start as weeds somehow do and "choked them" (απεπνιξαν αυτα, effective aorist of αποπνιγω), "choked them off" literally. Luke (Lu 8:33) uses it of the hogs in the water. Who has not seen vegetables and flowers and corn made yellow by thorns and weeds till they sicken and die?

Matt 13:8

Yielded fruit (εδιδου καρπον). Change to imperfect tense of διδωμ, to give, for it was continuous fruit-bearing.

Some a hundredfold (ο μεν εκατον). Variety, but fruit. This is the only kind that is worth while. The hundredfold is not an exaggeration (cf. Ge 26:12). Such instances are given by Wetstein for Greece, Italy, and Africa. Herodotus (i. 93) says that in Babylonia grain yielded two hundredfold and even to three hundredfold. This, of course, was due to irrigation as in the Nile Valley.

Matt 13:9

He that hath ears let him hear (ο εχων ωτα ακουετω), So also in 11:15 and 13:43. It is comforting to teachers and preachers to observe that even Jesus had to exhort people to listen and to understand his sayings, especially his parables. They will bear the closest thought and are often enigmatical.

Matt 13:10

Why speakest thou unto them in parables? (δια τ εν παραβολαις λαλεις αυτοις). Already the disciples are puzzled over the meaning of this parable and the reason for giving them to the people. So they "came up" closer to Jesus and asked him. Jesus was used to questions and surpassed all teachers in his replies.

Matt 13:11

To know the mysteries (γνωνα τα μυστηρια). Second aorist active infinitive of γινωσκω. The word μυστηριον is from μυστης, one initiated, and that from μυεω (μυω), to close or shut (Latin, *mutus*). The mystery-religions of the east had all sorts of secrets and signs as secret societies do today. But those initiated knew them. So the disciples have been initiated into the secrets of the kingdom of heaven. Paul will use it freely of the mystery once hidden, but now revealed, now made known in Christ (Ro 16:25; 1Co 2:7 , etc.). In Php 4:12 Paul says: "I have learned the secret or been initiated" (μεμυημα). So Jesus here explains that his parables are open to the disciples, but shut to the Pharisees with their hostile minds. In the Gospels μυστηριον is used only here and in the parallel passages (Mr 4:11; Lu 8:10).

Matt 13:13

Because seeing (οτ βλεποντες). In the parallel passages in Mr 4:12 and Lu 8:10 we find ινα with the subjunctive. This does not necessarily mean that in Mark and Luke ινα=οτ with the causal sense, though a few rare instances of such usage may be found in late Greek. For a discussion of the problem see my chapter on "The Causal Use of *Hina*" in *Studies in Early Christianity* (1928) edited by Prof. S.J. Case. Here in Matthew we have first "an adaptation

of Isa 6:9f. which is quoted in full in v. 14f. " (McNeile). Thus Matthew presents "a striking paradox, 'though they see, they do not (really) see'" (McNeile). Cf. Joh 9:41 . The idiom here in Matthew gives no trouble save in comparison with Mark and Luke which will be discussed in due turn. The form συνιουσιν is an omega verb form (συνιω) rather than the μ verb (συνιημ) as is common in the *Koine*.

Matt 13:14

Is fulfilled (αναπληρουτα). Aoristic present passive indicative. Here Jesus points out the fulfilment and not with Matthew's usual formula (ινα or οπως πλωρηθη το ρηθεν (see 1:22). The verb αναπληροω occurs nowhere else in the Gospels, but occurs in the Pauline Epistles. It means to fill up like a cup, to fill another's place (1Co 14:16), to fill up what is lacking (Php 2:30). Here it means that the prophecy of Isaiah is fully satisfied in the conduct of the Pharisees and Jesus himself points it out. Note two ways of reproducing the Hebrew idiom (infinitive absolute), one by ακοη the other by βλεποντες. Note also the strong negative ου μη with aorist subjunctive.

Matt 13:15

Is waxed gross (επαχυνθη). Aorist passive tense. From παχυς, thick, fat, stout. Made callous or dull -- even fatty degeneration of the heart.

Dull of hearing (τοις ωσιν βαρεως ηκουσαν). Another aorist. Literally, "They heard (or hear) heavily with their ears." The hard of hearing are usually sensitive.

Their eyes they have closed (τους οφθαλμους αυτων εκαμμυσαν). The epic and vernacular verb καμμυω is from καταμυω (to shut down). We say shut up of the mouth, but the eyes really shut down. The Hebrew verb in Isa 6:10 means to smear over. The eyes can be smeared with wax or cataract and thus closed. "Sealing up the eyes was an oriental punishment" (Vincent). See Isa 29:10; 44:18 .

Lest (μηποτε). This negative purpose as a judgment is left in the quotation from Isaiah. It is a solemn thought for all who read or hear the word of God.

And I should heal them (κα ιασομα αυτους). Here the LXX changes to the future indicative rather than the aorist subjunctive as before.

Matt 13:16

Blessed are your eyes (υμων δε μακαριο ο οφθαλμο). A beatitude for the disciples in contrast with the Pharisees. Note position of "Happy" here also as in the Beatitudes in Mt 5 .

Matt 13:18

Hear then ye the parable (υμεις ουν ακουσατε την παραβολην). Jesus has given in 13:13 one reason for his use of parables, the condemnation which the Pharisees have brought on themselves by their spiritual dulness: "Therefore I speak to them in parables" (δια τουτο εν παραβωλαις αντοις λαλω). He can go on preaching the mysteries of the kingdom without their comprehending what he is saying, but he is anxious that the disciples really get personal

knowledge (γνωνα, verse 11) of these same mysteries. So he explains in detail what he means to teach by the Parable of the Sower. He appeals to them (note position of υμεις) to listen as he explains.

Matt 13:19

When anyone heareth (παντος ακουοντος). Genitive absolute and present participle, "while everyone is listening and not comprehending" (μη συνιεντος), "not putting together" or "not grasping." Perhaps at that very moment Jesus observed a puzzled look on some faces.

Cometh the evil one and snatcheth away (ερχετα ο πονηρος κα αρπαζε). The birds pick up the seeds while the sower sows. The devil is busy with his job of snatching or seizing like a bandit or rogue the word of the kingdom before it has time even to sprout. How quickly after the sermon the impression is gone. "This is he" (ουτος εστιν). Matthew, like Mark, speaks of the people who hear the words as the seed itself. That creates some confusion in this condensed form of what Jesus actually said, but the real point is clear.

The seed sown in his heart (το εσπαρμενον εν τη καρδια αυτου, perfect passive participle of σπειρω, to sow) and "the man sown by the wayside" (ο παρα την οδον σπαρεις, aorist passive participle, along the wayside) are identified. The seed in the heart is not of itself responsible, but the man who lets the devil snatch it away.

Matt 13:21

Yet hath he not root in himself (ουκ εχε δε ριζαν εν εαυτω). Cf. Col 2:7 and Eph 3:18 ερριζωμεμο. Stability like a tree. Here the man has a mushroom growth and "endureth for a while" (προσκαιρος), temporary, quick to sprout, quick to stumble (σκανδαλιζετα). What a picture of some converts in our modern revivals. They drop away overnight because they did not have the root of the matter in them. This man does not last or hold out.

Tribulation (θλιψεως). From θλιβω, to press, to oppress, to squeeze (cf. 7:14). The English word is from the Latin *tribulum*, the roller used by the Romans for pressing wheat. Cf. our "steam roller" Trench (*Synonyms of the N.T.*, pp. 202-4): "When, according to the ancient law of England, those who wilfully refused to plead, had heavy weights placed on their breasts, and were pressed and crushed to death, this was literally θλιψις." The iron cage was στενοχωρια.

Matt 13:22

Choke the word (συνπνιγε τον λογον). We had απεπνιξαν (choked off) in 13:7. Here it is συνπνιγε (choke together), historical present and singular with both subjects lumped together. "Lust for money and care go together and between them spoil many an earnest religious nature" (Bruce), "thorns" indeed. The thorns flourish and the character sickens and dies, choked to death for lack of spiritual food, air, sunshine.

Matt 13:23

Verily beareth fruit (δη καρποφορε). Who in reality (δη) does bear fruit (cf. Mt 7:16-20). The fruit reveals the character of the tree and the value of the straw for wheat. Some grain

must come else it is only chaff, straw, worthless. The first three classes have no fruit and so show that they are unfruitful soil, unsaved souls and lives. There is variety in those who do bear fruit, but they have some fruit. The lesson of the parable as explained by Jesus is precisely this, the variety in the results of the seed sown according to the soil on which it falls. Every teacher and preacher knows how true this is. It is the teacher's task as the sower to sow the right seed, the word of the kingdom. The soil determines the outcome. There are critics today who scout this interpretation of the parable by Jesus as too allegorical with too much detail and probably not that really given by Jesus since modern scholars are not agreed on the main point of the parable. But the average Christian sees the point all right. This parable was not meant to explain all the problems of human life.

Matt 13:24

Set he before them (παρεθηκεν). So again in 13:31. He placed another parable beside (παρα) the one already given and explained. The same verb (παραθεινα) occurs in Lu 9:16 .

Is likened (ωμοιωθη). Timeless aorist passive and a common way of introducing these parables of the kingdom where a comparison is drawn (18:23; 22:2; 25:1). The case of ανθρωπω is associative instrumental.

Matt 13:25

While men slept (εν τω καθευδειν τους ανθρωπους). Same use of the articular present infinitive with εν and the accusative as in 13:4.

Sowed tares also (επεσπειρεν τα ζιζανια). Literally "sowed upon," "resowed" (Moffatt). The enemy deliberately sowed "the darnel" (ζιζανια is not "tares," but "darnel," a bastard wheat) over (επ) the wheat, "in the midst of the wheat." This bearded darnel, *lolium temulentum*, is common in Palestine and resembles wheat except that the grains are black. In its earlier stages it is indistinguishable from the wheat stalks so that it has to remain till near the harvest. Modern farmers are gaining more skill in weeding it out.

Matt 13:26

Then appeared also (τοτε εφανη κα). The darnel became plain (εφανη, second aorist passive, effective aorist of φαινω to show) by harvest.

Matt 13:29

Ye root up the wheat with them (εκριζωσητε αμα αυτοις τον σιτον). Literally, "root out." Easy to do with the roots of wheat and darnel intermingled in the field. So συλλεγοντες is not "gather up," but "gather together," here and verses 28 and 30. Note other compound verbs here, "grow together" (συναυξανεσθα), "burn up" (κατακαυσα, burn down or completely), "bring together" (συναγετε).

Matt 13:30

My barn (την αποθηκην μου). See already 3:12; 6:26 . Granary, storehouse, place for putting things away.

Matt 13:31

Is like (ομοια εστιν). Adjective for comparison with associative instrumental as in 13:13,44,45,47,52 .

Grain of mustard seed (κοκκω σιναπεως). Single grain in contrast with the collective σπερμα (17:20).

Took and sowed (λαβων εσπειρεν). Vernacular phrasing like Hebrew and all conversational style. In *Koine*.

Matt 13:32

A tree (δενδρον). "Not in nature, but in size" (Bruce). "An excusable exaggeration in popular discourse."

Matt 13:33

Is like unto leaven (ομοια εστιν ζυμη). In its pervasive power. Curiously enough some people deny that Jesus here likens the expanding power of the Kingdom of heaven to leaven, because, they say, leaven is the symbol of corruption. But the language of Jesus is not to be explained away by such exegetical jugglery. The devil is called like a lion by Peter (1Pe 5:8) and Jesus in Revelation is called the Lion of the Tribe of Judah (Re 5:5). The leaven permeates all the "wheaten meal" (αλευρου) till the whole is leavened. There is nothing in the "three measures," merely a common amount to bake. Dr. T.R. Glover in his *Jesus of History* suggests that Jesus used to notice his mother using that amount of wheat flour in baking bread. To find the Trinity here is, of course, quite beside the mark. The word for leaven, ζυμη, is from ζεω, to boil, to seethe, and so pervasive fermentation.

Matt 13:35

I will utter (ερευξομα). To cast forth like a river, to gurgle, to disgorge, the passion of a prophet. From Ps 19:2; 78:2 . The Psalmist claims to be able to utter "things hidden from the foundation of the world" and Matthew applies this language to the words of Jesus. Certain it is that the life and teaching of Jesus throw a flood of light on the purposes of God long kept hidden (κεκρυμμενα).

Matt 13:36

Explain unto us (διασαφησον ημιν). Also in 18:31. "Make thoroughly clear right now" (aorist tense of urgency). The disciples waited till Jesus left the crowds and got into the house to ask help on this parable. Jesus had opened up the Parable of the Sower and now they pick out this one, passing by the mustard seed and the leaven.

Matt 13:38

The field is the world (ο δε αγρος εστιν ο κοσμος). The article with both "field" and "world" in Greek means that subject and predicate are coextensive and so interchangeable. It is extremely important to understand that both the good seed and the darnel (tares) are sown in the world, not in the Kingdom, not in the church. The separation comes at the

consummation of the age (συντελεια αιωνος, 39), the harvest time. They all grow together in the field (the world).

Matt 13:41

Out of his kingdom (εκ της βασιλειας αυτου). Out from the midst of the kingdom, because in every city the good and the bad are scattered and mixed together. Cf. εκ μεσου των δικαιων in 13:49 "from the midst of the righteous." What this means is that, just as the wheat and the darnel are mixed together in the field till the separation at harvest, so the evil are mixed with the good in the world (the field). Jesus does not mean to say that these "stumbling-blocks" (τα σκανδαλα) are actually in the Kingdom of heaven and really members of the Kingdom. They are simply mixed in the field with the wheat and God leaves them in the world till the separation comes. Their destiny is "the furnace of fire" (την καμινον του πυρος).

Matt 13:43

Shine forth (εκλαμψουσιν). Shine out as the sun comes from behind a cloud (Vincent) and drive away the darkness after the separation has come (cf. Da 12:3).

Matt 13:44

And hid (κα εκρυψεν). Not necessarily bad morality. "He may have hid it to prevent it being stolen, or to prevent himself from being anticipated in buying a field" (Plummer). But if it was a piece of sharp practice, that is not the point of the parable. That is, the enormous wealth of the Kingdom for which any sacrifice, all that one has, is not too great a price to pay.

Matt 13:46

He went and sold (απελθων πεπρακεν). Rather eagerly and vividly told thus, "He has gone off and sold." The present perfect indicative, the dramatic perfect of vivid picture. Then he bought it. Present perfect, imperfect, aorist tenses together for lively action. Εμπορω is a merchant, one who goes in and out, travels like a drummer.

Matt 13:47

A net (σαγηνη). Drag-net. Latin, *sagena*, English, seine. The ends were stretched out and drawn together. Only example of the word in the N.T. Just as the field is the world, so the drag-net catches all the fish that are in the sea. The separation comes afterwards. Vincent pertinently quotes Homer's *Odyssey* (xxii. 384-389) where the slain suitors in the halls of Ulysses are likened to fishes on the shore caught by nets with myriad meshes.

Matt 13:48

Vessels (αγγη). Here only in the N.T. In Mt 25:4 we have αγγεια.

Matt 13:52

Made a disciple to the kingdom of heaven (μαθετευθεις τη βασιλεια των ουρανων). First aorist passive participle. The verb is transitive in 28:19. Here a scribe is made a learner to the kingdom. "The mere scribe, Rabbinical in spirit, produces only the old and stale. The

disciple of the kingdom like the Master, is always fresh-minded, yet knows how to value all old spiritual treasures of Holy Writ, or Christian tradition" (Bruce). So he uses things fresh (καινα) and ancient (παλαια). "He hurls forth" (εκβαλλε) both sorts.

Matt 13:54

Is not this the carpenter's son? (ουχ ουτος εστιν ο του τεκτωνος υιοσ?). The well-known, the leading, or even for a time the only carpenter in Nazareth till Jesus took the place of Joseph as the carpenter. What the people of Nazareth could not comprehend was how one with the origin and environment of Jesus here in Nazareth could possess the wisdom which he appeared to have in his teaching (εδιδασκεν). That has often puzzled people how a boy whom they knew could become the man he apparently is after leaving them. They knew Joseph, Mary, the brothers (four of them named) and sisters (names not given). Jesus passed here as the son of Joseph and these were younger brothers and sisters (half brothers and sisters technically).

Matt 13:57

And they were offended in him (κα εσκανδαλιζοντο εν αυτω). Graphic imperfect passive. Literally, "They stumbled at him," "They were repelled by him" (Moffatt), "They turned against him" (Weymouth). It was unpardonable for Jesus not to be commonplace like themselves.

Not without honour (ουκ εστιν ατιμος). This is a proverb found in Jewish, Greek, and Roman writers. Seen also in the *Logia of Jesus* (*Oxyr. Papyri* i. 3).

Matt 13:58

Mighty works (δυναμεις). Powers. The "disbelief" (απιστιαν) of the townspeople blocked the will and the power of Jesus to work cures.

Matthew 14

Matt 14:1

Herod the tetrarch (Ηρωιδης τετρααρχης). Herod Antipas ruler of Galilee and Perea, one-fourth of the dominion of Herod the Great.

The report concerning Jesus (την ακουην Ιησου). See on 4:24. Cognate accusative, heard the hearing (rumour), objective genitive. It is rather surprising that he had not heard of Jesus before.

Matt 14:2

His servants (τοις παισιν αυτου). Literally "boys," but here the courtiers, not the menials of the palace.

Work in him (ενεργουσιν). Cf. our "energize." "The powers of the invisible world, vast and vague in the king's imagination" (Bruce). John wrought no miracles, but one *redivivus* might be under the control of the unseen powers. So Herod argued. A guilty conscience quickened his fears. Possibly he could see again the head of John on a charger. "The King has the Baptist on the brain" (Bruce). Cf. Josephus (*War*, I. xxx. 7) for the story that the ghosts of Alexander and Aristobulus haunted the palace of Herod the Great. There were many conjectures about Jesus as a result of this tour of Galilee and Herod Antipas feared this one.

Matt 14:3

For the sake of Herodias (δια Ηρωιδιαδα). The death of John had taken place some time before. The Greek aorists here (εδησεν, απεθετο) are not used for past perfects. The Greek aorist simply narrates the event without drawing distinctions in past time. This Herodias was the unlawful wife of Herod Antipas. She was herself a descendant of Herod the Great and had married Herod Philip of Rome, not Philip the Tetrarch. She had divorced him in order to marry Herod Antipas after he had divorced his wife, the daughter of Aretas King of Arabia. It was a nasty mess equal to any of our modern divorces. Her first husband was still alive and marriage with a sister-in-law was forbidden to Jews (Le 18:16). Because of her Herod Antipas had put John in the prison at Machaerus. The bare fact has been mentioned in Mt 4:12 without the name of the place. See 11:2 also for the discouragement of John εν τω δεσμωτηριω (place of bondage), here εν τη φυλακη (the guard-house). Josephus (*Ant*. xviii. 5.2) tells us that Machaerus is the name of the prison. On a high hill an impregnable fortress had been built. Tristram (*Land of Moab*) says that there are now remains of "two dungeons, one of them deep and its sides scarcely broken in" with "small holes still visible in the masonry where staples of wood and iron had once been fixed. One of these must surely have been the prison-house of John the Baptist." "On this high ridge Herod the Great built an extensive and beautiful palace" (Broadus). "The windows com-

manded a wide and grand prospect, including the Dead Sea, the course of the Jordan, and Jerusalem" (Edersheim, *Life and Times of Jesus*).

Matt 14:4

For John said unto him (ελεγεν γαρ Ιωανης αυτω). Possibly the Pharisees may have put Herod up to inveigling John to Machaerus on one of his visits there to express an opinion concerning his marriage to Herodias (Broadus) and the imperfect tense (ελεγεν) probably means that John said it repeatedly. It was a blunt and brave thing that John said. It cost him his head, but it is better to have a head like John's and lose it than to have an ordinary head and keep it. Herod Antipas was a politician and curbed his resentment toward John by his fear of the people who still held (ειχον, imperfect tense) him as a prophet.

Matt 14:6

When Herod's birthday came (γενεσιοις γενομενοις του Ηηρωιδου). Locative of time (cf. Mr 6:21) without the genitive absolute. The earlier Greeks used the word γενεσια for funeral commemorations (birthdays of the dead), γενεθλια being the word for birthday celebrations of living persons. But that distinction has disappeared in the papyri. The word γενεσια in the papyri (*Fayum Towns*, 114-20, 115-8, 119-30) is always a birthday feast as here in Matthew and Mark. Philo used both words of birthday feasts. Persius, a Roman satirist (*Sat*. V. 180-183), describes a banquet on Herod's Day.

Danced in the midst (ωρχησατο εν τω μεσω). This was Salome, daughter of Herodias by her first marriage. The root of the verb means some kind of rapid motion. "Leaped in the middle," Wycliff puts it. It was a shameful exhibition of lewd dancing prearranged by Herodias to compass her purpose for John's death. Salome had stooped to the level of an αλμε, or common dancer.

Matt 14:7

Promised with an oath (μετα ορκου ωμολογησεν). Literally, "confessed with an oath." For this verb in the sense of promise, see Ac 7:17 . Note middle voice of αιτησητα (ask for herself). Cf. Es 5:3; 7:2 .

Matt 14:8

Put forward (προβιβασθεισα). See Ac 19:33 for a similar verb (προβαλοντων), "pushing forward." Here (Acts) the Textus Receptus uses προβιβαζω. "It should require a good deal of 'educating' to bring a young girl to make such a grim request" (Bruce).

Here (ωδε). On the spot. Here and now.

In a charger (επ πινακ). Dish, plate, platter. Why the obsolete "charger"?

Matt 14:9

Grieved (λυπηθεις). Not to hurt, for in verse 5 we read that he wanted (θελων) to put him to death (αποκτεινα). Herod, however, shrank from so dastardly a deed as this public display of brutality and bloodthirstiness. Men who do wrong always have some flimsy excuses for their sins. A man here orders a judicial murder of the most revolting type "for the sake

of his oath" (δια τους ορκους). "More like profane swearing than deliberate utterance once for all of a solemn oath" (Bruce). He was probably maudlin with wine and befuddled by the presence of the guests.

Matt 14:10

Beheaded John (απεκεφαλισεν Ιωανην). That is, he had John beheaded, a causative active tense of a late verb αποκεφαλιζω. Took his head off.

Matt 14:11

She brought it to her mother (ηνεγκεν τη μητρ αυτης). A gruesome picture as Herodias with fiendish delight witnesses the triumph of her implacable hatred of John for daring to reprove her for her marriage with Herod Antipas. A woman scorned is a veritable demon, a literal she-devil when she wills to be. Kipling's "female of the species" again. Legends actually picture Salome as in love with John, sensual lust, of which there is no proof.

Matt 14:12

And they went and told Jesus (κα ελθοντες απηγγειλαν τω Ιησου). As was meet after they had given his body decent burial. It was a shock to the Master who alone knew how great John really was. The fate of John was a prophecy of what was before Jesus. According to Mt 14:13 the news of the fate of John led to the withdrawal of Jesus to the desert privately, an additional motive besides the need for rest after the strain of the recent tour.

Matt 14:13

In a boat (εν πλοιω) "on foot" (πεζη, some MSS. πεζω). Contrast between the lake and the land route.

Matt 14:14

Their sick (τους αρρωστους αυτων). "Without strength" (ρωννυμ and α privative). Εσπλαγχνισθη is a deponent passive. The verb gives the oriental idea of the bowels (σπλαγχνα) as the seat of compassion.

Matt 14:15

When even was come (οψιας γενομενης). Genitive absolute. Not sunset about 6 P.M. as in 8:16 and as in 14:23, but the first of the two "evenings" beginning at 3 P.M.

The place is desert (ερημος εστιν ο τοπος). Not a desolate region, simply lonely, comparatively uninhabited with no large towns near. There were "villages" (κωμας) where the people could buy food, but they would need time to go to them. Probably this is the idea of the disciples when they add:

The time is already past (η ωρα ηδη παρηλθεν). They must hurry.

Matt 14:16

Give ye them to eat (δοτε αυτοις υμεις φαγειν). The emphasis is on υμεις in contrast (note position) with their "send away" (απολυσον). It is the urgent aorist of instant action (δοτε). It was an astounding command. The disciples were to learn that "no situation appears to Him desperate, no crisis unmanageable" (Bruce).

Matt 14:17

And they say unto him (ο δε λεγουσιν αυτω). The disciples, like us today, are quick with reasons for their inability to perform the task imposed by Jesus.

Matt 14:18

And he said (ο δε ειπεν). Here is the contrast between the helpless doubt of the disciples and the confident courage of Jesus. He used "*the* five loaves and two fishes" which they had mentioned as a reason for doing nothing. "Bring them hither unto me." They had overlooked the power of Jesus in this emergency.

Matt 14:19

To sit down on the grass (ανακλιθηνα επ του χορτου). "Recline," of course, the word means, first aorist passive infinitive. A beautiful picture in the afternoon sun on the grass on the mountain side that sloped westward. The orderly arrangement (Mark) made it easy to count them and to feed them. Jesus stood where all could see him "break" (κλασας) the thin Jewish cakes of bread and give to the disciples and they to the multitudes. This is a nature miracle that some men find it hard to believe, but it is recorded by all four Gospels and the only one told by all four. It was impossible for the crowds to misunderstand and to be deceived. If Jesus is in reality Lord of the universe as John tells us (Joh 1:1-18) and Paul holds (Col 1:15-20), why should we balk at this miracle? He who created the universe surely has power to go on creating what he wills to do.

Matt 14:20

Were filled (εχορτασθησαν). Effective aorist passive indicative of χορταζω. See Mt 5:6 . From the substantive χορτος grass. Cattle were filled with grass and people usually with other food. They all were satisfied.

Broken pieces (των κλασματων). Not the scraps upon the ground, but the pieces broken by Jesus and still in the "twelve baskets" (δωδεκα κοφινους) and not eaten. Each of the twelve had a basketful left over (το περισσευον). One hopes that the boy (Joh 6:9) who had the five loaves and two fishes to start with got one of the basketsful, if not all of them. Each of the Gospels uses the same word here for baskets (κοφινος), a wicker-basket, called "coffins" by Wycliff. Juvenal (*Sat*. iii. 14) says that the grove of Numa near the Capenian gate of Rome was "let out to Jews whose furniture is a basket (*cophinus*) and some hay" (for a bed). In the feeding of the Four Thousand (Matthew and Mark) the word σφυρις is used which was a sort of hamper or large provisions basket.

Matt 14:21

Beside women and children (χωρις γυναικων κα παιδιων). Perhaps on this occasion there were not so many as usual because of the rush of the crowd around the head of the lake. Matthew adds this item and does not mean that the women and children were not fed, but simply that "the eaters" (ο εσθιοντες) included five thousand men (ανδρες) besides the women and children.

Matt 14:22

Constrained (ηναγκασεν). Literally, "compelled" or "forced." See this word also in Lu 14:23 . The explanation for this strong word in Mr 6:45 and Mt 14:22 is given in Joh 6:15 . It is the excited purpose of the crowd to take Jesus by force and to make him national king. This would be political revolution and would defeat all the plans of Jesus about his kingdom. Things have reached a climax. The disciples were evidently swept off their feet by the mob psychology for they still shared the Pharisaic hope of a political kingdom. With the disciples out of the way Jesus could handle the crowd more easily,

till he should send the multitudes away (εως ου απολυση τους οχλους). The use of the aorist subjunctive with εως or εως ου is a neat and common Greek idiom where the purpose is not yet realized. So in 18:30; 26:36 . "While" sometimes renders it well. The subjunctive is retained after a past tense instead of the change to the optative of the ancient Attic. The optative is very rare anyhow, but Luke uses it with πριν η in Ac 25:16 .

Matt 14:23

Into the mountain (εις το ορος). After the dismissal of the crowd Jesus went up alone into the mountain on the eastern side of the lake to pray as he often did go to the mountains to pray. If ever he needed the Father's sympathy, it was now. The masses were wild with enthusiasm and the disciples wholly misunderstood him. The Father alone could offer help now.

Matt 14:24

Distressed (βασανιζομενον). Like a man with demons (8:29). One can see, as Jesus did (Mr 6:48), the boat bobbing up and down in the choppy sea.

Matt 14:25

Walking upon the sea (περιπατων επ την θαλασσαν). Another nature miracle. Some scholars actually explain it all away by urging that Jesus was only walking along the beach and not on the water, an impossible theory unless Matthew's account is legendary. Matthew uses the accusative (extension) with επ in verse 25 and the genitive (specifying case) in 26.

Matt 14:26

They were troubled (εταραχθησαν). Much stronger than that. They were literally "terrified" as they saw Jesus walking on the sea.

An apparition (φαντασμα), or "ghost," or "spectre" from φανταζω and that from φαινω. They cried out "from fear" (απο του φοβου) as any one would have done. "A little touch of sailor superstition" (Bruce).

Matt 14:28

Upon the waters (επ τα υδατα). The impulsiveness of Peter appears as usual. Matthew alone gives this Peter episode.

Matt 14:30

Seeing the wind (βλεπων τον ανεμον). Cf. Ex 20:18 and Re 1:12 "to see the voice" (την φωνην). "It is one thing to see a storm from the deck of a stout ship, another to see it in the midst of the waves" (Bruce). Peter was actually beginning to sink (καταποντιζεσθα) to plunge down into the sea, "although a fisherman and a good swimmer" (Bengel). It was a dramatic moment that wrung from Peter the cry: "Lord, save me" (Κυριε, σωσον με), and do it quickly the aorist means. He could walk on the water till he saw the wind whirl the water round him.

Matt 14:31

Didst thou doubt? (εδιστασασ?). Only here and 28:17 in the N.T. From δισταζω and that from δις (twice). Pulled two ways. Peter's trust in the power of Christ gave way to his dread of the wind and waves. Jesus had to take hold of Peter (επελαβετο, middle voice) and pull him up while still walking on the water.

Matt 14:32

Ceased (εκοπασεν). From κοπος, toil. The wind grew weary or tired, exhausted itself in the presence of its Master (cf. Mr 4:39). Not a mere coincidence that the wind ceased now.

Matt 14:33

Worshipped him (προσεκυνησαν αυτω). And Jesus accepted it. They were growing in appreciation of the person and power of Christ from the attitude in 8:27. They will soon be ready for the confession of 16:16. Already they can say: "Truly God's Son thou art." The absence of the article here allows it to mean a Son of God as in 27:54 (the centurion). But they probably mean "the Son of God" as Jesus was claiming to them to be.

Matt 14:34

Gennesaret (Γεννησαρετ). A rich plain four miles long and two broad. The first visit of Jesus apparently with the usual excitement at the cures. People were eager to touch the hem of Christ's mantle like the woman in 9:20. Jesus honoured their superstitious faith and "as many as touched were made whole" (οσο ηψαντο διεσωθεσαν), completely (δι-) healed.

Matthew 15

Matt 15:1

From Jerusalem (απο Ιεροσολυμων). Jerusalem is the headquarters of the conspiracy against Jesus with the Pharisees as the leaders in it. Already we have seen the Herodians combining with the Pharisees in the purpose to put Jesus to death (Mr 3:6; Mt 12:14; Lu 6:11). Soon Jesus will warn the disciples against the Sadducees also (Mt 16:6). Unusual order here, "Pharisees and scribes." "The guardians of tradition in the capital have their evil eye on Jesus and co-operate with the provincial rigorists" (Bruce), if the Pharisees were not all from Jerusalem.

Matt 15:2

The tradition of the elders (την παραδοσιν των πρεσβυτερων). This was the oral law, handed down by the elders of the past in *ex cathedra* fashion and later codified in the Mishna. Handwashing before meals is not a requirement of the Old Testament. It is, we know, a good thing for sanitary reasons, but the rabbis made it a mark of righteousness for others at any rate. This item was magnified at great length in the oral teaching. The washing (νιπτοντα, middle voice, note) of the hands called for minute regulations. It was commanded to wash the hands before meals, it was one's duty to do it after eating. The more rigorous did it between the courses. The hands must be immersed. Then the water itself must be "clean" and the cups or pots used must be ceremonially "clean." Vessels were kept full of clean water ready for use (Joh 2:6-8). So it went on *ad infinitum*. Thus a real issue is raised between Jesus and the rabbis. It was far more than a point of etiquette or of hygienics. The rabbis held it to be a mortal sin. The incident may have happened in a Pharisee's house.

Matt 15:3

Ye also (κα υμεις). Jesus admits that the disciples had transgressed the rabbinical traditions. Jesus treats it as a matter of no great importance in itself save as they had put the tradition of the elders in the place of the commandment of God. When the two clashed, as was often the case, the rabbis transgress the commandment of God "because of your tradition" (δια την παραδοσιν υμων). The accusative with δια means that, not "by means of." Tradition is not good or bad in itself. It is merely what is handed on from one to another. Custom tended to make these traditions binding like law. The Talmud is a monument of their struggle with tradition. There could be no compromise on this subject and Jesus accepts the issue. He stands for real righteousness and spiritual freedom, not for bondage to mere ceremonialism and tradition. The rabbis placed tradition (the oral law) above the law of God.

Matt 15:5

But ye say (υμεις δε λεγετε). In sharp contrast to the command of God. Jesus had quoted the fifth commandment (Ex 20:12,16) with the penalty "die the death" (θανατω τελευτατω), "go on to his end by death," in imitation of the Hebrew idiom. They dodged this command

of God about the penalty for dishonouring one's father or mother by the use "Corban" (κορβαν) as Mark calls it (Mr 7:11). All one had to do to evade one's duty to father or mother was to say "Corban" or "Gift" (Δωρον) with the idea of using the money for God. By an angry oath of refusal to help one's parents, the oath or vow was binding. By this magic word one set himself free (ου μη τιμησε, he shall not honour) from obedience to the fifth commandment. Sometimes unfilial sons paid graft to the rabbinical legalists for such dodges. Were some of these very faultfinders guilty?

Matt 15:6

Ye have made void the word of God (εκυρωσατε τον λογον του θεου). It was a stinging indictment that laid bare the hollow pretence of their quibbles about handwashing. Κυρος means force or authority, ακυρος is without authority, null and void. It is a late verb, ακυροω but in the LXX, Gal 3:17 ; and in the papyri Adjective, verb, and substantive occur in legal phraseology like cancelling a will, etc. The moral force of God's law is annulled by their hairsplitting technicalities and immoral conduct.

Matt 15:7

Well did Isaiah prophesy of you (καλως επροφητευσεν περ υμων Εσαιας). There is sarcasm in this pointed application of Isaiah's words (Isa 29:13) to these rabbis. He "beautifully pictured" them. The portrait was to the very life, "teaching as their doctrines the commandments of men." They were indeed far from God if they imagined that God would be pleased with such gifts at the expense of duty to one's parents.

Matt 15:11

This defileth the man (τουτο κοινο τον ανθρωπον). This word is from κοινος which is used in two senses, either what is "common" to all and general like the *Koine* Greek, or what is unclean and "common" either ceremonially or in reality. The ceremonial "commonness" disturbed Peter on the housetop in Joppa (Ac 10:14). See also Ac 21:28; Heb 9:13 . One who is thus religiously common or unclean is cut off from doing his religious acts. "Defilement" was a grave issue with the rabbinical ceremonialists. Jesus appeals to the crowd here:

Hear and understand (ακουετε κα συνιετε). He has a profound distinction to draw. Moral uncleanness is what makes a man common, defiles him. That is what is to be dreaded, not to be glossed over. "This goes beyond the tradition of the elders and virtually abrogates the Levitical distinctions between clean and unclean" (Bruce). One can see the pettifogging pretenders shrivel up under these withering words.

Matt 15:12

Were offended (εσκανδαλισθησαν). First aorist passive. "Were caused to stumble," "have taken offence" (Moffatt), "have turned against you" (Weymouth), "were shocked" (Goodspeed), "War ill-pleased" (Braid Scots). They took umbrage at the public rebuke and at such a scorpion sting in it all. It cut to the quick because it was true. It showed in the

glowering countenances of the Pharisees so plainly that the disciples were uneasy. See on 5:29.

Matt 15:14

They are blind guides (τυφλο εισιν οδηγο). Graphic picture. Once in Cincinnati a blind man introduced me to his blind friend. He said that he was showing him the city. Jesus is not afraid of the Pharisees. Let them alone to do their worst. Blind leaders and blind victims will land in the ditch. A proverbial expression in the O.T.

Matt 15:15

Declare unto us the parable (φρασον υμιν την παραβολην). Explain the parable (pithy saying) in verse 11, not in verse 14. As a matter of fact, the disciples had been upset by Christ's powerful exposure of the "Corban" duplicity and the words about "defilement" in verse 11.

Matt 15:16

Are ye also even yet without understanding? (Ακμην κα υμεις ασυνετο εστε). Ακμην is an adverbial accusative (classic αιχμη, point (of a weapon)=ακμην χρονου at this point of time, just now=ετ. It occurs in papyri and inscriptions, though condemned by the old grammarians. "In spite of all my teaching, are ye also like the Pharisees without spiritual insight and grasp?" One must never forget that the disciples lived in a Pharisaic environment. Their religious world-outlook was Pharisaic. They were lacking in spiritual intelligence or sense, "totally ignorant" (Moffatt).

Matt 15:17

Perceive ye not? (ου νοειτε). Christ expects us to make use of our νους, intellect, not for pride, but for insight. The mind does not work infallibly, but we should use it for its God-given purpose. Intellectual laziness or flabbiness is no credit to a devout soul.

Matt 15:18

Out of the mouth (εκ του στοματος). Spoken words come out of the heart and so are a true index of character. By "heart" (καρδιας) Jesus means not just the emotional nature, but the entire man, the inward life of "evil thoughts" (διαλογισμο πονηρο) that issue in words and deeds. "These defile the man," not "eating with unwashed hands." The captious quibblings of the Pharisees, for instance, had come out of evil hearts.

Matt 15:22

A Canaanitish woman (γυνη Χαναναια). The Phoenicians were descended from the Canaanites, the original inhabitants of Palestine. They were of Semitic race, therefore, though pagan.

Have pity on me (ελεησον με). She made her daughter's case her own, "badly demonized."

Matt 15:23

For she crieth after us (οτ κραζε οπισθεν ημων). The disciples greatly disliked this form of public attention, a strange woman crying after them. They disliked a sensation. Did they wish the woman sent away with her daughter healed or unhealed?

Matt 15:24

I was not sent (ουκ απεσταλην). Second aorist passive indicative of αποστελλω. Jesus takes a new turn with this woman in Phoenicia. He makes a test case of her request. In a way she represented the problem of the Gentile world. He calls the Jews "the lost sheep of the house of Israel" in spite of the conduct of the Pharisees.

Matt 15:27

Even the dogs (κα τα κυναρια). She took no offence at the implication of being a Gentile dog. The rather she with quick wit took Christ's very word for little dogs (κυναρια) and deftly turned it to her own advantage, for the little dogs eat of the crumbs (ψιχιων, little morsels, diminutive again) that fall from the table of their masters (κυριων), the children.

Matt 15:28

As thou wilt (ως θελεις). Her great faith and her keen rejoinder won her case.

Matt 15:29

And sat there (εκαθητο εκε). "Was sitting there" on the mountain side near the sea of Galilee, possibly to rest and to enjoy the view or more likely to teach.

Matt 15:30

And they cast them down at his feet (κα εριψαν αυτους παρα τους ποδας αυτου). A very strong word, flung them down, "not carelessly, but in haste, because so many were coming on the same errand" (Vincent). It was a great day for "they glorified the God of Israel."

Matt 15:32

Three days (ημερα τρεις). A parenthetic nominative (Robertson, *Grammar*, p. 460).

What to eat (τ φαγωσιν). Indirect question with the deliberative subjunctive retained. In the feeding of the five thousand Jesus took compassion on the people and healed their sick (14:14). Here the hunger of the multitude moves him to compassion (σπλαγχνιζομα, in both instances). So he is unwilling (ου θελω) to send them away hungry.

Faint (εκλυθωσιν). Unloosed, (εκλυω) exhausted.

Matt 15:33

And the disciples say to him (κα λεγουσιν αυτω ο μαθητα). It seems strange that they should so soon have forgotten the feeding of the five thousand (Mt 14:13-21), but they did. Soon Jesus will remind them of both these demonstrations of his power (16:9,10). They forgot both of them, not just one. Some scholars scout the idea of two miracles so similar as the feeding of the five thousand and the four thousand, though both are narrated in detail by both Mark and Matthew and both are later mentioned by Jesus. Jesus repeated his sayings and wrought multitudes of healings. There is no reason in itself why Jesus should not on

occasion repeat a nature miracle like this elsewhere. He is in the region of Decapolis, not in the country of Philip (Τραχονιτις).

Matt 15:34

A few small fishes (ολιγα ιχθυδια, diminutive again).

Matt 15:35

On the ground (επ την γην). No mention of "grass" as in 14:19 for this time, midsummer, the grass would be parched and gone.

Matt 15:36

Gave thanks (ευχαριστησας). In 14:19 the word used for "grace" or "blessing" is ευλογησεν. Vincent notes that the Jewish custom was for the head of the house to say the blessing only if he shared the meal unless the guests were his own household. But we need not think of Jesus as bound by the peccadilloes of Jewish customs.

Matt 15:39

The borders of Magadan (εις τα ορια Μαγαδαν). On the eastern side of the Sea of Galilee and so in Galilee again. Mark terms it Dalmanutha (Mr 8:10). Perhaps after all the same place as Magdala, as most manuscripts have it.

Matthew 16

Matt 16:1

The Pharisees and Sadducees (ο Φαρισαιο κα Σαδδουκαιο). The first time that we have this combination of the two parties who disliked each other exceedingly. Hate makes strange bedfellows. They hated Jesus more than they did each other. Their hostility has not decreased during the absence of Jesus, but rather increased.

Tempting him (πειραζοντες). Their motive was bad.

A sign from heaven (σημειον εκ του ουρανου). The scribes and Pharisees had already asked for a sign (12:38). Now this new combination adds "from heaven." What did they have in mind? They may not have had any definite idea to embarrass Jesus. The Jewish apocalypses did speak of spectacular displays of power by the Son of Man (the Messiah). The devil had suggested that Jesus let the people see him drop down from the pinnacle of the temple and the people expected the Messiah to come from an unknown source (Joh 7:27) who would do great signs (Joh 7:31). Chrysostom (*Hom.* liii.) suggests stopping the course of the sun, bridling the moon, a clap of thunder.

Matt 16:2

Fair weather (ευδια). An old poetic word from ευ and Ζευς as the ruler of the air and giver of fair weather. So men today say "when the sky is red at sunset." It occurs on the Rosetta Stone and in a fourth century A.D. Oxyr. papyrus for "calm weather" that made it impossible to sail the boat. Aleph and B and some other MSS. omit verses 2 and 3. W omits part of verse 2. These verses are similar to Lu 12:54-56 . McNeile rejects them here. Westcott and Hort place in brackets. Jesus often repeated his sayings. Zahn suggests that Papias added these words to Matthew.

Matt 16:3

Lowring (στυγναζων). A sky covered with clouds. Used also of a gloomy countenance as of the rich young ruler in Mr 10:22 . Nowhere else in the New Testament. This very sign of a rainy day we use today. The word for "foul weather" (χειμων) is the common one for winter and a storm.

The signs of the times (τα σημεια των καιρων). How little the Pharisees and Sadducees understood the situation. Soon Jerusalem would be destroyed and the Jewish state overturned. It is not always easy to discern (διακρινειν, discriminate) the signs of our own time. Men are numerous with patent keys to it all. But we ought not to be blind when others are gullible.

Matt 16:4

Same words in 12:39 except του προφητου, a real doublet.

Matt 16:5

Came (ελθοντες). Probably= "went" as in Lu 15:20 (ιρε, not ςενιρε). So in Mr 8:13 απηλθεν.

Forgot (επελαθοντο). Perhaps in the hurry to leave Galilee, probably in the same boat by which they came across from Decapolis.

Matt 16:7

They reasoned (διελογιζοντο). It was pathetic, the almost jejune inability of the disciples to understand the parabolic warning against "the leaven of the Pharisees and Sadducees" (verse 6) after the collision of Christ just before with both parties in Magadan. They kept it up, imperfect tense. It is "loaves" (αρτους) rather than "bread."

Matt 16:8

Jesus asks four pungent questions about the intellectual dulness, refers to the feeding of the five thousand and uses the word κοφινους (14:20) for it and σφυριδας for the four thousand (15:37), and repeats his warning (16:11). Every teacher understands this strain upon the patience of this Teacher of teachers.

Matt 16:12

Then understood they (τοτε συνηκαν). First aorist active indicative of συνιημ, to grasp, to comprehend. They saw the point after this elaborate rebuke and explanation that by "leaven" Jesus meant "teaching."

Matt 16:13

Caesarea Philippi (Καισαριας της Φιλιππου). Up on a spur of Mt. Hermon under the rule of Herod Philip.

He asked (ηρωτα). Began to question, inchoative imperfect tense. He was giving them a test or examination. The first was for the opinion of men about the Son of Man.

Matt 16:14

And they said (ο δε ειπαν). They were ready to respond for they knew that popular opinion was divided on that point (14:1f.). They give four different opinions. It is always a risky thing for a pastor to ask for people's opinions of him. But Jesus was not much concerned by their answers to this question. He knew by now that the Pharisees and Sadducees were bitterly hostile to him. The masses were only superficially following him and they looked for a political Messiah and had vague ideas about him. How much did the disciples understand and how far have they come in their development of faith? Are they still loyal?

Matt 16:15

But who say ye that I am? (υμεις δε τινα με λεγετε ειναι?). This is what matters and what Jesus wanted to hear. Note emphatic position of

h meis , "But *you*, who say ye that I am?"

Matt 16:16

Peter is the spokesman now: "Thou art the Christ, the Son of the living God" (Συ ε ο Χριστος ο υιος του θεου του ζωντος). It was a noble confession, but not a new claim by Jesus. Peter had made it before (Joh 6:69) when the multitude deserted Jesus in Capernaum. Since the early ministry (John 4) Jesus had avoided the word Messiah because of its political

meaning to the people. But now Peter plainly calls Jesus the Anointed One, the Messiah, the Son of the God the living one (note the four Greek articles). This great confession of Peter means that he and the other disciples believe in Jesus as the Messiah and are still true to him in spite of the defection of the Galilean populace (John 6).

Matt 16:17

Blessed art thou (μακαριος ε). A beatitude for Peter. Jesus accepts the confession as true. Thereby Jesus on this solemn occasion solemnly claims to be the Messiah, the Son of the living God, his deity in other words. The disciples express positive conviction in the Messiahship or Christhood of Jesus as opposed to the divided opinions of the populace. "The terms in which Jesus speaks of Peter are characteristic--warm, generous, unstinted. The style is not that of an ecclesiastical editor laying the foundation for church power, and prelatic pretentions, but of a noble-minded Master eulogizing in impassioned terms a loyal disciple" (Bruce). The Father had helped Peter get this spiritual insight into the Master's Person and Work.

Matt 16:18

And I also say unto thee (κ'αγω δε σο λεγω). "The emphasis is not on 'Thou art Peter' over against 'Thou art the Christ,' but on Καγω: 'The Father hath revealed to thee one truth, and I also tell you another" (McNeile). Jesus calls Peter here by the name that he had said he would have (Joh 1:42). Peter (Πετρος) is simply the Greek word for Cephas (Aramaic). Then it was prophecy, now it is fact. In verse 17 Jesus addresses him as "Simon Bar-Jonah," his full patronymic (Aramaic) name. But Jesus has a purpose now in using his nickname "Peter" which he had himself given him. Jesus makes a remarkable play on Peter's name, a pun in fact, that has caused volumes of controversy and endless theological strife.

On this rock (επ ταυτη τη πετρα) Jesus says, a ledge or cliff of rock like that in 7:24 on which the wise man built his house. Πετρος is usually a smaller detachment of the massive ledge. But too much must not be made of this point since Jesus probably spoke Aramaic to Peter which draws no such distinction (Κηφα). What did Jesus mean by this word-play?

I will build my church (οικοδομησω μου την εκκλησιαν). It is the figure of a building and he uses the word εκκλησιαν which occurs in the New Testament usually of a local organization, but sometimes in a more general sense. What is the sense here in which Jesus uses it? The word originally meant "assembly" (Ac 19:39), but it came to be applied to an "unassembled assembly" as in Ac 8:3 for the Christians persecuted by Saul from house to house. "And the name for the new Israel, εκκλησια, in His mouth is not an anachronism. It is an old familiar name for the congregation of Israel found in Deut. (De 18:26; 23:2) and Psalms (Ps 22:36), both books well known to Jesus" (Bruce). It is interesting to observe that in Ps 89 most of the important words employed by Jesus on this occasion occur in the LXX text. So οικοδομησω in Ps 89:5 ; εκκλησια in Ps 89:6 ; κατισχυω in Ps 89:22 ; Χριστος in Ps 89:39,52 ; αιδης in Ps 89:49 (εκ χειρος αιδου). If one is puzzled over the use of "building"

with the word εκκλησια it will be helpful to turn to 1Pe 2:5 . Peter, the very one to whom Jesus is here speaking, writing to the Christians in the five Roman provinces in Asia (1Pe 1:1), says: "You are built a spiritual house" (οικοδομεισθε οικος πνευματικος). It is difficult to resist the impression that Peter recalls the words of Jesus to him on this memorable occasion. Further on (1Pe 2:9) he speaks of them as an elect race, a royal priesthood, a holy nation, showing beyond controversy that Peter's use of building a spiritual house is general, not local. This is undoubtedly the picture in the mind of Christ here in 16:18. It is a great spiritual house, Christ's Israel, not the Jewish nation, which he describes. What is the rock on which Christ will build his vast temple? Not on Peter alone or mainly or primarily. Peter by his confession was furnished with the illustration for the rock on which His church will rest. It is the same kind of faith that Peter has just confessed. The perpetuity of this church general is guaranteed.

The gates of Hades (πυλα αιδου)

shall not prevail against it (ου κατισχυσουσιν αυτης). Each word here creates difficulty. Hades is technically the unseen world, the Hebrew Sheol, the land of the departed, that is death. Paul uses θανατε in 1Co 15:55 in quoting Ho 13:14 for αιδη. It is not common in the papyri, but it is common on tombstones in Asia Minor, "doubtless a survival of its use in the old Greek religion" (Moulton and Milligan, *Vocabulary*). The ancient pagans divided Hades (α privative and ιδειν, to see, abode of the unseen) into Elysium and Tartarus as the Jews put both Abraham's bosom and Gehenna in Sheol or Hades (cf. Lu 16:25). Christ was in Hades (Ac 2:27,31), not in Gehenna. We have here the figure of two buildings, the Church of Christ on the Rock, the House of Death (Hades). "In the Old Testament the 'gates of Hades' (Sheol) never bears any other meaning (Isa 38:10 ; Wisd. 16:3; 3Macc. 5:51) than death," McNeile claims. See also Ps 9:13; 107:18; Job 38:17 (πυλα θανατου πυλωρο αιδου). It is not the picture of Hades *attacking* Christ's church, but of death's possible victory over the church. "The εκκλησια is built upon the Messiahship of her master, and death, the gates of Hades, will not prevail against her by keeping Him imprisoned. It was a mysterious truth, which He will soon tell them in plain words (verse 21); it is echoed in Ac 2:24,31 " (McNeile). Christ's church will prevail and survive because He will burst the gates of Hades and come forth conqueror. He will ever live and be the guarantor of the perpetuity of His people or church. The verb κατισχυω (literally have strength against, ισχυω from ισχυς and κατ-) occurs also in Lu 21:36; 23:23 . It appears in the ancient Greek, the LXX, and in the papyri with the accusative and is used in the modern Greek with the sense of gaining the mastery over. The wealth of imagery in Mt 16:18 makes it difficult to decide each detail, but the main point is clear. The εκκλησια which consists of those confessing Christ as Peter has just done will not cease. The gates of Hades or bars of Sheol will not close down on it. Christ will rise and will keep his church alive. *Sublime Porte* used to be the title of Turkish power in Constantinople.

Matt 16:19

The Keys of the kingdom (τας κλειδας της βασιλειας). Here again we have the figure of a building with keys to open from the outside. The question is raised at once if Jesus does not here mean the same thing by "kingdom" that he did by "church" in verse 18. In Re 1:18; 3:7 Christ the Risen Lord has "the keys of death and of Hades." He has also "the keys of the kingdom of heaven" which he here hands over to Peter as "gatekeeper" or "steward" (οικονομος) provided we do not understand it as a special and peculiar prerogative belonging to Peter. The same power here given to Peter belongs to every disciple of Jesus in all the ages. Advocates of papal supremacy insist on the primacy of Peter here and the power of Peter to pass on this supposed sovereignty to others. But this is all quite beside the mark. We shall soon see the disciples actually disputing again (Mt 18:1) as to which of them is the greatest in the kingdom of heaven as they will again (20:21) and even on the night before Christ's death. Clearly neither Peter nor the rest understood Jesus to say here that Peter was to have supreme authority. What is added shows that Peter held the keys precisely as every preacher and teacher does. To "bind" (δησις) in rabbinical language is to forbid, to "loose" (λυσις) is to permit. Peter would be like a rabbi who passes on many points. Rabbis of the school of Hillel "loosed" many things that the school of Schammai "bound." The teaching of Jesus is the standard for Peter and for all preachers of Christ. Note the future perfect indicative (εστα δεδεμενον, εστα λελυμενον), a state of completion. All this assumes, of course, that Peter's use of the keys will be in accord with the teaching and mind of Christ. The binding and loosing is repeated by Jesus to all the disciples (18:18). Later after the Resurrection Christ will use this same language to all the disciples (Joh 20:23), showing that it was not a special prerogative of Peter. He is simply first among equals, *primus inter pares*, because on this occasion he was spokesman for the faith of all. It is a violent leap in logic to claim power to forgive sins, to pronounce absolution, by reason of the technical rabbinical language that Jesus employed about binding and loosing. Every preacher uses the keys of the kingdom when he proclaims the terms of salvation in Christ. The proclamation of these terms when accepted by faith in Christ has the sanction and approval of God the Father. The more personal we make these great words the nearer we come to the mind of Christ. The more ecclesiastical we make them the further we drift away from him.

Matt 16:20

That they should tell no man (ινα μηδεν ειπωσιν). Why? For the very reason that he had himself avoided this claim in public. He was the Messiah (ο Χριστος), but the people would inevitably take it in a political sense. Jesus was plainly profoundly moved by Peter's great confession on behalf of the disciples. He was grateful and confident of the final outcome. But he foresaw peril to all. Peter had confessed him as the Messiah and on this rock of faith thus confessed he would build his church or kingdom. They will all have and use the keys to this greatest of all buildings, but for the present they must be silent.

Matt 16:21

From that time began (απο τοτε ηρξατο). It was a suitable time for the disclosure of the greatest secret of his death. It is now just a little over six months before the cross. They must know it now to be ready then. The great confession of Peter made this seem an appropriate time. He will repeat the warnings (17:22f. with mention of betrayal; 20:17-19 with the cross) which he now "began." So the necessity (δε, must) of his suffering death at the hands of the Jerusalem ecclesiastics who have dogged his steps in Galilee is now plainly stated. Jesus added his resurrection "on the third day" (τη τριτη ημερα), not "on the fourth day," please observe. Dimly the shocked disciples grasped something of what Jesus said.

Matt 16:22

Peter took him (προσλαβομενος αυτον ο Πετρος). Middle voice, "taking to himself," aside and apart, "as if by a right of his own. He acted with greater familiarity after the token of acknowledgment had been given. Jesus, however, reduces him to his level" (Bengel). "Peter here appears in a new character; a minute ago speaking under inspiration from heaven, now under inspiration from the opposite quarter" (Bruce). Syriac Sinaitic for Mr 8:32 has it "as though pitying him." But this exclamation and remonstrance of Peter was soon interrupted by Jesus.

God have mercy on thee (ιλεως. Supply ειη or εστω ο θεος).

This shall never be (ου μη εστα σο τουτο). Strongest kind of negation, as if Peter would not let it happen. Peter had perfect assurance.

Matt 16:23

But he turned (ο δε στραφεις). Second aorist passive participle, quick ingressive action, away from Peter in revulsion, and toward the other disciples (Mr 8:33 has επιστραφεις and ιδων τους μαθητας αυτου).

Get thee behind me, Satan (Ηυπαγε οπισω μου, Σατανα). Just before Peter played the part of a rock in the noble confession and was given a place of leadership. Now he is playing the part of Satan and is ordered to the rear. Peter was tempting Jesus not to go on to the cross as Satan had done in the wilderness. "None are more formidable instruments of temptation than well-meaning friends, who care more for our comfort than for our character" (Bruce). "In Peter the banished Satan had once more returned" (Plummer).

A stumbling-block unto me (σκανδαλον ε εμου). Objective genitive. Peter was acting as Satan's catspaw, in ignorance, surely, but none the less really. He had set a trap for Christ that would undo all his mission to earth. "Thou art not, as before, a noble block, lying in its right position as a massive foundation stone. On the contrary, thou art like a stone quite out of its proper place, and lying right across the road in which I must go--lying as a stone of stumbling" (Morison).

Thou mindest not (ου φρονεις). "Your outlook is not God's, but man's" (Moffatt). You do not think God's thoughts. Clearly the consciousness of the coming cross is not a new idea with Jesus. We do not know when he first foresaw this outcome any more than we

know when first the Messianic consciousness appeared in Jesus. He had the glimmerings of it as a boy of twelve, when he spoke of "My Father's house." He knows now that he must die on the cross.

Matt 16:24

Take up his cross (αρατω τον σταυρον αυτου). Pick up at once, aorist tense. This same saying in 10:38, which see. But pertinent here also in explanation of Christ's rebuke to Peter. Christ's own cross faces him. Peter had dared to pull Christ away from his destiny. He would do better to face squarely his own cross and to bear it after Jesus. The disciples would be familiar with cross-bearing as a figure of speech by reason of the crucifixion of criminals in Jerusalem.

Follow (ακαλουθειτω). Present tense. Keep on following.

Matt 16:25

Save his life (την ψυχην αυτου σωσα). Paradoxical play on word "life" or "soul," using it in two senses. So about "saving" and "losing" (απολεσε).

Matt 16:26

Gain (κερδηση) and

profit (ζημιωθη). Both aorist subjunctives (one active, the other passive) and so punctiliar action, condition of third class, undetermined, but with prospect of determination. Just a supposed case. The verb for "forfeit" occurs in the sense of being fined or mulcted of money. So the papyri and inscriptions.

Exchange (ανταλλαγμα). As an exchange, accusative in apposition with τ. The soul has no market price, though the devil thinks so. "A man must give, surrender, his life, and nothing less to God; no ανταλλαγμα is possible" (McNeile). This word ανταλλαγμα occurs twice in the *Wisdom of Sirach*: "There is no exchange for a faithful friend" (6:15); "There is no exchange for a well-instructed soul" (26:14).

Matt 16:28

Some of them that stand here (τινες των οδε εστωτων). A *crux interpretum* in reality. Does Jesus refer to the Transfiguration, the Resurrection of Jesus, the great Day of Pentecost, the Destruction of Jerusalem, the Second Coming and Judgment? We do not know, only that Jesus was certain of his final victory which would be typified and symbolized in various ways. The apocalyptic eschatological symbolism employed by Jesus here does not dominate his teaching. He used it at times to picture the triumph of the kingdom, not to set forth the full teaching about it. The kingdom of God was already in the hearts of men. There would be climaxes and consummations.

Matthew 17

Matt 17:1

After six days (μεθ' ημερας εξ). This could be on the sixth day, but as Luke (Lu 9:28) puts it "about eight days" one naturally thinks of a week as the probable time, though it is not important.

Taketh with him (παραλαμβανε). Literally,

takes along . Note historical present. These three disciples form an inner group who have shown more understanding of Jesus. So at Gethsemane.

Apart (κατ' ιδιαν) means "by themselves" (**alone** , μονους, Mark has it) up (αναφερε) into a high mountain, probably Mount Hermon again, though we do not really know. "The Mount of Transfiguration does not concern geography" (Holtzmann).

Matt 17:2

He was transfigured before them (μετεμορφωθη εμπροσθεν αυτων). The word is the same as the metamorphoses (cf. Ovid) of pagan mythology. Luke does not use it. The idea is change (μετα-) of form (μορφη). It really presents the essence of a thing as separate from the σχημα (fashion), the outward accident. So in Ro 12:2 Paul uses both verbs, συνσχεματιζεσθε (be not fashioned) and μεταμορφουσθε (be ye transformed in your inner life). So in 1Co 7:31 σχημα is used for the fashion of the world while in Mr 16:12 μορφη is used of the form of Jesus after his resurrection. The false apostles are described by μετασχηματισομα in 2Co 11:13-15 . In Php 2:6 we have εν μορφη used of the Preincarnate state of Christ and μορφην δουλου of the Incarnate state (Php 2:7), while σχηματ ως ανθρωπος emphasizes his being found "in fashion as a man." But it will not do in Mt 17:2 to use the English transliteration μεταμορφωσις because of its pagan associations. So the Latin *transfigured* (Vulgate *transfiguratus est*) is better. "The deeper force of μεταμορφουσθα is seen in 2Co 3:18 (with reference to the shining on Moses' face), Ro 12:2 " (McNeile). The word occurs in a second-century papyrus of the pagan gods who are invisible. Matthew guards against the pagan idea by adding and explaining about the face of Christ "as the sun" and his garments "as the light."

Matt 17:3

There appeared (ωφθη). Singular aorist passive verb with Moses (to be understood also with Elijah), but the participle συνλαλουντες is plural agreeing with both. "Sufficient objectivity is guaranteed by the vision being enjoyed by all three" (Bruce). The Jewish apocalypses reveal popular expectations that Moses and Elijah would reappear. Both had mystery connected with their deaths. One represented law, the other prophecy, while Jesus represented the gospel (grace). They spoke of his decease (Lu 9:31), the cross, the theme uppermost in the mind of Christ and which the disciples did not comprehend. Jesus needed comfort and he gets it from fellowship with Moses and Elijah.

Matt 17:4

And Peter answered (αποκριθεις δε ο Πετρος). "Peter to the front again, but not greatly to his credit" (Bruce). It is not clear what Peter means by his saying: "It is good for us to be here" (καλον εστιν ημας ωδε ειναι). Luke (Lu 9:33) adds "not knowing what he said," as they "were heavy with sleep." So it is not well to take Peter too seriously on this occasion. At any rate he makes a definite proposal.

I will make (παιησω). Future indicative though aorist subjunctive has same form.

Tabernacles (σκηνας), booths. The Feast of Tabernacles was not far away. Peter may have meant that they should just stay up here on the mountain and not go to Jerusalem for the feast.

Matt 17:5

Overshadowed (επεσκιασεν). They were up in cloud-land that swept round and over them. See this verb used of Mary (Lu 1:35) and of Peter's shadow (Ac 5:15).

This is (ουτος εστιν). At the baptism (Mt 3:17) these words were addressed to Jesus. Here the voice out of the bright cloud speaks to them about Jesus.

Hear ye him (ακουετε αυτου). Even when he speaks about his death. A sharp rebuke to Peter for his consolation to Jesus about his death.

Matt 17:7

And touched them (και αψαμενος αυτων). Tenderness in their time of fear.

Matt 17:8

Lifting up their eyes (επαραντες τους οφθαλμους αυτων). After the reassuring touch of Jesus and his words of cheer.

Jesus only (Ιησουν μονον). Moses and Elijah were gone in the bright cloud.

Matt 17:9

Until (εως ου). This conjunction is common with the subjunctive for a future event as his Resurrection (εγερθη) was. Again (Mr 9:10) they were puzzled over his meaning. Jesus evidently hopes that this vision of Moses and Elijah and his own glory might stand them in good stead at his death.

Matt 17:10

Elijah must first come (Ελειαν δε ελθειν πρωτον). So this piece of theology concerned them more than anything else. They had just seen Elijah, but Jesus the Messiah had come before Elijah. The scribes used Mal 4:5 . Jesus had also spoken again of his death (resurrection). So they are puzzled.

Matt 17:12

Elijah is come already (Ελειας ηδη ηλθεν). Thus Jesus identifies John the Baptist with the promise in Malachi, though not the real Elijah in person which John denied (Joh 1:21).

They knew him not (ουκ επιγνωσαν αυτον). Second aorist active indicative of επιγινωσκω, to recognize. Just as they do not know Jesus now (Joh 1:26). They killed John as they will Jesus the Son of Man.

Matt 17:13

Then understood (τοτε συνηκαν). One of the three k aorists. It was plain enough even for them. John was Elijah in spirit and had prepared the way for the Messiah.

Matt 17:15

Epileptic (σεληνιαζετα). Literally, "moonstruck," "lunatic." The symptoms of epilepsy were supposed to be aggravated by the changes of the moon (cf. 4:24).

He has it bad (κακως εχε) as often in the Synoptic Gospels.

Matt 17:17

Perverse (διεστραμμενη). Distorted, twisted in two, corrupt. Perfect passive participle of διαστρεφω.

Matt 17:20

Little faith (ολιγοπιστιαν). A good translation. It was less than "a grain of mustard seed" (κοκκον σιναπεως). See 13:31 for this phrase. They had no miracle faith. Bruce holds "this mountain" to be the Mount of Transfiguration to which Jesus pointed. Probably so. But it is a parable. Our trouble is always with "this mountain" which confronts our path. Note the form μεταβα (μετα and βηθ).

Matt 17:23

And they were exceeding sorry (κα ελυπηθησαν σφοδρα). So they at last understood that he was talking about his death and resurrection.

Matt 17:24

They that received the half-shekel (ο τα διδραχμα λαμβανοντες). This temple tax amounted to an Attic drachma or the Jewish half-shekel, about one-third of a dollar. Every Jewish man twenty years of age and over was expected to pay it for the maintenance of the temple. But it was not a compulsory tax like that collected by the publicans for the government. "The tax was like a voluntary church-rate; no one could be compelled to pay" (Plummer). The same Greek word occurs in two Egyptian papyri of the first century A.D. for the receipt for the tax for the temple of Suchus (Milligan and Moulton's *Vocabulary*). This tax for the Jerusalem temple was due in the month Adar (our March) and it was now nearly six months overdue. But Jesus and the Twelve had been out of Galilee most of this time. Hence the question of the tax-collectors. The payment had to be made in the Jewish coin, half-shekel. Hence the money-changers did a thriving business in charging a small premium for the Jewish coin, amounting to some forty-five thousand dollars a year, it is estimated. It is significant that they approached Peter rather than Jesus, perhaps not wishing to embarrass "Your Teacher," "a roundabout hint that the tax was overdue" (Bruce). Evidently Jesus had been in the habit of paying it (Peter's).

Matt 17:25

Jesus spake first to him (προεφθασεν αυτον ο Ιησους λεγων). Here only in the N.T. One example in a papyrus B.C. 161 (Moulton and Milligan, *Vocabulary*). The old idiomatic use of φθανω with the participle survives in this example of προφθανω in Mt 17:25 , meaning to anticipate, to get before one in doing a thing. The *Koine* uses the infinitive thus with φθανω which has come to mean simply to arrive. Here the anticipation is made plain by the use of προ-. See Robertson's *Grammar*, p. 1120. The "prevent" of the Authorized Version was the original idea of *praevenire*, to go before, to anticipate. Peter felt obliged to take the matter up with Jesus. But the Master had observed what was going on and spoke to Peter first.

Toll or tribute (τελη η κηνσον). Customs or wares collected by the publicans (like φορος, Ro 13:7) and also the capitation tax on persons, indirect and direct taxation. Κηνσος is the Latin *census*, a registration for the purpose of the appraisement of property like η απογραφη in Lu 2:2; Ac 5:37 . By this parable Jesus as the Son of God claims exemption from the temple tax as the temple of his Father just as royal families do not pay taxes, but get tribute from the foreigners or aliens, subjects in reality.

Matt 17:26

The sons (ο υιο). Christ, of course, and the disciples also in contrast with the Jews. Thus a reply to Peter's prompt "Yes." Logically (αραγε) free from the temple tax, but practically not as he proceeds to show.

Matt 17:27

Lest we cause them to stumble (ινα μη σκανδαλισωμεν αυτους). He does not wish to create the impression that he and the disciples despise the temple and its worship. Aorist tense (punctiliar single act) here, though some MSS. have present subjunctive (linear). "A hook" (αγκιστρον). The only example in the N.T. of fishing with a hook. From an unused verb αγκιζω, to angle, and that from αγκος, a curve (so also αγκαλη the inner curve of the arm, Lu 2:38).

First cometh up (τον αναβαντα πρωτον ιχθυν). More correctly, "the first fish that cometh up."

A shekel (στατηρα). Greek stater = four drachmae, enough for two persons to pay the tax.

For me and thee (αντ εμου κα σου). Common use of αντ in commercial transactions, "in exchange for." Here we have a miracle of foreknowledge. Such instances have happened. Some try to get rid of the miracle by calling it a proverb or by saying that Jesus only meant for Peter to sell the fish and thus get the money, a species of nervous anxiety to relieve Christ and the Gospel of Matthew from the miraculous. "All the attempts have been in vain which were made by the older Rationalism to put a non-miraculous meaning into these words"

(B. Weiss). It is not stated that Peter actually caught such a fish though that is the natural implication. Why provision is thus only made for Peter along with Jesus we do not know.

Matthew 18

Matt 18:1

Who then is greatest (τις αρα μειζων εστιν). The αρα seems to point back to the tax-collection incident when Jesus had claimed exemption for them all as "sons" of the Father. But it was not a new dispute, for jealousy had been growing in their hearts. The wonderful words of Jesus to Peter on Mount Hermon (Mt 16:17-19) had evidently made Peter feel a fresh sense of leadership on the basis of which he had dared even to rebuke Jesus for speaking of his death (16:22). And then Peter was one of the three (James and John also) taken with the Master up on the Mount of Transfiguration. Peter on that occasion had spoken up promptly. And just now the tax-had singled out Peter as the one who seemed to represent the group. Mark (Mr 9:33) represents Jesus as asking them about their dispute on the way into the house, perhaps just after their question in Mt 18:1 . Jesus had noticed the wrangling. It will break out again and again (Mt 20:20-28; Lu 22:24). Plainly the primacy of Peter was not yet admitted by the others. The use of the comparative μειζων (so ο μειζων in verse 4) rather than the superlative μεγιστος is quite in accord with the *Koine* idiom where the comparative is displacing the superlative (Robertson, *Grammar*, pp. 667ff.). But it is a sad discovery to find the disciples chiefly concerned about their own places (offices) in the political kingdom which they were expecting.

Matt 18:2

Called to him (προσκαλεσαμενος). Indirect middle voice aorist participle. It may even be Peter's "little child" (παιδιον) as it was probably in Peter's house (Mr 9:33).

Set him (εστησεν). Transitive first aorist active indicative, not intransitive second aorist, εστη.

In the midst of them (εν μεσω αυτων). Luke adds (Lu 9:47) "by his side" (παρ' εαυτω). Both are true.

Matt 18:3

Except ye turn and become (εαν μη στραφητε κα γενησθε). Third-class condition, undetermined but with prospect of determination. Στραφητε is second aorist passive subjunctive and γενησθε second aorist middle subjunctive. They were headed in the wrong direction with their selfish ambition. "His tone at this time is markedly severe, as much as when He denounces the Pharisaism in the bud He had to deal with" (Bruce). The strong double negative ου μη εισελθητε means that they will otherwise not get into the kingdom of heaven at all, let alone have big places in it.

Matt 18:4

This little child (το παιδιον τουτο). This saying about humbling oneself Jesus repeated a number of times as for instance in Mt 23:12 . Probably Jesus pointed to the child by his side. The ninth-century story that the child was Ignatius is worthless. It is not that the child

humbled himself, but that the child is humble from the nature of the case in relation to older persons. That is true, however "bumptious" the child himself may be. Bruce observes that to humble oneself is "the most difficult thing in the world for saint as for sinner."

Matt 18:5

In my name (επ τω ονοματ μου). For "one such little child" (ανψ βελιεχερ ιν Χριστ) Luke (Lu 9:48) has "this little child" as a representative or symbol. "On the basis or ground of my name," "for my sake." Very much like εις ονομα in 10:41 which does not differ greatly from εν ονοματ (Ac 10:48).

Matt 18:6

These little ones (των μικρων τουτων). In the same sense as "one such little one" above. The child is the type of believers.

A great millstone (μυλος ονικος), literally, "a millstone turned by an ass." The upper millstone was turned by an ass (ονος). There were no examples of the adjective ονικος (turned by an ass) outside the N.T. until the papyri revealed several for loads requiring an ass to carry them, stones requiring an ass to move them, etc. Deissmann (*Light from the Ancient East*, p. 81) notes it also in papyri examples about the sale of an ass and tax for an ass's burden of goods.

The depth of the sea (τω πελαγε της θαλασσης). "The sea of the sea." Πελαγος probably from πλησσο, to beat, and so the beating, splashing waves of the sea. "Far out into the open sea, a vivid substitute for εις την θαλασσαν" (McNeile).

Matt 18:7

Through whom (δι' ου). Jesus recognizes the inevitableness of stumbling-blocks, traps, hindrances, the world being as it is, but he does not absolve the man who sets the trap (cf. Lu 17:1).

Matt 18:8

In verses 8 and 9 we have one of the dualities or doublets in Matthew (5:29-30). Jesus repeated his pungent sayings many times. Instead of εις γεενναν (5:29) we have εις το πυρ το αιωνιον and at the end of verse 9 του πυρος is added to την γεενναν. This is the first use in Matthew of αιωνιος. We have it again in 19:16,29 with ζοη, in 25:41 with πυρ, in 25:46 with κολασιν and ζοην. The word means ageless, without beginning or end as of God (Ro 16:26), without beginning as in Ro 16:25 , without end as here and often. The effort to make it mean "αεονιαν" fire will make it mean "αεονιαν" life also. If the punishment is limited, *ipso facto* the life is shortened. In verse 9 also μονοφθαλμον occurs. It is an Ionic compound in Herodotus that is condemned by the Atticists, but it is revived in the vernacular *Koine*. Literally one-eyed. Here only and Mr 9:47 in the New Testament.

Matt 18:10

Despise (καταφρονησητε). Literally, "think down on," with the assumption of superiority.

Their angels (ο αγγελο αυτων). The Jews believed that each nation had a guardian angel (Da 10:13,20f.; 12:1). The seven churches in Revelation (Re 1:20) have angels, each of them, whatsoever the meaning is. Does Jesus mean to teach here that each little child or child of faith had a special angel who appears in God's presence, "see the face of my Father" (βλεπουσιν το προσωπον του πατρος μου) in special intimacy? Or does he simply mean that the angels do take an interest in the welfare of God's people (Heb 1:14)? There is comfort to us in that thought. Certainly Jesus means that the Father takes special care of his "little ones" who believe in Him. There are angels in God's presence (Lu 1:19).

Matt 18:12

Leave the ninety and nine (αφησε τα ενενηκοντα εννεα επ τα ορη κα πορευθεις ζητε το πλανωμενον?). This is the text of Westcott and Hort after BL, etc. This text means: "Will he not leave the ninety and nine upon the mountains and going does he not seek (change to present tense) the wandering one?" On the high pastures where the sheep graze at will one has wandered afield. See this parable later in Lu 15:4-7 . Our word "planet" is from πλαναομα, wandering (moving) stars they were called as opposed to fixed stars. But now we know that no stars are fixed. They are all moving and rapidly.

Matt 18:14

The will of your Father (θελημα εμπροσθεν). Observe that Westcott and Hort read μου here rather than υμων after B Sahidic Coptic. Either makes good sense, though "your" carries on the picture of God's care for "each one of these little ones" (εν των μικρων τουτων) among God's children. The use of εμπροσθεν with θελημα is a Hebraism like εμπροσθεν σου in 11:25 with ευδοκια, "before the face" of God.

Matt 18:15

If thy brother sin against thee (εαν αμαρτηση αδελφος σου). Literally, commit a sin (ingressive aorist subjunctive of αμαρτανω). Aleph B Sahidic do not have "against thee" (εις σε).

Shew him his fault (ελεγξον). Such private reproof is hard to do, but it is the way of Christ.

Thou hast gained (εκερδησας). Aorist active indicative of κερδαινω in conclusion of a third-class condition, a sort of timeless aorist, a blessed achievement already made.

Matt 18:16

Take with thee (παραλαβε μετα σου). Take alone (παρα) with (μετα) thee.

Matt 18:17

Refuse to hear (παρακουση). Like Isa 65:12 . Many papyri examples for ignoring, disregarding, hearing without heeding, hearing aside (παρα-), hearing amiss, overhearing (Mr 5:36).

The church (τη εκκλησια). The local body, not the general as in Mt 16:18 which see for discussion. The problem here is whether Jesus has in mind an actual body of believers

already in existence or is speaking prophetically of the local churches that would be organized later (as in Acts). There are some who think that the Twelve Apostles constituted a local εκκλησια, a sort of moving church of preachers. That could only be true in essence as they were a band of ministers and not located in any one place. Bruce holds that they were "the nucleus" of a local church at any rate.

Matt 18:18

Shall be bound in heaven (εστα δεδεμενα εν ουρανω). Future passive periphrastic perfect indicative as in "shall be loosed" (εστα λελυμενα). In 16:19 this same unusual form occurs. The binding and the loosing is there addressed to Peter, but it is here repeated for the church or for the disciples as the case may be.

Matt 18:19

Shall agree (συμφωνησωσιν). Our word "symphony" is this very root. It is no longer looked at as a concord of voices, a chorus in harmony, though that would be very appropriate in a church meeting rather than the rasping discord sometimes heard even between two brethren or sisters.

Of my Father (παρα του πατρος μου). From the side of, "by my Father."

Matt 18:20

There am I (εκε ειμ). This blessed promise implies that those gathered together are really disciples with the spirit of Christ as well as "in his name" (εις το εμον ονομα). One of the Oxyrhynchus *Sayings of Our Lord* is: "Wherever there are (two) they are not without God, and wherever there is one alone I say I am with him." Also this: "Raise the stone and there thou shalt find me, cleave the wood and there am I." See Mal 3:16 .

Matt 18:21

Until seven times? (εως επτακισ?) Peter thought that he was generous as the Jewish rule was three times (Am 1:6). His question goes back to verse 15. "Against me" is genuine here. "The man who asks such a question does not really know what forgiveness means" (Plummer).

Matt 18:22

Until seventy times seven (εως εβδομηκοντακις επτα). It is not clear whether this idiom means seventy-seven or as the Revised Version has it (490 times). If επτακις were written it would clearly be 490 times. The same ambiguity is seen in Ge 4:24 , the LXX text by omitting κα. In the *Test. of the Twelve Patriarchs, Benj.* vii. 4, it is used in the sense of seventy times seven. But it really makes little difference because Jesus clearly means unlimited forgiveness in either case. "The unlimited revenge of primitive man has given place to the unlimited forgiveness of Christians" (McNeile).

Matt 18:23

Make a reckoning (συναρα λογον). Seen also in 25:19. Perhaps a Latinism, *rationes conferre*. First aorist active infinitive of συναιρω, to cast up accounts, to settle, to compare

accounts with. Not in ancient Greek writers, but in two papyri of the second century A.D. in the very sense here and the substantive appears in an ostracon from Nubia of the early third century (Deissmann, *Light from the Ancient East*, p. 117).

Matt 18:24

Ten thousand talents (μυριων ταλαντων). A talent was 6,000 denarii or about a thousand dollars or 240 pounds. Ten thousand times this is about ten or twelve million dollars, an enormous sum for that period. We live today in the age of national debts of billions of dollars or even of pounds sterling. The imperial taxes of Judea, Idumea, and Samaria for one year were only 600 talents while Galilee and Perea paid 200 (Josephus, *Ant*. xi. 4). But oriental kings were free in the use of money and in making debts like the native kings of India today.

Matt 18:25

Had not wherewith to pay (μη εχοντος αυτου αποδουνα). There is no "wherewith" in the Greek. This idiom is seen in Lu 7:42; 14:14; Heb 6:13 . Genitive absolute though αυτον in the same clause as often in the N.T.

To be sold (πραθηνα). First aorist passive infinitive of πιπρασκω. This was according to the law (Ex 22:3; Le 25:39,47). Wife and children were treated as property in those primitive times.

Matt 18:27

The debt (το δανιον). The loan. Common in the papyri for a loan. The interest had increased the debt enormously. "This heavy oriental usury is of the scenery of the parable" (McNeile).

Matt 18:28

A hundred pence (εκατον δηναρια). A denarius was worth about eight and a half pence. The hundred denarii here were equal to some "fifty shillings" (Bruce), "about 4 pounds" (McNeile), "twenty pounds" (Moffatt), "twenty dollars" (Goodspeed), "100 shillings" (Weymouth) . These are various efforts to represent in modern language the small amount of this debt compared with the big one.

Took him by the throat (επνιγεν). "Held him by the throat" (Allen). It is imperfect, probably inchoative, "began to choke or throttle him." The Roman law allowed this indignity. Vincent quotes Livy (iv. 53) who tells how the necks were twisted (*collum torsisset*) and how Cicero (*Pro Cluentio*, xxi.) says: "Lead him to the judgment seat with twisted neck (*collo obtorto*)."

What thou owest (ε τ οφειλεις). Literally, "if thou owest anything," however little. He did not even know how much it was, only that he owed him something. "The 'if' is simply the expression of a pitiless logic" (Meyer).

Matt 18:30

And he would not (ο δε ουκ ηθελεν). Imperfect tense of persistent refusal.

Till he should pay (εως αποδω). This futuristic aorist subjunctive is the rule with εως for a future goal. He was to stay in prison till he should pay. "He acts on the instinct of a base nature, and also doubtless in accordance with long habits of harsh tyrannical behaviour towards men in his power" (Bruce). On imprisonment for debt among the Greeks and Romans see Deissmann, *Light from the Ancient East*, pp. 270,330.

Matt 18:31

Told (διεσαφησαν). Made wholly clear to their own lord. That is the usual result in the long run. There is a limit to what people will put up with.

Matt 18:33

Shouldst thou not? (ουκ εδε σε?) "Was it not necessary?" The king fits the cap on this wicked slave that he put on the poor debtor.

Matt 18:34

The tormentors (τοις βασανισταις). Not to prison simply, but to terrible punishment. The papyri give various instances of the verb βασανιζω, to torture, used of slaves and others. "Livy (ii. 23) pictures an old centurion complaining that he was taken by his creditor, not into servitude, but to a workhouse and torture, and showing his back scarred with fresh wounds" (Vincent).

Till he should pay all (εως [ου] αποδω παν). Just as in verse 30, his very words. But this is not purgatorial, but punitive, for he could never pay back that vast debt.

Matt 18:35

From your hearts (απο των καρδιων υμων). No sham or lip pardon, and as often as needed. This is Christ's full reply to Peter's question in 18:21. This parable of the unmerciful servant is surely needed today.

Matthew 19

Matt 19:1

He departed (μετηρεν). Literally, to lift up, change something to another place. Transitive in the LXX and in a Cilician rock inscription. Intransitive in 13:53 and here, the only N.T. instances. Absence of οτ or κα after κα εγενετο, one of the clear Hebraisms in the N.T. (Robertson, *Grammar*, pp. 1042f.). This verse is a sort of formula in Matthew at the close of important groups of λογια as in 7:28; 11:1; 13:53 .

The borders of Judea beyond Jordan (εις τα ορια της Ιουδαιας περαν του Ιορδανου). This is a curious expression. It apparently means that Jesus left Galilee to go to Judea by way of Perea as the Galileans often did to avoid Samaria. Luke (Lu 17:11) expressly says that he passed through Samaria and Galilee when he left Ephraim in Northern Judea (Joh 11:54). He was not afraid to pass through the edge of Galilee and down the Jordan Valley in Perea on this last journey to Jerusalem. McNeile is needlessly opposed to the trans-Jordanic or Perean aspect of this phase of Christ's work.

Matt 19:3

Pharisees tempting him (Φαρισαιο πειραζοντες αυτον). They "could not ask a question of Jesus without sinister motives" (Bruce). See 4:1 for the word (πειραζω).

For every cause (κατα πασαν αιτιαν). This clause is an allusion to the dispute between the two theological schools over the meaning of De 24:1 . The school of Shammai took the strict and unpopular view of divorce for unchastity alone while the school of Hillel took the liberal and popular view of easy divorce for any passing whim if the husband saw a prettier woman (modern enough surely) or burnt his biscuits for breakfast. It was a pretty dilemma and meant to do Jesus harm with the people. There is no real trouble about the use of κατα here in the sense of προπτερ or because of (Robertson, *Grammar*, p. 509).

Matt 19:5

Shall cleave (κολληθησετα). First future passive, "shall be glued to," the verb means.

The twain shall become one flesh (εσοντα ο δυο εις σαρκα μιαν). This use of εις after ειμ is an imitation of the Hebrew, though a few examples occur in the older Greek and in the papyri. The frequency of it is due to the Hebrew and here the LXX is a direct translation of the Hebrew idiom.

Matt 19:6

What therefore God hath joined together (ο ουν ο θεος συνεζευξεν). Note "what," not "whom." The marriage relation God has made. "The creation of sex, and the high doctrine as to the cohesion it produces between man and woman, laid down in Gen., interdict separation" (Bruce). The word for "joined together" means "yoked together," a common verb for marriage in ancient Greek. It is the timeless aorist indicative (συνεζευξεν), true always.

Bill (βιβλιον). A little βιβλος (see on 1:1), a scroll or document (papyrus or parchment). This was some protection to the divorced wife and a restriction on laxity.

Matt 19:8

For your hardness of heart (προς την σκληροκαρδιαν υμων). The word is apparently one of the few Biblical words (LXX and the N.T.). It is a heart dried up (σκληρος), hard and tough.

But from the beginning it hath not been so (απ' αρχης δε ουκ γεγονεν ουτως). The present perfect active of γινομα to emphasize the permanence of the divine ideal. "The original ordinance has never been abrogated nor superseded, but continues in force" (Vincent). "How small the Pharisaic disputants must have felt in presence of such holy teaching, which soars above the partisan view of controversialists into the serene region of ideal, universal, eternal truth" (Bruce).

Matt 19:9

Except for fornication (παρεκτος λογου πορνειας). This is the marginal reading in Westcott and Hort which also adds "maketh her an adulteress" (ποιε αυτην μοιχευθηνα) and also these words: "and he that marrieth her when she is put away committeth adultery" (κα ο απολελυμενην γαμησας μοιχατα). There seems to be a certain amount of assimilation in various manuscripts between this verse and the words in 5:32. But, whatever reading is accepted here, even the short one in Westcott and Hort (μη επ πορνεια, not for fornication), it is plain that Matthew represents Jesus in both places as allowing divorce for fornication as a general term (πορνεια) which is technically adultery (μοιχεια from μοιχαω ορ μοιχευω). Here, as in 5:31f. , a group of scholars deny the genuineness of the exception given by Matthew alone. McNeile holds that "the addition of the saving clause is, in fact, opposed to the spirit of the whole context, and must have been made at a time when the practice of divorce for adultery had already grown up." That in my opinion is gratuitous criticism which is unwilling to accept Matthew's report because it disagrees with one's views on the subject of divorce. He adds: "It cannot be supposed that Matthew wished to represent Jesus as siding with the school of Shammai." Why not, if Shammai on this point agreed with Jesus? Those who deny Matthew's report are those who are opposed to remarriage at all. Jesus by implication, as in 5:31, does allow remarriage of the innocent party, but not of the guilty one. Certainly Jesus has lifted the whole subject of marriage and divorce to a new level, far beyond the petty contentions of the schools of Hillel and Shammai.

Matt 19:10

The disciples say unto him (λεγουσιν αυτω ο μαθητα). "Christ's doctrine on marriage not only separated Him τοτο χαελο from Pharisaic opinions of all shades, but was too high even for the Twelve" (Bruce).

The case (η αιτια). The word may refer to the use in verse 3 "for every cause." It may have a vague idea here = ρες, condition. But the point clearly is that "it is not expedient to

marry" (ου συμφερε γαμησα) if such a strict view is held. If the bond is so tight a man had best not commit matrimony. It is a bit unusual to have ανθρωπος and γυνη contrasted rather than ανηρ and γυνη.

Matt 19:11

But they to whom it is given (αλλ' οις δεδοτα). A neat Greek idiom, dative case of relation and perfect passive indicative. The same idea is repeated at the close of verse 12. It is a voluntary renunciation of marriage for the sake of the kingdom of heaven. "Jesus recognizes the severity of the demand as going beyond the capacity of all but a select number." It was a direct appeal to the spiritual intelligence of the disciples not to misconceive his meaning as certainly the monastic orders have done.

Matt 19:13

Rebuked them (επετιμησεν αυτοις). No doubt people did often crowd around Jesus for a touch of his hand and his blessing. The disciples probably felt that they were doing Jesus a kindness. How little they understood children and Jesus. It is a tragedy to make children feel that they are in the way at home and at church. These men were the twelve apostles and yet had no vision of Christ's love for little children. The new child world of today is due directly to Jesus.

Matt 19:14

Suffer (αφετε). "Leave them alone." Second aorist active imperative.

Forbid them not (μη κωλυετε). "Stop hindering them." The idiom of μη with the present imperative means just that.

Of such (των τοιουτων). The childlike as in 18:3f .

Matt 19:16

What good thing (τ αγαθον). Mark (Mr 10:17) has the adjective "good" with "Teacher."

May have (σχω). Ingressive aorist subjunctive, "may get," "may acquire."

Matt 19:17

Concerning that which is good (περ του αγαθου). He had asked Jesus in verse 16 "what good thing" he should do. He evidently had a light idea of the meaning of αγαθος. "This was only a teacher's way of leading on a pupil" (Bruce). So Jesus explains that "One there is who is good," one alone who is really good in the absolute sense.

Matt 19:20

What lack I yet? (τ ετ υστερω?) Here is a psychological paradox. He claims to have kept all these commandments and yet he was not satisfied. He had an uneasy conscience and Jesus called him to something that he did not have. He thought of goodness as quantitative (a series of acts) and not qualitative (of the nature of God). Did his question reveal proud complacency or pathetic despair? A bit of both most likely.

Matt 19:21

If thou wouldest be perfect (ε θελεις τελειος ειναι). Condition of the first class, determined as fulfilled. Jesus assumes that the young man really desires to be perfect (a big adjective that, perfect as God is the goal, 5:48).

That thou hast (σου τα υπαρχοντα). "Thy belongings." The Greek neuter plural participle used like our English word "belongings." It was a huge demand, for he was rich.

Matt 19:22

Went away sorrowful (απηλθεν λυπουμενος). "Went away grieved." He felt that Jesus had asked too much of him. He worshipped money more than God when put to the test. Does Jesus demand this same test of every one? Not unless he is in the grip of money. Different persons are in the power of different sins. One sin is enough to keep one away from Christ.

Matt 19:23

It is hard (δυσκολως). With difficulty. Adverb from δυσκολος, hard to find food, fastidious, faultfinding, then difficult.

Matt 19:24

It is easier for a camel to go through a needle's eye (ευκοπωτερον εστιν καμηλον δια τρηματος ραφιδος εισελθειν). Jesus, of course, means by this comparison, whether an eastern proverb or not, to express the impossible. The efforts to explain it away are jejune like a ship's cable, καμιλον or ραφις as a narrow gorge or gate of entrance for camels which recognized stooping, etc. All these are hopeless, for Jesus pointedly calls the thing "impossible" (verse 26). The Jews in the Babylonian Talmud did have a proverb that a man even in his dreams did not see an elephant pass through the eye of a needle (Vincent). The Koran speaks of the wicked finding the gates of heaven shut "till a camel shall pass through the eye of a needle." But the Koran may have got this figure from the New Testament. The word for an ordinary needle is ραφις, but, Luke (Lu 18:25) employs βελονη, the medical term for the surgical needle not elsewhere in the N.T.

Matt 19:25

Were astonished (εξεπλησσοντο). Imperfect descriptive of their blank amazement. They were literally "struck out."

Matt 19:26

Looking on them (εμβλεψας). Jesus saw their amazement.

Matt 19:27

What then shall we have? (τ αρα εστα ημιν?) A pathetic question of hopeless lack of comprehension.

Matt 19:28

In the regeneration (εν τη παλινγενεσια). The new birth of the world is to be fulfilled when Jesus sits on his throne of glory. This word was used by the Stoics and the Pythagoreans. It is common also in the mystery religions (Angus, *Mystery Religions and Christianity*, pp.

95ff.). It is in the papyri also. We must put no fantastic ideas into the mouth of Jesus. But he did look for the final consummation of his kingdom. What is meant by the disciples also sitting on twelve thrones is not clear.

Matt 19:29

A hundredfold (εκατονπλασιονα). But Westcott and Hort read πολλαπλασιονα, manifold. Eternal life is the real reward.

Matt 19:30

The last first and the first last (ο εσχατο πρωτο κα ο πρωτο εσχατο). This paradoxical enigma is probably in the nature of a rebuke to Peter and refers to ranks in the kingdom. There are many other possible applications. The following parable illustrates it.

Matthew 20

Matt 20:1

For (γαρ). The parable of the house illustrates the aphorism in 19:30.

A man that is a householder (ανθρωπω οικοδεσποτη). Just like ανθρωπω βασιλε (18:23). Not necessary to translate ανθρωπω, just "a householder."

Early in the morning (αμα πρω). A classic idiom. Ημα as an "improper" preposition is common in the papyri. Πρω is just an adverb in the locative. At the same time with early dawn, break of day, country fashion for starting to work.

To hire (μισθωσασθα). The middle voice aorist tense, to hire for oneself.

Matt 20:2

For a penny a day (εκ δηναριου την ημεραν). See on 18:28. "Penny" is not adequate, "shilling" Moffatt has it. The εκ with the ablative represents the agreement (συνφωνησας) with the workmen (εργατων). "The day" the Greek has it, an accusative of extent of time.

Matt 20:3

Standing in the marketplace idle (εστωτας αγορα αργους). The market place was the place where men and masters met for bargaining. At Hamadan in Persia, Morier in *Second Journey through Persia*, as cited by Trench in his *Parables*, says: "We observed every morning, before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting to be hired for the day to work in the surrounding fields."

Matt 20:4

Whatsoever is right (ο εαν η δικαιον). "Is fair" (Allen), not anything he pleased, but a just proportionate wage. Indefinite relative with subjunctive εαν=αν.

Matt 20:6

All the day idle (ολην την ημεραν αργο). Extent of time (accusative) again. Αργο is α privative and εργον, work, no work. The problem of the unemployed.

Matt 20:10

Every man a penny (ανα δηναριον κα αυτο). Literally, "themselves also a denarius apiece" (distributive use of ανα). Bruce asks if this householder was a humorist when he began to pay off the last first and paid each one a denarius according to agreement. False hopes had been raised in those who came first who got only what they had agreed to receive.

Matt 20:11

They murmured (εγογγυζον). Onomatopoetic word, the meaning suiting the sound. Our words murmur and grumble are similar. Probably here inchoative imperfect, began to grumble. It occurs in old Ionic and in the papyri.

Matt 20:12

Equal unto us (ισους αυτους ημιν). Associative instrumental case ημιν after ισους. It was a regular protest against the supposed injustice of the householder.

The burden of the day and the scorching wind (το βαρος της ημερας κα τον καυσωνα). These last "did" work for one hour. Apparently they worked as hard as any while at it. A whole day's work on the part of these sweat-stained men who had stood also the sirocco, the hot, dry, dust-laden east wind that blasted the grain in Pharaoh's dream (Ge 41:6), that withered Jonah's gourd (Jon 4:8), that blighted the vine in Ezekiel's parable (Eze 17:10). They seemed to have a good case.

Matt 20:13

To one of them (εν αυτων). Evidently the spokesman of the group. "Friend" (εταιρε). Comrade. So a kindly reply to this man in place of an address to the whole gang. Ge 31:40; Job 27:21; Ho 13:15 . The word survives in modern Greek.

Matt 20:14

Take up (αρον). First aorist active imperative of αιρω. Pick up, as if he had saucily refused to take it from the table or had contemptuously thrown the denarius on the ground. If the first had been paid first and sent away, there would probably have been no murmuring, but "the murmuring is needed to bring out the lesson" (Plummer). The δηναριως was the common wage of a day labourer at that time.

What I will (ο θελω). This is the point of the parable, the *will* of the householder.

With mine own (εν τοις εμοις). In the sphere of my own affairs. There is in the *Koine* an extension of the instrumental use of εν.

Matt 20:15

Is thine eye evil? (ο οφθαλμος σου πονηρος εστιν?) See on 6:22-24 about the evil eye and the good eye. The complainer had a grudging eye while the householder has a liberal or generous eye. See Ro 5:7 for a distinction between δικαιος and αγαθος.

Matt 20:16

The last first and the first last (ο εσχατο πρωτο κα ο πρωτο εσχατο). The adjectives change places as compared with 19:30. The point is the same, though this order suits the parable better. After all one's work does not rest wholly on the amount of time spent on it. "Even so hath Rabbi Bun bar Chija in twenty-eight years wrought more than many studious scholars in a hundred years" (Jer. *Berak.* ii. 5c).

Matt 20:17

Apart (κατ' ιδιαν). This is the prediction in Matthew of the cross (16:21; 17:22; 20:17). "Aside by themselves" (Moffatt). The verb is παρελαβεν. Jesus is having his inward struggle (Mr 10:32) and makes one more effort to get the Twelve to understand him.

Matt 20:19

And to crucify (κα σταυρωσα). The very word now. The details fall on deaf ears, even the point of the resurrection on the third day.

Matt 20:20

Then (τοτε). Surely an inopportune time for such a request just after the pointed prediction of Christ's crucifixion. Perhaps their minds had been preoccupied with the words of Jesus (19:28) about their sitting on twelve thrones taking them in a literal sense. The mother of James and John, probably Salome, possibly a sister of the Master's mother (Joh 19:25), apparently prompted her two sons because of the family relationship and now speaks for them.

Asking a certain thing (αιτουσα τ). "Asking something," "plotting perhaps when their Master was predicting" (Bruce). The "something" put forward as a small matter was simply the choice of the two chief thrones promised by Jesus (19:28).

Matt 20:22

Ye know not what ye ask (ουκ οιδατε τ αιτεισθε). How often that is true. Αιτεισθε is indirect middle voice, "ask for yourselves," "a selfish request."

We are able (δυναμεθα). Amazing proof of their ignorance and self-confidence. Ambition had blinded their eyes. They had not caught the martyr spirit.

Matt 20:23

Ye shall drink (πιεσθε). Future middle from πινω. Christ's cup was martyrdom. James was the first of the Twelve to meet the martyr's death (Ac 12:2) and John the last if reports are true about him. How little they knew what they were saying.

Matt 20:24

Moved with indignation (ηγανακτησαν). A strong word for angry resentment. In the papyri. The ten felt that James and John had taken advantage of their relation to Jesus.

Matt 20:25

Called them unto him (προσκαλεσαμενος αυτους). Indirect middle again, calling to him.

Matt 20:26

Would become great (ος αν θελη μεγας γενεσθα). Jesus does not condemn the desire to become great. It is a laudable ambition. There are "great ones" (μεγαλο) among Christians as among pagans, but they do not "lord it over" one another (κατακυριευουσιν), a LXX word and very expressive, or "play the tyrant" (κατεξουσιαζουσιν), another suggestive word.

Your minister (υμων διακονος). This word may come from δια and κονις (dust), to raise a dust by one's hurry, and so to minister. It is a general word for servant and is used in a variety of ways including the technical sense of our "deacon" in Php. 1:1 . But it more frequently is applied to ministers of the Gospel (1Co 3:5). The way to be "first" (πρωτος), says Jesus, is to be your "servant" (δουλος), "bond-servant" (verse 27). This is a complete reversal of popular opinion then and now.

Matt 20:28

A ransom for many (λυτρον αντ πολλων). The Son of man is the outstanding illustration of this principle of self-abnegation in direct contrast to the self-seeking of James and

John. The word translated "ransom" is the one commonly employed in the papyri as the price paid for a slave who is then set free by the one who bought him, the purchase money for manumitting slaves. See examples in Moulton and Milligan's *Vocabulary* and Deissmann's *Light from the Ancient East*, pp. 328f. There is the notion of exchange also in the use of αντ. Jesus gave his own life as the price of freedom for the slaves of sin. There are those who refuse to admit that Jesus held this notion of a substitutionary death because the word in the N.T. occurs only here and the corresponding passage in Mr 10:45 . But that is an easy way to get rid of passages that contradict one's theological opinions. Jesus here rises to the full consciousness of the significance of his death for men.

Matt 20:29

From Jericho (απο Ιερειχω). So Mr 10:46 . But Luke (Lu 18:35) places the incident as they were drawing near to Jericho (εις Ιερειχω). It is probable that Mark and Matthew refer to the old Jericho, the ruins of which have been discovered, while Luke alludes to the new Roman Jericho. The two blind men were apparently between the two towns. Mark (Mr 10:46) and Luke (Lu 18:35) mention only one blind man, Bartimaeus (Mark). In Kentucky there are two towns about a half mile apart both called Pleasureville (one Old Pleasureville, the other New Pleasureville).

Matt 20:30

That Jesus was passing by (οτ Ιησους παραγε). These men "were sitting by the wayside" (καθημενο παρα τεν οδον) at their regular stand. They heard the crowd yelling that Jesus of Nazareth was passing by (παραγε, present indicative of direct discourse retained in the indirect). It was their one opportunity, now or never. They had heard of what he had done for other blind men. They hail him as "the son of David" (the Messiah). It is just one of many such incidents when Jesus stood still and opened their eyes, so many that even the multitude was impatient with the cries of these poor men that their eyes be opened (ανοιγωσιν, second aorist passive subjunctive).

Matt 20:34

Touched their eyes (ηψατο των ομματων). A synonym for οφθαλμων in Mr 8:23 and here alone in the N.T. In the LXX and a common poetic word (Euripides) and occurs in the papyri. In modern Greek ματια μου (abbreviation) means "light of my eye," "my darling." The verb απτομα is very common in the Synoptic Gospels. The touch of Christ's hand would sooth the eyes as they were healed.

Matthew 21

Matt 21:1

Unto Bethphage (εις Βεθφαγη). An indeclinable Aramaic name here only in O.T. or N.T. (Mr 11:1; Lu 19:29). It means "house of unripe young figs." It apparently lay on the eastern slope of Olivet or at the foot of the mountain, a little further from Jerusalem than Bethany. Both Mark and Luke speak of Christ's coming "unto Bethphage and Bethany" as if Bethphage was reached first. It is apparently larger than Bethany.

Unto the Mount of Olives (εις το ορος των Ελαιων). Matthew has thus three instances of εις with Jerusalem, Mount of Olives. Mark and Luke use προς with Mount of Olives, the Mount of Olive trees (ελαιων from ελαια, olive tree), the mountain covered with olive trees.

Matt 21:2

Into the village that is over against you (εις την κωμην την κατεναντ υμων). Another use of εις. If it means "into" as translated, it could be Bethany right across the valley and this is probably the idea.

And a colt with her (κα πωλον μετ' αυτης). The young of any animal. Here to come with the mother and the more readily so.

Matt 21:3

The Lord (ο κυριος). It is not clear how the word would be understood here by those who heard the message though it is plain that Jesus applies it to himself. The word is from κυρος, power or authority. In the LXX it is common in a variety of uses which appear in the N.T. as master of the slave (Mt 10:24), of the harvest (9:38), of the vineyard (20:8), of the emperor (Ac 13:27), of God (Mt 11:20; 11:25), and often of Jesus as the Messiah (Ac 10:36). Note Mt 8:25 . This is the only time in Matthew where the words ο κυριος are applied to Jesus except the doubtful passage in 28:6. A similar usage is shown by Moulton and Milligan's *Vocabulary* and Deissmann's *Light from the Ancient East*. Particularly in Egypt it was applied to "the Lord Serapis" and Ptolemy and Cleopatra are called "the lords, the most great gods" (ο κυριο θεο μεγιστο). Even Herod the Great and Herod Agrippa I are addressed as "Lord King." In the west the Roman emperors are not so termed till the time of Domitian. But the Christians boldly claimed the word for Christ as Jesus is here represented as using it with reference to himself. It seems as if already the disciples were calling Jesus "Lord" and that he accepted the appellative and used it as here.

Matt 21:4

By the prophet (δια του προφητου). The first line is from Isa 62:11 , the rest from Zec 9:9 . John (Joh 12:14f.) makes it clear that Jesus did not quote the passage himself. In Matthew it is not so plain, but probably it is his own comment about the incident. It is not Christ's intention to fulfil the prophecy, simply that his conduct did fulfil it.

Matt 21:5

The daughter of Zion (τη θυγατρ Σιων). Jerusalem as in Isa 22:4 (daughter of my people). So Babylon (Isa 47:1), daughter of Tyre for Tyre (Ps 45:12).

Riding (επιβεβηκως). Perfect active participle of επιβαινω, "having gone upon."

And upon a colt the foal of an ass (κα επ πωλον υιον υποζυγιου). These words give trouble if κα is here taken to mean "and." Fritzsche argues that Jesus rode alternately upon each animal, a possible, but needless interpretation. In the Hebrew it means by common Hebrew parallelism "upon an ass, even upon a colt." That is obviously the meaning here in Matthew. The use of υποζυγιου (a beast of burden, under a yoke) for ass is common in the LXX and in the papyri (Deissmann, *Bible Studies* p. 161).

Matt 21:7

And he sat thereon (κα επεκαθισεν επανω αυτων), Mark (Mr 11:7) and Luke (Lu 19:35) show that Jesus rode the colt. Matthew does not contradict that, referring to the garments (τα ιματια) put on the colt by "them" (αυτων). not to the two asses. The construction is somewhat loose, but intelligible. The garments thrown on the animals were the outer garments (ιματια), Jesus "took his seat" (επεκαθισεν, ingressive aorist active) upon the garments.

Matt 21:8

The most part of the multitude (ο πλειστος οχλος). See 11:20 for this same idiom, article with superlative, a true superlative (Robertson, *Grammar*, p. 670).

In the way (εν τη οδω). This the most of the crowd did. The disciples put their garments on the asses. Note change of tenses (constative aorist εστρωσαν, descriptive imperfects εκοπτον κα εστρωννυον showing the growing enthusiasm of the crowd). When the colt had passed over their garments, they would pick the garments up and spread them again before.

Matt 21:9

That went before him and that followed (ο προαγοντες αυτον κα ο ακολουθουντες). Note the two groups with two articles and the present tense (linear action) and the imperfect εκραζον "were crying" as they went.

Hosanna to the Son of David (Ηοσαννα τω υιω Δαυειδ). They were now proclaiming Jesus as the Messiah and he let them do it. "Hosanna" means "Save, we pray thee." They repeat words from the *Hallel* (Ps 148:1) and one recalls the song of the angelic host when Jesus was born (Lu 2:14). "Hosanna in the highest" (heaven) as well as here on earth.

Matt 21:10

Was stirred (εσεισθη). Shaken as by an earthquake. "Even Jerusalem frozen with religious formalism and socially undemonstrative, was stirred with popular enthusiasm as by a mighty wind or by an earthquake" (Bruce).

Matt 21:12

Cast out (εξεβαλεν). Drove out, assumed authority over "the temple of God" (probably correct text with του θεου, though only example of the phrase). John (Joh 2:14) has a similar incident at the beginning of the ministry of Jesus. It is not impossible that he should repeat

it at the close after three years with the same abuses in existence again. It is amazing how short a time the work of reformers lasts. The traffic went on in the court of the Gentiles and to a certain extent was necessary. Here the tables of

the money-changers (των κολλυβιστων, from κολλυβος, a small coin) were overturned. See on 17:24 for the need of the change for the temple tax. The doves were the poor man's offering.

Matt 21:13

A den of robbers (σπηλαιον ληιστων). By charging exorbitant prices.

Matt 21:15

The children (τους παιδας). Masculine and probably boys who had caught the enthusiasm of the crowd.

Matt 21:16

Hearest thou (ακουεις). In a rage at the desecration of the temple by the shouts of the boys they try to shame Jesus, as responsible for it.

Thou hast perfected (κατηρτισω). The quotation is from Ps 8:3 (LXX text). See 4:21 where the same verb is used for mending nets. Here it is the timeless aorist middle indicative with the perfective use of κατα-. It was a stinging rebuke.

Matt 21:17

To Bethany (εις Βηθανιαν). House of depression or misery, the Hebrew means. But the home of Martha and Mary and Lazarus there was a house of solace and comfort to Jesus during this week of destiny. He

lodged there (ηυλισθη εκε) whether at the Bethany home or out in the open air. It was a time of crisis for all.

Matt 21:18

He hungered (επεινασεν). Ingressive aorist indicative, became hungry, felt hungry (Moffatt). Possibly Jesus spent the night out of doors and so had no breakfast.

Matt 21:19

A fig tree (συκην μιαν). "A single fig tree" (Margin of Rev. Version). But εις was often used = τις or like our indefinite article. See Mt 8:10; 26:69 . The Greek has strictly no indefinite article as the Latin has no definite article.

Let there be no fruit from thee henceforward for ever (ου μηκετ σου καρπος γενητα εις τον αιωνα). Strictly speaking this is a prediction, not a prohibition or wish as in Mr 11:14 (optative φαγο). "On you no fruit shall ever grow again" (Weymouth). The double negative ου μη with the aorist subjunctive (or future indicative) is the strongest kind of negative prediction. It sometimes amounts to a prohibition like ου and the future indicative (Robertson, *Grammar*, pp. 926f.). The early figs start in spring before the leaves and develop after the leaves. The main fig crop was early autumn (Mr 11:14). There should have been figs on the tree with the crop of leaves. It was a vivid object lesson. Matthew does not distin-

guish between the two mornings as Mark does (Mr 11:13,20), but says "immediately" (παραχρημα) twice (21:19,20). This word is really παρα το χρημα like our "on the spot" (Thayer). It occurs in the papyri in monetary transactions for immediate cash payment.

Matt 21:21

Doubt not (μη διακριθητε). First aorist passive subjunctive, second-class condition. To be divided in mind, to waver, to doubt, the opposite of "faith" (πιστιν), trust, confidence.

What is done to the fig tree (το της συκης). The Greek means "the matter of the fig tree," as if a slight matter in comparison with

this mountain (τω ορε τουτω). Removing a mountain is a bigger task than blighting a fig tree. "The cursing of the fig-tree has always been regarded as of symbolic import, the tree being in Christ's mind an emblem of the Jewish people, with a great show of religion and no fruit of real godliness. This hypothesis is very credible" (Bruce). Plummer follows Zahn in referring it to the Holy City. Certainly "this mountain" is a parable and one already reported in Mt 17:20 (cf. sycamine tree in Lk 17:6). Cf. Zec 17:4 .

Matt 21:22

Believing (πιστευοντες). This is the point of the parable of the mountain, "faith in the efficacy of prayer" (Plummer).

Matt 21:24

One question (λογον ενα). Literally "one word" or "a word." The answer to Christ's word will give the answer to their query. The only human ecclesiastical authority that Jesus had came from John.

Matt 21:25

The baptism of John (το βαπτισμα το Ιωανου). This represents his relation to Jesus who was baptized by him. At once the ecclesiastical leaders find themselves in a dilemma created by their challenge of Christ.

They reasoned with themselves (διελογιζοντο). Picturesque imperfect tense describing their hopeless quandary.

Matt 21:29

I will not (ου θελω). So many old manuscripts, though the Vatican manuscript (B) has the order of the two sons reversed. Logically the "I, sir" (εγω, κυριε) suits better for the second son (verse 30) with a reference to the blunt refusal of the first. So also the manuscripts differ in verse 31 between the first (ο πρωτος) and the last (ο υστερος or εσχατος). But the one who actually did the will of the father is the one who

repented and went (μεταμεληθεις απηλθεν). This word really means "repent," to be sorry afterwards, and must be sharply distinguished from the word μετανοεω used 34 times in the N.T. as in Mt 3:2 and μετανοια used 24 times as in Mt 3:8 . The verb μεταμελομα occurs in the N.T. only five times (Mt 21:29,32; 27:3; 2Co 7:8; Heb 7:21 from Ps 109:4). Paul distinguishes sharply between mere sorrow and the act "repentance" which he calls μετανοιαν

(2Co 7:9). In the case of Judas (Mt 27:3) it was mere remorse. Here the boy got sorry for his stubborn refusal to obey his father and went and obeyed. Godly sorrow leads to repentance (μετανοιαν), but mere sorrow is not repentance.

Matt 21:31

Go before you (προαγουσιν). "In front of you" (Weymouth). The publicans and harlots march ahead of the ecclesiastics into the kingdom of heaven. It is a powerful indictment of the complacency of the Jewish theological leaders.

Matt 21:32

In the way of righteousness (εν οδω δικαιοσυνης). In the path of righteousness. Compare the two ways in Mt 7:13,14 and "the way of God" (22:16).

Matt 21:33

A hedge (φραγμον). Or fence as a protection against wild beasts.

Digged a winepress (ωρυξεν ληνον). Out of the solid rock to hold the grapes and wine as they were crushed. Such wine-vats are to be seen today in Palestine.

Built a tower (ωικοδομησεν πυργον). This for the vinedressers and watchmen (2Ch 26:10). Utmost care was thus taken. Note "a booth in a vineyard" (Isa 1:8). See also Isa 24:20; Job 27:18 . Let it out (εξεδετο, εξεδοτο the usual form). For hire, the terms not being given. The lease allowed three forms, money-rent, a proportion of the crop, or a definite amount of the produce whether it was a good or bad year. Probably the last form is that contemplated here.

Matt 21:34

His servants (τους δουλους αυτου). These slaves are distinguished from

the husbandmen (γεωργο, workers of the soil) or workers of the vineyard who had leased it from the householder before he went away. The conduct of the husbandmen towards the householder's slaves portrays the behaviour of the Jewish people and the religious leaders in particular towards the prophets and now towards Christ. The treatment of God's prophets by the Jews pointedly illustrates this parable.

Matt 21:35

They will reverence my son (εντραπησοντα τον υιον μου). Second future passive from εντρεπω, to turn at, but used transitively here as though active or middle. It is the picture of turning with respect when one worthy of it appears.

Matt 21:38

Take his inheritance (σχωμεν την κληρονομιαν αυτου). Ingressive aorist active subjunctive (hortatory, volitive) of εχω. Let us get his inheritance.

Matt 21:41

He will miserably destroy those miserable men (κακους κακως απολεσε αυτους). The paronomasia or assonance is very clear. A common idiom in literary Greek. "He will put the wretches to a wretched death" (Weymouth).

Which (οιτινες). Who, which very ones of a different character.

Matt 21:42

The stone which (λιθον ον). Inverse attraction of the antecedent into the case of the relative.

The builders rejected (απεδοκιμασαν ο οικοδομουντες). From Ps 118:22 . A most telling quotation. These experts in building God's temple had rejected the corner-stone chosen by God for his own house. But God has the last word and sets aside the building experts and puts his Son as the Head of the corner. It was a withering indictment.

Matt 21:43

Shall be taken away from you (αρθησετα αφ' υμων). Future passive indicative of αιρω. It was the death-knell of the Jewish nation with their hopes of political and religious world leadership.

Matt 21:44

Shall be broken to pieces (συνθλασθησετα). Some ancient manuscripts do not have this verse. But it graphically pictures the fate of the man who rejects Christ. The verb means to shatter. We are familiar with an automobile that dashes against a stone wall, a tree, or a train and the ruin that follows.

Will scatter him as dust (λικμησε). The verb was used of winnowing out the chaff and then of grinding to powder. This is the fate of him on whom this Rejected Stone falls.

Matt 21:45

Perceived (εγνωσαν). Ingressive second aorist active of γινωσκω. There was no mistaking the meaning of these parables. The dullest could see the point.

Matt 21:46

Took him (ειχον). Descriptive imperfect of εχω, to hold. This fear of the people was all that stayed the hands of the rabbis on this occasion. Murderous rage was in their hearts towards Jesus. People do not always grasp the application of sermons to themselves.

Matthew 22

Matt 22:1

Again in parables (παλιν εν παραβολαις). Matthew has already given two on this occasion (The Two Sons, The Wicked Husbandmen). He alone gives this Parable of the Marriage Feast of the King's Son. It is somewhat similar to that of The Supper in Lu 14:16-23 given on another occasion. Hence some scholars consider this merely Matthew's version of the Lucan parable in the wrong place because of Matthew's habit of grouping the sayings of Jesus. But that is a gratuitous indictment of Matthew's report which definitely locates the parable here by παλιν. Some regard it as not spoken by Jesus at all, but an effort on the part of the writer to cover the sin and fate of the Jews, the calling of the Gentiles, and God's demand for righteousness. But here again it is like Jesus and suits the present occasion.

Matt 22:2

A marriage feast (γαμους). The plural, as here (2,3,4,9), is very common in the papyri for the wedding festivities (the several acts of feasting) which lasted for days, seven in Jud 14:17 . The very phrase here, γαμους ποιειν, occurs in the Doric of Thera about B.C. 200. The singular γαμος is common in the papyri for the wedding contract, but Field (*Notes*, p. 16) sees no difference between the singular here in 22:8 and the plural (see also Ge 29:22; Es 9:22 ; Macc. 10:58).

Matt 22:3

To call them that were bidden (καλεσα τους κεκλημενους). "Perhaps an unconscious play on the words, lost in both A.V. and Rev.,

to call the called " (Vincent). It was a Jewish custom to invite a second time the already invited (Es 5:8; 6:14). The prophets of old had given God's invitation to the Jewish people. Now the Baptist and Jesus had given the second invitation that the feast was ready.

And they would not come (κα ουκ ηθελον ελθειν). This negative imperfect characterizes the stubborn refusal of the Jewish leaders to accept Jesus as God's Son (Joh 1:11). This is "The Hebrew Tragedy" (Conder).

Matt 22:4

My dinner (το αριστον μου). It is breakfast, not dinner. In Lu 14:12 both αριστον (breakfast) and δειπνον (dinner) are used. This noon or midday meal, like the French breakfast at noon, was sometimes called δειπνον μεσημβρινον (midday dinner or luncheon). The regular dinner (δειπνον) came in the evening. The confusion arose from applying αριστον to the early morning meal and then to the noon meal (some not eating an earlier meal). In Joh 21:12,15 αριστaω is used of the early morning meal, "Break your fast" (αριστησατε). When αριστον was applied to luncheon, like the Latin *prandium*, ακρατισμα was the term for the early breakfast.

My fatlings (τα σιτιστα). Verbal from σιτιζω, to feed with wheat or other grain, to fatten. Fed-up or fatted animals.

Matt 22:5

Made light of it (αμελησαντες). Literally, neglecting, not caring for. They may even have ridiculed the invitation, but the verb does not say so. However, to neglect an invitation to a wedding feast is a gross discourtesy.

One to his own farm (ος μεν εις τον ιδιον αγρον) or field,

another to his merchandise (ος δε επ την εμποριαν αυτου) only example in the N.T., from εμπορος, merchant, one who travels for traffic (εμπορευομα), a drummer.

Matt 22:7

Armies (στρατευματα). Bands of soldiers, not grand armies.

Matt 22:9

The partings of the highways (τας διεξοδους των οδων). Vulgate, *exitus viarum*. Διοδο are cross-streets, while διεξοδο (double compound) seem to be main streets leading out of the city where also side-streets may branch off, "by-ways."

Matt 22:10

The wedding (ο γαμος). But Westcott and Hort rightly read here ο νυμφων, marriage dining hall. The same word in 9:15 means the bridechamber.

Matt 22:12

Not having a wedding-garment (μη εχων ενδυμα γαμου). Μη is in the *Koine* the usual negative with participles unless special emphasis on the negative is desired as in ουκ ενδεδυμενον. There is a subtle distinction between μη and ου like our subjective and objective notions. Some hold that the wedding-garment here is a portion of a lost parable separate from that of the Wedding Feast, but there is no evidence for that idea. Wunsche does report a parable by a rabbi of a king who set no time for his feast and the guests arrived, some properly dressed waiting at the door; others in their working clothes did not wait, but went off to work and, when the summons suddenly came, they had no time to dress properly and were made to stand and watch while the others partook of the feast.

Matt 22:13

Was speechless (εψιμωθη). Was muzzled, dumb from confusion and embarrassment. It is used of the ox (1Ti 5:18).

The outer darkness (το σκοτος το εξωτερον). See Mt 8:12 . All the blacker from the standpoint of the brilliantly lighted banquet hall.

There shall be (εκε εστα). Out there in the outer darkness.

Matt 22:14

For many are called, but few chosen (πολλο γαρ εισιν κλητο ολιγο δε εκλεκτο). This crisp saying of Christ occurs in various connections. He evidently repeated many of his

sayings many times as every teacher does. There is a distinction between the called (κλητο) and the chosen (εκλεκτο) called out from the called.

Matt 22:15

Went (πορευθεντες). So-called deponent passive and redundant use of the verb as in 9:13: "Go and learn."

Took counsel (συμβουλιον ελαβον). Like the Latin *consilium capere* as in 12:14.

Ensnare in his talk (παγιδευσωσιν εν λογω). From παγις, a snare or trap. Here only in the N.T. In the LXX (1Ki 28:9; Ec 9:12 ; Test. of Twelve Patriarchs, *Joseph* 7:1). Vivid picture of the effort to trip Jesus in his speech like a bird or wild beast.

Matt 22:16

Their disciples (τους μαθητας αυτων). Students, pupils, of the Pharisees as in Mr 2:18 . There were two Pharisaic theological seminaries in Jerusalem (Hillel, Shammai).

The Herodians (των Ηερωιδιανων). Not members of Herod's family or Herod's soldiers, but partisans or followers of Herod. The form in -ιανος is a Latin termination like that in Χριστιανος (Ac 11:26). Mentioned also in Mr 3:6 combining with the Pharisees against Jesus.

The person of men (προσωπον ανθρωπων). Literally, face of men. Paying regard to appearance is the sin of partiality condemned by James (Jas 2:1,9) when προσωπολημψια, προσωπολημπτειν are used, in imitation of the Hebrew idiom. This suave flattery to Jesus implied "that Jesus was a reckless simpleton" (Bruce).

Matt 22:19

Tribute money (το νομισμα του κηνσου). Κηνσος, Latin *census*, was a capitation tax or head-money, *tributum capitis*, for which silver denaria were struck, with the figure of Caesar and a superscription, e.g. "Tiberiou Kaisaros" (McNeile). Νομισμα is the Latin *numisma* and occurs here only in the N.T., is common in the old Greek, from νομιζω sanctioned by law or custom.

Matt 22:20

This image and superscription (η εικων αυτη κα η επιγραφη). Probably a Roman coin because of the image (picture) on it. The earlier Herods avoided this practice because of Jewish prejudice, but the Tetrarch Philip introduced it on Jewish coins and he was followed by Herod Agrippa I. This coin was pretty certainly stamped in Rome with the image and name of Tiberius Caesar on it.

Matt 22:21

Render (αποδοτε). "Give back" to Caesar what is already Caesar's.

Matt 22:24

Shall marry (επιγαμβρευσε). The Sadducees were "aiming at amusement rather than deadly mischief" (Bruce). It was probably an old conundrum that they had used to the discomfiture of the Pharisees. This passage is quoted from De 25:5,6 . The word appears here only in the N.T. and elsewhere only in the LXX. It is used of any connected by marriage as

in Ge 34:9; 1Sa 18:22 . But in Ge 38:8 and De 25:5 it is used specifically of one marrying his brother's widow.

Matt 22:33

They were astonished (εξεπλησσοντο). Descriptive imperfect passive showing the continued amazement of the crowds. They were struck out (literally).

Matt 22:34

He had put the Sadducees to silence (εφιμωσεν τους Σαδδουκαιους). Muzzled the Sadducees. The Pharisees could not restrain their glee though they were joining with the Sadducees in trying to entrap Jesus.

Gathered themselves together (συνηχθησαν επ το αυτο). First aorist passive, were gathered together. Επ το αυτο explains more fully συν-. See also Ac 2:47 . "Mustered their forces" (Moffatt).

Matt 22:36

The great commandment in the law (εντολη μεγαλη εν τω νομω). The positive adjective is sometimes as high in rank as the superlative. See μεγας in Mt 5:19 in contrast with ελαχιστος. The superlative μεγιστος occurs in the N.T. only in 2 Peter 1:4 . Possibly this scribe wishes to know which commandment stood first (Mr 12:28) with Jesus. "The scribes declared that there were 248 affirmative precepts, as many as the members of the human body; and 365 negative precepts, as many as the days in the year, the total being 613, the number of letters in the Decalogue" (Vincent). But Jesus cuts through such pettifogging hair-splitting to the heart of the problem.

Matt 22:42

The Christ (του Χριστου). The Messiah, of course, not Christ as a proper name of Jesus. Jesus here assumes that Ps 110 refers to the Messiah. By his pungent question about the Messiah as David's son and Lord he really touches the problem of his Person (his Deity and his Humanity). Probably the Pharisees had never faced that problem before. They were unable to answer.

Matthew 23

Matt 23:2

Sit on Moses' seat (επ της Μωυσεως καθεδρας εκαθισαν). The gnomic or timeless aorist tense, εκαθισαν, not the aorist "for" the perfect. The "seat of Moses" is a brief form for the chair of the professor whose function it is to interpret Moses. "The heirs of Moses' authority by an unbroken tradition can deliver *ex cathedra* pronouncements on his teaching" (McNeile).

Matt 23:3

For they say and do not (λεγουσιν κα ου ποιουσιν). "As teachers they have their place, but beware of following their example" (Bruce). So Jesus said: "Do not ye after their works " (μη ποιειτε). Do not practice their practices. They are only preachers. Jesus does not here disapprove any of their teachings as he does elsewhere. The point made here is that they are only teachers (or preachers) and do not practice what they teach as God sees it.

Matt 23:4

With their finger (τω δακτυλω αυτων). A picturesque proverb. They are taskmasters, not burden-bearers, not sympathetic helpers.

Matt 23:5

To be seen of men (προς το θεαθηνα τοις ανθρωποις). See 6:1 where this same idiom occurs. Ostentation regulates the conduct of the rabbis.

Phylacteries (φυλακτηρια). An adjective from φυλακτηρ, φυλασσω (to guard). So a fortified place, station for garrison, then a safeguard, protecting charm or amulet. The rabbis wore τεφιλλιν or prayer-fillets, small leather cases with four strips of parchment on which were written the words of Ex 13:1-10,11-16; De 6:4-9; 11:13-21 . They took literally the words about "a sign unto thy hand," "a memorial between thine eyes," and "frontlets." "That for the head was to consist of a box with four compartments, each containing a slip of parchment inscribed with one of the four passages. Each of these strips was to be tied up with a well-washed hair from a calf's tail; lest, if tied with wool or thread, any fungoid growth should ever pollute them. The phylactery of the arm was to contain a single slip, with the same four passages written in four columns of seven lines each. The black leather straps by which they were fastened were wound seven times round the arm and three times round the hand. They were reverenced by the rabbis as highly as the scriptures, and, like them, might be rescued from the flames on a sabbath. They profanely imagined that God wore the *tephillin*" (Vincent). It is small wonder that Jesus ridiculed such minute concern for pretentious externalism and literalism. These *tephillin* "are still worn at the present day on the forehead and left arm by Jews at the daily Morning Prayer" (McNeile) . "The size of the phylacteries indexed the measure of zeal, and the wearing of large ones was apt to take the place of obedience" (Bruce).

Hence they made them "broad." The superstitious would wear them as mere charms to ward off evil.

Enlarge the borders (μεγαλυνουσιν τα κρασπεδα). In 9:20 we see that Jesus, like the Jews generally, wore a tassel or tuft, hem or border, a fringe on the outer garment according to Nu 15:38 . Here again the Jewish rabbi had minute rules about the number of the fringes and the knots (see on 9:20). They made a virtue of the size of the fringes also. "Such things were useful as reminders; they were fatal when they were regarded as charms" (Plummer).

Matt 23:6

The chief place at feasts (την πρωτοκλισιαν εν τοις δειπνοις). Literally, the first reclining place on the divan at the meal. The Persians, Greeks, Romans, Jews differed in their customs, but all cared for the post of honour at formal functions as is true of us today. Hostesses often solve the point by putting the name of each guest at the table. At the last passover meal the apostles had an ugly snarl over this very point of precedence (Lu 22:24; Joh 13:2-11), just two days after this exposure of the Pharisees in the presence of the apostles.

The chief seats in the synagogues (τας πρωτοκαθεδριας εν ταις συναγωγαις). "An insatiable hunger for prominence" (Bruce). These chief seats (Zuchermandel) were on the platform looking to the audience and with the back to the chest in which were kept the rolls of scripture. The Essenes had a different arrangement. People today pay high prices for front seats at the theatre, but at church prefer the rear seats out of a curious mock-humility. In the time of Jesus the hypocrites boldly sat up in front. Now, if they come to church at all, they take the rear seats.

Matt 23:7

Salutations (ασπασμους). The ordinary courtiers were coveted because in public. They had an itch for notice. There are occasionally today ministers who resent it if they are not called upon to take part in the services at church. They feel that their ministerial dignity has not been recognized.

Matt 23:8

But be not ye called Rabbi (υμεις δε μη κληθητε Ραββε). An apparent aside to the disciples. Note the emphatic position of υμεις. Some even regard verses 8-10 as a later addition and not part of this address to the Pharisees, but the apostles were present. Euthymius Zigabenus says: "Do not seek to be called (ingressive aorist subjunctive), if others call you this it will not be your fault." This is not far from the Master's meaning. Rabbi means "my great one," "my Master," apparently a comparatively new title in Christ's time.

Matt 23:9

Call no man your father (πατερα μη καλεσητε υμων). Jesus meant the full sense of this noble word for our heavenly Father. "Abba was not commonly a mode of address to a living person, but a title of honour for Rabbis and great men of the past" (McNeile). In Gethsemane Jesus said: "Abba, Father" (Mr 14:36). Certainly the ascription of "Father" to pope and priest

seems out of harmony with what Jesus here says. He should not be understood to be condemning the title to one's real earthly father. Jesus often leaves the exceptions to be supplied.

Matt 23:10

Masters (καθηγητα). This word occurs here only in the N.T. It is found in the papyri for teacher (Latin, *doctor*). It is the modern Greek word for professor. "While διδασκαλος represents Ραβ, καθηγητες stands for the more honourable Ραββαν, -βων" (McNeile). Dalman (*Words of Jesus*, p. 340) suggests that the same Aramaic word may be translated by either διδασκαλος or καθηγητες.

The Christ (ο Χριστος). The use of these words here by Jesus like "Jesus Christ" in his Prayer (Joh 17:3) is held by some to show that they were added by the evangelist to what Jesus actually said, since the Master would not have so described himself. But he commended Peter for calling him "the Christ the Son of the living God" (Mt 16:16f.). We must not empty the consciousness of Jesus too much.

Matt 23:12

Exalt himself (υψωσε εαυτον). Somewhat like 18:4; 20:26 . Given by Luke in other contexts (14:11; 18:14). Characteristic of Christ.

Matt 23:13

Hypocrites (υποκριτα). This terrible word of Jesus appears first from him in the Sermon on the Mount (Mt 6:2,5,16; 7:5), then in 15:7 and 22:18. Here it appears "with terrific iteration" (Bruce) save in the third of the seven woes (23:13,15,23,25,27,29). The verb in the active (υποκρινω) meant to separate slowly or slightly subject to gradual inquiry. Then the middle was to make answer, to take up a part on the stage, to act a part. It was an easy step to mean to feign, to pretend, to wear a masque, to act the hypocrite, to play a part. This hardest word from the lips of Jesus falls on those who were the religious leaders of the Jews (Scribes and Pharisees), who had justified this thunderbolt of wrath by their conduct toward Jesus and their treatment of things high and holy. The _Textus Receptus has eight woes, adding verse 14 which the Revised Version places in the margin (called verse 13 by Westcott and Hort and rejected on the authority of Aleph B D as a manifest gloss from Mr 12:40 and Lu 20:47). The MSS. that insert it put it either before 13 or after 13. Plummer cites these seven woes as another example of Matthew's fondness for the number seven, more fancy than fact for Matthew's Gospel is not the Apocalypse of John. These are all illustrations of Pharisaic saying and not doing (Allen).

Ye shut the kingdom of heaven (κλειετε την βασιλειαν των ουρανων). In Lu 11:52 the lawyers are accused of keeping the door to the house of knowledge locked and with flinging away the keys so as to keep themselves and the people in ignorance. These custodians of the kingdom by their teaching obscured the way to life. It is a tragedy to think how preachers and teachers of the kingdom of God may block the door for those who try to enter in (τους εισερχομενους, conative present middle participle).

Against (εμπροσθεν). Literally, before. These door-keepers of the kingdom slam it shut in men's faces and they themselves are on the outside where they will remain. They hide the key to keep others from going in.

Matt 23:15

Twofold more a son of hell than yourselves (υιον γεεννης διπλοτερον υμων). It is a convert to Pharisaism rather than Judaism that is meant by "one proselyte" (ενα προσηλυτον), from προσερχομα, newcomers, aliens. There were two kinds of proselytes: of the gate (not actual Jews, but God-fearers and well-wishers of Judaism, like Cornelius), of righteousness who received circumcision and became actual Jews. But a very small per cent of the latter became Pharisees. There was a Hellenistic Jewish literature (Philo, Sibylline Oracles, etc.) designed to attract Gentiles to Judaism. But the Pharisaic missionary zeal (compass, περιαγητε, go around) was a comparative failure. And success was even worse, Jesus says with pitiless plainness. The "son of Gehenna" means one fitted for and so destined for Gehenna. "The more converted the more perverted" (H.J. Holtzmann). The Pharisees claimed to be in a special sense sons of the kingdom (Mt 8:12). They were more partisan than pious. Διπλους (twofold, double) is common in the papyri. The comparative here used, as if from διπλος, appears also in Appian. Note the ablative of comparison h□mon. It was a withering thrust.

Matt 23:16

Ye blind guides (οδηγο τυφλο). Note omission of "Scribes and Pharisees, hypocrites" with this third woe. In 15:14 Jesus had already called the Pharisees "blind guides" (leaders). They split hairs about oaths, as Jesus had explained in 5:33-37, between the temple and the gold of the temple.

He is a debtor (οφειλε). He owes his oath, is bound by his oath. A.V.,

is guilty , is old English, obsolete sense of guilt as fine or payment.

Matt 23:17

Ye fools (μωρο). In 5:22 Jesus had warned against calling a man μωρος in a rage, but here he so terms the blind Pharisees for their stupidity, description of the class. "It shows that not the word but the spirit in which it is uttered is what matters" (McNeile).

Matt 23:23

Ye tithe (αποδεκατουτε). The tithe had to be paid upon "all the increase of thy seed" (De 14:22; Le 27:30). The English word tithe is tenth. These small aromatic herbs, mint (το ηδυοσμον, sweet-smelling), anise or dill (ανηθον), cummin (κυμινον, with aromatic seeds), show the Pharisaic scrupulous conscientiousness, all marketable commodities. "The Talmud tells of the ass of a certain Rabbi which had been so well trained as to refuse corn of which the tithes had not been taken" (Vincent).

These ye ought (ταυτα εδε). Jesus does not condemn tithing. What he does condemn is doing it to the neglect of the

weightier matters (τα βαρυτερα). The Pharisees were externalists; cf. Lu 11:39-44 .

Matt 23:24

Strain out the gnat (διυλιζοντες τον κωνωπα). By filtering through (δια), not the "straining at" in swallowing so crudely suggested by the misprint in the A.V.

Swallow the camel (την δε καμηλον καταπινοντες). Gulping or drinking down the camel. An oriental hyperbole like that in 19:24. See also 5:29,30; 17:20; 21:21 . Both insects and camels were ceremonially unclean (Le 11:4,20,23,42). "He that kills a flea on the Sabbath is as guilty as if he killed a camel" (Jer. *Shabb.* 107).

Matt 23:25

From extortion and excess (εξ αρπαγης κα ακρασιας). A much more serious accusation. These punctilious observers of the external ceremonies did not hesitate at robbery (αρπαγες) and graft (ακρασιας), lack of control. A modern picture of wickedness in high places both civil and ecclesiastical where the moral elements in life are ruthlessly trodden under foot. Of course, the idea is for both the outside εκτος and the inside (εντος) of the cup and the platter (fine side dish). But the inside is the more important. Note the change to singular in verse 26 as if Jesus in a friendlier tone pleads with a Pharisee to mend his ways.

Matt 23:27

Whited sepulchre (ταφοις κεκονιαμενοις). The perfect passive participle is from κονιαω and that from κονια, dust or lime. Whitened with powdered lime dust, the sepulchres of the poor in the fields or the roadside. Not the rock-hewn tombs of the well-to-do. These were whitewashed a month before the passover that travellers might see them and so avoid being defiled by touching them (Nu 19:16). In Ac 23:3 Paul called the high priest a whited wall. When Jesus spoke the sepulchres had been freshly whitewashed. We today speak of whitewashing moral evil.

Matt 23:29

The tombs of the prophets (τους ταφους των προφητων). Cf. Lu 11:48-52 . They were bearing witness against themselves (εαυτοις, verse 31) to "the murder-taint in your blood" (Allen). "These men who professed to be so distressed at the murdering of the Prophets, were themselves compassing the death of Him who was far greater than any Prophet" (Plummer). There are four monuments called Tombs of the Prophets (Zechariah, Absalom, Jehoshaphat, St. James) at the base of the Mount of Olives. Some of these may have been going up at the very time that Jesus spoke. In this seventh and last woe Jesus addresses the Jewish nation and not merely the Pharisees.

Matt 23:32

Fill ye up (πληρωσατε). The keenest irony in this command has been softened in some MSS. to the future indicative (πληρωσετε). "Fill up the measure of your fathers; crown their misdeeds by killing the prophet God has sent to you. Do at last what has long been in your hearts. The hour is come" (Bruce).

Matt 23:33

Ye serpents, ye offspring of vipers (οφεις γεννηματα εχιδνων). These blistering words come as a climax and remind one of the Baptist (3:17) and of the time when the Pharisees accused Jesus of being in league with Beelzebub (12:34). They cut to the bone like whip-cords.

How shall ye escape (πως φυγητε). Deliberate subjunctive. There is a curse in the Talmud somewhat like this: "Woe to the house of Annas! Woe to their serpent-like hissings."

Matt 23:35

Zachariah son of Barachiah (Ζαχαριου υιου Βαραχιου). Broadus gives well the various alternatives in understanding and explaining the presence of "son of Barachiah" here which is not in Lu 11:51 . The usual explanation is that the reference is to Zachariah the son of Jehoiada the priest who was slain in the court of the temple (2Ch 24:20ff.). How the words, "son of Barachiah," got into Matthew we do not know. A half-dozen possibilities can be suggested. In the case of Abel a reckoning for the shedding of his blood was foretold (Ge 4:10) and the same thing was true of the slaying of Zachariah (2Ch 24:22).

Matt 23:37

How often would I have gathered (ποσακις ηθελησα επισυναγειν). More exactly, how often did I long to gather to myself (double compound infinitive). The same verb (επισυναγε) is used of the hen with the compound preposition υποκατω. Everyone has seen the hen quickly get together the chicks under her wings in the time of danger. These words naturally suggest previous visits to Jerusalem made plain by John's Gospel.

Matthew 24

Matt 24:1

Went out from the temple (εξελθων απο του ιερου). All the discourses since Mt 21:23 have been in the temple courts (ιερον, the sacred enclosure). But now Jesus leaves it for good after the powerful denunciation of the scribes and Pharisees in chapter 23. His public teaching is over. It was a tragic moment. As he was going out (επορευετο, descriptive imperfect) the disciples, as if to relieve the thought of the Master came to him (προσηλθον) to show (επιδειξα, ingressive aorist infinitive) the buildings of the temple (τας οικοδομας του ιερου). They were familiar to Jesus and the disciples, but beautiful like a snow mountain (Josephus, *Wars* V,5,6), the monument that Herod the Great had begun and that was not yet complete (Joh 2:20). Great stones were there of polished marble.

Matt 24:2

One stone upon another (λιθος επ λιθον). Stone upon stone. A startling prediction showing that the gloomy current of the thoughts of Jesus were not changed by their words of admiration for the temple.

Matt 24:3

As he sat (καθημενου). Genitive absolute. Picture of Jesus sitting on the Mount of Olives looking down on Jerusalem and the temple which he had just left. After the climb up the mountain four of the disciples (Peter, James, John, Andrew) come to Jesus with the problem raised by his solemn words. They ask these questions about the destruction of Jerusalem and the temple, his own second coming (παρουσια, presence, common in the papyri for the visit of the emperor), and the end of the world. Did they think that they were all to take place simultaneously? There is no way to answer. At any rate Jesus treats all three in this great eschatological discourse, the most difficult problem in the Synoptic Gospels. Many theories are advanced that impugn the knowledge of Jesus or of the writers or of both. It is sufficient for our purpose to think of Jesus as using the destruction of the temple and of Jerusalem which did happen in that generation in A.D. 70, as also a symbol of his own second coming and of the end of the world (συντελειας του αιωνος) or consummation of the age. In a painting the artist by skilful perspective may give on the same surface the inside of a room, the fields outside the window, and the sky far beyond. Certainly in this discourse Jesus blends in apocalyptic language the background of his death on the cross, the coming destruction of Jerusalem, his own second coming and the end of the world. He now touches one, now the other. It is not easy for us to separate clearly the various items. It is enough if we get the picture as a whole as it is here drawn with its lessons of warning to be ready for his coming and the end. The destruction of Jerusalem came as he foretold. There are some who would date the Synoptic Gospels after A.D. 70 in order to avoid the predictive element involved in the earlier date. But that is to limit the fore-knowledge of Jesus to a merely human

basis. The word παρουσια occurs in this chapter alone (3,27,37,39) in the Gospels, but often in the Epistles, either of presence as opposed to absence (Php 2:12) or the second coming of Christ (2Th 2:1).

Matt 24:4

Lead you astray (υμας πλανηση). This warning runs all through the discourse. It is amazing how successful deceivers have been through the ages with their eschatological programs. The word in the passive appears in 18:12 when the one sheep wanders astray. Here it is the active voice with the causative sense to lead astray. Our word planet comes from this root.

Matt 24:5

In my name (επ τω ονοματ μου). They will arrogate to themselves false claims of Messiahship in (on the basis of) the name of Christ himself. Josephus (*Wars* VI, 54) gives there false Christs as one of the reasons for the explosion against Rome that led to the city's destruction. Each new hero was welcomed by the masses including Barcochba. "I am the Messiah," each would say. Forty odd years ago two men in Illinois claimed to be Messiah, each with followers (Schlatter, Schweinfurth). In more recent years Mrs. Annie Besant has introduced a theosophical Messiah and Mrs. Eddy made claims about herself on a par with those of Jesus.

Matt 24:6

See that ye be not troubled (ορατε μη θροεισθε). Asyndeton here with these two imperatives as Mr 8:15 ορατε βλεπετε (Robertson, *Grammar*, p. 949). Look out for the wars and rumours of wars, but do not be scared out of your wits by them. Θροεω means to cry aloud, to scream, and in the passive to be terrified by an outcry. Paul uses this very verb (μηδε θροεισθα) in 2Th 2:2 as a warning against excitement over false reports that he had predicted the immediate second coming of Christ.

But the end is not yet (αλλ' ουπω εστιν το τελος). It is curious how people overlook these words of Jesus and proceed to set dates for the immediate end. That happened during the Great War and it has happened since.

Matt 24:8

The beginning of travail (αρχη οδινων). The word means birth-pangs and the Jews used the very phrase for the sufferings of the Messiah which were to come before the coming of the Messiah (Book of Jubilees, 23:18; Apoc. of Baruch 27-29). But the word occurs with no idea of birth as the pains of death (Ps 18:5; Ac 2:24). These woes, says Jesus, are not a proof of the end, but of the beginning.

Matt 24:9

Ye shall be hated (εσεσθε μισουμενο). Periphrastic future passive to emphasize the continuous process of the linear action. For tribulation (θλιψιν see 13:21), a word common

in the Acts, Epistles, and Apocalypse for the oppression (pressure) that the Christians received.

For my name's sake (δια το ονομα μου). The most glorious name in the world today, but soon to be a byword of shame (Ac 5:41). The disciples would count it an honour to be dishonoured for the Name's sake.

Matt 24:11

False prophets (ψευδοπροφητα). Jesus had warned against them in the Sermon on the Mount (7:15). They are still coming.

Matt 24:12

Shall wax cold (ψυγησετα). Second future passive indicative from ψυχω. To breathe cool by blowing, to grow cold, "spiritual energy blighted or chilled by a malign or poisonous wind" (Vincent).

The love of many (η αγαπη των πολλων). Love of the brotherhood gives way to mutual hatred and suspicion.

Matt 24:14

Shall be preached (κερυχθησετα). Heralded in all the inhabited world. Εν ολη τη οικουμενη supply γη. It is not here said that all will be saved nor must this language be given too literal and detailed an application to every individual.

Matt 24:15

The abomination of desolation (το βδελυγμα της ερεμωσεως). An allusion to Da 9:27; 11:31; 12:11 . Antiochus Epiphanes erected an altar to Zeus on the altar of Jehovah (1Macc. 1:54,59; 6:7; 2Macc. 6:1-5). The desolation in the mind of Jesus is apparently the Roman army (Lu 21:20) in the temple, an application of the words of Daniel to this dread event. The verb βδελυσσομα is to feel nausea because of stench, to abhor, to detest. Idolatry was a stench to God (Lu 16:15; Re 17:4). Josephus tells us that the Romans burned the temple and offered sacrifices to their ensigns placed by the eastern gate when they proclaimed Titus as Emperor.

Let him that readeth understand (ο αναγινοσκων νοειτω). This parenthesis occurs also in Mr 13:14 . It is not to be supposed that Jesus used these words. They were inserted by Mark as he wrote his book and he was followed by Matthew.

Matt 24:16

Flee unto the mountains (φευγετωσαν εις τα ορη). The mountains east of the Jordan. Eusebius (*H.E.* iii,5,3) says that the Christians actually fled to Pella at the foot of the mountains about seventeen miles south of the Sea of Galilee. They remembered the warning of Jesus and fled for safety.

Matt 24:17

On the housetop (επ του δωματος). They could escape from roof to roof and so escape, "the road of the roofs," as the rabbis called it. There was need for haste.

Matt 24:18

In the field (εν τω αγρω). The peasant worked in his time and left his mantle at home then as now.

Matt 24:20

In winter nor on a sabbath (χειμωνος, genitive of time, μηδε σαββατω, locative of time). In winter because of the rough weather. On a sabbath because some would hesitate to make such a journey on the sabbath. Josephus in his *Wars* gives the best illustration of the horrors foretold by Jesus in verse 21.

Matt 24:22

Had been shortened (εκολοβωθησαν). From κολοβος, lopped, mutilated, as the hands, the feet. It is a second-class condition, determined as unfulfilled. It is a prophetic figure, the future regarded as past.

For the elect's sake (δια τους εκλεκτους). See Mt 22:14 for another use of this phrase by Jesus and also 24:31. The siege was shortened by various historical events like the stopping of the strengthening of the walls by Herod Agrippa by orders from the Emperor, the sudden arrival of Titus, the neglect of the Jews to prepare for a long siege. "Titus himself confessed that God was against the Jews, since otherwise neither his armies nor his engines would have availed against their defences" (Vincent).

Matt 24:23

Lo, here is the Christ, or here (ιδου ωδε ο Χριστος η ωδε). The false prophets (24:11) create the trouble and now false Christs (ψευδο-Χριστο, verse 24) offer a way out of these troubles. The deluded victims raise the cries of "Lo, here," when these false Messiahs arise with their panaceas for public ills (political, religious, moral, and spiritual).

Matt 24:24

Great signs and wonders (σημεια μεγαλα κα τερατα). Two of the three words so often used in the N.T. about the works (εργα) of Jesus, the other being δυναμεις (powers). They often occur together of the same work (Joh 4:48; Ac 2:22; 4:30; 2Co 12:12; Heb 2:4). Τερας is a wonder or prodigy, δυναμις, a mighty work or power, σημειον, a sign of God's purpose. Miracle (μιραχυλυμ) presents only the notion of wonder or portent. The same deed can be looked at from these different angles. But the point to note here is that mere "signs and wonders" do not of themselves prove the power of God. These charlatans will be so skilful that they will,

if possible (ε δυνατον), lead astray the very elect. The implication is that it is not possible. People become excited and are misled and are unable to judge of results. Often it is *post hoc, sed non propter hoc*. Patent-medicine men make full use of the credulity of people along this line as do spiritualistic mediums. Sleight-of-hand men can deceive the unwary.

Matt 24:26

In the wilderness (εν τη ερημω). Like Simon son of Gioras (Josephus, *War*, IV,9,5,&7).

In the inner chambers (εν τοις ταμειοις). Like John of Giscala (Josephus, *War*, V,6,1). False Messiahs act the role of the Great Unseen and Unknown.

Matt 24:27

As seen (φαινετα). Visible in contrast to the invisibility of the false Messiahs. Cf. Re 1:7 . Like a flash of lightning.

Matt 24:28

Carcase (πτωμα). As in 14:12, the corpse. Originally a fallen body from πιπτω, to fall, like Latin *cadaver* from *cado*, to fall. The proverb here as in Lu 17:37 , is like that in Job 39:30; Pr 30:17 .

Eagles (αετο). Perhaps the griffon vulture, larger than the eagle, which (Aristotle) was often seen in the wake of an army and followed Napoleon's retreat from Russia.

Matt 24:29

Immediately (ευθεως). This word, common in Mark's Gospel as ευθυς, gives trouble if one stresses the time element. The problem is how much time intervenes between "the tribulation of those days" and the vivid symbolism of verse 29. The use of εν ταχε in Re 1:1 should make one pause before he decides. Here we have a prophetic panorama like that with foreshortened perspective. The apocalyptic pictures in verse 29 also call for sobriety of judgment. One may compare Joel's prophecy as interpreted by Peter in Ac 21:16-22 . Literalism is not appropriate in this apocalyptic eschatology.

Matt 24:30

The sign of the Son of Man in heaven (το σημειον του υιου του ανθρωπου εν ουρανω). Many theories have been suggested like the cross in the sky, etc. Bruce sees a reference to Da 7:13 "one like the Son of man" and holds that Christ himself is the sign in question (the genitive of apposition). This is certainly possible. It is confirmed by the rest of the verse: "They shall see the Son of man coming." See Mt 16:27; 26:64 . The Jews had repeatedly asked for such a sign (Broadus) as in Mt 12:38; 16:1; Joh 2:18 .

Matt 24:31

With a great sound of a trumpet (μετα σαλπιγγος φωνης μεγαλης). Some MSS. omit (φωνης) "sound." The trumpet was the signal employed to call the hosts of Israel to march as to war and is common in prophetic imagery (Isa 27:13). Cf. the seventh angel (Re 11:15). Clearly "the coming of the son of man is not to be identified with the judgment of Jerusalem but rather forms its preternatural background" (Bruce).

Matt 24:32

Putteth forth its leaves (τα φυλλα εκφυη). Present active subjunctive according to Westcott and Hort. If accented εκφυη (last syllable), it is second aorist passive subjunctive (Erasmus).

Matt 24:34

This generation (η γενεα αυτη). The problem is whether Jesus is here referring to the destruction of Jerusalem or to the second coming and end of the world. If to the destruction of Jerusalem, there was a literal fulfilment. In the Old Testament a generation was reckoned as forty years. This is the natural way to take verse 34 as of 33 (Bruce), "all things" meaning the same in both verses.

Matt 24:36

Not even the Son (ουδε ο υιος). Probably genuine, though absent in some ancient MSS. The idea is really involved in the words "but the Father only" (ε μη ο πατηρ μονος). It is equally clear that in this verse Jesus has in mind the time of his second coming. He had plainly stated in verse 34 that those events (destruction of Jerusalem) would take place in that generation. He now as pointedly states that no one but the Father knows the day or the hour when these things (the second coming and the end of the world) will come to pass. One may, of course, accuse Jesus of hopeless confusion or extend his confession of ignorance of the date of the second coming to the whole chain of events. So McNeile: "It is impossible to escape the conclusion that Jesus as Man, expected the End, within the lifetime of his contemporaries." And that after his explicit denial that he knew anything of the kind! It is just as easy to attribute ignorance to modern scholars with their various theories as to Jesus who admits his ignorance of the date, but not of the character of the coming.

Matt 24:37

The days of Noah (α ημερα του Νωε). Jesus had used this same imagery before to the Pharisees (Lu 17:26-30). In Noah's day there was plenty of warning, but utter unpreparedness. Most people are either indifferent about the second coming or have fanciful schemes or programs about it. Few are really eager and expectant and leave to God the time and the plans.

Matt 24:38

Were eating (ησαν τρωγοντες). Periphrastic imperfect. The verb means to chew raw vegetables or fruits like nuts or almonds.

Matt 24:41

At the mill (εν τω μυλω). So Westcott and Hort and not μυλων (millhouse) Textus Receptus. The millstone and then hand-mill which was turned by two women (αληθουσα) as in Ex 11:5 . This verb is a late form for αλεω. There was a handle near the edge of the upper stone.

Matt 24:42

Watch therefore (γρηγωρειτε ουν). A late present imperative from the second perfect εγρηγορα from εγειρω. Keep awake, be on the watch "therefore" because of the uncertainty of the time of the second coming. Jesus gives a half dozen parables to enforce the point of this exhortation (the Porter, the Master of the House, the Faithful Servant and the Evil Ser-

vants, the Ten Virgins, the Talents, the Sheep and the Goats). Matthew does not give the Parable of the Porter (Mr 13:35-37).

Matt 24:43

In what watch (ποια φυλακη). As in 14:25 (four watches of the night).

Broken through (διορυχθηνα). Digged through the tile roof or under the floor (dirt in the poorer houses).

Matt 24:44

That ye think not (η ου δοκειτε ωρα). It is useless to set the day and hour for Christ's coming. It is folly to neglect it. This figure of the thief will be used also by Paul concerning the unexpectedness of Christ's second coming (1Th 5:2). See also Mt 24:50 for the unexpectedness of the coming with punishment for the evil servant.

Matt 24:48

My lord tarrieth (χρονιζε μου ο κυριος). That is the temptation and to give way to indulge in fleshly appetites or to pride of superior intellect. Within a generation scoffers will be asking where is the promise of the coming of Christ (2 Peter 3:4). They will forget that God's clock is not like our clock and that a day with the Lord may be a thousand years or a thousand years as one day (2 Peter 3:8).

Matthew 25

Matt 25:1

Ten virgins (δεκα παρθενοις). No special point in the number ten. The scene is apparently centered round the house of the bride to which the bridegroom is coming for the wedding festivities. But Plummer places the scene near the house of the bridegroom who has gone to bring the bride home. It is not pertinent to the point of the parable to settle it.

Lamps (λαμπαδας). Probably torches with a wooden staff and a dish on top in which was placed a piece of rope or cloth dipped in oil or pitch. But sometimes λαμπας has the meaning of oil lamp (λυχνος) as in Ac 20:8 . That may be the meaning here (Rutherford, *New Phrynichus*).

Matt 25:3

Took no oil with them (ουκ ελαβον μεθ' εαυτων ελαιον). Probably none at all, not realizing their lack of oil till they lit the torches on the arrival of the bridegroom and his party.

Matt 25:4

In their vessels (εν τοις αγγειοις). Here alone in the N.T., through αγγη in 13:48. Extra supply in these receptacles besides the oil in the dish on top of the staff.

Matt 25:5

They all slumbered and slept (ενυσταξαν πασα κα εκαθευδον). They dropped off to sleep, nodded (ingressive aorist) and then went on sleeping (imperfect, linear action), a vivid picture drawn by the difference in the two tenses. Many a preacher has seen this happen while he is preaching.

Matt 25:6

There is a cry (κραυγη γεγονεν). A cry has come. Dramatic use of the present perfect (second perfect active) indicative, not the perfect for the aorist. It is not εστιν, but γεγονεν which emphasizes the sudden outcry which has rent the air. The very memory of it is preserved by this tense with all the bustle and confusion, the rushing to the oil-venders.

Come ye forth to meet him (εξερχεσθε εις απαντησιν). Or, Go out for meeting him, dependent on whether the cry comes from outside the house or inside the house where they were sleeping because of the delay. It was a ceremonial salutation neatly expressed by the Greek phrase.

Matt 25:7

Trimmed (εκοσμησαν). Put in order, made ready. The wicks were trimmed, the lights being out while they slept, fresh oil put in the dish, and lit again. A marriage ceremony in India is described by Ward (*View of the Hindoos*) in Trench's *Parables*: "After waiting two or three hours, at length near midnight it was announced, as in the very words of Scripture, 'Behold the bridegroom cometh; go ye out to meet him.'"

Matt 25:8

Are going out (σβεννυντα). Present middle indicative of linear action, not punctiliar or aoristic. When the five foolish virgins lit their lamps, they discovered the lack of oil. The sputtering, flickering, smoking wicks were a sad revelation. "And *perhaps* we are to understand that there is something in the coincidence of the lamps going out just as the Bridegroom arrived. Mere outward religion is found to have no illuminating power" (Plummer).

Matt 25:9

Peradventure there will not be enough for us and you (μηποτε ου μη αρκεσε ημιν κα υμιν). There is an elliptical construction here that is not easy of explanation. Some MSS. Aleph A L Z have ουκ instead of ου μη. But even so μη ποτε has to be explained either by supplying an imperative like γινεσθω or by a verb of fearing like φοβουμεθα (this most likely). Either ουκ or ου μη would be proper with the futuristic subjunctive αρκεσε (Moulton, *Prolegomena*, p. 192; Robertson, *Grammar*, pp. 1161,1174). "We are afraid that there is no possibility of there being enough for us both." This is a denial of oil by the wise virgins because there was not enough for both. "It was necessary to show that the foolish virgins could not have the consequences of their folly averted at the last moment" (Plummer). It is a courteous reply, but it is decisive. The compound Greek negatives are very expressive, μηποτε--ου μη.

Matt 25:10

And while they went away (απερχομενων δε αυτων). Present middle participle, genitive absolute, while they were going away, descriptive linear action. Picture of their inevitable folly.

Was shut (εκλεισθη). Effective aorist passive indicative, shut to stay shut.

Matt 25:11

Afterward (υστερον). And find the door shut in their faces.

Lord, Lord, open to us (Κυριε, Κυριε, ανοιξον ημιν). They appeal to the bridegroom who is now master whether he is at the bride's house or his own.

Matt 25:12

I know you not (ουκ οιδα υμας). Hence there was no reason for special or unusual favours to be granted them. They must abide the consequences of their own negligence.

Matt 25:13

Watch therefore (γρηγορειτε ουν). This is the refrain with all the parables. Lack of foresight is inexcusable. Ignorance of the time of the second coming is not an excuse for neglect, but a reason for readiness. Every preacher goes up against this trait in human nature, putting off till another time what should be done today.

Matt 25:14

Going into another country (αποδημων). About to go away from one's people (δημος), on the point of going abroad. This word in ancient use in this sense. There is an ellipse here that has to be supplied,

It is as when or

The kingdom of heaven is as when . This Parable of the Talents is quite similar to the Parable of the Pounds in Lu 19:11-28 , but they are not variations of the same story. Some scholars credit Jesus with very little versatility.

His goods (τα υπαρχοντα αυτου). His belongings, neuter participle used as a substantive.

Matt 25:15

To one (ω μεν, ω δε, ω δε). Demonstrative ος, not the relative. Neat Greek idiom.

According to his several ability (κατα την ιδιαν δυναμιν). According to his own ability. Each had all that he was capable of handling. The use that one makes of his opportunities is the measure of his capacity for more. One talent represented a considerable amount of money at that time when a δεναριυς was a day's wage. See on 18:24 for the value of a talent.

Matt 25:16

Straightway (ευθεως). Beginning of verse 16, not the end of verse 15. The business temper of this slave is shown by his promptness.

With them (εν αυτοις). Instrumental use of εν. He worked (ηργασατο), did business, traded with them. "The virgins wait, the servants work" (Vincent).

Made (εποιησεν). But Westcott and Hort read εκερδησεν, gained, as in verse 17. Κερδος means interest. This gain was a hundred per cent.

Matt 25:19

Maketh a reckoning (συναιρε λογον). As in 18:23. Deissmann (*Light from the Ancient East*, p. 117) gives two papyri quotations with this very business idiom and one Nubian ostracon with it. The ancient Greek writers do not show it.

Matt 25:21

The joy of thy lord (την χαριν του κυριου σου). The word χαρα or joy may refer to the feast on the master's return. So in verse 23.

Matt 25:24

That had received the one talent (ο το ταλεντον ειληφως). Note the perfect active participle to emphasize the fact that he still had it. In verse 20 we have ο--λαβων (aorist active participle).

I knew thee (εγνων σε). Second aorist active indicative. Experimental knowledge (γινωσκω) and proleptical use of σε.

A hard man (σκληρος). Harsh, stern, rough man, worse than αυστηρος in Lu 19:21 , grasping and ungenerous.

Where thou didst not scatter (οθεν ου διεσκορπισας). But this scattering was the chaff from which wheat was winnowed, not the scattering of seed.

Matt 25:26

Thou wicked and slothful servant (πονηρε δουλε κα οκνηρε). From πονος (work, annoyance, disturbance, evil) and οκνεω (to be slow, "poky," slothful). Westcott and Hort make a question out of this reply to the end of verse 26. It is sarcasm.

Matt 25:27

Thou oughtest therefore (εδσ σε ουν). His very words of excuse convict him. It was a necessity (εδε) that he did not see.

The bankers (τοις τραπεζειταις). The benchers, money-changers, brokers, who exchanged money for a fee and who paid interest on money. Word common in late Greek.

I should have received back (εγω εκομισαμην αν). Conclusion of a condition of the second class (determined as unfulfilled). The condition is not expressed, but it is implied. "If you had done that."

With interest (συν τοκω). Not with "usury" in the sense of extortion or oppression. Usury only means "use" in itself. The word is from τικτω, to bring forth. Compound interest at six per cent doubles the principal every twenty years. It is amazing how rapidly that piles up if one carries it on for centuries and millenniums. "In the early Roman Empire legal interest was eight per cent, but in usurious transactions it was lent at twelve, twenty-four, and even forty-eight" (Vincent). Such practices exist today in our cities. The Mosaic law did not allow interest in dealings between Hebrews, but only with strangers (De 23:19,20; Ps 15:5).

Matt 25:30

The unprofitable (τον αχρειον). Useless (α privative and χρειος, useful) and so unprofitable, injurious. Doing nothing is doing harm.

Matt 25:32

All the nations (panta ta ethn). Not just Gentiles, but Jews also. Christians and non-Christians. This program for the general judgment has been challenged by some scholars who regard it as a composition by the evangelist to exalt Christ. But why should not Christ say this if he is the Son of Man and the Son of God and realized it? A "reduced" Christ has trouble with all the Gospels, not merely with the Fourth Gospel, and no less with Q and Mark than with Matthew and Luke. This is a majestic picture with which to close the series of parables about readiness for the second coming. Here is the program when he does come. "I am aware that doubt is thrown on this passage by some critics. But the doubt is most wanton. Where is the second brain that could have invented anything so original and so sublime as vv. 35-40,42-45 ?" (Sanday, *Life of Christ in Recent Research*, p. 128).

As the shepherd separates (ωσπερ ο ποιμην αφοριζε). A common figure in Palestine. The sheep are usually white and the goats black. There are kids (εριφων, εριφια) which have grazed together. The goats devastate a field of all herbage. "Indeed they have extirpated many species of trees which once covered the hills" (Tristram, *Natural History of the Bible*,

pp. 89f.). The shepherd stands at the gate and taps the sheep to go to the right and the goats to the left.

Matt 25:34

From the foundation of the world (απο καταβολης κοσμου). The eternal purpose of the Father for his elect in all the nations. The Son of Man in verse 31 is the King here seated on the throne in judgment.

Matt 25:36

Clothed me (περιεβαλετε με). Second aorist middle indicative, cast something around me.

Visited me (επεσκεψασθε με). Looked after, came to see. Our "visit" is from Latin *viso, video*. Cf. our English "go to see."

Matt 25:40

Ye did it unto me (εμο εποιησατε). Dative of personal interest. Christ identifies himself with the needy and the suffering. This conduct is proof of possession of love for Christ and likeness to him.

Matt 25:42

No meat (ουκ εδωκατε μο φαγειν). You did not give me anything to eat. The repetition of the negative ου in 42 and 43 is like the falling of clods on the coffin or the tomb. It is curious the surprise here shown both by the sheep and the goats. Some sheep will think that they are goats and some goats will think that they are sheep.

Matt 25:46

Eternal punishment (κολασιν αιωνιον). The word κολασιν comes from κολαζω, to mutilate or prune. Hence those who cling to the larger hope use this phrase to mean age-long pruning that ultimately leads to salvation of the goats, as disciplinary rather than penal. There is such a distinction as Aristotle pointed out between μωρια (vengeance) and κολασις. But the same adjective αιωνιος is used with κολασιν and ζωην. If by etymology we limit the scope of κολασιν, we may likewise have only age-long ζωην. There is not the slightest indication in the words of Jesus here that the punishment is not coeval with the life. We can leave all this to the King himself who is the Judge. The difficulty to one's mind about conditional chastisement is to think how a life of sin in hell can be changed into a life of love and obedience. The word αιωνιος (from αιων, age, αεςυμ, αε) means either without beginning or without end or both. It comes as near to the idea of eternal as the Greek can put it in one word. It is a difficult idea to put into language. Sometimes we have "ages of ages" (αιωνες των αιωνων).

Matthew 26

Matt 26:2

Cometh (γινετα). Futuristic use of the present middle indicative. This was probably our Tuesday evening (beginning of Jewish Wednesday). The passover began on our Thursday evening (beginning of Jewish Friday).

After two days (μετα δυο ημερας) is just the familiar popular mode of speech. The passover came technically on the second day from this time.

Is delivered up (παραδιδοτα). Another instance of the futuristic present passive indicative. The same form occurs in verse 24. Thus Jesus sets a definite date for the coming crucifixion which he has been predicting for six months.

Matt 26:3

Then were gathered together the chief priests and elders of the people (Τοτε συνηχθησαν ο αρχιερεις κα ο πρεσβυτερο του λαου). A meeting of the Sanhedrin as these two groups indicate (cf. 21:23).

Unto the court (εις την αυλην). The *atrium* or court around which the palace buildings were built. Here in this open court this informal meeting was held. Caiaphas was high priest A.D. 18 to 36. His father-in-law Annas had been high priest A.D. 6 to 15 and was still called high priest by many.

Matt 26:4

They took counsel together (συνεβουλευσαντο). Aorist middle indicative, indicating their puzzled state of mind. They have had no trouble in finding Jesus (Joh 11:57). Their problem now is how to

take Jesus by subtilty and kill him (ινα τον Ιησουν δολω κρατησοσιν κα αποκτεινωσιν). The Triumphal Entry and the Tuesday debate in the temple revealed the powerful following that Jesus had among the crowds from Galilee.

Matt 26:5

A tumult (θορυβος). They feared the uprising in behalf of Jesus and were arguing that the matter must be postponed till after the feast was over when the crowds had scattered. Then they could catch him "by craft" (δολω) as they would trap a wild beast.

Matt 26:6

In the house of Simon the leper (εν οικια Σιμωνος του λεπρου). Evidently a man who had been healed of his leprosy by Jesus who gave the feast in honour of Jesus. All sorts of fantastic theories have arisen about it. Some even identify this Simon with the one in Lu 7:36ff. , but Simon was a very common name and the details are very different. Some hold that it was Martha's house because she served (Joh 12:2) and that Simon was either the father or husband of Martha, but Martha loved to serve and that proves nothing. Some identify Mary of Bethany with the sinful woman in Lu 7 and even with Mary Magdalene,

both gratuitous and groundless propositions. For the proof that Mary of Bethany, Mary Magdalene, and the sinful woman of Lu 7 are all distinct see my *Some Minor Characters in the New Testament*. John (Joh 12:1) apparently locates the feast six days before the passover, while Mark (Mr 14:3) and Matthew (26:6) seem to place it on the Tuesday evening (Jewish Wednesday) just two days before the passover meal. It is possible that John anticipates the date and notes the feast at Bethany at this time because he does not refer to Bethany again. If not, the order of Mark must be followed. According to the order of Mark and Matthew, this feast took place at the very time that the Sanhedrin was plotting about the death of Jesus (Mr 14:1f.).

Matt 26:7

An alabaster cruse of exceeding precious ointment (αλαβαστρον μυρου βαρυτιμου). The flask was of alabaster, a carbonate of lime or sulphate of lime, white or yellow stone, named alabaster from the town in Egypt where it was chiefly found. It was used for a phial employed for precious ointments in ancient writers, inscriptions and papyri just as we speak of a glass for the vessel made of glass. It had a cylindrical form at the top, as a rule, like a closed rosebud (Pliny). Matthew does not say what the ointment (μυρου) was, only saying that it was "exceeding precious" (βαρυτιμου), of weighty value, selling at a great price. Here only in the N.T. "An alabaster of nard (μυρου) was a present for a king" (Bruce). It was one of five presents sent by Cambyses to the King of Ethiopia (Herodotus, iii. 20).

She poured it upon his head (κατεχεεν επ της κεφαλης αυτου). So Mark (Mr 14:3), while John (Joh 12:3) says that she "anointed the feet of Jesus." Why not both? The verb κατεχεεν is literally to pour down. It is the first aorist active indicative, unusual form.

Matt 26:8

This waste (η απωλεια αυτη). Dead loss (απωλεια) they considered it, nothing but sentimental aroma. It was a cruel shock to Mary of Bethany to hear this comment. Matthew does not tell as John does (Joh 12:4) that it was Judas who made the point which the rest endorsed. Mark explains that they mentioned "three hundred pence," while Matthew (26:9) only says "for much" (πολλου).

Matt 26:10

Why trouble ye the woman? (τ κοπους παρεχετε τη γυναικι?) A phrase not common in Greek writers, though two examples occur in the papyri for giving trouble. Κοπος is from κοπτω, to beat, smite, cut. It is a beating, trouble, and often work, toil. Jesus champions Mary's act with this striking phrase. It is so hard for some people to allow others liberty for their own personalities to express themselves. It is easy to raise small objections to what we do not like and do not understand.

A good work upon me (εργον καλον εις εμε). A beautiful deed upon Jesus himself.

Matt 26:12

To prepare me for burial (προς το ενταφιασα με). Mary alone had understood what Jesus had repeatedly said about his approaching death. The disciples were so wrapped up in their own notions of a political kingdom that they failed utterly to sympathize with Jesus as he faced the cross. But Mary with the woman's fine intuitions did begin to understand and this was her way of expressing her high emotions and loyalty. The word here is the same used in Joh 19:40 about what Joseph of Arimathea and Nicodemus did for the body of Jesus before burial with the addition of προς το showing the purpose of Mary (the infinitive of purpose). Mary was vindicated by Jesus and her noble deed has become a "memorial of her" (εις μνημοσυμον αυτης) as well as of Jesus.

Matt 26:15

What are ye willing to give me? (τ θελετε μο δουναι?) This "brings out the *chaffering* aspect of the transaction" (Vincent). "Mary and Judas extreme opposites: she freely spending in love, he willing to sell his Master for money" (Bruce). And her act of love provoked Judas to his despicable deed, this rebuke of Jesus added to all the rest.

And I will deliver him unto you (καγω υμιν παραδωσω αυτον). The use of κα with a co-ordinate clause is a colloquialism (common in the *Koine* as in the Hebrew use of *wav*. "A colloquialism or a Hebraism, the traitor mean in style as in spirit" (Bruce). The use of εγω seems to mean "I though one of his disciples will hand him over to you if you give me enough."

They weighed unto him (ο δε εστησαν αυτο). They placed the money in the balances or scales. "Coined money was in use, but the shekels may have been weighed out in antique fashion by men careful to do an iniquitous thing in the most orthodox way" (Bruce). It is not known whether the Sanhedrin had offered a reward for the arrest of Jesus or not.

Thirty pieces of silver (τριακοντα αργυρια). A reference to Zec 11:12 . If a man's ox gored a servant, he had to pay this amount (Ex 21:32). Some manuscripts have στατηρας (staters). These thirty silver shekels were equal to 120 δεναρι, less than five English pounds, less than twenty-five dollars, the current price of a slave. There was no doubt contempt for Jesus in the minds of both the Sanhedrin and Judas in this bargain.

Matt 26:16

Sought opportunity (εζητε ευκαριαν). A good chance. Note imperfect tense. Judas went at his business and stuck to it.

Matt 26:17

To eat the passover (φαγειν το πασχα). There were two feasts rolled into one, the passover feast and the feast of unleavened bread. Either name was employed. Here the passover meal is meant, though in Joh 18:28 it is probable that the passover feast is referred to as the passover meal (the last supper) had already been observed. There is a famous controversy on the apparent disagreement between the Synoptic Gospels and the Fourth Gospel on the date of this last passover meal. My view is that the five passages in John (Joh 13:1f.,27; 18:28;

19:14,31) rightly interpreted agree with the Synoptic Gospels (Mt 26:17,20; Mr 14:12,17; Lu 22:7,14) that Jesus ate the passover meal at the regular time about 6 P.M. beginning of 15 Nisan. The passover lamb was slain on the afternoon of 14 Nisan and the meal eaten at sunset the beginning of 15 Nisan. According to this view Jesus ate the passover meal at the regular time and died on the cross the afternoon of 15 Nisan. See my *Harmony of the Gospels for Students of the Life of Christ*, pp.279-284. The question of the disciples here assumes that they are to observe the regular passover meal. Note the deliberative subjunctive (ετοιμασωμεν) after θελεις with ινα. For the asyndeton see Robertson, *Grammar*, p. 935.

Matt 26:18

To such a man (προς τον δεινα). The only instance in the N.T. of this old Attic idiom. The papyri show it for "Mr. X" and the modern Greek keeps it. Jesus may have indicated the man's name. Mark (Mr 14:13) and Luke (Lu 22:10) describe him as a man bearing a pitcher of water. It may have been the home of Mary the mother of John Mark.

I keep the passover at thy house (προς σε ποιω το πασχα). Futuristic present indicative. The use of προς σε for "at thy house" is neat Greek of the classic period. Evidently there was no surprise in this home at the command of Jesus. It was a gracious privilege to serve him thus.

Matt 26:20

He was sitting at meat (ανεκειτο). He was reclining, lying back on the left side on the couch with the right hand free. Jesus and the Twelve all reclined. The paschal lamb had to be eaten up entirely (Ex 12:4,43).

Matt 26:21

One of you (εις εξ υμων). This was a bolt from the blue for all except Judas and he was startled to know that Jesus understood his treacherous bargain.

Matt 26:22

Is it I, Lord? (μητ εγω ειμι, Κυριε;). The negative expects the answer No and was natural for all save Judas. But he had to bluff it out by the same form of question (verse 25). The answer of Jesus,

Thou hast said (συ ειπας), means Yes.

Matt 26:23

He that dipped (ο εμβαψας). They all dipped their hands, having no knives, forks, or spoons. The aorist participle with the article simply means that the betrayer is the one who dips his hand in the dish (εν τω τρυβλιω) or platter with the broth of nuts and raisins and figs into which the bread was dipped before eating. It is plain that Judas was not recognized by the rest as indicated by what Jesus has said. This language means that one of those who had eaten bread with him had violated the rights of hospitality by betraying him. The Arabs today are punctilious on this point. Eating one's bread ties your hands and compels friend-

ship. But Judas knew full well as is shown in verse 25 though the rest apparently did not grasp it.

Matt 26:24

Good were it for that man (καλον ην αυτω). Conclusion of second-class condition even though αν is not expressed. It is not needed with verbs of obligation and necessity. There are some today who seek to palliate the crime of Judas. But Jesus here pronounces his terrible doom. And Judas heard it and went on with his hellish bargain with the Sanhedrin. Apparently Judas went out at this stage (Joh 13:31).

Matt 26:26

And blessed and brake it (ευλογησας εκλασεν). Special "Grace" in the middle of the passover meal, "as they were eating," for the institution of the Supper. Jesus broke one of the passover wafers or cakes that each might have a piece, not as a symbol of the breaking of his body as the Textus Receptus has it in 1Co 11:24 . The correct text there has only to υπερ υμων without κλωμενον. As a matter of fact the body of Jesus was not "broken" (Joh 19:33) as John expressly states.

This is my body (τουτο εστιν το σωμα μου). The bread as a symbol *represents* the body of Jesus offered for us, "a beautifully simple, pathetic, and poetic symbol of his death" (Bruce). But some have made it "run into fetish worship" (Bruce). Jesus, of course, does not mean that the bread actually becomes his body and is to be worshipped. The purpose of the memorial is to remind us of his death for our sins.

Matt 26:28

The Covenant (της διαθηκης). The adjective καινης in Textus Receptus is not genuine. The covenant is an agreement or contract between two (δια, δυο, θηκε, from τιθημ). It is used also for will (Latin, *testamentum*) which becomes operative at death (Heb 9:15-17). Hence our *New Testament*. Either covenant or will makes sense here. Covenant is the idea in Heb 7:22; 8:8 and often. In the Hebrew to make a covenant was to cut up the sacrifice and so ratify the agreement (Ge 15:9-18). Lightfoot argues that the word διαθηκε means covenant in the N.T. except in Heb 9:15-17 . Jesus here uses the solemn words of Ex 24:8 "the blood of the covenant" at Sinai. "My blood of the covenant" is in contrast with that. This is the New Covenant of Jer 31; Heb 8 .

Which is shed for many (το περ πολλων εκχυννομενον). A prophetic present passive participle. The act is symbolized by the ordinance. Cf. the purpose of Christ expressed in 20:28. There αντ and here περ.

Unto remission of sins (εις αφεσιν αμαρτιων). This clause is in Matthew alone but it is not to be restricted for that reason. It is the truth. This passage answers all the modern sentimentalism that finds in the teaching of Jesus only pious ethical remarks or eschatological dreamings. He had the definite conception of his death on the cross as the basis of

forgiveness of sin. The purpose of the shedding of his blood of the New Covenant was precisely to remove (forgive) sins.

Matt 26:29

When I drink it new with you (οταν αυτο πινω μεθ' υμων καιμον). This language rather implies that Jesus himself partook of the bread and the wine, though it is not distinctly stated. In the Messianic banquet it is not necessary to suppose that Jesus means the language literally, "the fruit of the vine." Deissmann (*Bible Studies*, pp. 109f.) gives an instance of γενημα used of the vine in a papyrus 230 B.C. The language here employed does not make it obligatory to employ wine rather than pure grape juice if one wishes the other.

Matt 26:30

Sang a hymn (υμνησαντες). The *Hallel*, part of Ps 115-118 . But apparently they did not go out at once to the Garden of Gethsemane. Jesus tarried with them in the Upper Room for the wonderful discourse and prayer in Joh 14-17 . They may have gone out to the street after Joh 14:31 . It was no longer considered obligatory to remain in the house after the passover meal till morning as at the start (Ex 12:22). Jesus went out to Gethsemane, the garden of the agony, outside of Jerusalem, toward the Mount of Olives.

Matt 26:33

I will never be offended (εγω ουδεποτε σκανδαλισθησομα). "Made to stumble," not "offended." Volitive future passive indicative. Peter ignored the prophecy of the resurrection of Jesus and the promised meeting in Galilee (32). The quotation from Zec 13:7 made no impression on him. He was intent on showing that he was superior to "all" the rest. Judas had turned traitor and all were weak, Peter in particular, little as he knew it. So Jesus has to make it plainer by pointing out "this night" as the time (34).

Before the cock crows (πριν αλεκτορα φωνησα). No article in the Greek, "before a cock crow." Mark (Mr 14:30) says that Peter will deny Jesus thrice before the cock crows twice. When one cock crows in the morning, others generally follow. The three denials lasted over an hour. Some scholars hold that chickens were not allowed in Jerusalem by the Jews, but the Romans would have them.

Matt 26:35

Even if I must die with thee (κ⊠ν δεη με συν σο αποθανειν). Third-class condition. A noble speech and meant well. His boast of loyalty is made still stronger by ου μη σε απαρνησομα. The other disciples were undoubtedly embarrassed by Peter's boast and lightheartedly joined in the same profession of fidelity.

Matt 26:36

Gethsemane (Γεθσημανε). The word means oil-press in the Hebrew, or olive vat. The place (χωριον) was an enclosed plot or estate, "garden," or orchard (κηπος). It is called *villa* in the Vulgate according to Joh 18:1 . It was beyond the torrent Kedron at the foot of the Mount of Olives about three-fourths of a mile from the eastern walls of Jerusalem. There

are now eight old olive trees still standing in this enclosure. One cannot say that they are the very trees near which Jesus had his Agony, but they are very old. "They will remain so long as their already protracted life is spared, the most venerable of their race on the surface of the earth. Their guarded trunks and scanty foliage will always be regarded as the most affecting of the sacred memorials in or about Jerusalem" (Stanley, *Sinai and Palestine*).

Here (αυτου),

Yonder (εκε). Jesus clearly pointed to the place where he would pray. Literally "there."

Matt 26:37

He took with him (παραλαβων). Taking along, by his side (παρα-), as a mark of special favour and privilege, instead of leaving this inner circle of three (Peter, James, and John) with the other eight. The eight would serve as a sort of outer guard to watch by the gate of the garden for the coming of Judas while the three would be able to share the agony of soul already upon Jesus so as at least to give him some human sympathy which he craved as he sought help from the Father in prayer. These three had been with Jesus on the Mount of Transfiguration and now they are with him in this supreme crisis. The grief of Christ was now severe. The word for

sore troubled (αδημονειν) is of doubtful etymology. There is an adjective αδημος equal to αποδημος meaning "not at home," "away from home," like the German *unheimisch, unheimlich*. But whatever the etymology, the notion of intense discomfort is plain. The word αδημονειν occurs in P.Oxy. II, 298,456 of the first century A.D. where it means "excessively concerned." See Php 2:26 where Paul uses it of Epaphroditus. Moffatt renders it here "agitated." The word occurs sometimes with απορεω to be at a loss as to which way to go. The *Braid Scots* has it "sair putten-aboot." Here Matthew has also "to be sorrowful" (λυπεισθα), but Mark (Mr 14:33) has the startling phrase

greatly amazed and sore troubled (εκθαμβεισθα κα αδημονειν), a "feeling of terrified surprise."

Matt 26:38

Watch with me (γρηγορειτε μετ' εμου). This late present from the perfect εγρηγορα means to keep awake and not go to sleep. The hour was late and the strain had been severe, but Jesus pleaded for a bit of human sympathy as he wrestled with his Father. It did not seem too much to ask. He had put his sorrow in strong language, "even unto death" (εως θανατου) that ought to have alarmed them.

Matt 26:39

He went forward a little (προελθων μικρον). As if he could not fight the battle in their immediate presence. He was on his face, not on his knees (McNeile).

This cup (το ποτηριον τουτο). The figure can mean only the approaching death. Jesus had used it of his coming death when James and John came to him with their ambitious request, "the cup which I am about to drink" (Mt 20:22). But now the Master is about to

taste the bitter dregs in the cup of death for the sin of the world. He was not afraid that he would die before the Cross, though he instinctively shrank from the cup, but instantly surrendered his will to the Father's will and drank it to the full. Evidently Satan tempted Christ now to draw back from the Cross. Here Jesus won the power to go on to Calvary.

Matt 26:40

What (ουτως). The Greek adverb is not interrogation or exclamatory τ, but only "so" or "thus." There is a tone of sad disappointment at the discovery that they were asleep after the earnest plea that they keep awake (verse 38). "Did you not thus have strength enough to keep awake one hour?" Every word struck home.

Matt 26:41

Watch and pray (γρηγορειτε κα προσευχεσθε). Jesus repeats the command of verse 38 with the addition of prayer and with the warning against the peril of temptation. He himself was feeling the worst of all temptations of his earthly life just then. He did not wish then to enter such temptation (πειρασμον, here in this sense, not mere trial). Thus we are to understand the prayer in Mt 6:13 about leading (being led) into temptation. Their failure was due to weakness of the flesh as is often the case.

Spirit (πνευμα) here is the moral life (ιντελλεχτ, wιλλ, εμοτιονς) as opposed to the flesh (cf. Isa 31:3; Ro 7:25).

Except I drink it (εαν μη αυτο πιω). Condition of the third class undetermined, but with likelihood of determination, whereas

if this cannot pass away (ε ου δυνατα τουτο παρελθειν) is first-class condition, determined as fulfilled, assumed to be true. This delicate distinction accurately presents the real attitude of Jesus towards this subtle temptation.

Matt 26:43

For their eyes were heavy (ησαν γαρ αυτων ο οφθαλμο βεβαρημενο). Past perfect passive indicative periphrastic. Their eyes had been weighted down with sleep and still were as they had been on the Mount of Transfiguration (Lu 9:32).

Matt 26:45

Sleep on now and take your rest (καθευδετε λοιπον κα αναπαυεσθε). This makes it "mournful irony" (Plummer) or reproachful concession: "Ye may sleep and rest indefinitely so far as I am concerned; I need no longer your watchful interest" (Bruce). It may be a sad query as Goodspeed: "Are you still sleeping and taking your rest?" So Moffatt. This use of λοιπον for now or henceforth is common in the papyri.

The hour is at hand (ηγγικεν η ωρα). Time for action has now come. They have missed their chance for sympathy with Jesus. He has now won the victory without their aid. "The Master's time of weakness is past; He is prepared to face the worst" (Bruce).

Is betrayed (παραδιδοτα). Futuristic present or inchoative present, the first act in the betrayal is at hand. Jesus had foreseen his "hour" for long and now he faces it bravely.

Matt 26:46

He is at hand (ηγγικεν). The same verb and tense used of the hour above, present perfect active of εγγιζω, to draw near, the very form used by John the Baptist of the coming of the kingdom of heaven (Mt 3:2). Whether Jesus heard the approach of the betrayer with the crowd around him or saw the lights or just felt the proximity of the traitor before he was there (J. Weiss), we do not know and it matters little. The scene is pictured as it happened with lifelike power.

Matt 26:47

While he yet spake (ετ αυτου λαλουντος). It was an electric moment as Jesus faced Judas with his horde of helpers as if he turned to meet an army.

Let us go (αγωμεν), Jesus had said. And here he is. The eight at the gate seemed to have given no notice. Judas is described here as "one of the twelve" (εις των δωδεκα) in all three Synoptic Gospels (Mr 14:43; Mt 26:47; Lu 22:47). The very horror of the thing is thus emphasized, that one of the chosen twelve apostles should do this dastardly deed.

A great multitude (οχλος πολυς). The chief priests and Pharisees had furnished Judas a band of soldiers from the garrison in Antonia (Joh 18:3) and the temple police (Lu 22:52) with swords (knives) and staves (clubs) with a hired rabble who had lanterns also (Joh 18:3) in spite of the full moon. Judas was taking no chances of failure for he well knew the strange power of Jesus.

Matt 26:48

Gave them a sign (εδωκεν αυτοις σημειον). Probably just before he reached the place, though Mark (Mr 14:44) has "had given" (δεδωκε) which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (φιλησω) Jesus in order to identify him for certain. The kiss was a common mode of greeting and Judas chose that sign and actually "kissed him fervently" (κατεφιλησεν, verse 49), though the compound verb sometimes in the papyri has lost its intensive force. Bruce thinks that Judas was prompted by the inconsistent motives of smouldering love and cowardice. At any rate this revolting ostentatious kiss is "the most terrible instance of the εκουσια φιληματα εχθρου (Pr 27:6)," the profuse kisses of an enemy (McNeile). This same compound verb occurs in Lu 7:38 of the sinful woman, in Lu 15:20 of the Father's embrace of the Prodigal Son, and in Ac 20:37 of the Ephesian elders and Paul.

Matt 26:50

Do that for which thou art come (εφ' ο παρε). Moffatt and Goodspeed take it: "Do your errand." There has been a deal of trouble over this phrase. Deissmann (*Light from the Ancient East*, pp. 125 to 131) has proven conclusively that it is a question, εφ' ο in late Greek having the interrogative sense of επ τ (Robertson, *Grammar*, p. 725). The use of εφ' ο for "why here" occurs on a Syrian tablet of the first century A.D. 50 that it "was current coin in the language of the people" (Deissmann). Most of the early translations (Old Latin, Old

Syriac) took it as a question. So the Vulgate has *ad quid venisti*. In this instance the Authorized Version is correct against the Revised. Jesus exposes the pretence of Judas and shows that he does not believe in his paraded affection (Bruce).

Matt 26:51

One of them that were with Jesus (εις των μετα Ιησου). Like the other Synoptics Matthew conceals the name of Peter, probably for prudential reasons as he was still living before A.D. 68. John writing at the end of the century mentions Peter's name (Joh 18:10). The sword or knife was one of the two that the disciples had (Lu 22:38). Bruce suggests that it was a large knife used in connexion with the paschal feast. Evidently Peter aimed to cut off the man's head, not his ear (ωτιον is diminutive in form, but not in sense, as often in the *Koine*). He may have been the leader of the band. His name, Malchus, is also given by John (Joh 18:10) because Peter was then dead and in no danger.

Matt 26:52

Put up again thy sword (αποστρεψον την μαχαιραν σου). Turn back thy sword into its place. It was a stern rebuke for Peter who had misunderstood the teaching of Jesus in Lu 22:38 as well as in Mt 5:39 (cf. Joh 18:36). The reason given by Jesus has had innumerable illustrations in human history. The sword calls for the sword. Offensive war is here given flat condemnation. The Paris Pact of 1928 (the Kellogg Treaty) is certainly in harmony with the mind of Christ. The will to peace is the first step towards peace, the outlawing of war. Our American cities are often ruled by gangsters who kill each other off.

Matt 26:53

Even now (αρτ). Just now, at this very moment.

Legions (λεγιωνας). A Latin word. Roman soldiers in large numbers were in Palestine later in A.D. 66, but they were in Caesarea and in the tower of Antonia in Jerusalem. A full Roman legion had 6,100 foot and 726 horse in the time of Augustus. But Jesus sees more than twelve legions at his command (one for each apostle) and shows his undaunted courage in this crisis. One should recall the story of Elisha at Dothan (2Ki 6:17).

Matt 26:54

Must be (δε). Jesus sees clearly his destiny now that he has won the victory in Gethsemane.

Matt 26:55

As against a robber (ως επ ληιστην). As a robber, not as a thief, but a robber hiding from justice. He will be crucified between two robbers and on the very cross planned for their leader, Barabbas. They have come with no warrant for any crime, but with an armed force to seize Jesus as if a highway robber. Jesus reminds them that he used to sit (imperfect, εκαθεζομην) in the temple and teach. But he sees God's purpose in it all for the prophets had foretold his "cup." The desertion of Jesus by the disciples followed this rebuke of the effort of Peter. Jesus had surrendered. So they fled.

Matt 26:58

To see the end (ιδειν το τελος). Peter rallied from the panic and followed afar off (μακροθεν), "more courageous than the rest and yet not courageous enough" (Bruce). John the Beloved Disciple went on into the room where Jesus was. The rest remained outside, but Peter "sat with the officers" to see and hear and hoping to escape notice.

Matt 26:59

Sought false witness against Jesus (εζητουν ψευδομαρτυριαν). Imperfect tense, kept on seeking. Judges have no right to be prosecutors and least of all to seek after false witness and even to offer bribes to get it.

Matt 26:60

They found it not (κα ουχ ευρον). They found false witnesses in plenty, but not the false witness that would stand any sort of test.

Matt 26:61

I am able to destroy the temple of God (δυναμα καταλυσα τον ναον του θεου). What he had said (Joh 2:19) referred to the temple of his body which they were to destroy (and did) and which he would raise again in three days as he did. It was a pitiful perversion of what Jesus had said and even so the two witnesses disagreed in their misrepresentation (Mr 14:59).

Matt 26:63

Held his peace (εσιωπα). Kept silent, imperfect tense. Jesus refused to answer the bluster of Caiaphas.

I adjure thee by the living God (εξορκιζω σε κατα του θεου του ζωντος). So Caiaphas put Jesus on oath in order to make him incriminate himself, a thing unlawful in Jewish jurisprudence. He had failed to secure any accusation against Jesus that would stand at all. But Jesus did not refuse to answer under solemn oath, clearly showing that he was not thinking of oaths in courts of justice when he prohibited profanity. The charge that Caiaphas makes is that Jesus claims to be the Messiah, the Son of God. To refuse to answer would be tantamount to a denial. So Jesus answered knowing full well the use that would be made of his confession and claim.

Matt 26:64

Thou hast said (συ ειπας). This is a Greek affirmative reply. Mark (Mr 14:62) has it plainly, "I am" (ειμ). But this is not all that Jesus said to Caiaphas. He claims that the day will come when Jesus will be the Judge and Caiaphas the culprit using the prophetic language in Da 7:13 and Ps 109:1 . It was all that Caiaphas wanted.

Matt 26:65

He hath spoken blasphemy (εβλασφημησεν). There was no need of witnesses now, for Jesus had incriminated himself by claiming under oath to be the Messiah, the Son of God. Now it would not be blasphemy for the real Messiah to make such a claim, but it was intol-

erable to admit that Jesus could be the Messiah of Jewish hope. At the beginning of Christ's ministry he occasionally used the word Messiah of himself, but he soon ceased, for it was plain that it would create trouble. The people would take it in the sense of a political revolutionist who would throw off the Roman yoke. If he declined that role, the Pharisees would have none of him for that was the kind of a Messiah that they desired. But the hour has now come. At the Triumphal Entry Jesus let the Galilean crowds hail him as Messiah, knowing what the effect would be. Now the hour has struck. He has made his claim and has defied the High Priest.

Matt 26:66

He is worthy of death (ενοχος θανατου εστιν). Held in the bonds of death (εν, εχω) as actually guilty with the genitive (θανατου). The dative expresses liability as in Mt 5:21 (τη κρισε) and as εις and the accusative (Mt 5:22). They took the vote though it was at night and they no longer had the power of death since the Romans took it away from them. Death was the penalty of blasphemy (Le 24:15). But they enjoyed taking it as their answer to his unanswerable speeches in the temple that dreadful Tuesday a few days before. It was unanimous save that Joseph of Arimathea and Nicodemus did not agree. They were probably absent and not even invited as being under suspicion for being secret disciples of Christ.

Matt 26:68

Thou Christ (Χριστε). With definite sneer at his claims under oath in 26:63. With uncontrolled glee and abandon like a lot of hoodlums these doctors of divinity insulted Jesus. They actually spat in his face, buffeted him on the neck (εκολαφισαν, from κολαφος the fist), and struck him in the face with the palms of their hands (εραπισαν, from ραπις, a rod), all personal indignities after the legal injustice already done. They thus gave vent to their spite and hatred.

Matt 26:69

Thou also (κα συ). Peter had gone within (εσω) the palace (26:58), but was sitting

without (εξω) the hall where the trial was going on in the open central court with the servants or officers (υπηρετων, under rowers, literally, 26:58) of the Sanhedrin. But he could possibly see through the open door above what was going on inside. It is not plain at what stage of the Jewish trial the denials of Peter took place nor the precise order in which they came as the Gospels give them variously. This maid (παιδισκη, slave girl) stepped up to Peter as he was sitting in the court and pointedly said: "Thou also wast with Jesus the Galilean." Peter was warming himself by the fire and the light shone in his face. She probably had noticed Peter come in with John the Beloved Disciple who went on up into the hall of trial. Or she may have seen Peter with Jesus on the streets of Jerusalem.

Matt 26:70

I know not what thou sayest (ουκ οιδα τ λεγεις). It was an affectation of extreme ignorance (Bruce) that deceived no one. It was an easy and ancient dodge and easy subterfuge.

Dalman (*Words of Jesus*, 80f.) suggests that Peter used the Galilean Aramaean word for know instead of the Judean Aramaean word which betrayed at once his Galilean residence.

Matt 26:71

Into the porch (εις τον πυλωνα). But Peter was not safe out here, for another maid recognized him and spoke of him as "this fellow" (ουτος) with a gesture to those out there.

Matt 26:72

With an oath (μετα ορκου). This time Peter added an oath, probably a former habit so common to the Jews at that time, and denied acquaintance with Jesus. He even refers to Jesus as "the man" (τον ανθρωπον), an expression that could convey contempt, "the fellow."

Matt 26:73

They that stood by (ο εστωτες). The talk about Peter continued. Luke (Lu 22:59) states that the little while was about an hour. The bystanders came up to Peter and bluntly assert that he was "of a truth" (αληθως) one of the followers of Jesus for his speech betrayed him. Even the Revised Version retains "bewrayeth," quaint old English for "betrayeth." The Greek has it simply "makes thee evident" (δηλον σε ποιε). His dialect (λαλια) clearly revealed that he was a Galilean. The Galileans had difficulty with the gutterals and Peter's second denial had exposed him to the tormenting raillery of the loungers who continued to nag him.

Matt 26:74

Then began he to curse and to swear (τοτε ηρξατο καταθεματιζειν κα ομνυειν). He repeated his denial with the addition of profanity to prove that he was telling the truth instead of the lie that they all knew. His repeated denials gave him away still more, for he could not pronounce the Judean gutterals. He called down on himself (καταθεματιζειν) imprecations in his desperate irritation and loss of self-control at his exposure.

The cock crew (αλεκτων εφωνησεν). No article in the Greek, just "a cock crew" at that juncture, "straightway" (ευθυς). But it startled Peter.

Matt 26:75

Peter remembered (εμνησθη ο Πετρος). A small thing, but *magna circumstantia* (Bengel). In a flash of lightning rapidity he recalled the words of Jesus a few hours before (Mt 26:34) which he had then scouted with the proud boast that "even if I must die with thee, yet will I not deny thee" (26:35). And now this triple denial was a fact. There is no extenuation for the base denials of Peter. He had incurred the dread penalty involved in the words of Jesus in Mt 10:33 of denial by Jesus before the Father in heaven. But Peter's revulsion of feeling was as sudden as his sin.

He went out and wept bitterly (εξελθων εξω εκλαυσεν πικρως). Luke adds that the Lord turned and looked upon Peter (Lu 22:61). That look brought Peter back to his senses. He could not stay where he now was with the revilers of Jesus. He did not feel worthy or able to go openly into the hall where Jesus was. So outside he went with a broken heart. The constative aorist here does not emphasize as Mark's imperfect does (Mr 14:72 , εκλαιεν) the

continued weeping that was now Peter's only consolation. The tears were bitter, all the more so by reason of that look of understanding pity that Jesus gave him. One of the tragedies of the Cross is the bleeding heart of Peter. Judas was a total wreck and Peter was a near derelict. Satan had sifted them all as wheat, but Jesus had prayed specially for Peter (Lu 22:31f.). Will Satan show Peter to be all chaff as Judas was?

Matthew 27

Matt 27:1

Now when morning was come (πρωιας δε γενομενης). Genitive absolute. After dawn came the Sanhedrin held a formal meeting to condemn Jesus and so ratify the illegal trial during the night (Mr 15:1; Lu 22:66-71). Luke gives the details of this second ratification consultation. The phrase used,

took counsel (συμβουλιον ελαβον) is a Latin idiom (*consilium ceperunt*) for συνεβουλευσαντο.

Matt 27:2

Delivered him up to Pilate the governor (παρεδωκαν Πειλατω τω ηγεμον). What they had done was all a form and a farce. Pilate had the power of death, but they had greatly enjoyed the condemnation and the buffeting of Jesus now in their power bound as a condemned criminal. He was no longer the master of assemblies in the temple, able to make the Sanhedrin cower before him. He had been bound in the garden and was bound before Annas (Joh 18:12,24), but may have been unbound before Caiaphas.

Matt 27:3

Repented himself (μεταμεληθεις). Probably Judas saw Jesus led away to Pilate and thus knew that the condemnation had taken place. This verb (first aorist passive participle of μεταμελομα) really means to be sorry afterwards like the English word *repent* from the Latin *repoenitet*, to have pain again or afterwards. See the same verb μεταμεληθεις in Mt 21:30 of the boy who became sorry and changed to obedience. The word does not have an evil sense in itself. Paul uses it of his sorrow for his sharp letter to the Corinthians, a sorrow that ceased when good came of the letter (2Co 7:8). But mere sorrow avails nothing unless it leads to change of mind and life (μετανοια), the sorrow according to God (2Co 7:9). This sorrow Peter had when he wept bitterly. It led Peter back to Christ. But Judas had only remorse that led to suicide.

Matt 27:4

See thou to it (συ οψη). Judas made a belated confession of his sin in betraying innocent blood to the Sanhedrin, but not to God, nor to Jesus. The Sanhedrin ignore the innocent or righteous blood (αιμα αθωιον or δικαιον) and tell Judas to look after his own guilt himself. They ignore also their own guilt in the matter. The use of συ οψη as a volitive future, an equivalent of the imperative, is commoner in Latin (*tu videris*) than in Greek, though the *Koine* shows it also. The sentiment is that of Cain (Grotius, Bruce).

Matt 27:5

Hanged himself (απηγξατο). Direct middle. His act was sudden after he hurled the money into the sanctuary (εις τον ναον), the sacred enclosure where the priests were. The

motives of Judas in the betrayal were mixed as is usually the case with criminals. The money cut a small figure with him save as an expression of contempt as the current price of a slave.

Matt 27:6

Into the treasury (εις τον κορβαναν). Josephus (*War* II. 9,4) uses this very word for the sacred treasury. *Korban* is Aramaic for *gift* (δωρον) as is plain in Mr 7:11 . The price of blood (blood-money) was pollution to the treasury (De 23:18f.). So they took the money out and used it for a secular purpose. The rabbis knew how to split hairs about *Korban* (Mr 7:1-23; Mt 15:1-20), but they balk at this blood-money.

Matt 27:7

The potter's field (του αγρου του κεραμεως). Grotius suggests that it was a small field where potter's clay was obtained, like a brickyard (Broadus). Otherwise we do not know why the name exists. In Ac 1:18 we have another account of the death of Judas by bursting open (possibly falling after hanging himself) after he obtained the field by the wages of iniquity. But it is possible that εκτησατο there refers to the rabbinical use of *Korban*, that the money was still that of Judas though he was dead and so he really "acquired" the field by his blood-money.

Matt 27:8

The field of blood (αγρος αιματος). This name was attached to it because it was the price of blood and that is not inconsistent with Ac 1:18f . Today potter's field carries the idea here started of burial place for strangers who have no where else to lie (εις ταφην τοις ξενοις), probably at first Jews from elsewhere dying in Jerusalem. In Ac 1:19 it is called

Aceldama or

place of blood (χωριον αιματος) for the reason that Judas' blood was shed there, here because it was purchased by blood money. Both reasons could be true.

Matt 27:9

By Jeremiah the prophet (δια Ιερεμιου). This quotation comes mainly from Zec 11:13 though not in exact language. In Jer 18:18 the prophet tells of a visit to a potter's house and in Jer 32:6ff. of the purchase of a field. It is in Zechariah that the thirty pieces of silver are mentioned. Many theories are offered for the combination of Zechariah and Jeremiah and attributing it all to Jeremiah as in Mr 1:2f. the quotation from Isaiah and Malachi is referred wholly to Isaiah as the more prominent of the two. Broadus and McNeile give a full discussion of the various theories from a mere mechanical slip to the one just given above. Matthew has here (27:10) "the field of the potter" (εις τον αγρον του κεραμεως) for "the potter the house of the Lord" in Zec 11:13 . That makes it more parallel with the language of Mt 27:7 .

Matt 27:11

Now Jesus stood before the governor (ο δε Ιησους εσταθη εμπροσθεν του ηγεμονος). Here is one of the dramatic episodes of history. Jesus stood face to face with the Roman

governor. The verb εσταθη, not εστη (second aorist active), is first aorist passive and can mean "was placed" there, but he stood, not sat. The term ηγεμων (from ηγεομα, to lead) was technically a *legatus Caesaris*, an officer of the Emperor, more exactly procurator, ruler under the Emperor of a less important province than propraetor (as over Syria). The senatorial provinces like Achaia were governed by proconsuls. Pilate represented Roman law.

Art thou the King of the Jews? (Συ ε ο βασιλευς των Ιουδαιων;). This is what really mattered. Matthew does not give the charges made by the Sanhedrin (Lu 23:2) nor the private interview with Pilate (Joh 18:28-32). He could not ignore the accusation that Jesus claimed to be King of the Jews. Else he could be himself accused to Caesar for disloyalty. Rivals and pretenders were common all over the empire. So here was one more. By his answer (**thou sayest**) Jesus confesses that he is. So Pilate has a problem on his hands. What sort of a king does this one claim to be?

Thou (συ) the King of the Jews?

Matt 27:14

And he gave him no answer, not even to one word (κα ουκ απεκριθη αυτω προς ουδε εν ρημα). Jesus refused to answer the charges of the Jews (verse 12). Now he continued silent under the direct question of Pilate. The Greek is very precise besides the double negative. "He did not reply to him up to not even one word." This silent dignity amazed Pilate and yet he was strangely impressed.

Matt 27:17

Barabbas or Jesus which is called Christ? (Βαραββαν η Ιησουν τον λεγομενον Χριστον;). Pilate was catching at straws or seeking any loophole to escape condemning a harmless lunatic or exponent of a superstitious cult such as he deemed Jesus to be, certainly in no political sense a rival of Caesar. The Jews interpreted "Christ" for Pilate to be a claim to be King of the Jews in opposition to Caesar, "a most unprincipled proceeding" (Bruce). So he bethought him of the time-honoured custom at the passover of releasing to the people "a prisoner whom they wished" (δεσμιον ον ηθελον). No parallel case has been found, but Josephus mentions the custom (*Ant*. xx. 9,3). Barabbas was for some reason a popular hero, a notable (επισημον), if not notorious, prisoner, leader of an insurrection or revolution (Mr 15:7) probably against Rome, and so guilty of the very crime that they tried to fasten on Jesus who only claimed to be king in the spiritual sense of the spiritual kingdom. So Pilate unwittingly pitted against each other two prisoners who represented the antagonistic forces of all time. It is an elliptical structure in the question, "whom do you wish that I release?" (τινα θελετε απολυσω;), either two questions in one (asyndeton) or the ellipse of ινα before απολυσω. See the same idiom in verse 21. But Pilate's question tested the Jews as well as himself. It tests all men today. Some manuscripts add the name Jesus to Barabbas and that makes it all the sharper. Jesus Barabbas or Jesus Christ?

Matt 27:18

For envy (δια φθονον). Pilate was dense about many things, but he knew that the Jewish leaders were jealous of the power of Jesus with the people. He may have heard of the events of the Triumphal Entry and the Temple Teaching. The envy, of course, came primarily from the leaders.

Matt 27:19

His wife (η γυνη αυτου). Poor Pilate was getting more entangled every moment as he hesitated to set Jesus free whom he knew to be free of any crime against Caesar. Just at the moment when he was trying to enlist the people in behalf of Jesus against the schemes of the Jewish leaders, his wife sent a message about her dream concerning Jesus. She calls Jesus "that righteous man" (τω δικαιω εκεινω) and her psychical sufferings increased Pilate's superstitious fears. Tradition names her Procla and even calls her a Christian which is not probable. But it was enough to unnerve the weak Pilate as he sat on the judgment-seat (επ του βηματος) up over the pavement.

Matt 27:20

Persuaded (επεισαν). The chief priests (Sadducees) and elders (Pharisees) saw the peril of the situation and took no chances. While Pilate wavered in pressing the question, they used all their arts to get the people to "ask for themselves" (αιτησωντα, indirect middle ingressive aorist subjunctive) and to choose Barabbas and not Jesus.

Matt 27:22

What then shall I do unto Jesus which is called Christ? (τ ουν ποιησω Ιησουν τον λεγομενον Χριστον;). They had asked for Barabbas under the tutelage of the Sanhedrin, but Pilate pressed home the problem of Jesus with the dim hope that they might ask for Jesus also. But they had learned their lesson. Some of the very people who shouted "Hosannah" on the Sunday morning of the Triumphal Entry now shout

Let him be crucified (σταυρωθητω). The tide has now turned against Jesus, the hero of Sunday, now the condemned criminal of Friday. Such is popular favour. But all the while Pilate is shirking his own fearful responsibility and trying to hide his own weakness and injustice behind popular clamour and prejudice.

Matt 27:23

Why, what evil hath he done? (τ γαρ κακον εποιησεν;). This was a feeble protest by a flickering conscience. Pilate descended to that level of arguing with the mob now inflamed with passion for the blood of Jesus, a veritable lynching fiasco. But this exhibition of weakness made the mob fear refusal by Pilate to proceed. So they "kept crying exceedingly" (περισσως εκραζον, imperfect tense of repeated action and vehemently) their demand for the crucifixion of Jesus. It was like a gladiatorial show with all thumbs turned down.

Matt 27:24

Washed his hands (απενιψατο τας χειρας). As a last resort since the hubbub (θορυβος) increased because of his vacillation. The verb απονιπτω means to wash off and the middle

voice means that he washed off his hands for himself as a common symbol of cleanliness and added his pious claim with a slap at them.

I am innocent of the blood of this righteous man (or

this blood);

see ye to it . (Αθωιος ειμ απο του αιματος του δικαιου τουτου or του αιματος τουτου as some manuscripts have it, υμεις οψεσθε.) The Jews used this symbol (De 21:6; Ps 26:6; 73:13). Plummer doubts if Pilate said these words with a direct reference to his wife's message (26:19), but I fail to see the ground for that scepticism. The so-called *Gospel of Peter* says that Pilate washed his hands because the Jews refused to do so.

Matt 27:25

His blood be upon us and upon our children (το αιμα αυτου κα επ τα τεκνα ημων). These solemn words do show a consciousness that the Jewish people recognized their guilt and were even proud of it. But Pilate could not wash away his own guilt that easily. The water did not wash away the blood of Jesus from his hands any more than Lady Macbeth could wash away the blood-stains from her lily-white hands. One legend tells that in storms on Mt. Pilatus in Switzerland his ghost comes out and still washes his hands in the storm-clouds. There was guilt enough for Judas, for Caiaphas and for all the Sanhedrin both Sadducees and Pharisees, for the Jewish people as a whole (πας ο λαος), and for Pilate. At bottom the sins of all of us nailed Jesus to the Cross. This language is no excuse for race hatred today, but it helps explain the sensitiveness between Jew and Christians on this subject. And Jews today approach the subject of the Cross with a certain amount of prejudice.

Matt 27:26

Scourged (φραγελλωσας). The Latin verb *flagellare*. Pilate apparently lost interest in Jesus when he discovered that he had no friends in the crowd. The religious leaders had been eager to get Jesus condemned before many of the Galilean crowd friendly to Jesus came into the city. They had apparently succeeded. The scourging before the crucifixion was a brutal Roman custom. The scourging was part of the capital punishment. Deissmann (*Light from the Ancient East*, p. 269) quotes a Florentine papyrus of the year 85 A.D. wherein G. Septimius Vegetus, governor of Egypt, says of a certain Phibion: "Thou hadst been worthy of scourging ... but I will give thee to the people."

Matt 27:27

Into the palace (εις το πραιτωριον). In Rome the praetorium was the camp of the praetorian (from praetor) guard of soldiers (Php 1:13), but in the provinces it was the palace in which the governor resided as in Ac 23:35 in Caesarea. So here in Jerusalem Pilate ordered Jesus and all the band or cohort (ολην την σπειραν) of soldiers to be led into the palace in front of which the judgment-seat had been placed. The Latin *spira* was anything rolled into a circle like a twisted ball of thread. These Latin words are natural here in the atmosphere of the court and the military environment. The soldiers were gathered together for the sport

of seeing the scourging. These heathen soldiers would also enjoy showing their contempt for the Jews as well as for the condemned man.

Matt 27:28

A scarlet robe (χλαμυδα κοκκινην). A kind of short cloak worn by soldiers, military officers, magistrates, kings, emperors (2Macc. 12:35; Josephus, *Ant*. V. 1,10), a soldier's *sagum* or scarf. Carr (*Cambridge Gk. Test.*) suggests that it may have been a worn-out scarf of Pilate's. The scarlet colour (κοκκινην) was a dye derived from the female insect (κερμες) which gathered on the ιλεξ χοχχιφερα found in Palestine. These dried clusters of insects look like berries and form the famous dye. The word occurs in Plutarch, Epictetus, Herodas, and late papyri besides the Septuagint and New Testament. Mark (Mr 15:17) has "purple" (πορφυραν). There are various shades of purple and scarlet and it is not easy to distinguish these colours or tints. The manuscripts vary here between "stripped" (εκδυσαντες) and "clothed" (ενδυσαντες). He had been stripped for the scourging. If "clothed" is correct, the soldiers added the scarlet (purple) mantle. Herodotus (iii. 139) relates that Darius richly rewarded a Samian exile for a rare scarlet robe which he obtained from him. This scarlet mantle on Jesus was mock imitation of the royal purple.

Matt 27:29

A crown of thorns (στεφανον εξ ακανθων). They wove a crown out of thorns which would grow even in the palace grounds. It is immaterial whether they were young and tender thorn bushes, as probable in the spring, or hard bushes with sharp prongs. The soldiers would not care, for they were after ridicule and mockery even if it caused pain. It was more like a victor's garland (στεφανον) than a royal diadem (διαδημα), but it served the purpose. So with the reed (καλαμον), a stalk of common cane grass which served as sceptre. The soldiers were familiar with the *Ave Caesar* and copy it in their mockery of Jesus:

Hail, King of the Jews (χαιρε, Βασιλευ των Ιουδαιων). The soldiers added the insults used by the Sanhedrin (Mt 26:67), spitting on him and smiting him with the reed. Probably Jesus had been unbound already. At any rate the garments of mockery were removed before the *via dolorosa* to the cross (verse 31).

Matt 27:32

Compelled (ηγγαρευσαν). This word of Persian origin was used in Mt 5:41 , which see. There are numerous papyri examples of Ptolemaic date and it survives in modern Greek vernacular. So the soldiers treat Simon of Cyrene (a town of Libya) as a Persian courier (αγγαρος) and impress him into service, probably because Jesus was showing signs of physical weakness in bearing his own Cross as the victims had to do, and not as a mere jest on Simon. "Gethsemane, betrayal, the ordeal of the past sleepless night, scourging, have made the flesh weak" (Bruce). Yes, and the burden of sin of the world that was breaking his heart.

His cross (τον σταυρον αυτου). Jesus had used the term cross about himself (16:24). It was a familiar enough picture under Roman rule. Jesus had long foreseen and foretold this horrible form of death for himself (Mt 20:19; 23:24; 26:2). He had heard the cry of the mob to Pilate that he be crucified (27:22) and Pilate's surrender (27:26) and he was on the way to the Cross (27:31). There were various kinds of crosses and we do not know precisely the shape of the Cross on which Jesus was crucified, though probably the one usually presented is correct. Usually the victim was nailed (hands and feet) to the cross before it was raised and it was not very high. The crucifixion was done by the soldiers (27:35) in charge and two robbers were crucified on each side of Jesus, three crosses standing in a row (27:38).

Matt 27:33

Golgotha (Γολγοθα). Chaldaic or Aramaic *Gulgatha*, Hebrew *Gulgoleth*, place of a skull-shaped mount, not place of skulls. Latin Vulgate *Calvariae locus*, hence our Calvary. Tyndale misunderstood it as a place of dead men's skulls. Calvary or Golgotha is not the traditional place of the Holy Sepulchre in Jerusalem, but a place outside of the city, probably what is now called Gordon's Calvary, a hill north of the city wall which from the Mount of Olives looks like a skull, the rock-hewn tombs resembling eyes in one of which Jesus may have been buried.

Matt 27:34

Wine mingled with gall (οινον μετα χολης μεμιγμενον). Late MSS. read

vinegar (οξος) instead of wine and Mark (Mr 15:23) has myrrh instead of gall. The myrrh gave the sour wine a better flavour and like the bitter gall had a narcotic and stupefying effect. Both elements may have been in the drink which Jesus tasted and refused to drink. Women provided the drink to deaden the sense of pain and the soldiers may have added the gall to make it disagreeable. Jesus desired to drink to the full the cup from his Father's hand (Joh 18:11).

Matt 27:36

Watched him there (ετηρουν αυτον εκε). Imperfect tense descriptive of the task to prevent the possibility of rescue or removal of the body. These rough Roman soldiers casting lots over the garments of Christ give a picture of comedy at the foot of the Cross, the tragedy of the ages.

Matt 27:37

His accusation (την αιτιαν αυτου). The title (τιτλος, Joh 19:19) or placard of the crime (the inscription, ε επιγραφη) which was carried before the victim or hung around his neck as he walked to execution was now placed above (επ' ανω) the head of Jesus on the projecting piece (χρυξ ιμμυρυς). This inscription gave the name and home,

Jesus of Nazareth , and the charge on which he was convicted,

the King of the Jews and the identification,

This is . The four reports all give the charge and vary in the others. The inscription in full was: This is Jesus of Nazareth the King of the Jews. The three languages are mentioned only by John (Joh 19:20), Latin for law, Hebrew (Aramaic) for the Jews, Greek for everybody. The accusation (charge, cause, αιτια) correctly told the facts of the condemnation.

Matt 27:38

Robbers (ληιστα). Not thieves (κλεπτα) as in Authorized Version. See Mt 26:55 . These two robbers were probably members of the band of Barabbas on whose cross Jesus now hung.

Matt 27:39

Wagging their heads (κινουντες τας κεφαλας αυτων). Probably in mock commiseration. "Jews again appear on the scene, with a malice like that shewn in the trial before the Sanhedrin" (McNeile). "To us it may seem incredible that even his worst enemies could be guilty of anything so brutal as to hurl taunts at one suffering the agonies of crucifixion" (Bruce). These passers-by (παρατηρουμενο) look on Jesus as one now down and out. They jeer at the fallen foe.

Matt 27:40

If thou art the Son of God (ε υιος ε του θεου). More exactly, "If thou art a son of God," the very language of the devil to Jesus (Mt 4:3) in the early temptations, now hurled at Jesus under the devil's prompting as he hung upon the Cross. There is allusion, of course, to the claim of Jesus under oath before the Sanhedrin "the Son of God" (ο υιος του θεου) and a repetition of the misrepresentation of his words about the temple of his body. It is a pitiful picture of human depravity and failure in the presence of Christ dying for sinners.

Matt 27:41

The chief priests mocking (ο αρχιερεις εμπαιζοντες). The Sanhedrin in fact, for "the scribes and elders" are included. The word for mocking (εμπαιζοντεσ, εν, and παιζω, from παις, child) means acting like silly children who love to guy one another. These grave and reverend seniors had already given vent to their glee at the condemnation of Jesus by themselves (Mt 26:67f.).

Matt 27:42

He saved others; himself he cannot save (αλλους εσωσεν; εαυτον ου δυνατα σωσα). The sarcasm is true, though they do not know its full significance. If he had saved himself now, he could not have saved any one. The paradox is precisely the philosophy of life proclaimed by Jesus himself (Mt 10:39).

Let him now come down (καταβατω νυν). Now that he is a condemned criminal nailed to the Cross with the claim of being "the King of Israel" (the Jews) over his head. Their spiteful assertion that they would then believe upon Jesus (επ' αυτον) is plainly untrue. They would have shifted their ground and invented some other excuse. When Jesus wrought his greatest miracles, they wanted "a sign from heaven." These "pious scoffers" (Bruce) are like

many today who make factitious and arbitrary demands of Christ whose character and power and deity are plain to all whose eyes are not blinded by the god of this world. Christ will not give new proofs to the blind in heart.

Matt 27:43

Let him deliver him now (ρυσασθω νυν). They add the word "now" to Ps 21; 22:8 . That is the point of the sneer at Christ's claim to be God's son thrown in his teeth again and at the willingness and power of God to help his "son." The verb θελω here may mean

love as in the Septuagint (Ps 18:20; 41:12) or "cares for" (Moffatt), "gin he cares ocht for him" (*Braid Scots*).

Matt 27:44

The robbers also (κα ο ληιστα). Probably "even the robbers" (Weymouth) who felt a momentary superiority to Jesus thus maligned by all. So the inchoative imperfect ωνειδιζον means "began to reproach him."

Matt 27:45

From the sixth hour (απο εκτης ωρας). Curiously enough McNeile takes this to mean the trial before Pilate (Joh 18:14). But clearly John uses Roman time, writing at the close of the century when Jewish time was no longer in vogue. It was six o'clock in the morning Roman time when the trial occurred before Pilate. The crucifixion began at the third hour (Mr 15:25) Jewish time or nine A.M. The darkness began at noon, the sixth hour Jewish time and lasted till 3 P.M. Roman time, the ninth hour Jewish time (Mr 15:33; Mt 27:45; Lu 23:44). The dense darkness for three hours could not be an eclipse of the sun and Luke (Lu 23:45) does not so say, only "the sun's light failing." Darkness sometimes precedes earthquakes and one came at this time or dense masses of clouds may have obscured the sun's light. One need not be disturbed if nature showed its sympathy with the tragedy of the dying of the Creator on the Cross (Ro 8:22), groaning and travailing until now.

Matt 27:46

My God, My God, why hast thou forsaken me? (Θεε μου, θεε μου, ινα τ με εγκατελιπες;). Matthew first transliterates the Aramaic, according to the Vatican manuscript (B), the words used by Jesus: *Eloi, eloi, lema sabachthanei*; Some of the MSS. give the transliteration of these words from Ps 22:1 in the Hebrew (*Eli, Eli, lama Zaphthanei*). This is the only one of the seven sayings of Christ on the Cross given by Mark and Matthew. The other six occur in Luke and John. This is the only sentence of any length in Aramaic preserved in Matthew, though he has Aramaic words like amen, corban, mammon, pascha, raca, Satan, Golgotha. The so-called Gospel of Peter preserves this saying in a Docetic (Cerinthian) form: "My power, my power, thou hast forsaken me!" The Cerinthian Gnostics held that the *aeon* Christ came on the man Jesus at his baptism and left him here on the Cross so that only the man Jesus died. Nothing from Jesus so well illustrates the depth of his suffering of soul as he felt himself regarded as sin though sinless (2Co 5:21). Joh 3:16 comes to our relief

here as we see the Son of God bearing the sin of the world. This cry of desolation comes at the close of the three hours of darkness.

Matt 27:48

Gave him to drink (εποτιζεν). Imperfect of conative action,

offered him a drink of vinegar on the sponge on a reed. Others interrupted this kindly man, but Jesus did taste this mild stimulant (Joh 19:30) for he thirsted (Joh 19:28).

Matt 27:49

Whether Elijah cometh to save him (ε ερχετα Ελειας σωσων αυτον). The excuse had a pious sound as they misunderstood the words of Jesus in his outcry of soul anguish. We have here one of the rare instances (σωσων) of the future participle to express purpose in the N.T. though a common Greek idiom. Some ancient MSS. add here what is genuine in Joh 19:34 , but what makes complete wreck of the context for in verse 50 Jesus cried with a loud voice and was not yet dead in verse 49. It was a crass mechanical copying by some scribe from Joh 19:34 . See full discussion in my *Introduction to the Textual Criticism of the N.T.*

Matt 27:50

Yielded up his spirit (αφηκεν το πνευμα). The loud cry may have been Ps 31:5 as given in Lu 23:46 : "Father, into thy hands I commend my spirit." John (Joh 19:30) gives

It is finished (τετελεστα), though which was actually last is not clear. Jesus did not die from slow exhaustion, but with a loud cry.

He breathed out (εξεπνευσεν, Mr 15:37),

sent back his spirit (Mt 27:50),

gave up his spirit (παρεδωκεν το πνευμα, Joh 19:30). "He gave up his life because he willed it, when he willed it, and as he willed it" (Augustine). Stroud (*Physical Cause of the Death of Christ*) considers the loud cry one of the proofs that Jesus died of a ruptured heart as a result of bearing the sin of the world.

Matt 27:51

Was rent (εσχισθη). Both Mark (Mr 15:38) and Luke (Lu 23:45) mention also this fact. Matthew connects it with the earthquake, "the earth did quake" (η γη εσεισθη). Josephus (*War* VI. 299) tells of a quaking in the temple before the destruction and the Talmud tells of a quaking forty years before the destruction of the temple. Allen suggests that "a cleavage in the masonry of the porch, which rent the outer veil and left the Holy Place open to view, would account for the language of the Gospels, of Josephus, and of the Talmud." This veil was a most elaborately woven fabric of seventy-two twisted plaits of twenty-four threads each and the veil was sixty feet long and thirty wide. The rending of the veil signified the removal of the separation between God and the people (Gould).

Matt 27:52

The tombs were opened (τα μνημεια ανεωιχθησαν). First aorist passive indicative (double augment). The splitting of the rocks by the earthquake and the opening of tombs can be due to the earthquake. But the raising of the bodies of the dead after the resurrection of Jesus which appeared to many in the holy city puzzles many today who admit the actual bodily resurrection of Jesus. Some would brand all these portents as legends since they appear in Matthew alone. Others would say that "after his resurrection" should read "after their resurrection," but that would make it conflict with Paul's description of Christ as the first fruits of them that sleep (1Co 15:20). Some say that Jesus released these spirits after his descent into Hades. So it goes. We come back to miracles connected with the birth of Jesus, God's Son coming into the world. If we grant the possibility of such manifestations of God's power, there is little to disturb one here in the story of the death of God's Son.

Matt 27:54

Truly this was the Son of God (αληθως θεου υιος ην ουτος). There is no article with God or Son in the Greek so that it means "God's Son," either "the Son of God" or "a Son of God." There is no way to tell. Evidently the centurion (εκατονταρχος here, ruler of a hundred, Latin word *kenturion* in Mr 15:39) was deeply moved by the portents which he had witnessed. He had heard the several flings at Jesus for claiming to be the Son of God and may even have heard of his claim before the Sanhedrin and Pilate. How much he meant by his words we do not know, but probably he meant more than merely "a righteous man" (Lu 23:47). Petronius is the name given this centurion by tradition. If he was won now to trust in Christ, he came as a pagan and, like the robber who believed, was saved as Jesus hung upon the Cross. All who are ever saved in truth are saved because of the death of Jesus on the Cross. So the Cross began to do its work at once.

Matt 27:55

Many women (γυναικες πολλα). We have come to expect the women from Galilee to be faithful, last at the Cross and first at the tomb. Luke (Lu 23:49) says that "all his acquaintance" (παντες ο γνωστο αυτω) stood at a distance and saw the end. One may hope that the apostles were in that sad group. But certainly many women were there. The Mother of Jesus had been taken away from the side of the Cross by the Beloved Disciple to his own home (Joh 19:27). Matthew names three of the group by name. Mary Magdalene is mentioned as a well-known person though not previously named in Matthew's Gospel. Certainly she is not the sinful woman of Lu 7 nor Mary of Bethany. There is another Mary, the mother of James and Joseph (Joses) not otherwise known to us. And then there is the mother of the sons of Zebedee (James and John), usually identified with Salome (Mr 15:40). These noble and faithful women were "beholding from afar" (απο μακροθεν θεωρουσα). These three women may have drawn nearer to the Cross for Mary the Mother of Jesus stood beside the Cross (παρα τω σταυρω) with Mary of Clopas and Mary Magdalene (Joh 19:25) before she left. They had once ministered unto Jesus (διακονουσα αυτω) and now he is dead. Matthew

does not try to picture the anguish of heart of these noble women nor does he say as Luke (Lu 23:48) does that "they returned smiting their breasts." He drops the curtain on that saddest of all tragedies as the loyal band stood and looked at the dead Christ on Golgotha. What hope did life now hold for them?

Matt 27:57

And when even was come (οψιας δε γενομενης). It was the Preparation (παρασκευη), the day before the sabbath (Mr 15:42; Lu 23:54; Joh 31:42). Παρασκευη is the name in modern Greek today for Friday. The Jews were anxious that these bodies should be taken down before the sabbath began at 6 P.M. The request of Joseph of Arimathea for the body of Jesus was a relief to Pilate and to the Jews also. We know little about this member of the Sanhedrin save his name Joseph, his town Arimathea, that he was rich, a secret disciple, and had not agreed to the death of Jesus. Probably he now wished that he had made an open profession. But he has courage now when others are cowardly and asked for the personal privilege (ηιτησατο, middle voice, asked for himself) of placing the body of Jesus in his new tomb. Some today identify this tomb with one of the rock tombs now visible under Gordon's Calvary. It was a mournful privilege and dignity that came to Joseph and Nicodemus (Joh 19:39-41) as they wrapped the body of Jesus in clean linen cloth and with proper spices placed it in this fresh (καινω) tomb in which no body had yet been placed. It was cut in the rock (ελατομησεν) for his own body, but now it was for Jesus. But now (verse 60) he rolled a great stone to the door of the tomb and departed. That was for safety. But two women had watched the sad and lonely ceremony, Mary Magdalene and the other Mary (mother of James and Joseph). They were sitting opposite and looking in silence.

Matt 27:63

Sir, we remember (κυριε, εμνεσθημεν). This was the next day, on our Saturday, the Jewish Sabbath, the day after the Preparation (Mt 27:62). Ingressive aorist indicative, we have just recalled. It is objected that the Jewish rulers would know nothing of such a prediction, but in Mt 12:40 he expressly made it to them. Meyer scouts as unhistorical legend the whole story that Christ definitely foretold his resurrection on the third day. But that is to make legendary much of the Gospels and to limit Jesus to a mere man. The problem remains why the disciples forgot and the Jewish leaders remembered. But that is probably due on the one hand to the overwhelming grief of the disciples coupled with the blighting of all their hopes of a political Messiah in Jesus, and on the other hand to the keen nervous fear of the leaders who dreaded the power of Jesus though dead. They wanted to make sure of their victory and prevent any possible revival of this pernicious heresy.

That deceiver (εκεινος ο πλανος) they call him, a vagabond wanderer (πλανος) with a slur in the use of

that (εκεινος), a picturesque sidelight on their intense hatred of and fear of Jesus.

Matt 27:64

The last error (η εσχατη πλανη). The last delusion, imposture (Weymouth), fraud (Moffatt). Latin *error* is used in both senses, from *errare*, to go astray. The first fraud was belief in the Messiahship of Jesus, the second belief in his resurrection.

Matt 27:65

Make it as sure as you can (ασφαλισασθε ως οιδατε). "Make it secure for yourselves (ingressive aorist middle) as you know how."

Have a guard (εχετε κουστωδιαν), present imperative, a guard of Roman soldiers, not mere temple police. The Latin term *koustodia* occurs in an Oxyrhynchus papyrus of A.D. 22. "The curt permission to the Jews whom he despised is suitable in the mouth of the Roman official" (McNeile).

Matt 27:66

Sealing the stone, the guard being with them (σφραγισαντης τον λιθον μετα της κουστωδιας). Probably by a cord stretched across the stone and sealed at each end as in Da 6:17 . The sealing was done in the presence of the Roman guard who were left in charge to protect this stamp of Roman authority and power. They did their best to prevent theft and the resurrection (Bruce), but they overreached themselves and provided additional witness to the fact of the empty tomb and the resurrection of Jesus (Plummer).

Matthew 28

Matt 28:1

Now late on the sabbath as it began to dawn toward the first day of the week (οψε δε σαββατων, τη επιφωσκουση εις μιαν σαββατων). This careful chronological statement according to Jewish days clearly means that before the sabbath was over, that is before six P.M., this visit by the women was made "to see the sepulchre" (θεορησα τον ταφον). They had seen the place of burial on Friday afternoon (Mr 15:47; Mt 27:61; Lu 23:55). They had rested on the sabbath after preparing spices and ointments for the body of Jesus (Lu 23:56), a sabbath of unutterable sorrow and woe. They will buy other spices after sundown when the new day has dawned and the sabbath is over (Mr 16:1). Both Matthew here and Luke (Lu 23:54) use dawn (επιφωσκω) for the dawning of the twenty-four hour-day at sunset, not of the dawning of the twelve-hour day at sunrise. The Aramaic used the verb for dawn in both senses. The so-called Gospel of Peter has επιφωσκω in the same sense as Matthew and Luke as does a late papyrus. Apparently the Jewish sense of "dawn" is here expressed by this Greek verb. Allen thinks that Matthew misunderstands Mark at this point, but clearly Mark is speaking of sunrise and Matthew of sunset. Why allow only one visit for the anxious women?

Matt 28:2

There was a great earthquake (σεισμος εγενετο μεγας). Clearly not the earthquake of 27:51. The precise time of this earthquake is not given. It was before sunrise on the first day of the week when the women made the next visit. Matthew alone relates the coming of the angel of the Lord who rolled away the stone and was sitting upon it (απεκυλισε τον λιθον κα εκαθητο επανω αυτου). If one is querulous about these supernatural phenomena, he should reflect that the Resurrection of Jesus is one of the great supernatural events of all time. Cornelius ☒ Lapide dares to say: "The earth, which trembled with sorrow at the Death of Christ as it were leaped for joy at His Resurrection." The Angel of the Lord announced the Incarnation of the Son of God and also His Resurrection from the grave. There are apparent inconsistencies in the various narratives of the Resurrection and the appearances of the Risen Christ. We do not know enough of the details to be able to reconcile them. But the very variations strengthen the independent witness to the essential fact that Jesus rose from the grave. Let each writer give his own account in his own way. The stone was rolled away not to let the Lord out, but to let the women in to prove the fact of the empty tomb (McNeile).

Matt 28:3

Appearance (ειδεα). Here only in the N.T. Compare μορφη and σχημα.

Matt 28:4

The watchers did quake (εσεισθησαν ο τηρουντες). And no wonder that they became as dead men and fled before the women came.

Matt 28:5

Unto the women (ταις γυναιξιν). According to John, Mary Magdalene had left to go and tell Peter and John of the supposed grave robbery (Joh 20:1f.). But the other women remained and had the interview with the angel (or men, Luke) about the empty tomb and the Risen Christ.

Jesus the Crucified (Ιησουν τον εσταυρωμενον). Perfect passive participle, state of completion. This he will always be. So Paul will preach as essential to his gospel "and this one crucified" (κα τουτον εσταυρωμενον, 1Co 2:2).

Matt 28:6

Risen from the dead (ηγερθη απο των νεκρων).

Jesus the Risen . This is the heart of the testimony of the angel to the women. It is what Paul wishes Timothy never to forget (2Ti 2:8), "Jesus Christ risen from the dead" (Ιησουν Χριστον εγηγερμενον εκ νεκρων). They were afraid and dazzled by the glory of the scene, but the angel said, "Come, see the place where the Lord lay" (δευτε ιδετε τον τοπον οπου εκειτο ο Κυριος). Some MSS. do not have ο Κυριος, but he is the subject of εκειτο. His body was not there. It will not do to say that Jesus arose in spirit and appeared alive though his body remained in the tomb. The empty tomb is the first great fact confronting the women and later the men. Various theories were offered then as now. But none of them satisfy the evidence and explain the survival of faith and hope in the disciples that do not rest upon the fact of the Risen Christ whose body was no longer in the tomb.

Matt 28:7

He goeth before you into Galilee (προαγε υμας εις την Γαλιλαιαν). Jesus did appear to the disciples in Galilee on two notable occasions (by the beloved lake, Joh 21 , and on the mountain, Mt 28:16-20). Probably before the women were permitted to tell this story in full to the disciples who scouted as idle talk (Joh 24:11) their first accounts, Jesus appeared to various disciples in Jerusalem on this first great Sunday. Jesus did not say that he would not see any of them in Jerusalem. He merely made a definite appointment in Galilee which he kept.

Matt 28:8

With fear and great joy (μετα φοβου κα χαρας μεγαλης). A touch of life was this as the excited women ran quickly (ταχυ εδραμον) as they had been told "to bring his disciples word" (απαγγειλα τοις μαθηταις αυτου). They had the greatest piece of news that it was possible to have. Mark calls it fear and ecstasy. Anything seemed possible now. Mark even says that at first they told no one anything for they were afraid (Mr 16:9), the tragic close of the text of Mark in Aleph and B, our two oldest manuscripts. But these mingled emotions of ecstasy and dread need cause no surprise when all things are considered.

Matt 28:9

Jesus met them (Ιησους υπηντησεν αυταις). Came suddenly face to face (ανταω, υπο) with them as they brooded over the message of the angel and the fact of the empty tomb (associative instrumental, αυταις). Cf. 8:34; 24:1-6 . Probably the lost portion of Mark's Gospel contained the story of this meeting with Jesus which changed their fears into joy and peace. His greeting was the ordinary "Hail" (χαιρετε). They fell at his feet and held them in reverence while they worshipped him. Jesus allowed this act of worship though he forbade eager handling of his body by Mary Magdalene (Joh 20:17). It was a great moment of faith and cheer.

Matt 28:10

Fear not (μη φοβεισθε). They were still afraid for joy and embarrassment. Jesus calms their excitement by the repetition of the charge from the angel for the disciples to meet him in Galilee. There is no special mention of Peter ("and Peter") as in Mr 16:7 , but we may be sure that the special message to Peter was delivered.

Matt 28:11

Told unto the chief priests (απηγγειλαν τοις αρχιερευσιν). These Roman soldiers had been placed at the disposal of the Sanhedrin. They were probably afraid also to report to Pilate and tell him what had happened. They apparently told a truthful account as far as they understood it. But were the Sanhedrin convinced of the resurrection of Jesus?

Matt 28:12

They gave large money (αργυρια ικανα εδωκαν). The use of the plural for pieces of silver (αργυρια) is common. The papyri have many instances of ικανα for considerable (from ικανω, to reach to, attain to). These pious Sanhedrists knew full well the power of bribes. They make a contract with the Roman soldiers to tell a lie about the resurrection of Jesus as they paid Judas money to betray him. They show not the slightest tendency to be convinced by the facts though one had risen from the dead.

Matt 28:13

Stole him away while we slept (εκλεψαν αυτον ημων κοιμωμενων). Genitive absolute. An Irish bull on the face of it. If they were asleep they would not know anything about it.

Matt 28:14

We will persuade him, and rid you of care (ημεις πεισομεν κα υμας αμεριμνους ποιησομεν). They would try money also on Pilate and assume all responsibility. Hence the soldiers have no anxiety (αμεριμνους, alpha privative and μεριμναω, to be anxious). They lived up to their bargain and this lie lives on through the ages. Justin (*Dial.* 108) accuses the Jews of spreading the charge. Bengel: *Quam laboriosum bellum mendacii contra veritatem.*

It was spread about (διεφημισθη) diligently by the Jews to excuse their disbelief in the Messiahship of Jesus.

Matt 28:17

But some doubted (ο δε εδιστασαν). From δις (in two, divided in mind). Cf. Mt 14:31 . The reference is not to the eleven who were all now convinced after some doubt, but to the others present. Paul states that over five hundred were present, most of whom were still alive when he wrote (1Co 15:6). It is natural that some should hesitate to believe so great a thing at the first appearance of Jesus to them. Their very doubt makes it easier for us to believe. This was the mountain where Jesus had promised to meet them. This fact explains the large number present. Time and place were arranged beforehand. It was the climax of the various appearances and in Galilee where were so many believers. They worshipped (προσεκυνησαν) Jesus as the women had done (28:9). He is now their Risen Lord and Saviour.

Matt 28:18

All authority (πασα εξουσια). Jesus came close to them (προσελθων) and made this astounding claim. He spoke as one already in heaven with a world-wide outlook and with the resources of heaven at his command. His authority or power in his earthly life had been great (7:29; 11:27; 21:23f.). Now it is boundless and includes earth and heaven.

Hath been given (εδοθη) is a timeless aorist (Robertson, *Grammar*, pp. 836f.). It is the sublimist of all spectacles to see the Risen Christ without money or army or state charging this band of five hundred men and women with world conquest and bringing them to believe it possible and to undertake it with serious passion and power. Pentecost is still to come, but dynamic faith rules on this mountain in Galilee.

Matt 28:19

All the nations (παντα τα εθνη). Not just the Jews scattered among the Gentiles, but the Gentiles themselves in every land. And not by making Jews of them, though this point is not made plain here. It will take time for the disciples to grow into this *Magna Charta* of the missionary propaganda. But here is the world program of the Risen Christ and it should not be forgotten by those who seek to foreshorten it all by saying that Jesus expected his second coming to be very soon, even within the lifetime of those who heard. He did promise to come, but he has never named the date. Meanwhile we are to be ready for his coming at any time and to look for it joyfully. But we are to leave that to the Father and push on the campaign for world conquest. This program includes making disciples or learners (μαθητευσατε) such as they were themselves. That means evangelism in the fullest sense and not merely revival meetings. Baptism in (εις, not *into*) the name of the Father, the Son, and the Holy Spirit, in the name of the Trinity. Objection is raised to this language in the mouth of Jesus as too theological and as not a genuine part of the Gospel of Matthew for the same reason. See Mt 11:27 , where Jesus speaks of the Father and the Son as here. But it is all to no purpose. There is a chapter devoted to this subject in my *The Christ of the Logia* in which the genuineness of these words is proven. The name of Jesus is the essential part of it as is shown in the Acts. Trine immersion is not taught as the Greek Church holds and

practices, baptism in the name of the Father, then of the Son, then of the Holy Spirit. The use of name (ονομα) here is a common one in the Septuagint and the papyri for power or authority. For the use of εις with ονομα in the sense here employed, not meaning *into*, see Mt 10:41f. (cf. also 12:41).

Matt 28:20

Teaching them (διδασκοντες αυτους). Christians have been slow to realize the full value of what we now call religious education. The work of teaching belongs to the home, to the church (sermon, Sunday school, young people's work, prayer-meeting, study classes, mission classes), to the school (not mixing of church and state, but moral instruction if not the reading of the Bible), good books which should be in every home, reading of the Bible itself. Some react too far and actually put education in the place of conversion or regeneration. That is to miss the mark. But teaching is part, a weighty part, of the work of Christians.

I am with you (εγω μετα υμων). This is the amazing and blessed promise. He is to be with the disciples when he is gone, with all the disciples, with all knowledge, with all power, with them all the days (all sorts of days, weakness, sorrows, joy, power), till the consummation of the age (εως της συντελειας του αιωνος). That goal is in the future and unknown to the disciples. This blessed hope is not designed as a sedative to an inactive mind and complacent conscience, but an incentive to the fullest endeavor to press on to the farthest limits of the world that all the nations may know Christ and the power of his Risen Life. So Matthew's Gospel closes in a blaze of glory. Christ is conqueror in prospect and in fact. Christian history from that eventful experience on the Mountain in Galilee has been the fulfilment of that promise in as far as we allow God's power to work in us for the winning of the world to Christ, the Risen, all powerful Redeemer, who is with his people all the time. Jesus employs the prophetic present here (ειμι, I am). He is with us all the days till he comes in glory.

THE GOSPEL ACCORDING TO MARK
BY WAY OF INTRODUCTION

One of the clearest results of modern critical study of the Gospels is the early date of Mark's Gospel. Precisely how early is not definitely known, but there are leading scholars who hold that A.D. 50 is quite probable. My own views are given in detail in my *Studies in Mark's Gospel*. Zahn still argues that the Gospel according to Matthew is earlier than that according to Mark, but the arguments are against him. The framework of Mark's Gospel lies behind both Matthew and Luke and nearly all of it is used by one or the other. One may satisfy himself on this point by careful use of a Harmony of the Gospels in Greek or English. Whether Mark made use of Q (*Logia of Jesus*) or not is not yet shown, though it is possible. But Mark and Q constitute the two oldest known sources of our Matthew and Luke. We have much of Q preserved in the Non-Markan portions of both Matthew and Luke, though the document itself has disappeared. But Mark's work has remained in spite of its exhaustive use by Matthew and Luke, all except the disputed close. For this preservation we are all grateful. Streeter (*The Four Gospels*) has emphasized the local use of texts in preserving portions of the New Testament. If Mark wrote in Rome, as is quite possible, his book was looked upon as the Roman Gospel and had a powerful environment in which to take root. It has distinctive merits of its own that helped to keep it in use. It is mainly narrative and the style is direct and simple with many vivid touches, like the historical present of an eye-witness. The early writers all agree that Mark was the interpreter for Simon Peter with whom he was at one time, according to Peter's own statement, either in Babylon or Rome (1Pe 5:13).

This Gospel is the briefest of the four, but is fullest of striking details that apparently came from Peter's discourses which Mark heard, such as green grass, flower beds (Mr 6:38), two thousand hogs (Mr 5:13), looking round about (Mr 3:5,34). Peter usually spoke in Aramaic and Mark has more Aramaic phrases than the others, like *Boanerges* (Mr 3:17), *Talitha cumi* (Mr 5:41), *Korban* (Mr 7:11), *Ephphatha* (Mr 7:34), *Abba* (Mr 14:36). The Greek is distinctly vernacular *KoinÂ* like one-eyed (μονοφθαλμον, Mr 9:47) as one would expect from both Peter and Mark. There are also more Latin phrases and idioms like *centurio* (Mr 15:39), *quadrans* (Mr 12:42), *flagellare* (Mr 15:15), *speculator* (Mr 6:27), *census* (Mr 12:14), *sextarius* (Mr 7:4), *praetorium* (Mr 15:6), than in the other Gospels, so much so that C. H. Turner raises the question whether Mark wrote first in Latin, or at any rate in Rome. There are some who hold that Mark wrote first in Aramaic, but the facts are sufficiently accounted for by the fact of Peter's preaching and the activity in Rome. Some even think that he wrote the Gospel in Rome while with Peter who suggested and read the manuscript. B.W. Bacon holds that this Gospel has a distinct Pauline flavour and may have had several recensions. The Ur-Marcus theory does not have strong support now. Mark was

once a co-worker with Barnabas and Paul, but deserted them at Perga. Paul held this against Mark and refused to take him on the second mission tour. Barnabas took Mark, his cousin, with him and then he appeared with Simon Peter with whom he did his greatest work. When Mark had made good with Barnabas and Peter, Paul rejoiced and commends him heartily to the Colossians (Col 4:10) In the end Paul will ask Timothy to pick up Mark and bring him along with him to Paul in Rome, for he has found him useful for ministry, this very young man who made such a mistake that Paul would have no more of him. This tribute to Mark by Paul throws credit upon both of them as is shown in my *Making Good in the Ministry*. The character of the Gospel of Mark is determined largely by the scope of Peter's preaching as we see it in Ac 10:36-42 , covering the period in outline from John the Baptist to the Resurrection of Jesus. There is nothing about the birth of the Baptist or of Jesus. This peculiarity of Mark's Gospel cannot be used against the narratives of the Virgin Birth of Jesus in Matthew and Luke, since Mark tells nothing whatever about his birth at all.

The closing passage in the Textus Receptus, Mr 16:9-20 , is not found in the oldest Greek Manuscripts, Aleph and B, and is probably not genuine. A discussion of the evidence will appear at the proper place. Swete points out that Mark deals with two great themes, the Ministry in Galilee (Chs. 1 to 9) and the Last Week in Jerusalem (11 to 16) with a brief sketch of the period of withdrawal from Galilee (ch. 10). The first fourteen verses are introductory as Mr 16:9-20 is an appendix. The Gospel of Mark pictures Christ in action. There is a minimum of discourse and a maximum of deed. And yet the same essential pictures of Christ appear here as in the Logia, in Matthew, in Luke, in John, in Paul, in Peter, in Hebrews as is shown in my *The Christ of the Logia*. The cry of the critics to get back to the Synoptics and away from Paul and John has ceased since it is plain that the Jesus of Mark is the same as the Christ of Paul. There is a different shading in the pictures, but the same picture, Son of God and Son of Man, Lord of life and death, worker of miracles and Saviour from sin. This Gospel is the one for children to read first and is the one that we should use to lay the foundation for our picture of Christ. In my *Harmony of the Gospels* I have placed Mark first in the framework since Matthew, Luke, and John all follow in broad outline his plan with additions and supplemental material. Mark's Gospel throbs with life and bristles with vivid details. We see with Peter's eyes and catch almost the very look and gesture of Jesus as he moved among men in his work of healing men's bodies and saving men's souls.

Mark 1

Mark 1:1

The beginning (αρχη). There is no article in the Greek. It is possible that the phrase served as a heading or title for the paragraph about the ministry of the Baptist or as the superscription for the whole Gospel (Bruce) placed either by Mark or a scribe. And then the Gospel of Jesus Christ means the Message about Jesus Christ (objective genitive). The word Gospel here (ευαγγελιον) comes close to meaning the record itself as told by Mark. Swete notes that each writer has a different starting point (αρχη). Mark, as the earliest form of the evangelic tradition, begins with the work of the Baptist, Matthew with the ancestry and birth of the Messiah, Luke with the birth of the Baptist, John with the Preincarnate Logos, Paul with the foundation of each of the churches (Php 4:15).

The Son of God (Hυιου θεου). Aleph 28, 255 omit these words, but B, D, L, have them and the great mass of the manuscripts have υιου του θεου. If this is a heading added to what Mark wrote, the heading may have existed early in two forms, one with, one without "Son of God." If Mark wrote the words, there is no reason to doubt the genuineness since he uses the phrase elsewhere.

Mark 1:2

In Isaiah, the prophet (εν τω Εσαια τω προφητη). The quotation comes from Mal 3:1 and Isa 40:3 . The Western and Neutral classes read Isaiah, the Alexandrian and Syrian, "the prophets," an evident correction because part of it is from Malachi. But Isaiah is mentioned as the chief of the prophets. It was common to combine quotations from the prophets in *testimonia* and *catenae* (chains of quotations). This is Mark's only prophetic quotation on his own account (Bruce).

Mark 1:3

The voice of one crying (φονη βοωντος). God is coming to his people to deliver them from their captivity in Babylon. So the prophet cries like a voice in the wilderness to make ready for the coming of God. When the committee from the Sanhedrin came to ask John who he was, he used this very language of Isaiah (Joh 1:23). He was only a voice, but we can still hear the echo of that voice through the corridor of the centuries.

Paths straight (ευθειας τας τριβους). Automobile highways today well illustrate the wonderful Persian roads for the couriers of the king and then for the king himself. The Roman Empire was knit together by roads, some of which survive today. John had a high and holy mission as the forerunner of the Messiah.

Mark 1:4

John came (εγενετο Ιωανης). His coming was an epoch (εγενετο), not a mere event (ην). His coming was in accordance with the prophetic picture (καθως, 1:2). Note the same

verb about John in Joh 1:6 . The coming of John the Baptizer was the real beginning of the spoken message about Christ. He is described as

the baptizing one (ο απτιζων) in the wilderness (εν τη ερημω). The baptizing took place in the River Jordan (Mr 1:5,9) which was included in the general term the wilderness or the deserted region of Judea.

Preached the baptism of repentance (κηρυσσων βαπτισμα μετανοιας). Heralded a repentance kind of baptism (genitive case, genus case), a baptism marked by repentance. See on Mt 3:2 for discussion of repent, an exceedingly poor rendering of John's great word μετανοιας. He called upon the Jews to change their minds and to turn from their sins, "confessing their sins" (εξομολογουμενο τας αμαρτιας αυτων). See Mt 3:16 . The public confessions produced a profound impression as they would now.

Unto remission of sins (εις αφεσιν αμαρτιων). This is a difficult phrase to translate accurately. Certainly John did not mean that the baptism was the means of obtaining the forgiveness of their sins or necessary to the remission of sins. The trouble lies in the use of εις which sometimes is used when purpose is expressed, but sometimes when there is no such idea as in Mt 10:41 and Mt 12:41 . Probably "with reference to" is as good a translation here as is possible. The baptism was on the basis of the repentance and confession of sin and, as Paul later explained (Ro 6:4), was a picture of the death to sin and resurrection to new life in Christ. This symbol was already in use by the Jews for proselytes who became Jews. John is treating the Jewish nation as pagans who need to repent, to confess their sins, and to come back to the kingdom of God. The baptism in the Jordan was the objective challenge to the people.

Mark 1:5

Then went out unto him (εξεπορευετο προς αυτον). Imperfect indicative describing the steady stream of people who kept coming to the baptism (εβαπτιζοντο, imperfect passive indicative, a wonderful sight).

In the river Jordan (εν τω Ιορδανη ποταμω). In the Jordan river, literally.

Mark 1:6

Clothed with camel's hair (ενδεδυμενος τριχας καμηλου). Matthew (Mt 3:4) has it a garment (ενδυμα) of camel's hair. Mark has it in the accusative plural the object of the perfect passive participle retained according to a common Greek idiom. It was, of course, not camel's skin, but rough cloth woven of camel's hair. For the locusts and wild honey, see on Mt 3:4 . Dried locusts are considered palatable and the wild honey, or "mountain honey" as some versions give it (μελ αγριον), was bountiful in the clefts of the rocks. Some Bedouins make their living yet by gathering this wild honey out of the rocks.

Mark 1:7

Mightier than I (ο ισχυροτερος μου). In each of the Synoptics. Gould calls it a skeptical depreciation of himself by John. But it was sincere on John's part and he gives a reason for it.

The Latchet (τον ιμαντα). The thong of the sandal which held it together. When the guest comes into the house, performed by a slave before one enters the bath. Mark alone gives this touch.

Mark 1:8

With water (υδατ). So Luke (Lu 3:16) the locative case,

in water . Matthew (Mt 3:11) has εν (in), both with (in) water and the Holy Spirit. The water baptism by John was a symbol of the spiritual baptism by Jesus.

Mark 1:9

In the Jordan (εις τον Ιορδανην). So in verse 10, εκ του υδατος, out of the water, after the baptism into the Jordan. Mark is as fond of "straightway" (ευθυς) as Matthew is of "then" (τοτε).

Rent asunder (σχιζομενους). Split like a garment, present passive participle. Jesus saw the heavens parting as he came up out of the water, a more vivid picture than the "opened" in Mt 3:16 and Lu 3:21 . Evidently the Baptist saw all this and the Holy Spirit coming down upon Jesus as a dove because he later mentions it (Joh 1:32). The Cerinthian Gnostics took the dove to mean the heavenly *aeon Christ* that here descended upon the man Jesus and remained with him till the Cross when it left him, a sort of forecast of the modern distinction between the Jesus of history and the theological Christ.

Mark 1:11

Thou art (συ ε). So Lu 3:22 . Mt 3:17 has

this is (ουτος εστιν) which see. So both Mark and Luke have "in thee," while Matthew has "in whom."

Mark 1:12

Driveth him forth (αυτον εκβαλλε). Vivid word, bolder than Matthew's "was led up" (ανηχθη) and Luke's "was led" (ηγετο). It is the same word employed in the driving out of demons (Mr 1:34,39). Mark has here "straightway" where Matthew has "then" (see on verse 9). The forty days in the wilderness were under the direct guidance of the Holy Spirit. The entire earthly life of Jesus was bound up with the Holy Spirit from his birth to his death and resurrection.

Mark 1:13

With the wild beasts (μετα των θηριων). Mark does not give the narrative of the three temptations in Matthew and Luke (apparently from the Logia and originally, of course, from Jesus himself). But Mark adds this little touch about the wild beasts in the wilderness. It was the haunt at night of the wolf, the boar, the hyena, the jackal, the leopard. It was lonely and depressing in its isolation and even dangerous. Swete notes that in Ps 90:13 the promise

of victory over the wild beasts comes immediately after that of angelic guardianship cited by Satan in Mt 4:6 . The angels did come and minister (διηκονουν), imperfect tense, kept it up till he was cheered and strengthened. Dr. Tristram observes that some Abyssinian Christians are in the habit of coming to the Quarantania during Lent and fasting forty days on the summit amid the ruins of its ancient cells and chapels where they suppose Jesus was tempted. But we are all tempted of the devil in the city even worse than in the desert.

Mark 1:14

Jesus came into Galilee (ηλθεν ο Ιησους εις την Γαλιλαιαν). Here Mark begins the narrative of the active ministry of Jesus and he is followed by Matthew and Luke. Mark undoubtedly follows the preaching of Peter. But for the Fourth Gospel we should not know of the year of work in various parts of the land (Perea, Galilee, Judea, Samaria) preceding the Galilean ministry. John supplements the Synoptic Gospels at this point as often. The arrest of John had much to do with the departure of Jesus from Judea to Galilee (Joh 4:1-4).

Preaching the gospel of God (κηρυσσων το ευαγγελιον του θεου). It is the subjective genitive, the gospel that comes from God. Swete observes that repentance (μετανοια) is the keynote in the message of the Baptist as gospel (ευαγγελιον) is with Jesus. But Jesus took the same line as John and proclaimed both repentance and the arrival of the kingdom of God. Mark adds to Matthew's report the words "the time is fulfilled" (πεπληρωτα ο καιρος). It is a significant fact that John looks backward to the promise of the coming of the Messiah and signalizes the fulfilment as near at hand (perfect passive indicative). It is like Paul's fulness of time (πληρωμα του χρονου) in Ga 4:4 and fulness of the times (πληρωμα τον καιρων) in Eph 1:10 when he employs the word καιρος, opportunity or crisis as here in Mark rather than the more general term χρονος. Mark adds here also: "and believe in the gospel" (κα πιστευετε εν τω ευαγγελιω). Both repent and believe in the gospel. Usually faith in Jesus (or God) is expected as in John 14:1 . But this crisis called for faith in the message of Jesus that the Messiah had come. He did not use here the term Messiah, for it had come to have political connotations that made its use at present unwise. But the kingdom of God had arrived with the presence of the King. It does make a difference what one believes. Belief or disbelief in the message of Jesus made a sharp cleavage in those who heard him. "Faith in the message was the first step; a creed of some kind lies at the basis of confidence in the Person of Christ, and the occurrence of the phrase πιστυετε εν τω ευαγγελιω in the oldest record of the teaching of our Lord is a valuable witness to this fact" (Swete).

Mark 1:16

And passing along by the Sea of Galilee (κα παραγων παρα την θαλασσαν της Γαλιλαιας). Mark uses παρα (along, beside) twice and makes the picture realistic. He catches this glimpse of Christ in action. Casting a

net (αμφιβαλλοντας). Literally casting on both sides, now on one side, now on the other. Matthew (Mt 4:18) has a different phrase which see. There are two papyri examples of the verb αμφιβαλλω, one verb absolutely for fishing as here, the other with the accusative. It is fishing with a net, making a cast, a haul. These four disciples were fishermen (αλιεις) and were

partners (μετοχο) as Luke states (Lu 5:7).

Mark 1:17

Become (γενεσθα). Mark has this word not in Matthew. It would be a slow and long process, but Jesus could and would do it. He would undertake to make fishers of men out of fishermen. Preachers are made out of laymen who are willing to leave their business for service for Christ.

Mark 1:19

A little further (ολιγον). A Marcan detail.

Mending their nets (καταρτιζοντας τα δικτυα). See on Mt 4:21 . Getting ready that they might succeed better at the next haul.

Mark 1:20

With the hired servants (μετα των μισθωτων). One hired for wages (μισθος), a very old Greek word. Zebedee and his two sons evidently had an extensive business in co-operation with Andrew and Simon (Lu 5:7,10). Mark alone has this detail of the hired servants left with Zebedee. They left the boat and their father (Mt 4:22) with the hired servants. The business would go on while they left all (Lu 5:11) and became permanent followers of Jesus. Many a young man has faced precisely this problem when he entered the ministry. Could he leave father and mother, brothers and sisters, while he went forth to college and seminary to become a fisher of men? Not the least of the sacrifices made in the education of young preachers is that made by the home folks who have additional burdens to bear because the young preacher is no longer a bread-winner at home. Most young preachers joyfully carry on such burdens after entering the ministry.

Mark 1:21

And taught (εδιδασκεν). Inchoative imperfect, began to teach as soon as he entered the synagogue in Capernaum on the sabbath. The synagogue in Capernaum afforded the best opening for the teaching of Jesus. He had now made Capernaum (Tell Hum) his headquarters after the rejection in Nazareth as explained in Lu 4:16-31 and Mt 4:13-16 . The ruins of this synagogue have been discovered and there is even talk of restoring the building since the stones are in a good state of preservation. Jesus both taught (διδασκω) and preached (κηρυσσω) in the Jewish synagogues as opportunity was offered by the chief or leader of the synagogue (αρχισυναγωγος). The service consisted of prayer, praise, reading of scripture, and exposition by any rabbi or other competent person. Often Paul was invited to speak at such meetings. In Lu 4:20 Jesus gave back the roll of Isaiah to the attendant or

beadle (τω υπηρετη) whose business it was to bring out the precious manuscript and return it to its place. Jesus was a preacher of over a year when he began to teach in the Capernaum synagogue. His reputation had preceded him (Lu 4:14).

Mark 1:22

They were astonished (εξεπλησσοντο). Pictorial imperfect as in Lu 4:32 describing the amazement of the audience, "meaning strictly to strike a person out of his senses by some strong feeling, such as fear, wonder, or even joy" (Gould).

And not as their scribes (κα ουχ ως ο γραμματεις). Lu 4:32 has only "with authority" (εν εξουσια). Mark has it "as having authority" (ως εχων εξουσιαν). He struck a note not found by the rabbi. They quoted other rabbis and felt their function to be expounders of the traditions which they made a millstone around the necks of the people. By so doing they set aside the word and will of God by their traditions and petty legalism (Mr 7:9,13). They were casuists and made false interpretations to prove their punctilious points of external etiquette to the utter neglect of the spiritual reality. The people noticed at once that here was a personality who got his power (authority) direct from God, not from the current scribes. "Mark omits much, and is in many ways a meagre Gospel, but it makes a distinctive contribution to the evangelic history *in showing by a few realistic touches* (this one of them) *the remarkable personality of Jesus*" (Bruce). See on Mt 7:29 for the like impression made by the Sermon on the Mount where the same language occurs. The chief controversy in Christ's life was with these scribes, the professional teachers of the oral law and mainly Pharisees. At once the people see that Jesus stands apart from the old group. He made a sensation in the best sense of that word. There was a buzz of excitement at the new teacher that was increased by the miracle that followed the sermon.

Mark 1:23

With an unclean spirit (εν πνευματ ακαθαρτω). This use of εν "with" is common in the Septuagint like the Hebrew *be*, but it occurs also in the papyri. It is the same idiom as "in Christ," "in the Lord" so common with Paul. In English we speak of our being in love, in drink, in his cups, etc. The unclean spirit was in the man and the man in the unclean spirit, a man in the power of the unclean spirit. Luke has "having," the usual construction. See on Mt 22:43 . Unclean spirit is used as synonymous with

demon (δαιμονιον). It is the idea of estrangement from God (Zec 13:2). The whole subject of demonology is difficult, but no more so than the problem of the devil. Jesus distinguishes between the man and the unclean spirit. Usually physical or mental disease accompanied the possession by demons. One wonders today if the degenerates and confirmed criminals so common now are not under the power of demons. The only cure for confirmed criminals seems to be conversion (a new heart).

Mark 1:24

What have we to do with thee? (τ ημιν κα σοι?) The same idiom in Mt 8:29 . Ethical dative. Nothing in common between the demon and Jesus. Note "we." The man speaks for the demon and himself, double personality. The recognition of Jesus by the demons may surprise us since the rabbis (the ecclesiastics) failed to do so. They call Jesus "The Holy One of God" (ο αγιος του θεου). Hence the demon feared that Jesus was come to destroy him and the man in his power. In Mt 8:29 the demon calls Jesus "Son of God." Later the disciples will call Jesus "The Holy One of God" (Joh 6:69). The demon cried out aloud (ανεκραξεν, late first aorist form, ανεκραγεν, common second aorist) so that all heard the strange testimony to Jesus. The man says "I know" (οιδα), correct text, some manuscripts "we know" (οιδαμεν), including the demon.

Mark 1:25

Hold thy peace (φιμωθητ). First aorist passive imperative of φιμοω. "Be quiet," Moffatt translates it. But it is a more vigorous word, "Be muzzled" like an ox. So literally in De 25:4, 1Co 9:9; 1Ti 5:18 . It is common in Josephus, Lucian, and the LXX. See Mt 22:12,34 . Gould renders it "Shut up." "Shut your mouth" would be too colloquial. Vincent suggests "gagged," but that is more the idea of επιστομαζειν in Tit 1:11 , to stop the mouth.

Mark 1:26

Tearing him (σπαραξαν αυτον). Margin,

convulsing him like a spasm. Medical writers use the word for the rotating of the stomach. Lu 4:35 adds "when the demon had thrown him down in the midst." Mark mentions the "loud voice" (φονη μεγαλη), a screech, in fact. It was a moment of intense excitement.

Mark 1:27

They questioned among themselves (συνζητειν αυτους). By look and word.

A new teaching (διδαχη καινη). One surprise had followed another this day. The teaching was fresh (καινη), original as the dew of the morning on the blossoms just blown. That was a novelty in that synagogue where only staid and stilted rabbinical rules had been heretofore droned out. This new teaching charmed the people, but soon will be rated as heresy by the rabbis. And it was with authority (κατ' εξουσιαν). It is not certain whether the phrase is to be taken with "new teaching," "It's new teaching with authority behind it," as Moffatt has it, or with the verb; "with authority commandeth even the unclean spirits" (κα τοις πνευμασιν τοις ακαθαρτοις επιτασσε). The position is equivocal and may be due to the fact that "Mark gives the incoherent and excited remarks of the crowd in this natural form" (Swete). But the most astonishing thing of all is that the demons "obey him" (υπακουουσιν αυτω). The people were accustomed to the use of magical formulae by the Jewish exorcists (Mt 12:27; Ac 19:13), but here was something utterly different. Simon Magus could not understand how Simon Peter could do his miracles without some secret trick and even offered to buy it (Ac 8:19).

Mark 1:28

The report of him (η ακοη αυτου). Vulgate, *rumor*. See Mt 14:1; 24:6 . They had no telephones, telegraphs, newspapers or radio, but news has a marvellous way of spreading by word of mouth. The fame of this new teacher went out "everywhere" (πανταχου) throughout all Galilee.

Mark 1:29

The house of Simon and Andrew (την οικιαν Σιμωνος κα Ανδρεου). Peter was married and both he and Andrew lived together in "Peter's house" (Mt 8:14) with Peter's wife and mother-in-law. Peter was evidently married before he began to follow Jesus. Later his wife accompanied him on his apostolic journeys (1Co 9:5). This incident followed immediately after the service in the synagogue on the sabbath. All the Synoptics give it. Mark heard Peter tell it as it occurred in his own house where Jesus made his home while in Capernaum. Each Gospel gives touches of its own to the story. Mark has "lay sick of a fever " (κατεκειτο πυρεσσουσα), lay prostrate burning with fever. Matthew puts it "stretched out (βεβλημενην) with a fever." Luke has it "holden with a great fever" (ην συνεχομενη πυρετω μεγαλω), a technical medical phrase. They all mention the instant recovery and ministry without any convalescence. Mark and Matthew speak of the touch of Jesus on her hand and Luke speaks of Jesus standing over her like a doctor. It was a tender scene.

Mark 1:32

When the sun did set (οτε εδυσεν ο ηλιος). This picturesque detail Mark has besides "at even" (οψιας γενομενης, genitive absolute, evening having come). Matthew has "when even was come," Luke "when the sun was setting." The sabbath ended at sunset and so the people were now at liberty to bring their sick to Jesus. The news about the casting out of the demon and the healing of Peter's mother-in-law had spread all over Capernaum. They brought them in a steady stream (imperfect tense, εφερον). Luke (Lu 4:40) adds that Jesus laid his hand on every one of them as they passed by in grateful procession.

Mark 1:33

At the door (προς την θυραν). At the door of Peter's house. The whole city was gathered together there (⍰n episun⍰gmen⍰, past perfect passive periphrastic indicative, double compound επ and συν). Mark alone mentions this vivid detail. He is seeing with Peter's eyes again. Peter no doubt watched the beautiful scene with pride and gratitude as Jesus stood in the door and healed the great crowds in the glory of that sunset. He loved to tell it afterwards.

Divers diseases (ποικιλαις νοσοις). See Mt 4:24 about ποικιλος meaning many-coloured, variegated. All sorts of sick folk came and were healed.

Mark 1:34

Devils (δαιμονια). Demons it should be translated always.

Suffered not (ουκ ηφιεν). Would not allow, imperfect tense of continued refusal. The reason given is "because they knew him" (οτ ηιδεισαν αυτον). Whether "to be Christ" (Χριστον

ενα) is genuine or not, that is the meaning and is a direct reference to 1:24 when in the synagogue the demon recognized and addressed Jesus as the Holy One of God. Testimony from such a source was not calculated to help the cause of Christ with the people. He had told the other demon to be silent. See on Mt 8:29 for discussion of the word demon.

Mark 1:35

In the morning, a great while before day (πρω εννυχα λιαν). Luke has only "when it was day" (γενομενης ημερας). The word πρω in Mark means the last watch of the night from three to six A.M. Εννυχα λιαν means in the early part of the watch while it was still a bit dark (cf. Mr 16:2 λιαν πρω).

Rose up and went out (αναστας εξηλθεν). Out of the house and out of the city, off (απηλθεν, even if not genuine, possibly a conflate reading from 6:32,46). "Flight from the unexpected reality into which His ideal conception of His calling had brought Him" (H.J. Holtzmann). Gould notes that Jesus seems to retreat before his sudden popularity, to prayer with the Father "that he might not be ensnared by this popularity, or in any way induced to accept the ways of ease instead of duty." But Jesus also had a plan for a preaching tour of Galilee and "He felt He could not begin too soon. He left in the night, fearing opposition from the people" (Bruce). Surely many a popular preacher can understand this mood of Jesus when in the night he slips away to a solitary place for prayer. Jesus knew what it was to spend a whole night in prayer. He knew the blessing of prayer and the power of prayer.

And there prayed (κ'ακε προσηυχετο). Imperfect tense picturing Jesus as praying through the early morning hours.

Mark 1:36

Followed after him (κατεδιωξεν αυτον). Hunted him out (Moffatt). Perfective use of the preposition κατα (down to the finish). The verb διωκω is used for the hunt or chase, pursuit. Vulgate has *persecutus est*. The personal story of Peter comes in here. "Simon's intention at least was good; the Master seemed to be losing precious opportunities and must be brought back" (Swete). Peter and those with him kept up the search till they found him. The message that they brought would surely bring Jesus back to Peter's house.

Mark 1:38

Into the next towns (εις τας εχομενας κωμοπολεις). It was a surprising decision for Jesus to leave the eager, excited throngs in Capernaum for the country town or village cities without walls or much importance. Only instance of the word in the N.T. Late Greek word. The use of εχομενας for next is a classic use meaning clinging to, next to a thing. So in Lu 13:33; Ac 13:44; 20:15; Heb 6:9 . "D" here has εγγυς (near).

Mark 1:39

Throughout all Galilee (Εις ολην την Γαλιλαιαν). The first tour of Galilee by Jesus. We are told little about this great preaching tour.

Mark 1:40

Kneeling down to him (κα γονυπετων). Picturesque detail omitted by some MSS. Lu 5:12 has "fell on his face."

Mark 1:41

Being moved with compassion (σπλαγχνισθεις). Only in Mark. First aorist passive participle.

Mark 1:43

Strictly charged (εμβριμησαμενος). Only in Mark. Lu 5:14 has παρηγγειλεν (commanded). Mark's word occurs also in 14:5 and in Mt 9:30 and Joh 11:38 . See on Mt 9:30 . It is a strong word for the snorting of a horse and expresses powerful emotion as Jesus stood here face to face with leprosy, itself a symbol of sin and all its train of evils. The command to report to the priests was in accord with the Mosaic regulations and the prohibition against talking about it was to allay excitement and to avoid needless opposition to Christ.

Mark 1:44

For a testimony unto them (εις μαρτυριον αυτοις). Without the formal testimony of the priests the people would not receive the leper as officially clean.

Mark 1:45

Began to publish it much (ηρξατο κηρυσσειν πολλα). Lu 5:15 puts it, "so much the more" (μαλλον). One of the best ways to spread a thing is to tell people not to tell. It was certainly so in this case. Soon Jesus had to avoid cities and betake himself to desert places to avoid the crowds and even then people kept coming to Jesus (ηρχοντο, imperfect tense). Some preachers are not so disturbed by the onrush of crowds.

Mark 2

Mark 2:1

Again into Capernaum after some days (παλιν εις Καφαρναουμ δι' ημερων). After the first tour of Galilee when Jesus is back in the city which is now the headquarters for the work in Galilee. The phrase δι' ημερων means days coming in between (δια, δυο, two) the departure and return.

In the house (εν οικω). More exactly,

at home , in the home of Peter, now the home of Jesus. Another picture directly from Peter's discourse. Some of the manuscripts have here εις οικον, illustrating the practical identity in meaning of εν and εις (Robertson, *Grammar*, pp. 591-6).

It was noised (ηκουσθη). It was heard (first aorist, passive indicative from ακουω, to hear). People spread the rumour, "He is at home, he is indoors."

Mark 2:2

So that there was no longer room for them, no, not even about the door (ωστε μηκετ χωρειν μηδε τα προς την θυραν). Another graphic Markan detail seen through Peter's eyes. The double compound negative in the Greek intensifies the negative. This house door apparently opened into the street, not into a court as in the larger houses. The house was packed inside and there was a jam outside.

And he spake the word unto them (κα ελαλε αυτοις τον λογον). And he was speaking the word unto them, Mark's favourite descriptive imperfect tense (ελαλε). Note this word λαλεω about the preaching of Jesus (originally just sounds like the chatter of birds, the prattling of children, but here of the most serious kind of speech. As contrasted with λεγω (to say) it is rather an onomatopoetic word with some emphasis on the sound and manner of speaking. The word is com- mon in the vernacular papyri examples of social inter-course.

Mark 2:3

And they come (κα ερχοντα). Fine illustration of Mark's vivid dramatic historical present preserved by Luke Lu 5:18 , but not by Mt 9:2 (imperfect).

Borne by four (αιρομενον υπο τεσσαρων). Another picturesque Markan detail not in the others.

Mark 2:4

Come nigh (προσεγγισα). But Westcott and Hort read προσενεγκα, to bring to, after Aleph, B, L, 33, 63 (cf. Joh 5:18).

They uncovered the roof (απεστεγασαν την στεγην). They unroofed the roof (note paronomasia in the Greek and cognate accusative). The only instance of this verb in the N.T. A rare word in late Greek, no papyrus example given in Moulton and Milligan *Vocabulary*. They climbed up a stairway on the outside or ladder to the flat tile roof and dug out or broke up (εξορυξαντες) the tiles (the roof). There were thus tiles (δια των κεραμων,

Lu 5:19) of laths and plaster and even slabs of stone stuck in for strength that had to be dug out. It is not clear where Jesus was (οπου ην), either downstairs, (Holtzmann) or upstairs (Lightfoot), or in the quadrangle (*atrium* or *compluvium*, if the house had one). "A composition of mortar, tar, ashes and sand is spread upon the roofs, and rolled hard, and grass grows in the crevices. On the houses of the poor in the country the grass grows more freely, and goats may be seen on the roofs cropping it" (Vincent).

They let down the bed (χαλωσ τον κραβαττον), historical present again, aorist tense in Lu 5:19 (καθηκαν). The verb means to lower from a higher place as from a boat. Probably the four men had a rope fastened to each corner of the pallet or poor man's bed (κραβαττον, Latin *grabatus*. So one of Mark's Latin words). Matthew (Mt 9:2) has κλινη, general term for bed. Luke has κλινιδιον (little bed or couch). Mark's word is common in the papyri and is spelled also κραββατος, sometimes κραβατος, while W, Codex Washingtonius, has it κραββατον.

Mark 2:5

Their faith (την πιστιν αυτων). The faith of the four men and of the man himself. There is no reason for excluding his faith. They all had confidence in the power and willingness of Jesus to heal this desperate case.

Are forgiven (αφιεντα, aoristic present passive, cf. punctiliar action, Robertson's *Grammar*, pp. 864ff.). So Mt 9:3 , but Lu 5:20 has the Doric perfect passive αφεωντα. The astonishing thing both to the paralytic and to the four friends is that Jesus forgave his sins instead of healing him. The sins had probably caused the paralysis.

Mark 2:6

Sitting there, and reasoning in their hearts (εκε καθημενο κα διαλογιζομενο εν ταις καρδιαις αυτων). Another of Mark's pictures through Peter's eyes. These scribes (and Pharisees, Lu 5:21) were there to cause trouble, to pick flaws in the teaching and conduct of Jesus. His popularity and power had aroused their jealousy. There is no evidence that they spoke aloud the murmur in their hearts, "within themselves" (Mt 9:3). It was not necessary, for their looks gave them away and Jesus knew their thoughts (Mt 9:4) and perceived their reasoning (Lu 5:22).

Instantly Jesus recognized it in his own spirit (ευθυς επιγνους ο Ιησους τω πνευματ αυτου, Mr 2:8). The Master at once recognizes the hostile atmosphere in the house. The debate (διαλογιζομενο) in their hearts was written on their faces. No sound had come, but feeling did.

Mark 2:7

He blasphemeth (βλασφημε). This is the unspoken charge in their hearts which Jesus read like an open book. The correct text here has this verb. They justify the charge with the conviction that God alone has the power (δυνατα) to forgive sins. The word βλασφημεω means injurious speech or slander. It was, they held, blasphemy for Jesus to assume this divine

prerogative. Their logic was correct. The only flaw in it was the possibility that Jesus held a peculiar relation to God which justified his claim. So the two forces clash here as now on the deity of Christ Jesus. Knowing full well that he had exercised the prerogative of God in forgiving the man's sins he proceeds to justify his claim by healing the man.

Mark 2:10

That ye may know (ινα ειδητε). The scribes could have said either of the alternatives in verse 9 with equal futility. Jesus could say either with equal effectiveness. In fact Jesus chose the harder first, the forgiveness which they could not see. So he now performs the miracle of healing which all could see, that all could know that (the Son of Man, Christ's favourite designation of himself, a claim to be the Messiah in terms that could not be easily attacked) he really had the authority and power (εξουσιαν) to forgive sins. He has the right and power here on earth to forgive sins, here and now without waiting for the day of judgment.

He saith to the sick of the palsy (λεγε). This remarkable parenthesis in the middle of the sentence occurs also in Mt 9:6 and Lu 5:24 , proof that both Matthew and Luke followed Mark's narrative. It is inconceivable that all three writers should independently have injected the same parenthesis at the same place.

Mark 2:12

Before them all (εμπροσθεν παντων). Lu 5:25 follows Mark in this detail. He picked up (αρας) his pallet and walked and went home as Jesus had commanded him to do (Mr 2:11). It was an amazing proceeding and made it unnecessary for Jesus to refute the scribes further on this occasion. The amazement (εξιστασθα, our *ecstasy*, as Lu 5:26 has it), was too general and great for words. The people could only say: "We never saw it on this fashion" (Ηουτως ουδεποτε ειδαμεν). Jesus had acted with the power of God and claimed equality with God and had made good his claim. They all marvelled at the

paradoxes (παραδοξα, Lu 5:26) of that day. For it all they glorified God.

Mark 2:13

By the seaside (παρα την θαλασσαν). A pretty picture of Jesus walking by the sea and a walk that Jesus loved (Mr 1:16; Mt 4:18). Probably Jesus went out from the crowd in Peter's house as soon as he could. It was a joy to get a whiff of fresh air by the sea. But it was not long till all the crowd began to come to Jesus (ηρχετο, imperfect) and Jesus was teaching them (εδιδασκεν, imperfect). It was the old story over again, but Jesus did not run away.

Mark 2:14

And as he passed by (κα παραγων). Present participle active, was passing by. Jesus was constantly on the alert for opportunities to do good. An unlikely specimen was Levi (Matthew), son of Alpheus, sitting at the toll-gate (τελωνιον) on the Great West Road from Damascus to the Mediterranean. He was a publican (τελωνης) who collected toll for Herod Antipas. The Jews hated or despised these publicans and classed them with sinners

(αμαρτωλο). The challenge of Jesus was sudden and sharp, but Levi (Matthew) was ready to respond at once. He had heard of Jesus and quickly decided. Great decisions are often made on a moment's notice. Levi is a fine object lesson for business men who put off service to Christ to carry on their business.

Mark 2:16

The scribes of the Pharisees (ο γραμματεις των Φαρισαιων). This is the correct text. Cf. "their scribes" in Lu 5:30 . Matthew gave a great reception (δοχην, Lu 5:29) in his house (Mr 2:15). These publicans and sinners not simply accepted Levi's invitation, but they imitated his example "and were following Jesus" (κα ηκολουθουν αυτω). It was a motly crew from the standpoint of these young theologues, scribes of the Pharisees, who were on hand, being invited to pick flaws if they could. It was probably in the long hall of the house where the scribes stood and ridiculed Jesus and the disciples, unless they stood outside, feeling too pious to go into the house of a publican. It was an offence for a Jew to eat with Gentiles as even many of the early Jewish Christians felt (Ac 11:3) and publicans and sinners were regarded like Gentiles (1Co 5:11).

Mark 2:17

The righteous (δικαιους). Jesus for the sake of argument accepts the claim of the Pharisees to be righteous, though, as a matter of fact, they fell very far short of it. Elsewhere (Mt 23) Jesus shows that the Pharisees were extortionate and devoured widows' houses and wore a cloak of pride and hypocritical respectability. The words "unto repentance" (εις μετανοιαν) are not genuine in Mark, but are in Lu 5:32 . Jesus called men to new spiritual life and away from sin and so to repentance. But this claim stopped their mouths against what Jesus was doing. The well or the strong (ισχυοντες) are not those who need the physician in an epidemic.

Mark 2:18

John's disciples and the Pharisees were fasting (ησαν ο μαθητα Ιωανου κα ο Φαρισαιο νηστευοντες). The periphrastic imperfect, so common in Mark's vivid description. Probably Levi's feast happened on one of the weekly fast-days (second and fifth days of the week for the stricter Jews). So there was a clash of standpoints. The disciples of John sided with the Pharisees in the Jewish ceremonial ritualistic observances. John was still a prisoner in Machaerus. John was more of an ascetic than Jesus (Mt 18f.; Lu 7:33-35), but neither one pleased all the popular critics. These learners (μαθητα) or disciples of John had missed the spirit of their leader when they here lined up with the Pharisees against Jesus. But there was no real congeniality between the formalism of the Pharisees and the asceticism of John the Baptist. The Pharisees hated John who had denounced them as broods of vipers. Here the disciples of John and the disciples of the Pharisees (ο μαθητα Ιωανου κα ο μαθητα των Φαρισαιων) join in criticizing Jesus and his disciples. Later we shall see Pharisees, Sadducees, and Herodians, who bitterly detested each other, making com- mon cause against Jesus

Christ. So today we find various hostile groups combining against our Lord and Saviour. See on Mt 9:14-17 for comments. Matthew has here followed Mark closely.

Mark 2:19

The sons of the bridechamber (ο υιο του νυμφωνος). Not merely the groomsmen, but the guests also, the παρανψμφς (παρανυμφο of the old Greek). Jesus here adopts the Baptist's own metaphor (Joh 3:29), changing the friend of the bridegroom (ο φιλος του νυμφιου) to sons of the bridechamber. Jesus identifies himself with the bridegroom of the O.T. (Ho 2:21), God in his covenant relation with Israel (Swete). Mourning does not suit the wedding feast. Mark, Matthew, and Luke all give the three parables (bridegroom, unfulled cloth, new wineskins) illustrating and defending the conduct of Jesus in feasting with Levi on a Jewish fast-day. Lu 5:36 calls these parables. Jesus here seems iconoclastic to the ecclesiastics and revolutionary in emphasis on the spiritual instead of the ritualistic and ceremonial.

Mark 2:21

Seweth on (επιραπτε). Here only in the N.T. or elsewhere, though the uncompounded verb ραπτω (to sew) is common enough,

sews upon: in Mt 9:16 and Lu 5:37 use επιβαλλε, put upon or clap upon.

Mark 2:22

But new wine into fresh wineskins (αλλα οινον νεον εις ασκους καινους). Westcott and Hort bracket this clause as a Western non-interpolation though omitted only in D and some old Latin MSS. It is genuine in Lu 5:38 and may be so here.

Mark 2:23

Through the cornfields (δια των σποριμων). See on Mt 12:1 . So Matt. and Lu 6:1 . But Mark uses παραπορευεσθα, to go along beside, unless διαπορευεσθα (BCD) is accepted. Perhaps now on the edge, now within the grain. Mark uses also οδον ποιειν, to

make a way like the Latin *iter facere*, as if through the standing grain,

plucking the ears (τιλλοντες τους σταχυας). Work of preparing food the rabbis called it. The margin of the Revised Version has it correctly: They began to make their way plucking the ears of corn (grain, wheat or barley, we should say). See on Mt 12:1-8 for discussion of this passage, parallel also in Lu 6:15 .

Mark 2:26

The house of God (τον οικον του θεου). The tent or tabernacle at Nob, not the temple in Jerusalem built by Solomon.

When Abiathar was high priest (επ Αβιαθαρ αρχιερεως). Neat Greek idiom, in the time of Abiathar as high priest. There was confusion in the Massoretic text and in the LXX about the difference between Ahimelech (Abimelech) and Abiathar (2Sa 8:17), Ahimelech's son and successor (1Sa 21:2; 22:20). Apparently Ahimelech, not Abiathar was high priest at this time. It is possible that both father and son bore both names (1Sa 22:20; 2Sa 8:17; 1Ch 18:16), Abiathar mentioned though both involved. Επ may so mean in the passage

about Abiathar. Or we may leave it unexplained. They had the most elaborate rules for the preparation of the shewbread (τους αρτους της προθεσεως), the loaves of presentation, the loaves of the face or presence of God. It was renewed on the commencement of the sabbath and the old bread deposited on the golden table in the porch of the Sanctuary. This old bread was eaten by the priests as they came and went. This is what David ate.

Mark 2:27

For man (δια τον ανθρωπον). Mark alone has this profound saying which subordinates the sabbath to man's real welfare (mankind, observe, generic article with ανθρωπος, class from class). Man was not made for the sabbath as the rabbis seemed to think with all their petty rules about eating an egg laid on the sabbath or looking in the glass, *et cetera*. See 2Macc. 5:19 and *Mechilta* on Ex 31:13 : "The sabbath is delivered unto you and ye are not delivered unto the sabbath." Christianity has had to fight this same battle about institutionalism. The church itself is for man, not man for the church.

Mark 2:28

Even of the sabbath (κα του σαββατου). Mark, Matthew (Mt 12:8), and Luke (Lu 6:5) all give this as a climax in the five reasons given by Christ on the occasion for the conduct of the disciples, but Mark has the little word "even" (κα) not in the others, showing that Jesus knew that he was making a great claim as the Son of Man, the Representative Man, the Messiah looked at from his human interest, to lordship (κυριος) even of the sabbath. He was not the slave of the sabbath, but the master of it. "Even of the sabbath, so invaluable in your eyes. Lord, not to abolish, but to interpret and keep in its own place, and give it a new name" (Bruce).

Mark 3

Mark 3:1

Had his hand withered (εξηραμμενην εχων την χειρα). He had his (**the** in the Greek, common idiom with article as possessive) hand (right hand, Lu 6:6) in a withered state, perfect passive participle (adjective ξηραν in Matthew and Luke), showing that it was not congenital, but the result of injury by accident or disease. Bengel: *Non ex utero, sed morbo aut vulnere.*

Mark 3:2

They watched (παρετηρουν). Imperfect tense, were watching on the side (or sly). Luke uses the middle voice, παρετηρουντο, to accent their personal interest in the proceedings. It was the sabbath day and in the synagogue and they were there ready to catch him in the act if he should dare to violate their rules as he had done in the wheat fields on the previous sabbath. Probably the same Pharisees are present now as then.

That they might accuse him (ινα κατηγορησωσιν αυτου). So Mt 12:10 . Luke has it "that they might find how to accuse him" (ινα ευρωσιν κατηγορειν αυτου). They were determined to accuse him. The sabbath controversy offered the best opening. So here they are ready for business.

Mark 3:3

Stand forth (εγειρε εις το μεσον). Step into the middle of the room where all can see. It was a bold defiance of the Christ's spying enemies. Wycliff rightly puts it:

They aspieden him . They played the spy on Jesus. One can see the commotion among the long-bearded hypocrites at this daring act of Jesus.

Mark 3:4

But they held their peace (ο δε εσιωπων). Imperfect tense. In sullen silence and helplessness before the merciless questions of Jesus as the poor man stood there before them all. Jesus by his pitiless alternatives between doing good (αγαθοποιεω, late Greek word in LXX and N.T.) and doing evil (κακοποιεω, ancient Greek word), to this man, for instance,

to save a life or to kill (ψυχην σωσα η αποκτεινα), as in this case. It was a terrible exposure.

Mark 3:5

When he had looked round on them with anger (περιβλεψαμενος αυτους μετ' οργης). Mark has a good deal to say about the looks of Jesus with this word (3:5,34; 5:37; 9:8; 10:23; 11:11) as here. So Luke only once, Lu 6:10 . The eyes of Jesus swept the room all round and each rabbinical hypocrite felt the cut of that condemnatory glance. This indignant anger was not inconsistent with the love and pity of Jesus. Murder was in their hearts and Jesus knew it. Anger against wrong as wrong is a sign of moral health (Gould).

Being grieved at the hardness of their hearts (συνλυπουμενος επ τη πωρωσε της καρδιας αυτων). Mark alone gives this point. The anger was tempered by grief (Swete). Jesus is the Man of Sorrows and this present participle brings out the continuous state of grief whereas the momentary angry look is expressed by the aorist participle above. Their own heart or attitude was in a state of moral ossification (πωρωσις) like hardened hands or feet. Πωρος was used of a kind of marble and then of the *callus* on fractured bones. "They were hardened by previous conceptions against this new truth" (Gould). See also on Mt 12:9-14 .

Mark 3:6

And straightway with the Herodians took council (ευθυς μετα των Ηηρωιδιανων). The Pharisees could stand no more. So out they stalked at once in a rage of madness (Lu 6:11) and outside of the synagogue took counsel (συμβουλιον εποιησαν) or gave counsel (συμβουλιον εδιδουν, as some MSS. have it, imperfect tense, offered counsel as their solution of the problem) with their bitter enemies, the Herodians, on the sabbath day still "how they might destroy him" (οπως αυτον απολεσωσιν), a striking illustration of the alternatives of Jesus a few moments before, "to save life or to kill." This is the first mention of the Herodians or adherents of Herod Antipas and the Herod family rather than the Romans. The Pharisees would welcome the help of their rivals to destroy Jesus. In the presence of Jesus they unite their forces as in Mr 8:15; 12:13; Mt 22:16 .

Mark 3:7

Withdrew to the sea (ανεχωρησεν εις την θαλασσαν). Evidently Jesus knew of the plot to kill him, "perceiving it" (Mt 12:15). "He and His would be safer by the open beach" (Swete). He has the disciples with him. Vincent notes that on eleven occasions Mark mentions the withdrawals of Jesus to escape his enemies, for prayer, for rest, for private conference with his disciples (1:12; 3:7; 6:31,46; 7:24,31; 9:2; 10:1; 14:34). But, as often, a great multitude (πολυ πληθος) from Galilee followed him.

Mark 3:8

Hearing what great things he did (ακουοντες οσα ποιε). Masculine plural present participle, though πληθος is neuter singular (construction according to sense in both number and gender). This crowd by the sea came from Galilee, Judea, Jerusalem, Idumea, beyond Jordan (Decapolis and Perea), Tyre and Sidon, Phoenicia, North, South, East, and Northwest, even from Idumea (mentioned here alone in the N.T.) won by John Hyrcanus to Palestine. "In our Lord's time Idumea was practically a part of Judea with a Jewish circumcised population" (George Adam Smith). Many of these were probably Gentiles (Phoenicia and Decapolis) and may have known only the Greek language. The fame of Jesus had spread through all the regions round about. There was a jam as the crowds came to Jesus by the Sea of Galilee.

Mark 3:9

That a little boat should wait on him (ινα πλοιαριον προσκαρτερη αυτω). The boat was to keep close (note present tense subjunctive of προσκαρτερεω) to the shore in constant readiness and move as Jesus did. Whether he needed it or not is not told, but it was there at hand.

Lest they should throng him (ινα μη θλιβωσιν αυτον). Press or crush him. Jesus stayed with the crowds for they needed him. Present subjunctive again.

Mark 3:10

Pressed upon him (επιπιπτειν αυτω). Were falling upon him to such an extent that it was dangerous. They were not hostile, but simply intensely eager, each to have his own case attended to by Jesus.

That they might touch him (ινα αυτου αψωντα). If only that much. They hoped for a cure by contact with Christ. Aorist subjunctive. It was a really pathetic scene and a tremendous strain on Jesus.

As many as had plagues (οσο ειχον μαστιγας). Strokes or scourges, terms used by us today as a paralytic stroke, the influenza scourge. Our word plague is from πληγη (Latin *plaga*), from πληγνυμ, to strike a blow. Common in ancient Greek in this sense. See Mr 5:29,34; Lu 7:21 for the same use of μαστιγες and also 2Macc. 9:11.

Mark 3:11

Whensoever they beheld him (οταν αυτον εθεωρουν). Imperfect indicative with οταν of repeated action. They kept falling down before him (προσεπιπτον) and crying, (εκραζον) and he kept charging or rebuking (επιτιμα) them, all imperfects. The unclean spirits (demons) recognize Jesus as the Son of God, as before. Jesus charged them not to make him known as he had also done before. He did not wish this testimony. It was a most exciting ordeal and is given only by Mark. Note non-final use of ινα.

Mark 3:13

He goeth up into the mountain (αναβαινε εις το ορος). So Matthew (Mt 5:1) and Luke (Lu 6:12), "to pray" Luke adds. Historical present so common in Mark's vivid narrative. Neither Gospel gives the name of the mountain, assuming it as well known, probably not far from the lake.

Whom he himself would (ους ηθελεν αυτος). Emphatic use of αυτος (himself) at end of sentence. Whether by personal imitation or through the disciples Jesus invites or calls to himself (προσκαλειτα, historical middle present indicative) a select number out of the vast crowds by the sea, those whom he really wished to be with him.

They went off to him (απηλθον προς αυτον). Luke states that Jesus "continued all night in prayer, to God." It was a crisis in the ministry of Christ. This select group up in the hills probably respected the long agony of Jesus though they did not comprehend his motive. They formed a sort of spiritual body-guard around the Master during his night vigil in the mountain.

Mark 3:14

He appointed twelve (εποιησεν δωδεκα). This was a second selection out of those invited to the hills and after the night of prayer and after day came (Lu 6:13). Why he chose twelve we are not told, probably because there were twelve tribes in Israel. It was a good round number at any rate. They were to be princes in the new Israel (cf. Mt 19:28; Lu 22:30; Re 21:14,15). Luke (Lu 6:13-16) also gives the list of the twelve at this point while Matthew (Mt 10:1-4) postpones giving the names till they are sent out in Galilee. There is a fourth list in Ac 1:13 . See discussion of the names of the apostles on Mt 10:1-4 and pp. 271-3 of my *Harmony of the Gospels for Students of the Life of Christ*. The three groups of four begin alike (Simon, Philip, James). There are some difficulties.

Whom he also named apostles (ους κα αποστολους ωνομασεν). Margin of Revised Version, the text of Westcott and Hort after Aleph, B, C, etc. Genuine in Lu 6:13 and probably so here. The meaning is that Jesus himself gave the name apostle or missionary (αποστελλω, to send) to this group of twelve. The word is applied in the New Testament to others besides as delegates or messengers of churches (2Co 8:23; Php 2:25), and messenger (Joh 13:16). It is applied also to Paul on a par with the twelve (Ga 1:1,11f. , etc.) and also to Barnabas (Ac 14:14), and perhaps also to Timothy and Silas (1Ti 2:6f.). Two purposes of Jesus are mentioned by Mark in the choice of these twelve,

that they might be with him (ινα ωσιν μετ' αυτου),

and that he might send them forth (κα ινα αποστελλη αυτους). They were not ready to be sent forth till they had been with Jesus for some time. This is one of the chief tasks of Christ to train this group of men. See Bruce's *The Training of the Twelve*. The very word αποστολος is from αποστελλω. There were two purposes in sending them forth expressed by two infinitives, one to preach (κηρυσσειν, from κηρυξ, herald), the other to have power to cast out demons (εχειν εξουσιαν εκβαλλειν τα δαιμονια). This double ministry of preaching and healing was to mark their work. The two things are, however, different, and one does not necessarily involve the other.

Mark 3:16

Simon he surnamed Peter (επεθηκεν ονομα τω Σιμων Πετρον). The Greek idiom seems awkward, but it is not. Peter is in apposition with *name* or ονομα (accusative). This surname Jesus gave in addition (επεθηκεν) to Simon (dative case). Here then is a direct reference to what is told in Joh 1:42 when Jesus met Simon for the first time. Mark here reflects Peter's own words. Luke (Lu 6:14) simply says "Whom he also surnamed Peter." See Mt 16:18 for the full explanation of the name Peter, a Rock, Cephas.

Mark 3:17

Boanerges, which is Sons of thunder (Βοανηργες ο εστιν υιο βροντης). This Hebrew nickname is given only by Mark and the reason for it is not clear. It may refer to the fiery

temperament revealed in Lu 9:34 when James and John wanted to call down fire on the Samaritan villages that were unfriendly to them. The word literally means

sons of tumult, sons of thunder in Syriac. No other epithets are given by Mark save descriptions to distinguish as Simon the Cananaean (or Zealot) and Judas Iscariot, who also betrayed him (verse 19). Andrew, (from ανηρ, a man) and Philip (Philippos, fond of horses) are both Greek names. Bartholomew, son of Tolmai, is the Nathanael of John's Gospel (Joh 21:2). He probably had both names. Matthew is a Hebrew name meaning gift of God (Μαθθαιος). Thomas is Hebrew and means Twin (Didymus, Joh 11:16). There are two uses of the name of James (Ιαχωβος, Jacob). Thaddeus is another name for Lebbaeus.

Mark 3:19

He cometh into a house (ερχετα εις οικον). Historical present again and no article with noun. He comes home from the mountain, probably the house of Simon as in 1:29. Mark passes by the Sermon on the Mount given by Matthew and Luke on the mountain (plateau on the mountain in Luke). We have to allow a reasonable interval for Mark's narrative. Mark's Gospel is full of action and does not undertake to tell all that Jesus did and said.

Mark 3:20

So that they could not so much as eat bread (ωστε μη δυνασθα αυτους μηδε αρτον φαγειν). Note infinitive with ωστε. Apparently Jesus and the disciples indoors with the great crowd in the house and at the door as in 1:32; 2:2 to which Mark refers by "again." The jam was so great that they could not rest, could not eat, and apparently Jesus could not even teach. The crowd reassembled at once on Christ's return from the mountain.

Mark 3:21

His friends (ο παρ' αυτου). The phrase means literally "those from the side of him (Jesus)." It could mean another circle of disciples who had just arrived and who knew of the crowds and strain of the Galilean ministry who now come at this special juncture. But the idiom most likely means the kinspeople or family of Jesus as is common in the LXX. The fact that in verse 31 "his mother and his brothers" are expressly mentioned would indicate that they are "the friends" alluded to in verse 21. It is a mournful spectacle to think of the mother and brothers saying,

He is beside himself (εξεστη). Second aorist active indicative intransitive. The same charge was brought against Paul (Ac 26:24; 2Co 5:13). We say that one is out of his head. Certainly Mary did not believe that Jesus was in the power of Beelzebub as the rabbis said already. The scribes from Jerusalem are trying to discount the power and prestige of Jesus (3:22). See on Mt 9:32-34; 10:25; 12:24 for Beelzebub and Beelzebul. Mary probably felt that Jesus was overwrought and wished to take him home out of the excitement and strain that he might get rest and proper food. See my *The Mother of Jesus: Her Problems and Her Glory*. The brothers did not as yet believe the pretensions and claims of Jesus (Joh 7:5). Herod Antipas will later consider Jesus as John the Baptist *redivivus*, the scribes treat him as under

demonic possession, even the family and friends fear a disordered mind as a result of overstrain. It was a crucial moment for Jesus. His family or friends came to take him home, to lay hold of him (κρατησα), forcibly if need be.

Mark 3:23

In parables (εν παραβολαις). In crisp pungent thrusts that exposed the inconsistencies of the scribes and Pharisees. See on Mt 13 for discussion of the word

parable (παραβολη, placing beside for comparison). These short parabolic quips concern Satan's casting out (εκβαλλε, the very word used of casting out demons) Satan (rhetorical question), a kingdom divided (μερισθη, for a mere portion) against itself, a house divided (μερισθη) against itself, two conditions of the third class undetermined, but with prospect of determination.

Mark 3:27

Spoil (διαρπασα). Plunder, compound verb, thoroughly ransack. Picture of Satan plundering the demons, the very tools (σκευη) by which he carried on his business. A *reductio ad absurdum*. Jesus is the conqueror of Satan, not in league with him.

Mark 3:29

Guilty of an eternal sin (ενοχος εστιν αιωνιου αμαρτηματος). The genitive of the penalty occurs here with ενοχος. In saying that Jesus had an unclean spirit (verse 30) they had attributed to the devil the work of the Holy Spirit. This is the unpardonable sin and it can be committed today by men who call the work of Christ the work of the devil, Nietzsche may be cited as an instance in point. Those who hope for a second probation hereafter may ponder carefully how a soul that eternally sins in such an environment can ever repent. That is eternal punishment. The text here is αμαρτηματος (sin), not κρισεως (judgment), as the Textus Receptus has it.

Mark 3:31

Standing without (εξω στηκοντες). A late present from the perfect εστηκα. Pathetic picture of the mother and brothers standing on the outside of the house thinking that Jesus inside is beside himself and wanting to take him home. They were crowded out.

They sent unto him, calling him (απεστειλαν προς αυτον καλουντες αυτον). They were unwilling to disclose their errand to take him home (Swete) and so get the crowd to pass word unto Jesus on the inside, "calling him" through others. Some of the MSS. add "sisters" to mother and brothers as seeking Jesus.

Mark 3:32

Was sitting about him (εκαθητο περ αυτον). They sat in a circle (κυκλω) around Jesus with the disciples forming a sort of inner circle.

Mark 3:34

Looking round on them (περιβλεψαμενος). Another of Mark's life-like touches. Jesus calls those who do the will of God his mother, brothers, and sisters. This does not prove

that the sisters were actually there. The brothers were hostile and that gives point to the tragic words of Jesus. One's heart goes out to Mary who has to go back home without even seeing her wondrous Son. What did it all mean to her at this hour?

Mark 4

Mark 4:1

Sat in the sea (καθησθα εν τη θαλασση). In the boat, of course, which was in the sea. He first sat by the beach (Mt 13:1) and then a very great multitude (οχλος πλειστος) made him enter a boat in which he sat and taught. It was a common experience now to teach the crowds on the beach (2:1,13; 3:7-9).

There is gathered (συναγετα). Graphic pictorial present again. See the crowds pressing Jesus into the sea.

Mark 4:2

He taught them (εδιδασκεν αυτους). Imperfect tense describing it as going on.

In parables (εν παραβολαις). As in 3:23, only here more extended parables. See on Mt 13 for discussion concerning Christ's use of parables. Eight are given there, one (the Lamp both in Mr 4:21 and Lu 8:16 (both Sower and the Lamp in Luke), one alone in Mr 4:26-29 (seed growing of itself) not in Matthew or Luke, ten on this occasion. Only four are mentioned in Mr 4:1-34 (The Sower, the Lamp, the Seed Growing of Itself, the Mustard Seed). But Mark adds (4:34) "without a parable spake he not unto them," clearly meaning that Jesus spoke many others on this occasion and Matt. after mentioning eight (Mt 13:34) makes the same statement. Manifestly, therefore, Jesus spoke many parables on this day and all theories of exegesis or dispensations on the basis of the number of these kingdom parables are quite beside the mark. In beginning Jesus said:

Hearken (Ακουετε). It is significant that even Jesus had to ask people to listen when he spoke. See also verse 9.

Mark 4:7

Choked (συνεπνιξαν). Πνιγω means to strangle, throttle. Mark has the compounded form with συν-, squeezed together. Mt 13:7 has απεπνιξαν,

choked off .

Yielded no fruit (καρπον ουκ εδωκαν). In Mark alone. Barren in results.

Mark 4:8

Growing up and increasing (αναβαινοντα κα αυξανομενα). In Mark alone. A vivid detail enlarging on the continued growth implied in the imperfect "yielded fruit" (εδιδου καρπον). It kept on yielding as it grew. Fruit is what matters.

Mark 4:10

When he was alone (οτε εγενετο κατα μονας). Only in Mark. Vivid recollection of Peter. Mark has also "they that were about him with the twelve" (ο περ αυτον συν τοις δωδεκα), Matthew and Luke simply "the disciples." They did not want the multitude to see that they did not understand the teaching of Jesus.

Mark 4:11

Unto you is given the mystery of the kingdom of God (Ηυμιν το μυστηριον δεδοτα της βασιλειας του θεου). See on Mt 13:11 for word μυστηριον. Here (Mr 4:11; Mt 13:11; Lu 8:10) alone in the Gospels, but in Paul 21 times and in the Revelation 4 times. It is frequent in Daniel and O.T. Apocrypha. Matthew and Luke use it here in the plural. Matthew and Luke add the word

to know (γνωνα), but Mark's presentation covers a wider range than growing knowledge, the permanent possession of the mystery even before they understand it. The secret is no longer hidden from the initiated. Discipleship means initiation into the secret of God's kingdom and it will come gradually to these men.

But unto them that are without (εκεινοις δε τοις εξω). Peculiar to Mark, those outside our circle, the uninitiated, the hostile group like the scribes and Pharisees, who were charging Jesus with being in league with Beelzebub. Lu 8:10 has "to the rest" (τοις λοιποις), Mt 13:11 simply "to them" (εκεινοις). Without the key the parables are hard to understand, for parables veil the truth of the kingdom being stated in terms of another realm. Without a spiritual truth and insight they are unintelligible and are often today perverted. The parables are thus a condemnation on the wilfully blind and hostile, while a guide and blessing to the enlightened.

That (ινα). Mark has the construction of the Hebrew "lest" of Isa 6:9f . with the subjunctive and so Lu 8:10 , while Mt 13:13 uses causal οτ with the indicative following the LXX. See on Mt 13:13 for the so-called causal use of ινα. Gould on Mr 4:12 has an intelligent discussion of the differences between Matthew and Mark and Luke. He argues that Mark here probably "preserves the original form of Jesus' saying." God ironically commands Isaiah to harden the hearts of the people. If the notion of purpose is preserved in the use of ινα in Mark and Luke, there is probably some irony also in the sad words of Jesus. If ινα is given the causative use of οτ in Matthew, the difficulty disappears. What is certain is that the use of parables on this occasion was a penalty for judicial blindness on those who will not see.

Mark 4:12

Lest haply they should turn again, and it should be forgiven them (μηποτε επιστρεψωσιν κα αφεθη αυτοις). Luke does not have these difficult words that seem in Isaiah to have an ironical turn, though Mt 13:15 does retain them even after using οτ for the first part of the quotation. There is no way to make μηποτε in Mr 4:12 and Mt 13:15 have a causal sense. It is the purpose of condemnation for wilful blindness and rejection such as suits the Pharisees after their blasphemous accusation against Jesus. Bengel says: *iam ante non videbant, nunc accedit iudicium divinum*. Jesus is pronouncing their doom in the language of Isaiah. It sounds like the dirge of the damned.

Mark 4:13

Know ye not this parable? (ουκ οιδατε την παραβολην ταυτεν;). They had asked Jesus his reasons for using parables. This question implies surprise at their dulness though initiated

into the secret of God's Kingdom. Incapacity to comprehend this parable of the sower raises doubt about all the others on this day and at all times.

Mark 4:14

The sower soweth the word (ο σπειρων τον λογον σπειρε). Not put thus clearly and simply in Mt 13:19 or Lu 8:11 .

Mark 4:15

Where the word is sown (οπου σπειρετα ο λογος). Explanatory detail only in Mark.

Satan (Σατανας) where Mt 13:19 has

the evil one (ο πονηρος) and Lu 8:12 **the devil** (ο διαβολος).

Sown in them (εσπαρμενον εις αυτους). Within them, not just among them, "in his heart" (Matt.).

Mark 4:19

The lusts of other things (α περ τα λοιπα επιθυμια). All the passions or longings, sensual, worldly, "pleasures of this life" (ηδονων του βιου) as Luke has it (Lu 8:14), the world of sense drowning the world of spirit. The word επιθυμια is not evil in itself. One can yearn (this word) for what is high and holy (Lu 22:15; Php 1:23).

Mark 4:20

Bear fruit (καρποφορουσιν). Same word in Mt 13:23 and Lu 8:15 . Mark gives the order from thirty, sixty, to a hundred, while Mt 13:23 has it reversed.

Mark 4:21

Not to be put on the stand? (ουχ ινα επ την λυχνιαν τεθηι;). First aorist passive subjunctive of τιθημ with ινα (purpose). The lamp in the one-room house was a familiar object along with the bushel, the bed, the lampstand. Note article with each. Μητ in the Greek expects the answer no. It is a curious instance of early textual corruption that both Aleph and B, the two oldest and best documents, have υπο την λυχνιαν (under the lampstand) instead of επ την λυχνιαν, making shipwreck of the sense. Westcott and Hort actually put it in the margin but that is sheer slavery to Aleph and B. Some of the crisp sayings were repeated by Jesus on other occasions as shown in Matthew and Luke. To put the lamp under the bushel (μοδιον) would put it out besides giving no light. So as to the bed or table-couch (κλινην) if it was raised above the floor and liable to be set on fire.

Mark 4:22

Save that it should be manifested (εαν μη ινα φανερωθη). Note εαν μη and ινα. Lu 8:17 has it

that shall not be made manifest (ο ου φανερον γενησετα). Here in Mark it is stated that the temporary concealment is for final manifestation and a means to that end. Those who are charged with the secret at this time are given the set responsibility of proclaiming it on the housetops after Ascension (Swete). The hidden (κρυπτον) and the

secret (αποκρυφον) are to be revealed in due time.

Mark 4:23

Repeats verse 9 with conditional form instead of a relative clause. Perhaps some inattention was noted.

Mark 4:24

What ye hear (τ ακουετε). Lu 8:18 has it "how ye hear" (πως ακουετε) . Both are important. Some things should not be heard at all for they besmirch the mind and heart. What is worth hearing should be heard rightly and heeded.

With what measure (εν ω μετρω). See already in the Sermon on the Mount (Mt 7:2; Lu 6:38).

Mark 4:25

Even that which he hath (κα ο εχε). Lu 8:18 has

even that which he thinketh that he hath or seemeth to have (κα ο δοκε εχειν). It is possible that εχε here has the notion of acquiring. The man who does not acquire soon loses what he thinks that he has. This is one of the paradoxes of Jesus that repay thought and practice.

Mark 4:26

As if a man should cast (ως ανθρωπος βαλη). Note ως with the aorist subjunctive without αν. It is a supposable case and so the subjunctive and the aorist tense because a single instance. Blass considers this idiom "quite impossible," but it is the true text here and makes good sense (Robertson, *Grammar*, p. 968). The more common idiom would have been ως εαν (or αν).

Mark 4:27

Should sleep and rise (καθευδη κα εγειρητα). Present subjunctive for continued action. So also

spring up and grow (βλαστα κα μηκυνητα) two late verbs. The process of growth goes on all night and all day (νυκτα κα ημεραν, accusative of time).

He knoweth not how (ως ουκ οιδεν αυτος). Note position of ως (beginning) and αυτος (end) of clause:

How knows not he . The mystery of growth still puzzles farmers and scientists of today with all our modern knowledge. But nature's secret processes do not fail to operate because we are ignorant. This secret and mysterious growth of the kingdom in the heart and life is the point of this beautiful parable given only by Mark. "When man has done his part, the actual process of growth is beyond his reach or comprehension" (Swete).

Mark 4:28

Of herself (αυτοματη). Automatically, we say. The secret of growth is in the seed, not in the soil nor in the weather nor in the cultivating. These all help, but the seed spontaneously works according to its own nature. The word αυτοματη is from αυτος (self) and μεμαα desire eagerly from obsolete μαω. Common word in all Greek history. Only one other example in

N.T., in Ac 12:10 when the city gate opens to Peter of its own accord. "The mind is adapted to the truth, as the eye to the light" (Gould). So we sow the seed, God's kingdom truth, and the soil (the soul) is ready for the seed. The Holy Spirit works on the heart and uses the seed sown and makes it germinate and grow, "first the blade, then the ear, then the full corn in the ear" (πρωτον χορτον, ειτεν σταχυν, ειτεν πληρη σιτον εν τω σταχυ). This is the law and order of nature and also of grace in the kingdom of God. Hence it is worth while to preach and teach. "This single fact creates the confidence shown by Jesus in the ultimate establishment of his kingdom in spite of the obstacles which obstruct its progress" (Gould).

Mark 4:29

Is ripe (παραδο, second aorist subjunctive with οταν). Whenever the fruit yields itself or permits.

Putteth forth (αποστελλε). Sends forth the sickle. The word for *apostle* comes from this verb. See Joh 4:38 : "I sent you forth to reap" (εγο απεστειλα υμας θεριζειν). Sickle (δρεπανον) here by metonymy stands for the reapers who use it when the harvest stands ready for it (παρεστηκεν, stands by the side, present perfect indicative).

Mark 4:30

How shall we liken? (Πως ομοιωσωμεν?) Deliberative first aorist subjunctive. This question alone in Mark. So with the other question:

In what parable shall we set it forth? (εν τιν αυτην παραβολη θωμεν;). Deliberative second aorist subjunctive. The graphic question draws the interest of the hearers (*we*) by fine tact. Lu 13:18f. retains the double question which Mt 13:31f. does not have, though he has it in a very different context, probably an illustration of Christ's favourite sayings often repeated to different audiences as is true of all teachers and preachers.

Mark 4:31

When it is sown (οταν σπαρη). Second aorist passive subjunctive of σπειρω. Alone in Mark and repeated in verse 32.

Less than all the seeds (μικροτερον παντων των σπερματων). Comparative adjective with the ablative case after it. Hyperbole, of course, but clearly meaning that from a very small seed a large plant grows, the gradual pervasive expansive power of the kingdom of God.

Mark 4:32

Groweth up (αναβαινε). Mt 13:32 **When it is grown** (οταν αυξηθη).

Under the shadow thereof (υπο την σκιαν αυτου). A different picture from Matthew's

in the branches thereof (εν τοις κλαδοις αυτου). But both use κατασκηνοιν, to tent or camp down, make nests in the branches in the shade or hop on the ground under the shade just like a covey of birds. In Mt 8:20 the birds have nests (κατασκηνωσεις). The use of the mustard seed for smallness seems to have been proverbial and Jesus employs it elsewhere (Mt 17:20; Lu 17:6).

Mark 4:33

As they were able to hear it (καθως ηδυναντο ακουειν). Only in Mark. Imperfect indicative. See Joh 16:12 for ου δυνασθε βασταζειν, not able to bear. Jesus used parables now largely, but there was a limit even to the use of them to these men. He gave them the mystery of the kingdom in this veiled parabolic form which was the only feasible form at this stage. But even so they did not understand what they heard.

Mark 4:34

But privately to his disciples he expounded all things (κατ' ιδιαν δε τοις ιδιοις μαθηταις επελυεν παντα). To his own (ιδιοις) disciples in private, in distinction from the mass of the people Jesus was in the habit (imperfect tense, επελυεν) of

disclosing , revealing, all things (παντα) in plain language without the parabolic form used before the crowds. This verb επιλυω occurs in the N.T. only here and in Ac 19:39 where the town-clerk of Ephesus says of the troubles by the mob: "It shall be settled in the regular assembly" (εν τη εννομω εκκλησια επιλυθησετα). First future passive indicative from επιλυω. The word means to give additional (επ) loosening (λυω), so to explain, to make plainer, clearer, even to the point of revelation. This last is the idea of the substantive in 2 Peter 1:20 where even the Revised Version has it: "No prophecy of scripture is of private interpretation" (πασα προφητεια γραφης ιδιας επιλυσεως ου γινετα). Here the use of γινετα (comes) with the ablative case (επιλυσεως) and the explanation given in verse 2 Peter 1:21 shows plainly that disclosure or revelation to the prophet is what is meant, not interpretation of what the prophet said. The prophetic impulse and message came from God through the Holy Spirit. In private the further disclosures of Jesus amounted to fresh revelations concerning the mysteries of the kingdom of God.

Mark 4:35

When even was come (οψιας γενομενης). Genitive absolute. It had been a busy day. The blasphemous accusation, the visit of the mother and brothers and possibly sisters, to take him home, leaving the crowded house for the sea, the first parables by the sea, then more in the house, and now out of the house and over the sea.

Let us go over unto the other side (διελθωμεν εις το περαν). Hortatory (volitive) subjunctive, second aorist active tense. They were on the western side and a row over to the eastern shore in the evening would be a delightful change and refreshing to the weary Christ. It was the only way to escape the crowds.

Mark 4:36

Even as he was (ως ην). Vulgate, *ita ut erat*. Bengel says: *sine apparatu*. That is, they take Jesus along (παραλαμβανουσιν) without previous preparation.

Other boats (αλλα πλοια). This detail also is given only by Mark. Some people had got into boats to get close to Jesus. There was a crowd even on the lake.

Mark 4:37

There ariseth a great storm of wind (γινετα λαιλαπς μεγαλη ανεμου). Mark's vivid historical present again. Mt 8:24 has εγενετο (arose) and Lu 8:23 κατεβη (came down). Luke has also λαιλαπς, but Matthew σεισμος (tempest), a violent upheaval like an earthquake. Λαιλαπς is an old word for these cyclonic gusts or storms. Luke's "came down" shows that the storm fell suddenly from Mount Hermon down into the Jordan Valley and smote the Sea of Galilee violently at its depth of 682 feet below the Mediterranean Sea. The hot air at this depth draws the storm down with sudden power. These sudden storms continue to this day on the Sea of Galilee. The word occurs in the LXX of the whirlwind out of which God answered Job (Job 38:1) and in Jon 1:4 .

The waves beat into the boat (τα κυματα επεβαλλεν εις το πλοιον). Imperfect tense (were beating) vividly picturing the rolling over the sides of the boat "so that the boat was covered with the waves" (Mt 8:24). Mark has it: "insomuch that the boat was now filling" (ωστε ηδη γεμιζεσθα το πλοιον). Graphic description of the plight of the disciples.

Mark 4:38

Asleep on the cushion (επ το προσκεφαλαιον καθευδων). Mark also mentions the cushion or bolster and the stern of the boat (εν τη πρυμνη). Mt 8:24 notes that Jesus was sleeping (εκαθευδεν), Luke that

he fell asleep (αφυπνωσεν, ingressive aorist indicative). He was worn out from the toil of this day.

They awake him (εγειρουσιν αυτον). So Mark's graphic present. Matthew and Luke both have "awoke him." Mark has also what the others do not: "Carest thou not?" (ου μελε σοι;). It was a rebuke to Jesus for sleeping in such a storm. We are perishing (απολλυμεθα, linear present middle). Precisely this same form also in Mt 8:25 and Lu 8:24 .

Mark 4:39

Rebuked the wind (επετιμησεν τω ανεμω) as in Mt 8:26 and Lu 8:24 . He spoke to the sea also. All three Gospels speak of the sudden calm (γαληνη) and the rebuke to the disciples for this lack of faith.

Mark 4:40

Why are ye fearful? (Τ δειλο εστε;). They had the Lord of the wind and the waves with them in the boat. He was still Master even if asleep in the storm.

Have ye not yet faith? (Ουπω εχετε πιστιν;). Not yet had they come to feel that Jesus was really Lord of nature. They had accepted his Messiaship, but all the conclusions from it they had not yet drawn. How like us in our troubles they were!

Mark 4:41

They feared exceedingly (εφοβηθησαν φοβον μεγαν). Cognate accusative with the first aorist passive indicative. They feared a great fear. Mt 8:27 and Lu 8:22 mention that "they marvelled." But there was fear in it also.

Who then is this? (Τις αρα ουτος εστιν;). No wonder that they feared if this One could command the wind and the waves at will as well as demons and drive out all diseases and speak such mysteries in parables. They were growing in their apprehension and comprehension of Jesus Christ. They had much yet to learn. There is much yet for us today to learn or seek to grow in the knowledge of our Lord Jesus Christ. This incident opened the eyes and minds of the disciples to the majesty of Jesus.

Mark 5

Mark 5:1

The Gerasenes (των Γερασηνων). Like Lu 8:26 while Mt 8:28 has "the Gadarenes." The ruins of the village Khersa (Gerasa) probably point to this site which is in the district of Gadara some six miles southeastward, not to the city of Gerasa some thirty miles away.

Mark 5:2

Out of the boat (εκ του πλοιου). Straightway (ευθυς) Mark says, using the genitive absolute (εξελθοντος αυτου) and then repeating αυτω associative instrumental after απηντησεν. The demoniac greeted Jesus at once. Mark and Lu 9:27 mention only one man while Matthew notes two demoniacs, perhaps one more violent than the other. Each of the Gospels has a different phrase. Mark has "a man with an unclean spirit" (εν πνευματ ακαθαρτω), Mt 8:28 "two possessed with demons" (δυο δαιμονιζομενο), Lu 8:27 "one having demons" (τις εχων δαιμονια). Mark has many touches about this miracle not retained in Matthew and Luke. See on Mt 8:28 .

Mark 5:3

No man could any more bind him, no, not with a chain (ουδε αλυσε ουδεις εδυνατο αυτον δησα). Instrumental case αλυσε, a handcuff (α privative and λυω, to loosen). But this demoniac snapped a handcuff as if a string.

Mark 5:4

Often bound (πολλακις δεδεσθα). Perfect passive infinitive, state of completion. With fetters (πεδαις, from πεζα, foot, instep) and chains, bound hand and foot, but all to no purpose. The English plural of foot is feet (Anglo-Saxon *fot*, *fet*) and fetter is *feeter*.

Rent asunder (διεσπασθα). Drawn (σπαω) in two (δια- same root as δυο, two). Perfect passive infinitive.

Broken in pieces (συντετριφθα.) Perfect passive infinitive again, from συντριβω, to rub together. Rubbed together, crushed together. Perhaps the neighbours who told the story could point to broken fragments of chains and fetters. The fetters may have been cords, or even wooden stocks and not chains.

No man had strength to tame him (ουδεις ισχυεν αυτον δαμασα). Imperfect tense. He roamed at will like a lion in the jungle.

Mark 5:5

He was crying out, and cutting himself with stones (ην κραζων κα κατακοπτων εαυτον λιθοις). Further vivid details by Mark. Night and day his loud scream or screech could be heard like other demoniacs (cf. 1:26; 3:11; 9:26). The verb for cutting himself occurs here only in the N.T., though an old verb. It means to *cut down* (perfective use of κατα-). We say *cut up*, gash, hack to pieces. Perhaps he was scarred all over with such gashes during his

moments of wild frenzy night and day in the tombs and on the mountains. Periphrastic imperfect active with ην and the participles.

Mark 5:6

Ran and worshipped (εδραμεν κα προσεκυνησεν). "At first perhaps with hostile intentions. The onrush of the naked yelling maniac must have tried the newly recovered confidence of the Twelve. We can imagine their surprise when, on approaching, he threw himself on his knees" (Swete).

Mark 5:7

I adjure thee by God (ορκιζω σε τον θεον). The demoniac puts Jesus on oath (two accusatives) after the startled outcry just like the one in 1:24, which see. He calls Jesus here "son of the Most High God" (υιε του θεου του υψιστου) as in Lu 8:28 (cf. Ge 14:18f.).

Torment me not (μη με βασανισης). Prohibition with μη and the ingressive aorist subjunctive. The word means to test metals and then to test one by torture (cf. our "third degree"). Same word in all three Gospels.

Mark 5:8

For he said (ελεγεν γαρ). For he had been saying (progressive imperfect). Jesus had already repeatedly ordered the demon to come out of the man whereat the demon made his outcry to Jesus and protested. Mt 8:29 had "before the time" (προ καιρου) and 8:31 shows that the demons did not want to go back to the abyss (την αβυσσον) right now. That was their real home, but they did not wish to return to the place of torment just now.

Mark 5:9

My name is Legion (Λεγιων ονομα μο). So Lu 8:30 , but not Matthew. Latin word (*legio*). A full Roman legion had 6,826 men. See on Mt 26:53 . This may not have been a full legion, for Mr 5:13 notes that the number of hogs was "about two thousand." Of course, a stickler for words might say that each hog had several demons.

Mark 5:13

And he gave them leave (κα επετρεψεν αυτοις). These words present the crucial difficulty for interpreters as to why Jesus allowed the demons to enter the hogs and destroy them instead of sending them back to the abyss. Certainly it was better for hogs to perish than men, but this loss of property raises a difficulty of its own akin to the problem of tornadoes and earthquakes. The question of one man containing so many demons is difficult also, but not much more so than how one demon can dwell in a man and make his home there. One is reminded of the man out of whom a demon was cast, but the demon came back with seven other demons and took possession. Gould thinks that this man with a legion of demons merely makes a historical exaggeration. "I feel as if I were possessed by a thousand devils." That is too easy an explanation. See on Mt 8:32 for "rushed down the steep."

They were choked (επνιγοντο). Imperfect tense picturing graphically the disappearance of pig after pig in the sea. Lu 8:33 has απεγνιγη,

choked off , constative second aorist passive indicative, treated as a whole, Mt 8:32 merely has "perished" (απεθανον; died).

Mark 5:14

And in the country (κα εις τους αγρους). Mark adds this to "the city." In the fields and in the city as the excited men ran they told the tale of the destruction of the hogs. They came to see (ηλθον ιδειν). All the city came out (Matthew), they went out to see (Luke).

Mark 5:15

They come to Jesus (ερχοντα προς τον Ιησουν). Vivid present. To Jesus as the cause of it all, "to meet Jesus" (εις υπαντησιν Ιησου, Mt 8:34).

And behold (θεωρουσιν). Present tense again.

And they were afraid (κα εφοβηθησαν). They became afraid. Mark drops back to the ingressive aorist tense (passive voice). They had all been afraid of the man, but there he was "sitting clothed and in his right mind," (καθημενον ιματισμενον κα σωφρονουντα. Note the participles). "At the feet of Jesus," Luke adds (Lu 8:35). For a long time he had worn no clothes (Lu 8:17). Here was the healing of the wild man and the destruction of the hogs all by this same Jesus.

Mark 5:17

To depart from their borders (απελθειν απο των οριων). Once before the people of Nazareth had driven Jesus out of the city (Lu 4:16-31). Soon they will do it again on his return there (Mr 6:1-6; Mt 13:54-58). Here in Decapolis pagan influence was strong and the owners of the hogs cared more for the loss of their property than for the healing of the wild demoniac. In the clash between business and spiritual welfare business came first with them as often today. All three Gospels tell of the request for Jesus to leave. They feared the power of Jesus and wanted no further interference with their business affairs.

Mark 5:18

As he was entering (εμβαινοντος αυτου). The man began to beseech him (παρεκαλε) before it was too late.

Mark 5:19

Go to thy house unto thy friends (Ηυπαγε εις τον οικον σου προς τους σους). "To thy own folks" rather than "thy friends." Certainly no people needed the message about Christ more than these people who were begging Jesus to leave. Jesus had greatly blessed this man and so gave him the hardest task of all, to go home and witness there for Christ. In Galilee Jesus had several times forbidden the healed to tell what he had done for them because of the undue excitement and misunderstanding. But here it was different. There was no danger of too much enthusiasm for Christ in this environment.

Mark 5:20

He went his way (απηλθεν). He went off and did as Jesus told him. He heralded (κηρυσσειν) or published the story till all over Decapolis men marvelled (εθαυμαζον) at

what Jesus did, kept on marvelling (imperfect tense). The man had a greater opportunity for Christ right in his home land than anywhere else. They all knew this once wild demoniac who now was a new man in Christ Jesus. Thousands of like cases of conversion under Christ's power have happened in rescue missions in our cities.

Mark 5:23

My little daughter (το θυγατριον μου). Diminutive of θυγατηρ (Mt 9:18). "This little endearing touch in the use of the diminutive is peculiar to Mark" (Vincent). "Is at the point of death" (εσχατως εχε). Has it in the last stages. Mt 9:18 has: "has just died" (αρτ ετελευσεν), Luke "she lay a dying" (απεθνησκεν, imperfect, she was dying). It was a tragic moment for Jairus.

I pray thee , not in the Greek. This ellipsis before ινα not uncommon, a sort of imperative use of ινα and the subjunctive in the *Koine* (Robertson, *Grammar*, p. 943).

Mark 5:24

He went with him (απηλθεν). Aorist tense. Went off with him promptly, but a great multitude followed him (ηκολουθε), was following, kept following (imperfect tense).

They thronged him (συνεθλιβον αυτον). Imperfect tense again. Only example of (here and in verse 31) this compound verb in the N.T., common in old Greek. Were pressing Jesus so that he could hardly move because of the jam, or even to breathe (συνεπνιγον, Lu 8:42).

Mark 5:26

Had suffered many things of many physicians (πολλα παθουσα υπο πολλων ιατρων). A pathetic picture of a woman with a chronic case who had tried doctor after doctor.

Had spent all that she had (δαπανησασα τα παρ' αυτης παντα). Having spent the all from herself, all her resources. For the idiom with παρα see Lu 10:7; Php 4:18 . The tragedy of it was that she "was nothing bettered, but rather grew worse" (μηδεν ωφεληθεισα αλλα μαλλον εις το χειρον ελθουσα). Her money was gone, her disease was gaining on her, her one chance came now with Jesus. Matthew says nothing about her experience with the doctors and Lu 8:43 merely says that she "had spent all her living upon physicians and could not be healed of any," a plain chronic case. Luke the physician neatly takes care of the physicians. But they were not to blame. She had a disease that they did not know how to cure. Vincent quotes a prescription for an issue of blood as given in the Talmud which gives one a most grateful feeling that he is not under the care of doctors of that nature. The only parallel today is Chinese medicine of the old sort before modern medical schools came.

Mark 5:28

If I touch but his garments (Εαν αψωμα κ'αν των ιματιων αυτου). She was timid and shy from her disease and did not wish to attract attention. So she crept up in the crowd and touched the hem or border of his garment (κρασπεδον) according to Mt 9:20 and Lu 8:44 .

Mark 5:29

She felt in her body (εγνω τω σωματ). She knew, the verb means. She said to herself,

I am healed (ιαμα). Ιατα retains the perfect passive in the indirect discourse. It was a vivid moment of joy for her. The plague (μαστιγος) or scourge was a whip used in flagellations as on Paul to find out his guilt (Ac 22:24 , cf. Heb 11:26). It is an old word that was used for afflictions regarded as a scourge from God. See already on Mr 3:10 .

Mark 5:30

Perceiving in himself (επιγνους εν εαυτω). She thought, perhaps, that the touch of Christ's garment would cure her without his knowing it, a foolish fancy, no doubt, but one due to her excessive timidity. Jesus felt in his own consciousness. The Greek idiom more exactly means: "Jesus perceiving in himself the power from him go out" (την εξ αυτου δυναμιν εξελθουσαν). The aorist participle here is punctiliar simply and timeless and can be illustrated by Lu 10:18 : "I was beholding Satan fall" (εθεωρουν τον Σαταναν πεσοντα), where πεσοντα does not mean *fallen* (πεπτωκοτα) as in Re 9:1 nor falling (πιπτοντα) but simply the constative aorist

fall (Robertson, *Grammar*, p. 684). So here Jesus means to say: "I felt in myself the power from me go." Scholars argue whether in this instance Jesus healed the woman by conscious will or by unconscious response to her appeal. Some even argue that the actual healing took place after Jesus became aware of the woman's reaching for help by touching his garment. What we do know is that Jesus was conscious of the going out of power from himself. Lu 8:46 uses εγνων (personal knowledge), but Mark has επιγνους (personal and additional, clear knowledge). One may remark that no real good can be done without the outgoing of power. That is true of mother, preacher, teacher, doctor.

Who touched my garments? (Τις μου ηψατο των ιματιων;). More exactly,

Who touched me on my clothes ; The Greek verb uses two genitives, of the person and the thing. It was a dramatic moment for Jesus and for the timid woman. Later it was a common practice for the crowds to touch the hem of Christ's garments and be healed (Mr 6:56). But here Jesus chose to single out this case for examination. There was no magic in the garments of Jesus. Perhaps there was superstition in the woman's mind, but Jesus honoured her darkened faith as in the case of Peter's shadow and Paul's handkerchief.

Mark 5:31

Thronging thee (συνθλιβοντα σε). See verse 24. The disciples were amazed at the sensitiveness of Jesus to the touch of the crowd. They little understood the drain on Jesus from all this healing that pulled at his heart-strings and exhausted his nervous energy even though the Son of God. He had the utmost human sympathy.

Mark 5:32

And he looked round about (κα περιεβλεπετο). Imperfect middle indicative. He kept looking around to find out. The answer of Jesus to the protest of the disciples was this

scrutinizing gaze (see already 3:5,34). Jesus knew the difference between touch and touch (Bruce).

Mark 5:33

Fearing and trembling, knowing (φοβηθεισα κα τρεμουσα, ειδυια). These participles vividly portray this woman who had tried to hide in the crowd. She had heard Christ's question and felt his gaze. She had to come and confess, for something "has happened" (γεγονεν, second perfect active indicative, still true) to her.

Fell down before him (προσεπεσεν αυτω). That was the only proper attitude now.

All the truth (πασαν την αληθειαν). Secrecy was no longer possible. She told "the pitiful tale of chronic misery" (Bruce).

Mark 5:34

Go in peace (Ηυπαγε εις ειρηνην). She found sympathy, healing, and pardon for her sins, apparently. Peace here may have more the idea of the Hebrew *shalom*, health of body and soul. So Jesus adds: "Be whole of thy plague" (ισθ υγιης απο της μαστιγος σου). Continue whole and well.

Mark 5:35

While he yet spake (Ετ αυτου λαλουντος). Genitive absolute. Another vivid touch in Mark and Lu 8:49 . The phrase is in Ge 29:9 . Nowhere does Mark preserve better the lifelike traits of an eyewitness like Peter than in these incidents in chapter 5. The arrival of the messengers from Jairus was opportune for the woman just healed of the issue of blood (εν υσε αιματος) for it diverted attention from her. Now the ruler's daughter has died (απεθανε).

Why troublest thou the master any further? (Τ ετ σκυλλεις τον διδασκαλον;). It was all over, so they felt. Jesus had raised from the dead the son of the widow of Nain (Lu 7:11-17), but people in general did not expect him to raise the dead. The word σκυλλω, from σκυλον (*skin, pelt, spoils*), means to skin, to flay, in Aeschylus. Then it comes to mean to vex, annoy, distress as in Mt 9:36 , which see. The middle is common in the papyri for bother, worry, as in Lu 7:6 . There was no further use in troubling the Teacher about the girl.

Mark 5:36

Not heeding (παρακουσας). This is the sense in Mt 18:17 and uniformly so in the LXX. But here the other sense of hearing aside, overhearing what was not spoken directly to him, probably exists also. "Jesus might overhear what was said and disregard its import" (Bruce). Certainly he ignored the conclusion of the messengers. The present participle λαλουμενον suits best the idea of overhearing. Both Mark and Lu 8:50 have "Fear not, only believe" (μη φοβου, μονον πιστευε). This to the ruler of the synagogue (τω αρχισυναγωγω) who had remained and to whom the messenger had spoken.

Mark 5:37

Save Peter, and James, and John (ε μη Πετρον κα λακωβον κα Ιωανην). Probably the house was too small for the other disciples to come in with the family. The first instance of

this inner circle of three seen again on the Mount of Transfiguration and in the Garden of Gethsemane. The one article in the Greek treats the group as a unit.

Mark 5:38

Wailing greatly (αλαλαζοντας πολλα). An onomatopoetic word from Pindar down. The soldiers on entering battle cried Αλαλα. Used of clanging cymbals (1Co 13:1). Like ολολυζω in Jas 5:1 . It is used here of the monotonous wail of the hired mourners.

Mark 5:39

Make a tumult (θορυβεισθε). Middle voice. Jesus had dismissed one crowd (verse 37), but finds the house occupied by the hired mourners making bedlam (θορυβος) as if that showed grief with their ostentatious noise. Mt 9:23 spoke of flute-players (αυλητας) and the hubbub of the excited throng (θορυβουμενον. Cf. Mr 14:2; Ac 20:1,21,34). Mark, Matthew, and Luke all quote Jesus as saying that "the child is not dead, but sleepeth." Jesus undoubtedly meant that she was not dead to stay dead, though some hold that the child was not really dead. It is a beautiful word (she is

sleeping , καθευδε) that Jesus uses of death.

Mark 5:40

And they laughed him to scorn (κα κατεγελων). "They jeered at him" (Weymouth). Note imperfect tense. They kept it up. And note also κατ- (perfective use). Exactly the same words in Mt 9:24 and Lu 8:53 . The loud laughter was ill suited to the solemn occasion. But Jesus on his part (αυτος δε) took charge of the situation.

Taketh the father of the child and her mother and them that were with him (παραλαμβανε τον πατερα του παιδιου κα την μητερα κα τους μετ' αυτου). Having put out (εκβαλων) the rest by a stern assertion of authority as if he were master of the house, Jesus takes along with him these five and enters the chamber of death "where the child was" (οπου ην το παιδιον). He had to use pressure to make the hired mourners leave. The presence of some people will ruin the atmosphere for spiritual work.

Mark 5:41

Talitha cumi . These precious Aramaic words, spoken by Jesus to the child, Peter heard and remembered so that Mark gives them to us. Mark interprets the simple words into Greek for those who did not know Aramaic (το κορασιον, εγειρε), that is,

Damsel, arise . Mark uses the diminutive κορασιων, a little girl, from κορη, girl. *Braid Scots* has it: "Lassie, wauken." Lu 8:5-9 has it Ηη παισ, εγειρε,

Maiden, arise . All three Gospels mention the fact that Jesus took her by the hand, a touch of life (κρατησας της χειρος), giving confidence and help.

Mark 5:42

Rose up, and walked (ανεστη κα περιεπατε). Aorist tense (single act) followed by the imperfect (**the walking went on**).

For she was twelve years old (ην γαρ ετων δωδεκα). The age mentioned by Mark alone and here as explanation that she was old enough to walk.

Amazed (εξεστησαν). We have had this word before in Mt 12:23 and Mr 2:12 , which see. Here the word is repeated in the substantive in the associative instrumental case (εκστασε μεγαλη), with a great ecstasy, especially on the part of the parents (Lu 8:56), and no wonder.

Mark 5:43

That no one should know this (ινα μηδεις γνο τουτο). Second aorist active subjunctive, γνο. But would they keep still about it? There was the girl besides. Both Mark and Luke note that Jesus ordered that food be given to the child

given her to eat , (δοθηνα αυτη φαγειν), a natural care of the Great Physician. Two infinitives here (first aorist passive and second aorist active). "She could walk and eat; not only alive, but well" (Bruce).

Mark 6

Mark 6:1

Into his own country (εις την πατριδα αυτου). So Mt 13:54 . There is no real reason for identifying this visit to Nazareth with that recorded in Lu 4:26-31 at the beginning of the Galilean Ministry. He was rejected both times, but it is not incongruous that Jesus should give Nazareth a second chance. It was only natural for Jesus to visit his mother, brothers, and sisters again. Neither Mark nor Matthew mention Nazareth here by name, but it is plain that by πατριδα the region of Nazareth is meant. He had not lived in Bethlehem since his birth.

Mark 6:2

Began to teach (ηρξατο διδασκειν). As was now his custom in the synagogue on the sabbath. The ruler of the synagogue (αρχισυναγωγος, see Mt 5:22) would ask some one to speak whensoever he wished. The reputation of Jesus all over Galilee opened the door for him. Jesus may have gone to Nazareth for rest, but could not resist this opportunity for service.

Whence hath this man these things? (Ποθεν τουτω ταυτα;). Laconic and curt,

Whence these things to this fellow? With a sting and a fling in their words as the sequel shows. They continued to be amazed (εξεπλησσοντο, imperfect tense passive). They challenge both the apparent

wisdom (σοφια) with which he spoke and

the mighty works or powers (α δυναμεις)

such as those (τοιαυτα)

coming to pass (γινομενα, present middle participle, repeatedly wrought)

by his hands (δια των χειρων). They felt that there was some hocus-pocus about it somehow and somewhere. They do not deny the wisdom of his words, nor the wonder of his works, but the townsmen knew Jesus and they had never suspected that he possessed such gifts and graces.

Mark 6:3

Is not this the carpenter? (Ουχ ουτος εστιν ο τεκτων;). Mt 13:55 calls him "the carpenter's son" (ο του τεκτονος υιος). He was both. Evidently since Joseph's death he had carried on the business and was "the carpenter" of Nazareth. The word τεκτων comes from τεκειν, τικτω, to beget, create, like τεχνη (craft, art). It is a very old word, from Homer down. It was originally applied to the worker in wood or builder with wood like our carpenter. Then it was used of any artisan or craftsman in metal, or in stone as well as in wood and even of sculpture. It is certain that Jesus worked in wood. Justin Martyr speaks of ploughs, yokes, et cetera, made by Jesus. He may also have worked in stone and may even have helped build some of the stone synagogues in Galilee like that in Capernaum. But in Nazareth the

people knew him, his family (no mention of Joseph), and his trade and discounted all that they now saw with their own eyes and heard with their own ears. This word carpenter "throws the only flash which falls on the continuous tenor of the first thirty years from infancy to manhood, of the life of Christ" (Farrar). That is an exaggeration for we have Lu 2:41-50 and "as his custom was" (Lu 4:16), to go no further. But we are grateful for Mark's realistic use of τεκτων here.

And they were offended in him (κα εσκανδαλιζοντο εν αυτω). So exactly Mt 13:56 ,

were made to stumble in him , trapped like game by the σκανδαλον because they could not explain him, having been so recently one of them. "The Nazarenes found their stumbling block in the person or circumstances of Jesus. He became--πετρα σκανδαλου (1Pe 2:7,8; Ro 9:33) to those who disbelieved" (Swete). Both Mark and Mt 13:57 , which see, preserve the retort of Jesus with the quotation of the current proverb about a prophet's lack of honour in his own country. Joh 4:44 quoted it from Jesus on his return to Galilee long before this. It is to be noted that Jesus here makes a definite claim to being a prophet (προφητης, for-speaker for God), a seer. He was much more than this as he had already claimed to be Messiah (Joh 4:26; Lu 4:21), the Son of man with power of God (Mr 1:10; Mt 9:6; Lu 5:24), the Son of God (Joh 5:22). They stumble at Jesus today as the townspeople of Nazareth did.

In his own house (εν τη οικια αυτου). Also in Mt 13:57 . This was the saddest part of it all, that his own brothers in his own home disbelieved his Messianic claims (Joh 7:5). This puzzle was the greatest of all.

Mark 6:6

And he marvelled because of their unbelief (κα εθαυμασεν δια την απιστιαν αυτων). Aorist tense, but Westcott and Hort put the imperfect in the margin. Jesus had divine knowledge and accurate insight into the human heart, but he had human limitations in certain things that are not clear to us. He marvelled at the faith of the Roman centurion where one would not expect faith (Mt 8:10; Lu 7:9). Here he marvels at the lack of faith where he had a right to expect it, not merely among the Jews, but in his own home town, among his kinspeople, even in his own home. One may excuse Mary, the mother of Jesus, from this unbelief, puzzled, as she probably was, by his recent conduct (Mr 3:21,31). There is no proof that she ever lost faith in her wonderful Son.

He went round about the villages teaching (περιηγεν τας κωμας κυκλω διδασκων). A good illustration of the frequent poor verse division. An entirely new paragraph begins with these words, the third tour of Galilee. They should certainly be placed with verse 7. The Revised Version would be justified if it had done nothing else than give us paragraphs according to the sense and connection. "Jesus resumes the role of a wandering preacher in Galilee" (Bruce). Imperfect tense, περιηγεν.

Mark 6:7

By two and two (δυο δυο). This repetition of the numeral instead of the use of ανα δυο or κατα δυο is usually called a Hebraism. The Hebrew does have this idiom, but it appears in Aeschylus and Sophocles, in the vernacular *Koine* (Oxyrhynchus Papyri No. 121), in Byzantine Greek, and in modern Greek (Deissmann, *Light from the Ancient East*, pp. 122f.). Mark preserves the vernacular *Koine* better than the other Gospels and this detail suits his vivid style. The six pairs of apostles could thus cover Galilee in six different directions. Mark notes that he "began to send them forth" (ηρξατο αυτους αποστελλειν). Aorist tense and present infinitive. This may refer simply to this particular occasion in Mark's picturesque way. But the imperfect tense εδιδου means he kept on giving them all through the tour, a continuous power (authority) over unclean spirits singled out by Mark as representing "all manner of diseases and all manner of sickness" (Mt 10:1), "to cure diseases" (ιασθα, Lu 9:1), healing power. They were to preach and to heal (Lu 9:1; Mt 10:7). Mark does not mention preaching as a definite part of the commission to the twelve on this their first preaching tour, but he does state that they did preach (6:12). They were to be missioners or missionaries (αποστελλειν) in harmony with their office (αποστολο).

Mark 6:8

Save a staff only (ε μη ραβδον μονον). Every traveller and pilgrim carried his staff. Bruce thinks that Mark has here preserved the meaning of Jesus more clearly than Mt 10:10 (nor staff) and Lu 9:3 (neither staff). This discrepancy has given trouble to commentators. Grotius suggests no second staff for Matthew and Luke. Swete considers that Matthew and Luke report "an early exaggeration of the sternness of the command." "Without even a staff is the *ne plus ultra* of austere simplicity, and self-denial. Men who carry out the spirit of these precepts will not labour in vain" (Bruce).

Mark 6:9

Shod with sandals (υποδεδεμενους σανδαλια). Perfect passive participle in the accusative case as if with the infinitive πορευεσθα or πορευθηνα, (to go). Note the aorist infinitive middle, ενδυσασθα (text of Westcott and Hort), but ενδυσησθε (aorist middle subjunctive) in the margin. Change from indirect to direct discourse common enough, not necessarily due to "disjointed notes on which the Evangelist depended" (Swete). Mt 10:10 has "nor shoes" (μηδε υποδηματα), possibly preserving the distinction between "shoes" and "sandals" (worn by women in Greece and by men in the east, especially in travelling). But here again extra shoes may be the prohibition. See on Mt 10:10 for this.

Two coats (δυο χιτωνας). Two was a sign of comparative wealth (Swete). The mention of "two" here in all three Gospels probably helps us to understand that the same thing applies to shoes and staff. "In general, these directions are against luxury in equipment, and also against their providing themselves with what they could procure from the hospitality of others" (Gould).

Mark 6:10

There abide (εκε μενετε). So also Mt 10:11; Lu 9:4 . Only Matthew has city or village (10:11), but he mentions house in verse 12. They were to avoid a restless and dissatisfied manner and to take pains in choosing a home. It is not a prohibition against accepting invitations.

Mark 6:11

For a testimony unto them (εις μαρτυριον αυτοις). Not in Matthew. Lu 9:5 has "for a testimony against them" (εις μαρτυριον επ αυτους). The dative αυτοις in Mark is the dative of disadvantage and really carries the same idea as επ in Luke. The dramatic figure of

shaking out (εκτιναξατε, effective aorist imperative, Mark and Matthew),

shaking off (αποτινασσετε, present imperative, Luke).

Mark 6:12

Preached that men should repent (εκηρυξαν ινα μετανοωσιν). Constative aorist (εκηρυξαν), summary description. This was the message of the Baptist (Mt 3:2) and of Jesus (Mr 1:15).

Mark 6:13

They cast out many demons and they anointed with oil (εξεβαλλον κα ηλειφον ελαιω). Imperfect tenses, continued repetition. Alone in Mark. This is the only example in the N.T. of αλειφω ελαιω used in connection with healing save in Jas 5:14 . In both cases it is possible that the use of oil (olive oil) as a medicine is the basis of the practice. See Lu 10:34 for pouring oil and wine upon the wounds. It was the best medicine of the ancients and was used internally and externally. It was employed often after bathing. The papyri give a number of examples of it. The only problem is whether αλειφω in Mark and James is used wholly in a ritualistic and ceremonial sense or partly as medicine and partly as a symbol of divine healing. The very word αλειφω can be translated rub or anoint without any ceremony. "Traces of a ritual use of the unction of the sick appear first among Gnostic practices of the second century" (Swete). We have today, as in the first century, God and medicine. God through nature does the real healing when we use medicine and the doctor.

Mark 6:14

Heard (ηκουσεν). This tour of Galilee by the disciples in pairs wakened all Galilee, for the name of Jesus thus became known (φανερον) or known till even Herod heard of it in the palace. "A palace is late in hearing spiritual news" (Bengel).

Therefore do these powers work in him (δια τουτο ενεργουσιν α δυναμεις εν αυτω). "A snatch of Herod's theology and philosophy" (Morison). John wrought no miracles (Joh 10:41), but if he had risen from the dead perhaps he could. So Herod may have argued. "Herod's superstition and his guilty conscience raised this ghost to plague him" (Gould). Our word *energy* is this same Greek word here used (ενεργουσιν). It means at work. Miraculous powers were at work in Jesus whatever the explanation. This all agreed, but they

differed widely as to his personality, whether Elijah or another of the prophets or John the Baptist. Herod was at first much perplexed (διηπορε, Lu 9:7 and Mr 6:20).

Mark 6:16

John, whom I beheaded (ον εγο απεκεφαλισα Ιωανην). His fears got the best of him and so Herod settled down on this nightmare. He could still see that charger containing John's head coming towards him in his dreams. The late verb αποκεφαλιζω means to cut off the head. Herod had ordered it done and recognizes his guilt.

Mark 6:17

For Herod himself (Αυτος γαρ ο Ηρωιδης). Mark now proceeds to give the narrative of the death of John the Baptist some while before these nervous fears of Herod. But this *post eventum* narrative is very little out of the chronological order. The news of John's death at Machaerus may even have come at the close of the Galilean tour. "The tidings of the murder of the Baptist seem to have brought the recent circuit to an end" (Swete). The disciples of John "went and told Jesus. Now when Jesus heard it, he withdrew from thence in a boat" (Mt 14:12f.). See on Mt 14:3-12 for the discussion about Herod Antipas and John and Herodias.

Mark 6:18

Thy brother's wife (την γυναικα του αδελφου). While the brother was alive (Le 18:16; 20:21). After a brother's death it was often a duty to marry his widow.

Mark 6:19

And Herodias set herself against him (Η δε Ηρωιδιας ενειχεν αυτω). Dative of disadvantage. Literally,

had it in for him . This is modern slang, but is in exact accord with this piece of vernacular *Koine*. No object of ειχεν is expressed, though οργην or χολον may be implied. The tense is imperfect and aptly described the feelings of Herodias towards this upstart prophet of the wilderness who had dared to denounce her private relations with Herod Antipas. Gould suggests that she "kept her eye on him" or kept up her hostility towards him. She never let up, but bided her time which, she felt sure, would come. See the same idiom in Ge 49:23 . She

desired to kill him (ηθελεν αυτον αποκτεινα). Imperfect again.

And she could not (κα ουκ ηδυνατο). Κα here has an adversative sense, but she could not. That is, not yet. "The power was wanting, not the will" (Swete).

Mark 6:20

Feared John (εφοβειτο τον Ιωανην). Imperfect tense, continual state of fear. He feared John and also Herodias. Between the two Herod vacillated. He knew him to be righteous and holy (δικαιον κα αγιον) and so innocent of any wrong. So he

kept him safe (συνετηρε). Imperfect tense again. Late Greek verb. From the plots and schemes of Herodias. She was another Jezebel towards John and with Herod.

Much perplexed (πολλα ηπορε). This the correct text not πολλα εποιε, did many things. Imperfect tense again.

He heard him gladly (ηδεως ηκουεν). Imperfect tense again. This is the way that Herod really felt when he could slip away from the meshes of Herodias. These interviews with the Baptist down in the prison at Machaerus during his occasional visits there braced "his jaded mind as with a whiff of fresh air" (Swete). But then he saw Herodias again and he was at his wits' end (ηπορε, lose one's way, α privative and πορος, way), for he knew that he had to live with Herodias with whom he was hopelessly entangled.

Mark 6:21

When a convenient day was come (γενομενης ημερας ευκαιρου). Genitive absolute. A day well appointed ευ, well, καιρος, time) for the purpose, the day for which she had long waited. She had her plans all laid to spring a trap for her husband Herod Antipas and to make him do her will with the Baptist. Herod was not to know that he was the mere catspaw of Herodias till it was all over. See on Mt 14:6 for discussion of Herod's birthday (γενεσιοις, locative case or associative instrumental of time).

Made a supper (δειπνον εποιησεν). Banquet.

To his lords (τοις μεγιστασιν αυτου). From μεγισταν (that from μεγας, great), common in the LXX and later Greek. Cf. Re 6:15; 18:23 . In the papyri. The grandees, magnates, nobles, the chief men of civil life.

The high captains (τοις χιλιαρχοις). Military tribunes, commanders of a thousand men.

The chief men of Galilee (τοις πρωτοις της Γαλιλαιας). The first men of social importance and prominence. A notable gathering that included these three groups at the banquet on Herod's birthday.

Mark 6:22

The daughter of Herodias herself (της θυγατρος αυτης Ηηρωιδιαδος). Genitive absolute again. Some ancient manuscripts read αυτου (his, referring to Herod Antipas. So Westcott and Hort) instead of αυτης (herself). In that case the daughter of Herodias would also have the name Herodias as well as Salome, the name commonly given her. That is quite possible in itself. It was toward the close of the banquet, when all had partaken freely of the wine, that Herodias made her daughter come in and dance (εισελθουσης κα ορχησαμενης) in the midst (Matthew). "Such dancing was an almost unprecedented thing for women of rank, or even respectability. It was mimetic and licentious, and performed by professionals" (Gould). Herodias stooped thus low to degrade her own daughter like a common εταιρα in order to carry out her set purpose against John.

She pleased Herod and them that sat at meat (ηρεσεν Ηηρωιδη κα τοις συνανακειμενοις). The maudlin group lounging on the divans were thrilled by the licentious dance of the half-naked princess.

Whatsoever thou wilt (ο εαν θελης) The drunken Tetrarch had been caught in the net of Herodias. It was a public promise.

Mark 6:23

And he sware unto her (κα ωμοσεν αυτη). The girl was of marriageable age though called κορασιον (cf. Es 2:9). Salome was afterward married to Philip the Tetrarch. The swaggering oath to the half of the kingdom reminds one of Es 5:3f. , the same oath made to Esther by Ahasuerus.

Mark 6:24

What shall I ask? (Τ αιτησωμαι;). The fact that she went and spoke to her mother proves that she had not been told beforehand what to ask. Mt 14:8 does not necessarily mean that, but he simply condenses the account. The girl's question implies by the middle voice that she is thinking of something for herself. She was no doubt unprepared for her mother's ghastly reply.

Mark 6:25

Straightway with haste (ευθυς μετα σπουδης). Before the king's rash mood passed and while he was still under the spell of the dancing princess. Herodias knew her game well. See on Mt 14:8f .

Mark 6:26

He would not reject her (ουκ ηθελησεν αθετησα αυτην). He was caught once again between his conscience and his environment. Like many since his day the environment stifled his conscience.

Mark 6:27

A soldier of his guard (σπεκουλατορα). Latin word *speculator*. A spy, scout, lookout, and often executioner. It was used of the bodyguard of the Roman emperor and so for one of Herod's spies. He was used to do errands of this sort and it was soon done. It was a gruesome job, but he soon brought John's head to the damsel, apparently in the presence of all, and she took it to her mother. This miserable Tetrarch, the slave of Herodias, was now the slave of his fears. He is haunted by the ghost of John and shudders at the reports of the work of Jesus.

Mark 6:29

His corpse (το πτωμα αυτου). See on Mt 24:28 . It was a mournful time for the disciples of John. "They went and told Jesus" (Mt 14:12). What else could they do?

Mark 6:30

And the apostles gather themselves together unto Jesus (κα συναγοντα ο αποστολο προς τον Ιησουν). Vivid historical present.

All things whatsoever they had done and whatsoever they had taught (παντα οσα εποιησαν κα οσα εδιδαξαν). Not past perfect in the Greek, just the aorist indicative, constative

aorist that summed it all up, the story of this their first tour without Jesus. And Jesus listened to it all (Lu 9:10). He was deeply concerned in the outcome.

Mark 6:31

Come ye yourselves apart into a desert place and rest awhile (Δευτε υμεις αυτο κατ' ιδιαν εις ερημον τοπον κα αναπαυεσθε ολιγον). It was plain that they were over-wrought and excited and needed refreshment (αναπαυεσθε, middle voice, refresh yourselves, "rest up" literally). This is one of the needed lessons for all preachers and teachers, occasional change and refreshment. Even Jesus felt the need of it.

They had no leisure so much as to eat (ουδε φαγειν ευκαιρουν). Imperfect tense again. Crowds were coming and going. Change was a necessity.

Mark 6:32

And they went away in a boat (κα απηλθον εν τω πλοιω). They accepted with alacrity and off they went.

Mark 6:33

Outwent them (προηλθον αυτους). The crowds were not to be outdone. They recognized (εγνωσαν) Jesus and the disciples and ran around the head of the lake on foot (πεζη) and got there ahead of Jesus and were waiting for Him when the boat came.

Mark 6:34

They were as sheep not having a shepherd (ησαν ως προβατα μη εχοντα ποιμενα). Matthew has these words in another context (Mt 9:26), but Mark alone has them here. Μη is the usual negative for the participle in the *Koine*. These excited and exciting people (Bruce) greatly needed teaching. Mt 14:14 mentions healing as does Lu 9:11 (both preaching and healing). But a vigorous crowd of runners would not have many sick. The people had plenty of official leaders but these rabbis were for spiritual matters blind leaders of the blind. Jesus had come over for rest, but his heart was touched by the pathos of this situation. So "he began to teach them many things" (ηρξατο διδασκειν αυτους πολλα). Two accusatives with the verb of teaching and the present tense of the infinitive. He kept it up.

Mark 6:35

When the day was now far spent (ηδη ωρας πολλης γενομενης). Genitive absolute. Ηωρα used here for day-time (so Mt 14:15) as in Polybius and late Greek.

Much day-time already gone . Lu 9:12 has it began to

incline (κλινειν) or wear away. It was after 3 P.M., the first evening. Note second evening or sunset in Mr 6:47; Mt 14:23; Joh 6:16 . The turn of the afternoon had come and sunset was approaching. The idiom is repeated at the close of the verse. See on Mt 14:15 .

Mark 6:36

Into the country and villages round about (εις τους κυκλω αγρους κα κωμας). The fields (αγρους) were the scattered farms (Latin, *villae*). The villages (κωμας) may have in-

cluded Bethsaida Julias not far away (Lu 9:10). The other Bethsaida was on the Western side of the lake (Mr 6:45).

Somewhat to eat (τ φαγωσιν). Literally,

what to eat ,

what they were to eat . Deliberative subjunctive retained in the indirect question.

Mark 6:38

Go and see (υπαγετε ιδετε). John says that Jesus asked Philip to find out what food they had (Joh 6:5f.) probably after the disciples had suggested that Jesus send the crowd away as night was coming on (Mr 6:35f.). On this protest to his command that they feed the crowds (Mr 6:37; Mt 14:16; Lu 9:13) Jesus said "Go see" how many loaves you can get hold of. Then Andrew reports the fact of the lad with five barley loaves and two fishes (Joh 6:8f.). They had suggested before that two hundred pennyworth (δηναριων διακοσιων. See on Mt 18:28) was wholly inadequate and even that (some thirty-five dollars) was probably all that or even more than they had with them. John's Gospel alone tells of the lad with his lunch which his mother had given him.

Mark 6:39

By companies (συμποσια συμποσια). Distribution expressed by repetition as in Mr 6:7 (δυο δυο) instead of using ανα or κατα. Literally our word *symposium* and originally a drinking party, Latin *convivium*, then the party of guests of any kind without the notion of drinking. So in Plutarch and the LXX (especially I Macca.).

Upon the green grass (επ τω χλωρω χορτω). Another Markan touch. It was passover time (Joh 6:4) and the afternoon sun shone upon the orderly groups upon the green spring grass. See on Mt 14:15 . They may have been seated like companies at tables, open at one end.

Mark 6:40

They sat down in ranks (ανεπεσαν πρασια πρασια). They half-way reclined (ανακλιθηνα, verse 39). Fell up here (we have to say fell down), the word ανεπεσαν means. But they were arranged in groups by hundreds and by fifties and they looked like garden beds with their many-coloured clothes which even men wore in the Orient. Then again Mark repeats the word, πρασια πρασια, in the nominative absolute as in verse 39 instead of using ανα or κατα with the accusative for the idea of distribution. Garden beds, garden beds. Peter saw and he never forgot the picture and so Mark caught it. There was colour as well as order in the grouping. There were orderly walks between the rows on rows of men reclining on the green grass. The grass is not green in Palestine much of the year, mainly at the passover time. So here the Synoptic Gospels have an indication of more than a one-year ministry of Jesus (Gould). It is still one year before the last passover when Jesus was crucified.

Mark 6:41

Brake the loaves; and he gave to the disciples (κα απο των ιχθυων). Apparently the fishes were in excess of the twelve baskets full of broken pieces of bread. See on Mt 14:20 for discussion of κοφινος and σφυρις, the two kinds of baskets.

Mark 6:44

Men (ανδρες). Men as different from women as in Mt 14:21 . This remarkable miracle is recorded by all Four Gospels, a nature miracle that only God can work. No talk about accelerating natural processes will explain this miracle. And three eyewitnesses report it: the Logia of Matthew, the eyes of Peter in Mark, the witness of John the Beloved Disciple (Gould). The evidence is overwhelming.

Mark 6:45

To Bethsaida (προς Βηθσαιδαν). This is Bethsaida on the Western side, not Bethsaida Julias on the Eastern side where they had just been (Lu 9:10).

While he himself sendeth the multitude away (εως αυτος απολυε τον οχλον). Mt 14:22 has it "till he should send away" (εως ου απολυση) with the aorist subjunctive of purpose. Mark with the present indicative απολυε pictures Jesus as personally engaged in persuading the crowds to go away now. Joh 6:41f. explains this activity of Jesus. The crowds had become so excited that they were in the mood to start a revolution against the Roman government and proclaim Jesus king. He had already forced in reality the disciples to leave in a boat

to go before him (προαγειν) in order to get them out of this atmosphere of overwrought excitement with a political twist to the whole conception of the Messianic Kingdom. They were in grave danger of being swept off their feet and falling heedlessly into the Pharisaic conception and so defeating the whole teaching and training of Jesus with them. See on Mt 14:22,23 . To this pass things had come one year before the Crucifixion. He had done his best to help and bless the crowds and lost his chance to rest. No one really understood Jesus, not the crowds, not the disciples. Jesus needed the Father to stay and steady him. The devil had come again to tempt him with world dominion in league with the Pharisees, the populace, and the devil in the background.

Mark 6:47

When even was come (οψιας γενομενης). The second or late evening, six P.M. at this season, or sunset on.

He alone on the land (κα αυτος μονος ηπ της γης). Another Markan touch. Jesus had come down out of the mountain where he had prayed to the Father. He is by the sea again in the late twilight. Apparently Jesus remained quite a while, some hours, on the beach. "It was now dark and Jesus had not yet come to them" (Joh 6:17).

Mark 6:48

Seeing them distressed in rowing (ιδων αυτους βασανιζομενους εν τω ελαυνειν). See also Mt 8:29 for the word βασανιζω, to torture, torment (Mt 4:24) with a touch-stone, then

to distress as here. Papyri have δια βασανων used on slaves like our third degree for criminals. Ελαυνειν is literally to drive as of ships or chariots. They drove the boat with oars. Common in Xenophon for marching.

About the fourth watch of the night (περ τεταρτην φυλακην της νυκτος). That is, between three and six A.M. The wind was

contrary to them (εναντιος αυτοις), that is in their faces and rowing was difficult, "a great wind" (Joh 6:18), and as a result the disciples had made little progress. They should have been over long before this.

And he would have passed by them (κα ηθελεν παρελθειν αυτους). Only in Mark. He wished to pass by them, *praeterire eos* (Vulgate). Imperfect tense ηθελεν.

They thought (εδοξαν). A natural conclusion.

And cried out (ανεκραξαν).

Cried up , literally, a shriek of terror, or scream.

Mark 6:50

It is I (εγο ειμ). These were the astounding words of cheer. They did not recognize Jesus in the darkness. They had never seen him or any one walk on the water. His voice reassured them.

Mark 6:51

They were sore amazed in themselves (λιαν εν εαυτοις εξισταντο). Only in Mark. Imperfect tense picturing vividly the excited disciples. Mark does not give the incident of Peter's walking on the water and beginning to sink. Perhaps Peter was not fond of telling that story.

Mark 6:52

For they understood not (ου γαρ συνηκαν). Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process (καρδια in the general sense for all the inner man)

was hardened (ην πεπωρωμενη). See on 3:5 about πωρωσις. Today some men have such intellectual hardness or denseness that they cannot believe that God can or would work miracles, least of all nature miracles.

Mark 6:53

And moored to the shore (κα προσωρμισθησαν). Only here in the New Testament, though an old Greek verb and occurring in the papyri. Ηορμος is roadstead or anchorage. They cast anchor or lashed the boat to a post on shore. It was at the plain of Gennesaret several miles south of Bethsaida owing to the night wind.

Mark 6:54

Knew him (επιγνοντες αυτον). Recognizing Jesus, knowing fully (επ) as nearly all did by now. Second aorist active participle.

Mark 6:55

Ran about (περιεδραμον). Vivid constative aorist picturing the excited pursuit of Jesus as the news spread that he was in Gennesaret.

On their beds (επ τοις κραβαττοις). Pallets like that of the man let down through the roof (Mr 2:4).

Where they heard he was (οπου ηκουον οτ εστιν). Imperfect tense of ακουω (repetition), present indicative εστιν retained in indirect discourse.

Mark 6:56

Wheresoever he entered (οπου αν εισεπορευετο). The imperfect indicative with αν used to make a general indefinite statement with the relative adverb. See the same construction at the close of the verse, οσο αν ηψαντο αυτον (aorist indicative and αν in a relative clause),

as many as touched him . One must enlarge the details here to get an idea of the richness of the healing ministry of Jesus. We are now near the close of the Galilean ministry with its many healing mercies and excitement is at the highest pitch (Bruce).

Mark 7

Mark 7:2

With defiled, that is unwashen hands (κοιναις χερσιν, τουτ' εστιν ανιπτοις). Associative instrumental case. Originally κοινος meant what was common to everybody like the *Koine* Greek. But in later Greek it came also to mean as here what is vulgar or profane. So Peter in Ac 10:14 "common and unclean." The next step was the ceremonially unclean. The emissaries of the Pharisees and the scribes from Jerusalem had seen "some of the disciples" eat without washing their hands, how many we are not told. Swete suggests that in going through the plain the disciples were seen eating some of the bread preserved in the twelve baskets the afternoon before across the lake. There was no particular opportunity to wash the hands, a very proper thing to do before eating for sanitary reasons. But the objection raised is on ceremonial, not sanitary, grounds.

Mark 7:3

Diligently (πυγμη). Instrumental case,

with the fist , up to the elbow, rubbing one hand and arm with the other hand clenched. Aleph had πυκνα probably because of the difficulty about πυγμη (kin to Latin *pugnus*). Schultess considers it a dry wash or rubbing of the hands without water as a ritualistic concession. The middle voice νιψωντα means their own hands. This verb is often used for parts of the body while λουω is used of the whole body (Joh 13:10). On the tradition of the elders see on Mt 15:2 .

Mark 7:4

From the marketplace (απ' αγορας). Ceremonial defilement was inevitable in the mixing with men in public. This αγορα from αγειρω to collect or gather, was a public forum in every town where the people gathered like the courthouse square in American towns. The disciples were already ceremonially defiled.

Wash themselves (βαπτισωντα). First aorist middle subjunctive of βαπτιζω, dip or immerse. Westcott and Hort put ραντισωντα in the text translated "sprinkle themselves" in the margin of the Revised Version, because Aleph, B, and some of the best cursives have it. Gould terms ραντισωντα "a manifest emendation," to get rid of the difficulty of dipping or bathing the whole body. Meyer says: "The statement proceeds by way of climax: before eating they wash the hands always. When they come from market they take a bath before eating." This is not the place to enter into any controversy about the meaning of βαπτιζω, to dip, ραντιζω, to sprinkle, and εχχεω, to pour, all used in the New Testament. The words have their distinctive meanings here as elsewhere. Some scribes felt a difficulty about the use of βαπτισωντα here. The Western and Syrian classes of manuscripts add "and couches" (κα κλινων) at the end of the sentence. Swete considers the immersions of beds (βαπτισμους κλινων) "an incongruous combination." But Gould says: "Edersheim shows that the Jewish

ordinance required immersions, βαπτισμους, of these vessels." We must let the Jewish scrupulosity stand for itself, though "and couches" is not supported by Aleph, B L D Bohairic, probably not genuine.

Mark 7:6

Well (καλως). Appositely here, but ironical sarcasm in verse 9. Note here "you hypocrites" (υμων των υποκριτων).

Mark 7:8

Ye leave the commandment of God (αφεντες την εντολην του θεου). Note the sharp contrast between the command of God and the traditions of men. Jesus here drives a keen wedge into the Pharisaic contention. They had covered up the Word of God with their oral teaching. Jesus here shows that they care more for the oral teaching of the scribes and elders than for the written law of God. The Talmud gives abundant and specific confirmation of the truthfulness of this indictment.

Mark 7:9

Full well do ye reject the commandment of God that ye may keep your traditions (καλως αθετειτε την εντολην του θεου ινα την παραδοσιν υμων τηρησητε). One can almost see the scribes withering under this terrible arraignment. It was biting sarcasm that cut to the bone. The evident irony should prevent literal interpretation as commendation of the Pharisaic pervasion of God's word. See my *The Pharisees and Jesus* for illustrations of the way that they placed this oral tradition above the written law. See on Mt 15:7 .

Mark 7:11

Corban (κορβαν ο εστιν δωρον). See on Mt 15:5 . Mark preserves the Hebrew word for a gift or offering to God (Ex 21:17; Le 20:9), indeclinable here, meaning

gift (δωρον), but declinable κορβανας in Mt 27:6 , meaning sacred treasury. The rabbis (**but ye say** , υμεις δε λεγετε) actually allowed the mere saying of this word by an unfaithful son to prevent the use of needed money for the support of father or mother. It was a home thrust to these pettifogging sticklers for ceremonial punctilios. They not only justified such a son's trickery, but held that he was prohibited from using it for father or mother, but he might use it for himself.

Mark 7:13

Making void the word of God by your tradition (ακυρουντες τον λογον του θεου τη παραδοσε υμων). See on Mt 15:6 for the word ακυρουντες, invalidating, a stronger word than αθετειν, to set aside, in verse 9. See both used in Ga 3:15,17 . Setting aside does invalidate.

Mark 7:14

And he called to him the multitude again (κα προσκαλεσαμενος παλιν τον οχλον). Aorist middle participle, calling to himself. The rabbis had attacked the disciples about not washing their hands before eating. Jesus now turned the tables on them completely and laid bare their hollow pretentious hypocrisy to the people.

Hear me all of you and understand (ακουσατε μου παντες κα συνιετε). A most pointed appeal to the people to see into and see through the chicanery of these ecclesiastics. See on Mt 15:11 for discussion.

Mark 7:17

When he was entered into the house from the multitude (οτε εισηλθεν εις οικον απο του οχλου). This detail in Mark alone, probably in Peter's house in Capernaum. To the crowd Jesus spoke the parable of corban, but the disciples want it interpreted (cf. 4:10ff.,33ff.). Mt 15:15 represents Peter as the spokesman as was usually the case.

Mark 7:18

Are ye so without understanding also? (Ηουτως κα υμεις ασυνετο εστε;). See on Mt 15:16 . You also as well as the multitude. It was a discouraging moment for the great Teacher if his own chosen pupils (disciples) were still under the spell of the Pharisaic theological outlook. It was a riddle to them. "They had been trained in Judaism, in which the distinction between clean and unclean is ingrained, and could not understand a statement abrogating this" (Gould). They had noticed that the Pharisees stumbled at the parable of Jesus (Mt 15:12). They were stumbling themselves and did not know how to answer the Pharisees. Jesus charges the disciples with intellectual dulness and spiritual stupidity.

Mark 7:19

Making all meats clean (καθαριζων παντα τα βρωματα). This anacoluthon can be understood by repeating

he says (λεγε) from verse 18. The masculine participle agrees with Jesus, the speaker. The words do not come from Jesus, but are added by Mark. Peter reports this item to Mark, probably with a vivid recollection of his own experience on the housetop in Joppa when in the vision Peter declined three times the Lord's invitation to kill and eat unclean animals (Ac 10:14-16). It was a riddle to Peter as late as that day. "Christ asserts that *Levitical* uncleanness, such as eating with unwashed hands, is of small importance compared with *moral* uncleanness" (Vincent). The two chief words in both incidents, here and in Acts, are

defile (κοινοω) and

cleanse (καθαριζω). "What God cleansed do not thou treat as defiled" (Ac 10:15). It was a revolutionary declaration by Jesus and Peter was slow to understand it even after the coming of the Holy Spirit at Pentecost. Jesus was amply justified in his astonished question:

Perceive ye not? (ου νοειτε;). They were making little use of their intelligence in trying to comprehend the efforts of Jesus to give them a new and true spiritual insight.

Mark 7:21

Evil thoughts (ο διαλογισμο ο κακο). These come out of the heart (εκ της καρδιας), the inner man, and lead to the dreadful list here given like the crimes of a modern police court:

fornications (πορνεια, usually of the unmarried),

adulteries (μοιχαια, of the married),

thefts (κλοπα, stealings),

covetings (πλεονεξια, craze for more and more),

murders (φονο, growing out of the others often),

wickednesses (πονηρια, from πονος, toil, then drudge, bad like our *knave*, serving boy like German *Knabe*, and then criminal),

deceit (δολος, lure or snare with bait),

lasciviousness (ασελγεια, unrestrained sex instinct),

evil eye (οφθαλμος πονηρος) or eye that works evil and that haunts one with its gloating stare,

railing (βλασφημια, blasphemy, hurtful speech),

pride (υπερηφανια, holding oneself above others, stuck up),

foolishness (αφροσυνη, lack of sense), a fitting close to it all.

Mark 7:24

Into the borders of Tyre and Sidon (εις τα ορια Τυρου κα Σιδωνος). The departure from Capernaum was a withdrawal from Galilee, the second of the four withdrawals from Galilee. The first had been to the region of Bethsaida Julias in the territory of Herod Philip. This is into distinctly heathen land. It was not merely the edge of Phoenicia, but into the parts of Tyre and Sidon (Mt 15:21). There was too much excitement among the people, too much bitterness among the Pharisees, too much suspicion on the part of Herod Antipas, too much dulness on the part of the disciples for Jesus to remain in Galilee.

And he could not be hid (κα ουκ ηδυνασθη λαθειν). Jesus wanted to be alone in the house after all the strain in Galilee. He craved a little privacy and rest. This was his purpose in going into Phoenicia. Note the adversative sense of κα here= "but."

Mark 7:25

Whose little daughter (ης το θυγατριον αυτης). Diminutive with tender touch. Note "whose" and "her" like vernacular today.

Having heard of him (ακουσασα περ αυτου). Even in this heathen territory the fame of Jesus was known. When the Sermon on the Mount was preached people were there from "the sea coast of Tyre and Sidon" (Lu 6:17).

Mark 7:26

A Greek, a Syro-Phoenician by race (Ελληνισ, Συροφοινικισσα τω γενε). "A Greek in religion, a Syrian in tongue, a Phoenician in race" (Bruce), from Euthymius Zigabenus. She was not a Phoenician of Carthage.

She besought (ηρωτα). Imperfect tense. She kept at it. This verb, as in late Greek, is here used for a request, not a mere question. Abundant examples in the papyri in this sense.

Mark 7:27

Let the children first be filled (αφες πρωτον χορτασθηνα τα παιδια). The Jews had the first claim. See the command of Jesus in the third tour of Galilee to avoid the Gentiles and the Samaritans (Mt 10:5). Paul was the Apostle to the Gentiles, but he gave the Jew the first opportunity (Ro 2:9f.). See on Mt 15:24f .

Mark 7:28

Even the dogs under the table (κα τα κυναρια υποκατω της τραπεζης). A delightful picture. Even the little dogs (κυναρια) under the table

eat of the children's crumbs (εσθιουσιν απο των ψιχιων των παιδιων). Little dogs, little scraps of bread (ψιχιον, diminutive of ψιχος, *morsel*), little children (παιδια, diminutive of παις). Probably the little children purposely dropped a few little crumbs for the little dogs. These household dogs, pets of and loved by the children. *Braid Scots* has it: "Yet the wee dowgs aneath the table eat o' the moole o' the bairns." "A unique combination of faith and wit" (Gould). Instead of resenting Christ's words about giving the children's bread to the dogs (Gentiles) in verse 27, she instantly turned it to the advantage of her plea for her little daughter.

Mark 7:29

For this saying (δια τουτον τον λογον). She had faith, great faith as Mt 15:28 shows, but it was her quick and bright repartee that pleased Jesus. He had missed his rest, but it was worth it to answer a call like this.

Mark 7:30

And the demon gone out (κα το δαιμονιον εξεληλυθος). This was her crumb from the children's table. The perfect active participle expresses the state of completion. The demon was gone for good and all.

Mark 7:31

Through the midst of the borders of Decapolis (ανα μεσον των οριων Δεκαπολεως). Jesus left Phoenicia, but did not go back into Galilee. He rather went east and came down east of the Sea of Galilee into the region of the Greek cities of Decapolis. He thus kept out of the territory of Herod Antipas. He had been in this region when he healed the Gadarene demoniac and was asked to leave.

Mark 7:32

And they bring unto him (κα φερουσιν αυτω). Another of Mark's dramatic presents. This incident only in Mark.

Mark 7:33

Took him aside (απολαβομενος αυτον). The secrecy here observed was partly to avoid excitement and partly to get the attention of the deaf and dumb demoniac. He could not hear what Jesus said. So Jesus put his fingers into his ears, spat, and touched his tongue. There was, of course, no virtue in the spittle and it is not clear why Jesus used it. Saliva was by some regarded as remedial and was used by exorcists in their incantations. Whether this

was a concession to the man's denseness one does not know. But it all showed the poor man that Jesus healed him in his own way.

Mark 7:34

Ephphatha (διανοιχθÂητ, be opened). Another one of Mark's Aramaic words preserved and transliterated and then translated into Greek. "Be thou unbarred" (*Braid Scots*). Jesus sighed (εστεναξεν) as he looked up into heaven and spoke the word εφφαθα. Somehow he felt a nervous strain in this complex case (deaf, dumb, demoniac) that we may not quite comprehend.

Mark 7:35

He spake plain (ελαλε ορθως). He began to speak correctly. Inchoative imperfect tense.

Mark 7:36

So much the more a great deal they published it (αυτο μαλλον περισσοτερον εκηρυσσον). Imperfect tense, continued action. Double comparative as occurs elsewhere for emphasis as in Php 1:23 "much more better" (πολλω μαλλον κρεισσον). See Robertson's *Grammar*, pp. 663f. Human nature is a peculiar thing. The command not to tell provoked these people to tell just as the leper had done (Mr 1:44f.). The more Jesus commanded (οσον αυτοις διεστελλετο) them not to tell the more they told. It was a continuous performance. Prohibitions always affect some people that way, especially superficial and light-headed folks. But we have to have prohibitions or anarchy.

Mark 7:37

He hath done all things well (Καλως παντα πεποιηκεν). The present perfect active shows the settled convictions of these people about Jesus. Their great amazement (υπερπερισσως εξεπλησσοντο), imperfect passive and compound adverb, thus found expression in a vociferous championship of Jesus in this pagan land.

Mark 8

Mark 8:1

Had nothing to eat (μη εχοντων τ φαγωσιν). Genitive absolute and plural because οχλου a collective substantive. Not having what to eat (deliberative subjunctive retained in indirect question). The repetition of a nature miracle of feeding four thousand in Decapolis disturbs some modern critics who cannot imagine how Jesus could or would perform another miracle elsewhere so similar to the feeding of the five thousand up near Bethsaida Julias. But both Mark and Matthew give both miracles, distinguish the words for baskets (κοφινοσ, σφυρις), and both make Jesus later refer to both incidents and use these two words with the same distinction (Mr 8:19f.; Mt 16:9f.). Surely it is easier to conceive that Jesus wrought two such miracles than to hold that Mark and Matthew have made such a jumble of the whole business.

Mark 8:2

Now three days (ηδη ημερα τρεις). This text preserves a curious parenthetic nominative of time (Robertson, *Grammar*, p. 460). See on Mt 15:32 .

Mark 8:3

Are come from far (απο μακροθεν εισιν). This item alone in Mark.

Mark 8:4

Here (ωδε). Of all places, in this desert region in the mountains. The disciples feel as helpless as when the five thousand were fed. They do not rise to faith in the unlimited power of Jesus after all that they have seen.

Mark 8:6

Brake and gave (εκλασεν κα εδιδου). Constative aorist followed by imperfect. The giving kept on.

To set before them (ινα παρατιθωσιν). Present subjunctive describing the continuous process.

Mark 8:7

A few small fishes (ιχθυδια ολιγα). Mark mentions them last as if they were served after the food, but not so Mt 15:34f .

Mark 8:8

Broken pieces that remained over (περισσευματα κλασματων). Overplus, abundance, remains of broken pieces not used, not just scraps or crumbs.

Mark 8:10

Into the parts of Dalmanutha (εις τα μερη Δαλμανουθα). Mt 15:39 calls it "the borders of Magadan." Both names are unknown elsewhere, but apparently the same region of Galilee on the western side of the lake not far from Tiberias. Mark here uses "parts" (μερη) in the same sense as "borders" (οριa) in 7:24 just as Matthew reverses it with "parts" in Mt 15:21

and "borders" here in Mt 15:39 . Mark has here "with his disciples" (μετα των μαθητων αυτου) only implied in Mt 15:39 .

Mark 8:11

And the Pharisees came forth (κα εξηλθον ο Φαρισαιο). At once they met Jesus and opened a controversy. Mt 16:1 adds "and Sadducees," the first time these two parties appear together against Jesus. See discussion on Mt 16:1 . The Pharisees and Herodians had already joined hands against Jesus in the sabbath controversy (Mr 3:6). They

began to question with him (ηρξαντο συνζητειν αυτω). Dispute, not mere inquiry, associative instrumental case of αυτο. They began at once and kept it up (present infinitive).

Mark 8:12

He sighed deeply in his spirit (αναστεναξας τω πνευματ). The only instance of this compound in the N.T. though in the LXX. The uncompounded form occurs in Mr 7:34 and it is common enough. The preposition ανα- intensifies the meaning of the verb (perfective use). "The sigh seemed to come, as we say, from the bottom of his heart, the Lord's human spirit was stirred to its depths" (Swete). Jesus resented the settled prejudice of the Pharisees (and now Sadducees also) against him and his work.

There shall no sign be given unto this generation (ε δοθησετα τη γενεα ταυτη σημειον). Mt 16:4 has simply ου δοθησετα, plain negative with the future passive indicative. Mark has ε instead of ου, which is technically a conditional clause with the conclusion unexpressed (Robertson, *Grammar*, p. 1024), really aposiopesis in imitation of the Hebrew use of ιμ. This is the only instance in the N.T. except in quotations from the LXX (Heb 3:11; 4:3,5). It is very common in the LXX. The rabbis were splitting hairs over the miracles of Jesus as having a possible natural explanation (as some critics do today) even if by the power of Beelzebub, and those not of the sky (from heaven) which would be manifested from God. So they put up this fantastic test to Jesus which he deeply resents. Mt 16:4 adds "but the sign of Jonah" mentioned already by Jesus on a previous occasion (Mt 12:39-41) at more length and to be mentioned again (Lu 11:32). But the mention of the sign of Jonah was "an absolute refusal of signs in their sense" (Bruce). And when he did rise from the dead on the third day, the Sanhedrin refused to be convinced (see Acts 3 to 5).

Mark 8:14

Bread (αρτους).

Loaves , plural.

More than one loaf (ε μη ινα αρτον). Except one loaf. Detail only in Mark. Practically for thirteen men when hungry.

Mark 8:15

Take heed, beware of the leaven of the Pharisees, and the leaven of Herod (Ηορατε, βλεπετε απο της ζυμης των Φαρισαιων κα της ζυμης Ηηρωιδου). Present imperatives. Note απο and the ablative case. Ζυμη is from ζυμοω and occurs already in Mt 13:33 in a good

sense. For the bad sense see 1Co 5:6 . He repeatedly charged (διεστελλετο, imperfect indicative), showing that the warning was needed. The disciples came out of a Pharisaic atmosphere and they had just met it again at Dalmanutha. It was insidious. Note the combination of Herod here with the Pharisees. This is after the agitation of Herod because of the death of the Baptist and the ministry of Jesus (Mr 6:14-29; Mt 14:1-12; Lu 9:7-9). Jesus definitely warns the disciples against "the leaven of Herod" (bad politics) and the leaven of the Pharisees and Sadducees (bad theology and also bad politics).

Mark 8:16

They reasoned one with another (διελογιζοντο προς αλληλους), implying discussion. Imperfect tense, kept it up. Mt 16:7 has εν εαυτοις, in themselves or among themselves.

Mark 8:17

Mark here (vv. 17-20) gives six keen questions of Jesus while Mt 16:8-11 gives as four that really include the six of Mark running some together. The questions reveal the disappointment of Jesus at the intellectual dulness of his pupils. The questions concern the intellect (νοειτε, from νουσ, συνιετε, comprehend), the heart in a

hardened state (πεπÂωρÂωμενÂην, perfect passive predicate participle as in Mr 6:52 , which see), the eyes, the ears, the memory of both the feeding of the five thousand and the four thousand here sharply distinguished even to the two kinds of baskets (κοφινουσ, σφυριδων). The disciples did recall the number of baskets left over in each instance, twelve and seven. Jesus "administers a sharp rebuke for their preoccupation with mere temporalities, as if there were nothing higher to be thought of *than bread*" (Bruce). "For the time the Twelve are way-side hearers, with hearts like a beaten path, into which the higher truths cannot sink so as to germinate" (Bruce).

Mark 8:18

See on 17.

Mark 8:19

See on 17.

Mark 8:20

See on 17.

Mark 8:21

Do ye not yet understand? (ουπω συνιετε;). After all this rebuke and explanation. The greatest of all teachers had the greatest of all classes, but he struck a snag here. Mt 16:12 gives the result: "Then they understood how that he bade them not beware of the loaves of bread, but of the teaching of the Pharisees and Sadducees." They had once said that they understood the parables of Jesus (Mt 13:51). But that was a long time ago. The teacher must have patience if his pupils are to understand.

Mark 8:22

Unto Bethsaida (εις Βηθσαιδαν). On the Eastern side not far from the place of the feeding of the five thousand, Bethsaida Julias. Note dramatic presents

they come (ερχοντα),

they bring (φερουσιν). This incident in Mark alone (verses 22-26).

Mark 8:23

Brought him out of the village (εξηνεγκεν αυτον εξω της κωμης). It had been a village, but Philip had enlarged it and made it a town or city (πολις), though still called a village (verses 23,26). As in the case of the deaf and dumb demoniac given also alone by Mark (Mr 7:31-37), so here Jesus observes the utmost secrecy in performing the miracle for reasons not given by Mark. It was the season of retirement and Jesus is making the fourth withdrawal from Galilee. That fact may explain it. The various touches here are of interest also. Jesus led him out by the hand, put spittle on his eyes (using the poetical and *Koine* papyri word ομματα instead of the usual οπθαλμους), and laid his hands upon him, perhaps all this to help the man's faith.

Mark 8:24

I see men, for I behold them as trees walking (Βλεπω τους ανθρωπους οτ ως δενδρα ορω περιπατουντας). A vivid description of dawning sight. His vision was incomplete though he could tell that they were men because they were walking. This is the single case of a gradual cure in the healings wrought by Jesus. The reason for this method in this case is not given.

Mark 8:25

He looked steadfastly (διεβλεψεν). He saw thoroughly now, effective aorist (διεβλεψεν), he was completely restored (απεκατεστη, second aorist, double compound and double augment), and kept on seeing (ενεβλεπεν, imperfect, continued action) all things clearly or at a distance (τηλαυγως, common Greek word from τηλε, afar, and αυγη, radiance, far-shining). Some manuscripts (margin in Westcott and Hort) read δηλαυγως, from δηλος, plain, and αυγη, radiance.

Mark 8:26

To his home (εις οικον αυτου). A joyful homecoming that. He was not allowed to enter the village and create excitement before Jesus moved on to Caesarea Philippi.

Mark 8:27

Into the villages of Caesarea Philippi (εις τας κωμας Καισαριας της Φιλιππου). Parts (μερη) Mt 16:13 has, the Caesarea of Philippi in contrast to the one down on the Mediterranean Sea. Mark means the villages belonging to the district around Caesarea Philippi. This region is on a spur of Mount Hermon in Iturea ruled by Herod Philip so that Jesus is safe from annoyance by Herod Antipas or the Pharisees and Sadducees. Up here on this mountain slope Jesus will have his best opportunity to give the disciples special teaching

concerning the crucifixion just a little over six months ahead. So Jesus asked (επηρωτα, descriptive imperfect)

Who do men say that I am? (Τινα με λεγουσιν ο ανθρωπο ειναι;). Mt 16:13 has "the Son of Man" in place of "I" here in Mark and in Lu 9:18 . He often described himself as "the Son of Man." Certainly here the phrase could not mean merely "a man." They knew the various popular opinions about Jesus of which Herod Antipas had heard (Mr 3:21,31). It was time that the disciples reveal how much they had been influenced by their environment as well as by the direct instruction of Jesus.

Mark 8:28

And they told him (ο δε ειπαν). They knew only too well. See on Mt 16:14,28 for discussion.

Mark 8:29

Thou art the Christ (Συ ε ο Χριστος). Mark does not give "the Son of the living God" (Mt 16:16) or "of God" (Lu 9:20). The full confession is the form in Matthew. Luke's language means practically the same, while Mark's is the briefest. But the form in Mark really means the full idea. Mark omits all praise of Peter, probably because Peter had done so in his story of the incident. For criticism of the view that Matthew's narrative is due to ecclesiastical development and effort to justify ecclesiastical prerogatives, see discussion on Mt 16:16,18 . The disciples had confessed him as Messiah before. Thus Joh 1:41; 4:29; 6:69; Mt 14:33 . But Jesus had ceased to use the word Messiah to avoid political complications and a revolutionary movement (Joh 6:14f.). But did the disciples still believe in Jesus as Messiah after all the defections and oppositions seen by them? It was a serious test to which Jesus now put them.

Mark 8:30

Of him (περ αυτου). As being the Messiah, that he was the Christ (Mt 16:20). Not yet, for the time was not yet ripe. When that comes, the triumphal entry into Jerusalem, the very stones will cry out, if men will not (Lu 19:40).

Mark 8:31

He began to teach them (ηρξατο διδασκειν αυτους). Mark is fond of this idiom, but it is not a mere rhetorical device. Mt 16:21 expressly says "from that time." They had to be told soon about the approaching death of Jesus. The confession of faith in Jesus indicated that it was a good time to begin. Death at the hands of the Sanhedrin (elders, chief priests, and scribes) in which Pharisees and Sadducees had about equal strength. The resurrection on the third day is mentioned, but it made no impression on their minds. This rainbow on the cloud was not seen.

After three days (μετα τρεις ημερας). Mt 16:21 has "the third day" (τη τριτη ημερα) in the locative case of point of time (so also Lu 9:22). There are some people who stickle for a strict interpretation of "after three days" which would be "on the fourth day," not "on the

third day." Evidently Mark's phrase here has the same sense as that in Matthew and Luke else they are hopelessly contradictory. In popular language "after three days" can and often does mean "on the third day," but the fourth day is impossible.

Mark 8:32

Spake the saying openly (παρρησια τον λογον ελαλε). He held back nothing, told it all (παν, all, ρησια, from ειπον, say), without reserve, to all of them. Imperfect tense ελαλε shows that Jesus did it repeatedly. Mark alone gives this item. Mark does not give the great eulogy of Peter in Mt 16:17,19 after his confession (Mr 8:29; Mt 16:16; Lu 9:20), but he does tell the stinging rebuke given Peter by Jesus on this occasion. See discussion on Mt 16:21,26 .

Mark 8:33

He turning about and seeing his disciples (επιστραφεις κα ιδων τους μαθητας αυτου). Peter had called Jesus off to himself (προσκαλεσαμενος), but Jesus quickly wheeled round on Peter (επιστραφεις, only στραφεις in Matthew). In doing that the other disciples were in plain view also (this touch only in Mark). Hence Jesus rebukes Peter in the full presence of the whole group. Peter no doubt felt that it was his duty as a leader of the Twelve to remonstrate with the Master for this pessimistic utterance (Swete). It is even possible that the others shared Peter's views and were watching the effect of his daring rebuke of Jesus. It was more than mere officiousness on the part of Peter. He had not risen above the level of ordinary men and deserves the name of Satan whose role he was now acting. It was withering, but it was needed. The temptation of the devil on the mountain was here offered by Peter. It was Satan over again. See on Mt 16:23 .

Mark 8:34

And he called unto him the multitude with his disciples (κα προσκαλεσαμενος τον οχλον συν τοις μαθηταις αυτου). Mark alone notes the unexpected presence of a crowd up here near Caesarea Philippi in heathen territory. In the presence of this crowd Jesus explains his philosophy of life and death which is in direct contrast with that offered by Peter and evidently shared by the disciples and the people. So Jesus gives this profound view of life and death to them all.

Deny himself (απαρνησασθω εαυτον). Say no to himself, a difficult thing to do. Note reflexive along with the middle voice. Ingressive first aorist imperative. See on Mt 16:24 about taking up the Cross. The shadow of Christ's Cross was already on him (Mr 8:31) and one faces everyone.

Mark 8:35

And the gospel's sake (κα του ευαγγελιου). In Mark alone. See on Mt 16:25f. for this paradox. Two senses of "life" and "save." For the last "save" (σωσε) Mt 16:25 has "find" (ευρησε). See on Mt 16:26 for "gain," "profit," and "exchange."

Mark 8:38

For whosoever shall be ashamed of me and my words (ος γαρ εαν επαισχυνθη με κα τους εμους λογους). More exactly,

whosoever is ashamed (first aorist passive subjunctive with indefinite relative and εαν = αν. See Robertson, *Grammar*, pp. 957-9. It is not a statement about the future conduct of one, but about his present attitude toward Jesus. The conduct of men toward Christ now determines Christ's conduct then (επαισχυνθησετα, first future passive indicative). This passive verb is transitive and uses the accusative (με, αυτον).

In this adulterous and sinful generation (εν τη γενεα ταυτη τη μοιχαλιδ κα αμαρτωλω). Only in Mark.

When he cometh (οταν ελθη). Aorist active subjunctive with reference to the future second coming of Christ with the glory of the Father with his holy angels (cf. Mt 16:27). This is a clear prediction of the final eschatological coming of Christ. This verse could not be separated from Mr 9:1 as the chapter division does. These two verses in Mr 8:38; 9:1 form one paragraph and should go together.

Mark 9

Mark 9:1

Till they see the kingdom of God come with power (εως αν ιδωσιν την βασιλειαν του θεου εληλυθυιαν εν δυναμε). In 8:38 Jesus clearly is speaking of the second coming. To what is he referring in 9:1? One is reminded of Mr 13:32; Mt 24:36 where Jesus expressly denies that anyone save the Father himself (not even the Son) knows the day or the hour. Does he contradict that here? It may be observed that Luke has only "see the kingdom of God," while Matthew has "see the Son of man coming" (ερχομενον, present participle, a process). Mark has "see the kingdom of God come" (εληλυθυιαν, perfect active participle, already come) and adds "with power." Certainly the second coming did not take place while some of those standing there still lived. Did Jesus mean that? The very next incident in the Synoptic Gospels is the Transfiguration on Mount Hermon. Does not Jesus have that in mind here? The language will apply also to the coming of the Holy Spirit on the great Day of Pentecost. Some see in it a reference to the destruction of the temple. It is at least open to question whether the Master is speaking of the same event in Mr 8:38; 9:1 .

Mark 9:2

By themselves (μονους). Alone. This word only in Mark. See on Mt 17:1-8 for discussion of the Transfiguration. Lu 9:28 adds "to pray" as the motive of Jesus in taking Peter, James, and John into the high mountain.

Mark 9:3

Glistering, exceeding white (στιλβοντα λευκα λιαν). Old words, all of them. Mt 17:2 has

white as the light (λευκα ως το φως), Lu 9:29 "white and dazzling" (λευκος εξαστραπτων) like lightning.

So as no fuller on earth can whiten them (οια γναφευς επ της γης ου δυνατα ουτως λευκανα). Γναφω is an old word to card wool. Note ουτως, so, so white. Some manuscripts in Matthew add ως χιων, as snow. Probably the snow-capped summit of Hermon was visible on this very night. See on Mt 17:2 for "transfigured."

Mark 9:4

Elijah with Moses (Ελειας συν Μωυσε). Matthew and Luke have "Moses and Elijah." Both, as a matter of fact were prophets and both dealt with law. Both had mysterious deaths. The other order in Mr 9:5 .

Mark 9:6

For he wist not what to answer (ου γαρ ηιδε τ αποκριθη). Deliberative subjunctive retained in indirect question. But why did Peter say anything? Luke says that he spoke, "not knowing what he said," as an excuse for the inappropriateness of his remarks. Perhaps Peter felt embarrassed at having been asleep (Lu 9:32) and the feast of tabernacles or booths

(σκηνα) was near. See on Mt 17:4 . Peter and the others apparently had not heard the talk of Moses and Elijah with Jesus about his decease (εξοδον, exodus, departure) and little knew the special comfort that Jesus had found in this understanding of the great approaching tragedy concerning which Peter had shown absolute stupidity (Mr 8:32f.) so recently. See on Mt 17:5 about the overshadowing and the voice.

Mark 9:8

Suddenly looking round about (εξαπινα περιβλεψαμενο). Mt 17:8 has it "lifting up their eyes." Mark is more graphic. The sudden glance around on the mountain side when the cloud with Moses and Elijah was gone.

Jesus only with themselves (μεθ' εαυτων ε μη Ιησουν μονον). Mark shows their surprise at the situation. They were sore afraid (Mt 17:6) before Jesus touched them.

Mark 9:9

Save when (ε μη οταν). Matthew has "until" (εως ου).

Should have risen (αναστη). Second aorist active subjunctive. More exactly, "should rise" (punctiliar aorist and futuristic, not with any idea of perfect tense). Lu 9:36 merely says that they told no man any of these things. It was a high and holy secret experience that the chosen three had had for their future good and for the good of all.

Mark 9:10

They kept the saying (τον λογον εκρατησαν) to themselves as Jesus had directed, but

questioning among themselves (προς εαυτους συνζητουντες). Now they notice his allusion to rising from the dead which had escaped them before (Mr 8:31).

Mark 9:12

Restoreth all things (αποκατιστανε παντα). This late double compound verb, usual form αποκαθιστημ in the papyri, is Christ's description of the Baptist as the promised Elijah and Forerunner of the Messiah. See on Mt 17:10-13 . The disciples had not till now understood that the Baptist fulfilled the prophecy in Mal 3:5f . They had just seen Elijah on the mountain, but Jesus as Messiah preceded this coming of Elijah. But Jesus patiently enlightens his dull pupils as they argue about the exegesis of the scribes.

Mark 9:14

And scribes questioning with them (κα γραμματεις συνζητουντες προς αυτους). Mark alone gives this item. He is much fuller on this incident (9:14-29) than either Matthew (Mt 17:14-20) or Luke (Lu 9:37-43). It was just like the professional scribes to take keen interest in the failure of the nine disciples to cure this poor boy. They gleefully nagged and quizzed them. Jesus and the three find them at it when they arrive in the plain.

Mark 9:15

Were greatly amazed (εξεθαμβηθησαν). First aorist passive ingressive aorist with perfective compound εξ-. The sudden and opportune appearance of Jesus in the midst of the dispute when no one was looking for him turned all eyes to him. He would not fail, however

the disciples might do so. The people were awed for the moment and then running began to welcome him (προτρεχοντες ησπαζοντο). Present participle and imperfect middle indicative.

Mark 9:16

What question ye with them? (Τ συνζητειτε προς αυτους;). Jesus had noticed the embarrassment of the nine and at once takes hold of the situation.

Mark 9:17

I brought unto thee my son (ηνεγκα τον υιον μου προς σε). The father stepped out and gave the explanation of the excited dispute in direct and simple pathos.

Mark 9:18

Wheresoever it taketh him (οπου εαν αυτον καταλαβη). Seizes him down. Our word catalepsy is this same word. The word is used by Galen and Hippocrates for fits. The word is very common in the papyri in various senses as in the older Greek. Each of the verbs here in Mark is a graphic picture.

Dashes down (ρησσε). Also ρηγνυμι, μ form. Convulses, rends, tears asunder. Old and common word.

Foameth (αφριζε). Here only in the N.T. Poetic and late word.

Grindeth (τριζε). Another *hapax legomenon* in the N.T. Old word for making a shrill cry or squeak.

Pineth away (ξηραινετα). Old word for drying or withering as of grass in Jas 1:11 .

And they were not able (κα ουκ ισχυσαν). They did not have the strength (ισχυς) to handle this case. See Mt 17:16; Lu 9:40 (κα ουκ ηδυνηθησαν, first aorist passive). It was a tragedy.

Mark 9:19

Bring him unto me (φερετε αυτον προς με). The disciples had failed and their unbelief had led to this fiasco. Even the disciples were like and part of the

faithless (απιστος, unbelieving) generation in which they lived. The word

faithless does not here mean treacherous as it does with us. But Jesus is not afraid to undertake this case. We can always come to Jesus when others fail us.

Mark 9:20

Tare him grievously (συνεσπαραξεν αυτον). Lu 9:42 has both ερρηξεν (dashed down, like Mr 9:18 , ρησσε) and συνεσπαραξεν (convulsed). This compound with συν- (together with), strengthens the force of the verb as in συνπνιγω (Mr 4:7) and συντηρεω (6:20). The only other instance of this compound verb known is in Maximus Tyrius (second century B.C.).

Wallowed (εκυλιετο). Imperfect passive, was rolled. A pitiful sight. Late form of the old κυλινδω.

Mark 9:22

But if thou canst (αλλ 'ε τ δυνη). Jesus had asked (verse 21) the history of the case like a modern physician. The father gave it and added further pathetic details about the fire and the water. The failure of the disciples had not wholly destroyed his faith in the power of Jesus, though the conditional form (first class, assuming it to be true) does suggest doubt whether the boy can be cured at all. It was a chronic and desperate case of epilepsy with the demon possession added.

Help us (βοεθησον εμιν). Ingressive aorist imperative. Do it now. With touching tenderness he makes the boy's case his own as the Syrophoenician woman had said, "Have mercy on me" (Mt 15:21). The leper had said: "If thou wilt" (Mr 1:40). This father says: "If thou canst."

Mark 9:23

If thou canst (το ε δυνη). The Greek has a neat idiom not preserved in the English translation. The article takes up the very words of the man and puts the clause in the accusative case of general reference. "As to the 'if thou canst,' all things can (δυνατα) to the one who believes." The word for "possible" is δυνατα, the same root as δυνη (canst). This quick turn challenges the father's faith. On this use of the Greek article see Robertson, *Grammar*, p. 766.

Mark 9:24

Cried out (κραξας). Loud outcry and at once (ευθυς). The later manuscripts have "with tears" (μετα δακρυων), not in the older documents.

I believe; help my unbelief (Πιστευω: βοηθε τη απιστια). An exact description of his mental and spiritual state. He still had faith, but craved more. Note present imperative here (continuous help) βοηθε, while aorist imperative (instant help) βοηθησον, verse 22. The word comes from βοη, a cry and θεω, to run, to run at a cry for help, a vivid picture of this father's plight.

Mark 9:25

A multitude came running together (επισυντρεχε οχλος). A double compound here alone in the N.T. and not in the old Greek writers. Επιτρεχω occurs in the papyri, but not επισυντρεχω. The double compound vividly describes the rapid gathering of the crowd to Jesus and the epileptic boy to see the outcome.

Come out of him (εξελθε εξ αυτου). Jesus addresses the demon as a separate being from the boy as he often does. This makes it difficult to believe that Jesus was merely indulging popular belief in a superstition. He evidently regards the demon as the cause in this case of the boy's misfortune.

Mark 9:26

Having torn much (σπαραξας). The uncompounded verb used in verse 20.

Became as one dead (εγενετο ωσε νεκρος). As if dead from the violence of the spasm. The demon did him all possible harm in leaving him.

Mark 9:28

Privately, saying (κατ' ιδιαν οτ). Indoors the nine disciples seek an explanation for their colossal failure. They had cast out demons and wrought cures before. The Revisers are here puzzled over Mark's use of οτ as an interrogative particle meaning

why where Mt 17:19 has δια τ. Some of the manuscripts have δια τ here in Mr 9:28 as all do in Mt 17:19 . See also Mr 2:16 and 9:11. It is probable that in these examples οτ really means

why . See Robertson, *Grammar*, p. 730. The use of ος as interrogative "is by no means rare in the late Greek" (Deissmann, *Light from the Ancient East*, p. 126).

Mark 9:29

Save by prayer (ε μη εν προσευχη). The addition of "and of fasting" does not appear in the two best Greek manuscripts (Aleph and B). It is clearly a late addition to help explain the failure. But it is needless and also untrue. Prayer is what the nine had failed to use. They were powerless because they were prayerless. Their self-complacency spelled defeat. Mt 17:20 has "because of your little faith" (ολιγοπιστιαν). That is true also. They had too much faith in themselves, too little in Christ. "They had trusted to the semi-magical power with which they thought themselves invested" (Swete). "Spirits of such malignity were quick to discern the lack of moral power and would yield to no other" (*ibid.*).

Mark 9:30

He would not that any man should know it (ουκ ηθελεν ινα τις γνο). Imperfect tense followed by ingressive aorist subjunctive (γνο = γνω, the usual form). He was not willing that any one should learn it. Back in Galilee Jesus was, but he was avoiding public work there now (cf. 7:24). He was no longer the hero of Galilee. He had left Caesarea Philippi for Galilee.

Mark 9:31

For he taught (εδιδασκεν γαρ). Imperfect tense, and the reason given for secrecy. He was renewing again definitely the prediction of his death in Jerusalem some six months ahead as he had done before (Mr 8:31; Mt 16:21; Lu 9:22). Now as then Jesus foretells his resurrection "after three days" ("the third day," Mt 17:23).

Mark 9:32

But they understood not the saying (ο δε ηγνοουν το ρημα). An old word. Chiefly in Paul's Epistles in the N.T. Imperfect tense. They continued not to understand. They were agnostics on the subject of the death and resurrection even after the Transfiguration experience. As they came down from the mountain they were puzzled again over the Master's allusion to his resurrection (Mr 9:10). Mt 17:23 notes that "they were exceeding sorry" to hear Jesus talk this way again, but Mark adds that they "were afraid to ask him" (εφοβουντο αυτον επερωτησα). Continued to be afraid (imperfect tense), perhaps with a bitter memory of the term "Satan" hurled at Peter when he protested the other time when Jesus spoke of

his death (Mr 8:33; Mt 16:23). Lu 9:45 explains that "it was concealed from them," probably partly by their own preconceived ideas and prejudices.

Mark 9:33

In the house (εν τη οικια). Probably Peter's house in Capernaum which was the home of Jesus when in the city.

What were ye reasoning in the way? (Τ εν τη οδω διελογισζεθε;). Imperfect tense. They had been disputing (verse 34), not about the coming death of the Master, but about the relative rank of each of them in the political kingdom which they were expecting him to establish. Jesus had suspected the truth about them and they had apparently kept it up in the house. See on Mt 18:1 where the disciples are represented as bringing the dispute to Jesus while here Jesus asks them about it. Probably they asked Jesus first and then he pushed the matter further and deeper to see if this had not been the occasion of the somewhat heated discussion on the way in.

Mark 9:34

But they held their peace (Ηο δε εσιωπων). Imperfect tense. Put thus to them, they felt ashamed that the Master had discovered their jealous rivalry. It was not a mere abstract query, as they put it to Jesus, but it was a canker in their hearts.

Mark 9:35

He sat down and called the twelve (καθισας εφωνησεν τους δωδεκα). Deliberate action of Jesus to handle this delicate situation. Jesus gives them the rule of greatness: "If any man would be first (πρωτος) he shall be last (εσχατος) of all, and minister (διακονος) of all." This saying of Christ, like many others, he repeated at other times (Mr 10:43f.; Mt 23:8ff.; Lu 22:24f.). Mt 18:2 says that he called a little child, one there in the house, perhaps Peter's child. Lu 9:47 notes that he "set him by his side." Then Jesus

taking him in his arms (εναγκαλισαμενος, aorist middle participle, late Greek word from αγκαλη as in Lu 2:28) spoke again to the disciples.

Mark 9:37

One of such little children (εν των τοιουτων παιδιων). Mt 18:5 has "one such little child" and Lu 9:48 "this little child." It was an object lesson to the arrogant conceit of the twelve apostles contending for primacy. They did not learn this lesson for they will again wrangle over primacy (Mr 10:33-45; Mt 20:20-28) and they will be unable to comprehend easily what the attitude of Jesus was toward children (Mr 10:13-16; Mt 19:13-15; Lu 8:15-17). The child was used as a rebuke to the apostles.

Mark 9:38

Because he followed not us (οτ ουκ ηκολουθε ημιν). Note vivid imperfect tense again. John evidently thought to change the subject from the constraint and embarrassment caused by their dispute. So he told about a case of extra zeal on his part expecting praise from Jesus. Perhaps what Jesus had just said in verse 37 raised a doubt in John's mind as to the propriety

of his excessive narrowness. One needs to know the difference between loyalty to Jesus and stickling over one's own narrow prejudices.

Mark 9:39

Forbid him not (μη κωλυετε). Stop hindering him (μη and the present-imperative) as John had been doing.

Mark 9:40

He that is not against us is with us (ος ουκ εστιν καθ' ημων υπερ ημων εστιν). This profound saying throws a flood of light in every direction. The complement of this logion is that in Mt 12:30 : "He that is not with me is against me." Both are needed. Some people imagine that they are really for Christ who refuse to take a stand in the open with him and for him.

Mark 9:41

Because ye are Christ's (οτ Χριστου εστε). Predicate genitive, belong to Christ. See Ro 8:9; 1Co 1:12; 2Co 10:7 . That is the bond of universal brotherhood of the redeemed. It breaks over the lines of nation, race, class, sex, everything. No service is too small, even a cup of cold water, if done for Christ's sake. See on Mt 18:6f. for discussion on stumbling-blocks for these little ones that believe on Jesus (Mr 9:42), a loving term of all believers, not just children.

Mark 9:43

Into hell, into the unquenchable fire (εις την γεενναν, εις το πυρ το ασβεστον). Not Hades, but Gehenna. Ασβεστον is alpha privative and σβεστος from σβεννυμ to quench. It occurs often in Homer. Our word asbestos is this very word. Mt 18:8 has "into the eternal fire." The Valley of Hinnom had been desecrated by the sacrifice of children to Moloch so that as an accursed place it was used for the city garbage where worms gnawed and fires burned. It is thus a vivid picture of eternal punishment.

Mark 9:44

The oldest and best manuscripts do not give these two verses. They came in from the Western and Syrian (Byzantine) classes. They are a mere repetition of verse 48. Hence we lose the numbering 44 and 46 in our verses which are not genuine.

Mark 9:46

See on 44

Mark 9:47

With one eye (μονοφθαλμον). Literally one-eyed. See also Mt 18:9 . Vernacular *Koine* and condemned by the Atticists. See Mt 18:8f . Mark has here "kingdom of God" where Mt 18:9 has "life."

Mark 9:48

Their worm (ο σκωληξ αυτων). "The worm, i.e. that preys upon the inhabitants of this dread realm" (Gould). Two bold figures of Gehenna combined (the gnawing worm, the

burning flame). No figures of Gehenna can equal the dread reality which is here described. See Isa 66:24 .

Mark 9:50

Have salt in yourselves (εχετε εν εαυτοις αλα). Jesus had once called them the salt of the earth (Mt 5:13) and had warned them against losing the saltness of the salt. If it is αναλον, nothing can

season (αρτυω) it and it is of no use to season anything else. It is like an exploded shell, a burnt-out crater, a spent force. This is a warning for all Christians.

Mark 10

Mark 10:1

Into the border of Judea and beyond Jordan (εις τα ορια της Ιουδαιας κα περαν του Ιορδανου). See on Mt 19:1 for discussion of this curious expression. Matthew adds "from Galilee" and Lu 17:11 says that Jesus "was passing through the midst of Samaria and Galilee" after leaving Ephraim (Joh 11:54). A great deal has intervened between the events at the close of Mark 9 and those in the beginning of Mark 10. For these events see Mt 18; Joh 7-11; Lu 9:57-18:14 (one-third of Luke's Gospel comes in here). It was a little over six months to the end at the close of Mark 9. It is just a few weeks now in Mark 10. Jesus has begun his last journey to Jerusalem going north through Samaria, Galilee, across the Jordan into Perea, and back into Judea near Jericho to go up with the passover pilgrims from Galilee.

Multitudes (οχλο). Caravans and caravans journeying to Jerusalem. Many of them are followers of Jesus from Galilee or at least kindly disposed towards him. They go together (συνπορευοντα) with Jesus. Note dramatic historical present.

As he was wont (ως ειωθε). Second past perfect used like an imperfect from ειωθα, second perfect active. Jesus

was teaching (εδιδασκεν, imperfect, no longer present tense) this moving caravan.

Mark 10:2

Tempting him (πειραζοντες). As soon as Jesus appears in Galilee the Pharisees attack him again (cf. 7:5; 8:11). Gould thinks that this is a test, not a temptation. The word means either (see on Mt 4:1), but their motive was evil. They had once involved the Baptist with Herod Antipas and Herodias on this subject. They may have some such hopes about Jesus, or their purpose may have been to see if Jesus will be stricter than Moses taught. They knew that he had already spoken in Galilee on the subject (Mt 5:31f.).

Mark 10:3

What did Moses command you? (Τ υμιν ενετειλατο Μωυσης;). Jesus at once brought up the issue concerning the teaching of Moses (De 24:1). But Jesus goes back beyond this concession here allowed by Moses to the ideal state commanded in Ge 1:27 .

Mark 10:4

To write a bill of divorcement and to put her away (βιβλιον αποστασιου γραψα κα απολυσα). The word for "bill" (βιβλιον) is a diminutive and means "little book," like the Latin *libellus*, from which comes our word *libel* (Vincent). Wycliff has it here "a libel of forsaking." This same point the Pharisees raise in Mt 19:7 , showing probably that they held to the liberal view of Hillel, easy divorce for almost any cause. That was the popular view as now. See on Mt 19:7 for this and for discussion of "for your hardness of heart" (σκληροκαρδια). Jesus expounds the purpose of marriage (Ge 2:24) and takes the stricter view of divorce, that of the school of Shammai. See on Mt 19:1-12 for discussion. Mr 10:10

notes that the disciples asked Jesus about this problem "in the house" after they had gone away from the crowd.

Mark 10:11

Mark does not give the exception stated in Mt 19:9 "except for fornication" which see for discussion, though the point is really involved in what Mark does record. Mere formal divorce does not annul actual marriage consummated by the physical union. Breaking that bond does annul it.

Mark 10:12

If she herself shall put away her husband and marry another (εαν αυτη απολυσασα τον ανδρα αυτης γαμηση). Condition of the third class (undetermined, but with prospect of determination). Greek and Roman law allowed the divorce of the husband by the wife though not provided for in Jewish law. But the thing was sometimes done as in the case of Herodias and her husband before she married Herod Antipas. So also Salome, Herod's sister, divorced her husband. Both Bruce and Gould think that Mark added this item to the words of Jesus for the benefit of the Gentile environment of this Roman Gospel. But surely Jesus knew that the thing was done in the Roman world and hence prohibited marrying such a "grass widow."

Mark 10:13

They brought (προσεφερον). Imperfect active tense, implying repetition. So also Lu 18:15 , though Mt 19:13 has the constative aorist passive (προσηνεχθησαν). "This incident follows with singular fitness after the Lord's assertion of the sanctity of married life" (Swete). These children (παιδια, Mark and Matthew; βρεφη in Luke) were of various ages. They were brought to Jesus for his blessing and prayers (Matthew). The mothers had reverence for Jesus and wanted him to touch (αψητα) them. There was, of course, no question of baptism or salvation involved, but a most natural thing to do.

Mark 10:14

He was moved with indignation (ηγανακτησεν). In Mark alone. The word is ingressive aorist, became indignant, and is a strong word of deep emotion (from αγαν and αχθομα, to feel pain). Already in Mt 21:15; 26:8 . Old and common word.

Suffer the little children to come unto me (αφετε τα παιδια ερχεσθα προς με). Mark has the infinitive ερχεσθα (come) not in Matthew, but in Luke. Surely it ought to be a joy to parents to bring their children to Jesus, certainly to allow them to come, but to hinder their coming is a crime. There are parents who will have to give answer to God for keeping their children away from Jesus.

Mark 10:15

As a little child (ως παιδιον). How does a little child receive the kingdom of God? The little child learns to obey its parents simply and uncomplainingly. There are some new psychologists who argue against teaching obedience to children. The results have not been

inspiring. Jesus here presents the little child with trusting and simple and loving obedience as the model for adults in coming into the kingdom. Jesus does not here say that children are in the kingdom of God because they are children.

Mark 10:16

He took them in his arms (εναγκαλισαμενος). A distinct rebuke to the protest of the over-particular disciples. This word already in Mr 9:36 . In Lu 2:28 we have the full idiom, to receive into the arms (εις τας αγκαλας δεχεσθα). So with tender fondling Jesus repeatedly blessed (κατευλογε, imperfect), laying his hands upon each of them (τιθεις, present participle). It was a great moment for each mother and child.

Mark 10:17

Ran (προσδραμων). Jesus had left the house (10:10) and was proceeding with the caravan on the way (εις οδον) when this ruler eagerly ran and kneeled (γονυπετησας) and was asking (επηρωτα, imperfect) Jesus about his problem. Both these details alone in Mark.

Mark 10:18

Why callest thou me good? (Τ με λεγεις αγαθον;). So Lu 18:19 . Mt 19:17 has it: "Why asketh thou concerning that which is good? "The young ruler was probably sincere and not using mere fulsome compliment, but Jesus challenges him to define his attitude towards him as was proper. Did he mean "good" (αγαθος) in the absolute sense as applied to God? The language is not a disclaiming of deity on the part of Jesus.

That I may inherit (ινα κληρονομησω). Mt 19:16 has (σχω), that I may "get."

Mark 10:20

All these (ταυτα παντα). Literally,

these all (of them).

Mark 10:21

Looking upon him loved him (εμβλεψας αυτω ηγαπησεν). Mark alone mentions this glance of affection, ingressive aorist participle and verb. Jesus fell in love with this charming youth.

One thing thou lackest (Ηεν σε υστερε). Lu 18:22 has it: "One thing thou lackest yet" (Ετ εν σο λειπε). Possibly two translations of the same Aramaic phrase. Mt 19:20 represents the youth as asking "What lack I yet?" (Τ ετ υστερω;). The answer of Jesus meets that inquiry after more than mere outward obedience to laws and regulations. The verb υστερω is from the adjective υστερος (behind) and means to be too late, to come short, to fail of, to lack. It is used either with the accusative, as here, or with the ablative as in 2Co 11:5 , or the dative as in Textus Receptus here, σο.

Mark 10:22

But his countenance fell (ο δε στυγνασας). In the LXX and Polybius once and in Mt 16:3 (passage bracketed by Westcott and Hort). The verb is from στυγνος, sombre, gloomy, like a lowering cloud. See on Mt 19:22 for discussion of "sorrowful" (λυπουμενος).

Mark 10:23

Looked round about (περιβλεψαμενος). Another picture of the looks of Jesus and in Mark alone as in 3:5,34 . "To see what impression the incident had made on the Twelve" (Bruce). "When the man was gone the Lord's eye swept round the circle of the Twelve, as he drew for them the lesson of the incident" (Swete).

How hardly (Πως δυσκολως). So Lu 18:24 . Mt 19:23 has it: "With difficulty (δυσκολως) shall a rich man." See on Matthew for this word.

Mark 10:24

Were amazed (εθαμβουντο). Imperfect passive. A look of blank astonishment was on their faces at this statement of Jesus. They in common with other Jews regarded wealth as a token of God's special favour.

Children (τεκνα). Here alone to the Twelve and this tender note is due to their growing perplexity.

For them that trust in riches (τους πεποιθοτας επ τοις χρημασιν). These words do not occur in Aleph B Delta Memphitic and one Old Latin manuscript. Westcott and Hort omit them from their text as an evident addition to explain the difficult words of Jesus.

Mark 10:25

Needle's eye (τρυμαλιας ραφιδος). See on Mt 19:24 for discussion. Luke uses the surgical needle, βελονης. Matthew has the word ραφις like Mark from ραπτω, to sew, and it appears in the papyri. Both Matthew and Luke employ τρηματος for eye, a perforation or hole from τιτραω, to bore. Mark's word τρυμαλιας is from τρυω, to wear away, to perforate. In the LXX and Plutarch.

Mark 10:26

Then who (κα τις). Mt 19:25 has Τις ουν. Evidently κα has here an inferential sense like ουν.

Mark 10:27

Looking on them (εμβλεψας αυτοις). So in Mt 19:26 . Their amazement increased (26).

But not with God (αλλ' ου παρα θεω). Locative case with παρα (beside). The impossible by the side of men (παρα ανθρωποις) becomes possible by the side of God. That is the whole point and brushes to one side all petty theories of a gate called needle's eye, etc.

Mark 10:28

Peter began to say (ηρξατο λεγειν ο Πετρος). It was hard for Peter to hold in till now. Mt 19:27 says that "Peter answered" as if the remark was addressed to him in particular. At any rate Peter reminds Jesus of what they had left to follow him, four of them that day by the sea (Mr 1:20; Mt 4:22; Lu 5:11). It was to claim obedience to this high ideal on their part in contrast with the conduct of the rich young ruler.

Mark 10:30

With persecutions (μετα διωγμων). This extra touch is in Mark alone. There is a reminiscence of some of "the apocalyptic of the familiar descriptions of the blessings of the Messianic kingdom. But Jesus uses such language from the religious idiom of this time only to idealize it" (Gould). The apostles were soon to see the realization of this foreshadowing of persecution. Vincent notes that Jesus omits "a hundred wives" in this list, showing that Julian the Apostate's sneer on that score was without foundation.

Mark 10:31

See on Mt 19:30 for the use of the paradox about

first and

last , probably a rebuke here to Peter's boast.

Mark 10:32

And they were amazed (κα εθαμβουντο). Imperfect tense describing the feelings of the disciples as Jesus was walking on in front of them (ην προαγων αυτους, periphrastic imperfect active), an unusual circumstance in itself that seemed to bode no good as they went on through Perea towards Jerusalem. In fact,

they that followed were afraid (ο δε ακολουθουντες εφοβουντο) as they looked at Jesus walking ahead in solitude. The idiom (ο δε) may not mean that all the disciples were afraid, but only some of them. "The Lord walked in advance of the Twelve with a solemnity and a determination which foreboded danger" (Swete). Cf. Lu 9:5 . They began to fear coming disaster as they neared Jerusalem. They read correctly the face of Jesus.

And he took again the twelve (κα παραλαβων τους δωδεκα). Matthew has "apart" from the crowds and that is what Mark also means. Note παραλαβων, taking to his side.

And began to tell them the things that were to happen to him (ηρξατο αυτοις λεγειν τα μελλοντα αυτω συμβαινειν). He had done it before three times already (Mr 8:31; 9:13; 9:31). So Jesus tries once more. They had failed utterly heretofore. How is it now? Luke adds (18:34): "They understood none of these things." But Mark and Matthew show how the minds of two of the disciples were wholly occupied with plans of their own selfish ambition while Jesus was giving details of his approaching death and resurrection.

Mark 10:35

There come near unto him James and John (κα προσπορευοντα Ιακωβος κα Ιωανης). Dramatic present tense. Matthew has τοτε, then, showing that the request of the two brothers with their mother (Mt 20:20) comes immediately after the talk about Christ's death.

We would (θελομεν). We wish, we want, bluntly told.

She came worshipping (προσκυνουσα) Matthew says. The mother spoke for the sons. But they try to commit Jesus to their desires before they tell what they are, just like spoiled children.

Mark 10:37

In thy glory (εν τη δοξη). Mt 20:21 has "in thy kingdom." See on Mt 20:20 for the literal interpretation of Mt 19:28 . They are looking for a grand Jewish world empire with apocalyptic features in the eschatological culmination of the Messiah's kingdom. That dream brushed aside all the talk of Jesus about his death and resurrection as mere pessimism.

Mark 10:38

Or be baptized with the baptism that I am baptized with (η το βαπτισμα ο εγω βαπτιζομα βαπτισθηνα). Cognate accusative with both passive verbs. Mt 20:22 has only the cup, but Mark has both the cup and the baptism, both referring to death. Jesus in the Garden of Gethsemane will refer to his death again as "the cup" (Mr 14:36; Mt 26:39; Lu 22:42). He had already used baptism as a figure for his death (Lu 12:50). Paul will use it several times (1Co 15:29; Ro 6:3-6; Col 2:12).

Mark 10:39

See on Mt 20:23-28 for discussion on these memorable verses (39-45) identical in both Matthew and Mark. In particular in verse 45 note the language of Jesus concerning his death as "a ransom for many" (λυτρον αντ πολλων), words of the Master that were not understood by the apostles when spoken by Jesus and which have been preserved for us by Peter through Mark. Some today seek to empty these words of all real meaning as if Jesus could not have or hold such a conception concerning his death for sinners.

Mark 10:40

See on 39

Mark 10:41

See on 39

Mark 10:42

See on 39

Mark 10:43

See on 39

Mark 10:44

See on 39

Mark 10:45

See on 39

Mark 10:46

From Jericho (απο Ιερειχω). See on Mt 20:29 for discussion of this phrase and Luke's (Lu 18:35) "nigh unto Jericho" and the two Jerichos, the old and the new Roman (Luke). The new Jericho was "about five miles W. of the Jordan and fifteen E. of Jerusalem, near the mouth of the *Wady Kelt*, and more than a mile south of the site of the ancient town" (Swete).

Great multitude (οχλου ικανου). Considerable, more than sufficient. Often in Luke and the papyri in this sense. See Mt 3:11 for the other sense of fit for ικανος.

Bartimaeus (Βαρτιμαιος). Aramaic name like Bartholomew, βαρ meaning son like Hebrew *ben*. So Mark explains the name meaning "the son of Timaeus" (ο υιος Τιμαιου). Mark alone gives his name while Mt 20:30 mentions two which see for discussion.

Blind beggar (τυφλος προσαιτης), "begging" (επαιτων) Luke has it (Lu 18:35). All three Gospels picture him as

sitting by the roadside (εκαθητο παρα την οδον). It was a common sight. Bartimaeus had his regular place. Vincent quotes Thomson concerning Ramleh: "I once walked the streets counting all that were either blind or had defective eyes, and it amounted to about one-half the male population. The women I could not count, for they are rigidly veiled" (*The Land and the Book*). The dust, the glare of the sun, the unsanitary habits of the people spread contagious eye-diseases.

Mark 10:48

Rebuked him (επετιμων αυτω). Imperfect tense. Kept rebuking repeatedly. So Lu 18:39 . Aorist tense in Mt 20:31 .

Should hold his peace (σιωπηση). Ingressive aorist subjunctive, become silent.

The more a great deal (πολλω μαλλον). So Lu 18:39 . Only μειζον in Mt 20:31 .

Mark 10:49

Stood still (στας). Second aorist active ingressive participle. So Mt 20:32 . Lu 18:40 has σταθεις, aorist passive participle.

He calleth thee (φωνε σε). That was joyful news to Bartimaeus. Vivid dramatic presents here in Mark.

Mark 10:50

Casting away his garment (αποβαλων το ιματιον αυτου). Second aorist active participle. Outer robe in his haste.

Sprang up (αναπηδησας). Leaping up, vivid details again in Mark.

Mark 10:51

That I should do (ποιησω). Neat Greek idiom with aorist subjunctive without ινα after θελεις. For this asyndeton (or parataxis) see Robertson, *Grammar*, p. 430.

Rabboni (Ραββουνε). The Aramaic word translated Lord (Kurie) in Mt 20:33 and Lu 18:41 . This very form occurs again in Joh 20:16 .

That I may receive my sight (ινα αναβλεψω). To recover sight (ανα-), see again. Apparently he had once been able to see. Here ινα is used though θελω is not (cf. 10:35). The Messiah was expected to give sight to the blind (Isa 61:1; Lu 4:18; 7:22).

Mark 10:52

Followed (ηκολουθε). Imperfect tense picturing joyful Bartimaeus as he followed the caravan of Jesus into the new Jericho.

Made thee whole (σεσωκεν). Perfect active indicative. The word commonly means **save** and that may be the idea here.

Mark 11

Mark 11:1

Unto Bethphage and Bethany (εις Βηθφαγη κα Βηθανιαν). Both together as in Lu 19:29 , though Mt 21:1 mentions only Bethphage. See discussion in Matthew for this and the Mount of Olives.

Mark 11:2

As ye enter (εισπορευομενο). So also Lu 19:30 . Present middle participle.

Colt (πωλον). So Lu 19:30 . Mt 21:2 speaks of the ass (ονον) also.

Whereon no one ever yet sat (εφ' ον ουδεις ανθρωπων εκαθισεν). So Lu 19:30 .

Mark 11:3

The Lord (ο Κυριος). So Matt. and Luke. See on Mt 21:3 for discussion of this word applied to Jesus by himself.

He will send him back (αποστελλε). Present indicative in futuristic sense. Mt 21:3 has the future αποστελε.

Mark 11:4

A colt tied at the door without in the open street (πωλον δεδεμενον προς θυραν εξω επ του αμφοδου). A carefully drawn picture. The colt was outside the house in the street, but fastened (bound, perfect passive participle) to the door. "The better class of houses were built about an open court, from which a passage way under the house led to the street outside. It was at this outside opening to the street that the colt was tied" (Gould). The word αμφοδος (from αμφω, both, and οδος, road) is difficult. It apparently means road around a thing, a crooked street as most of them were (cf. Straight Street in Ac 9:11). It occurs only here in the N.T. besides D in Ac 19:28 . It is very common in the papyri for *vicus* or "quarter."

And they loose him (κα λυουσιν αυτον). Dramatic present tense. Perhaps Peter was one of those sent this time as he was later (Lu 22:8). If so, that explains Mark's vivid details here.

Mark 11:5

Certain of those that stood there (τινες των εκε εστηκοτων). Perfect active participle, genitive plural. Bystanders. Lu 19:33 terms them "the owners thereof" (ο κυριο αυτου). The lords or masters of the colt. They make a natural protest.

Mark 11:7

They bring the colt unto Jesus (φερουσιν τον πωλον προς τον Ιησουν). Vivid historical present. The owners acquiesced as Jesus had predicted. Evidently friends of Jesus.

Mark 11:8

Branches (στιβαδας). A litter of leaves and rushes from the fields. Textus Receptus spells this word στοιβαδας. Mt 21:8 has κλαδους, from κλαω, to break, branches broken or cut from trees. Joh 12:13 uses the branches of the palm trees (τα βαια των φοινικων), "the

feathery fronds forming the tufted crown of the tree" (Vincent). That is to say, some of the crowd did one of these things, some another. See on Mt 21:4-9 for discussion of other details. The deliberate conduct of Jesus on this occasion could have but one meaning. It was the public proclamation of himself as the Messiah, now at last for his "hour" has come. The excited crowds in front (ο προαγοντες) and behind (ο ακολουθουντες) fully realize the significance of it all. Hence their unrestrained enthusiasm. They expect Jesus, of course, now to set up his rule in opposition to that of Caesar, to drive Rome out of Palestine, to conquer the world for the Jews.

Mark 11:11

When he had looked round about upon all things (περιβλεψαμενος παντα). Another Markan detail in this aorist middle participle. Mark does not give what Lu 19:39-55 has nor what Mt 21:10-17 does. But it is all implied in this swift glance at the temple before he went out to Bethany with the Twelve,

it being now eventide (οψε ηδη ουσης της ωρας). Genitive absolute, the hour being already late. What a day it had been! What did the apostles think now?

Mark 11:12

On the morrow (τη επαυριον). Mt 21:18 has "early" (πρω), often of the fourth watch before six A.M. This was Monday morning. The Triumphal Entry had taken place on our Sunday, the first day of the week.

Mark 11:13

If haply he might find anything thereon (ε αρα τ ευρησε εν αυτη). This use of ε and the future indicative for purpose (to see if, a sort of indirect question) as in Ac 8:22; 17:27 . Jesus was hungry as if he had had no food on the night before after the excitement and strain of the Triumphal Entry. The early figs in Palestine do not get ripe before May or June, the later crop in August. It was not the season of figs, Mark notes. But this precocious tree in a sheltered spot had put out leaves as a sign of fruit. It had promise without performance.

Mark 11:14

No man eat fruit from thee henceforward forever (Μηκετ εις τον αιωνα εκ σου μηδεις καρπον φαγο). The verb φαγο is in the second aorist active optative. It is a wish for the future that in its negative form constitutes a curse upon the tree. Mt 21:19 has the aorist subjunctive with double negative ου μηκετ γενητα, a very strong negative prediction that amounts to a prohibition. See on Matthew. Jesus probably spoke in the Aramaic on this occasion.

And his disciples heard it (κα ηκουον ο μαθητα αυτου). Imperfect tense, "were listening to it," and evidently in amazement, for, after all, it was not the fault of the poor fig tree that it had put out leaves. One often sees peach blossoms nipped by the frost when they are too precocious in the changeable weather. But Jesus offered no explanation at this time.

Mark 11:15

Began to cast out (ηρξατο εκβαλλειν). Mark is fond of "began." See on Mt 21:12f. for discussion of this second cleansing of the temple in its bearing on that in Joh 2:14f .

Money-changers (κολλυβιστων). This same late word in Mt 21:12 which see for discussion. It occurs in papyri.

Mark 11:16

Through the temple (δια του ιερου). The temple authorities had prohibited using the outer court of the temple through the Precinct as a sort of short cut or by-path from the city to the Mount of Olives. But the rule was neglected and all sorts of irreverent conduct was going on that stirred the spirit of Jesus. This item is given only in Mark. Note the use of ινα after ηφιε (imperfect tense) instead of the infinitive (the usual construction).

Mark 11:17

For all the nations (πασιν τοις εθνεσιν). Mark alone has this phrase from Isa 56:7; Jer 7:11 . The people as well as the temple authorities were guilty of graft, extortion, and desecration of the house of prayer. Jesus assumes and exercises Messianic authority and dares to smite this political and financial abuse. Some people deny the right of the preacher to denounce such abuses in business and politics even when they invade the realm of morals and religion. But Jesus did not hesitate.

Mark 11:18

Sought how they might destroy him (εζητουν πως αυτον απολεσωσιν). Imperfect indicative, a continuous attitude and endeavour. Note deliberative subjunctive with πως retained in indirect question. Here both Sadducees (chief priests) and Pharisees (scribes) combine in their resentment against the claims of Jesus and in the determination to kill him. Long ago the Pharisees and the Herodians had plotted for his death (Mr 3:6). Now in Jerusalem the climax has come right in the temple.

For they feared him (εφοβουντο γαρ). Imperfect middle indicative. Hence in wrath they planned his death and yet they had to be cautious. The Triumphal Entry had shown his power with the people. And now right in the temple itself "all the multitude was astonished at his teaching" (πας ο οχλος εξεπλησσετο επ τη διδαχη αυτου). Imperfect passive. The people looked on Jesus as a hero, as the Messiah. This verse aptly describes the crisis that has now come between Christ and the Sanhedrin.

Mark 11:19

Every evening (οταν οψε εγενετο). Literally,

whenever evening came on or more exactly

whenever it became late . The use of οταν (οτε αν) with the aorist indicative is like οπου αν with the imperfect indicative (εισεπορευετο) and οσο αν with the aorist indicative (ηψαντο) in Mr 6:56 . The use of αν makes the clause more indefinite and general, as here, unless it renders it more definite, a curious result, but true. Lu 21:37 has the accusative of

extent of time, "the days," "the nights." The imperfect tense he (or they) would go (εξεπορευετο, εξεπορευοντο) out of the city suggests "whenever" as the meaning here.

Mark 11:20

As they passed by in the morning (παραπορευομενο πρω). Literally, passing by in the morning. The next morning. They went back by the lower road up the Mount of Olives and came down each morning by the steep and more direct way. Hence they saw it. Mt 21:20 does not separate the two mornings as Mark does.

From the roots (εκ ριζων). Mark alone gives this detail with εξηραμμενην perfect passive predicate participle from ξηραινω.

Mark 11:21

Peter calling to remembrance (αναμνησθεις ο Πετρος). First aorist participle, being reminded. Only in Mark and due to Peter's story. For his quick memory see also 14:72.

Which thou cursedst (ην κατηρασω). First aorist middle indicative second person singular from καταραομα. It almost sounds as if Peter blamed Jesus for what he had done to the fig tree.

Mark 11:22

Have faith in God (εχετε πιστιν θεου). Objective genitive θεου as in Gal 2:26; Ro 3:22,26 . That was the lesson for the disciples from the curse on the fig tree so promptly fulfilled. See this point explained by Jesus in Mt 21:21 which see for "this mountain" also.

Mark 11:23

Shall not doubt in his heart (μη διακριθη εν τη καρδια αυτου). First aorist passive subjunctive with ος αν. The verb means a divided judgment (δια from δυο, two, and κρινω, to judge). Wavering doubt. Not a single act of doubt (διακριθη), but continued faith (πιστευη).

Cometh to pass (γινετα). Futuristic present middle indicative.

Mark 11:24

Believe that ye have received them (πιστευετε οτ ελαβετε). That is the test of faith, the kind that sees the fulfilment before it happens. Ελαβετε is second aorist active indicative, antecedent in time to πιστευετε, unless it be considered the timeless aorist when it is simultaneous with it. For this aorist of immediate consequence see Joh 15:6 .

Mark 11:25

Whensoever ye stand (οταν στηκετε). Late form of present indicative στηκω, from perfect stem εστηκα. In LXX. Note use of οταν as in 11:19. Jesus does not mean by the use of "stand" here to teach that this is the only proper attitude in prayer.

That your Father also may forgive you (ινα κα ο πατηρ αφη υμιν). Evidently God's willingness to forgive is limited by our willingness to forgive others. This is a solemn thought for all who pray. Recall the words of Jesus in Mt 6:12,14f .

Mark 11:26

This verse is omitted by Westcott and Hort. The Revised Version puts it in a footnote.

Mark 11:27

The chief priests, and the scribes, and the elders (ο αρχιερεις κα ο γραμματεις κα ο πρεσβυτερο). Note the article with each separate group as in Lu 20:1 and Mt 21:23 . These three classes were in the Sanhedrin. Clearly a large committee of the Sanhedrin including both Sadducees and Pharisees here confront Jesus in a formal attack upon his authority for cleansing the temple and teaching in it.

Mark 11:28

By what authority (εν ποια εξουσια). This question in all three Gospels was a perfectly legitimate one. See on Mt 21:23-27 for discussion. Note present subjunctive here (ινα ταυτα ποιης), that you keep on doing these things.

Mark 11:30

Answer me (αποκριθητε μο). This sharp demand for a reply is only in Mark. See also verse 29. Jesus has a right to take this turn because of John's direct relation to himself. It was not a dodge, but a home thrust that cleared the air and defined their attitude both to John and Jesus. They rejected John as they now reject Jesus.

Mark 11:31

If we say (εαν ειπωμεν). Third-class condition with aorist active subjunctive. The alternatives are sharply presented in their secret conclave. They see the two horns of the dilemma clearly and poignantly. They know only too well what Jesus will say in reply. They wish to break Christ's power with the multitude, but a false step now will turn the laugh on them. They see it.

Mark 11:32

But should we say (αλλα ειπωμεν). Deliberative subjunctive with aorist active subjunctive again. It is possible to supply εαν from verse 31 and treat it as a condition as there. So Mt 21:26 and Lu 20:6 . But in Mark the structure continues rugged after "from men" with anacoluthon or even aposiopesis--"they feared the people" Mark adds. Matthew has it: "We fear the multitude." Luke puts it: "all the people will stone us." All three Gospels state the popular view of John as a prophet. Mark's "verily" is οντως really, actually. They feared John though dead as much as Herod Antipas did. His martyrdom had deepened his power over the people and disrespect towards his memory now might raise a storm (Swete).

Mark 11:33

We know not (ουκ οιδαμεν). It was for the purpose of getting out of the trap into which they had fallen by challenging the authority of Jesus. Their self-imposed ignorance, refusal to take a stand about the Baptist who was the Forerunner of Christ, absolved Jesus from a categorical reply. But he has no notion of letting them off at this point.

Mark 12

Mark 12:1

He began to speak unto them in parables (ηρξατο αυτοις εν παραβολαις λαλειν). Mark's common idiom again. He does not mean that this was the beginning of Christ's use of parables (see 4:2), but simply that his teaching on this occasion took the parabolic turn. "The circumstances called forth the parabolic mood, that of one whose heart is chilled, and whose spirit is saddened by a sense of loneliness, and who, retiring within himself, by a process of reflection, frames for his thoughts forms which half conceal, half reveal them" (Bruce). Mark does not give the Parable of the Two Sons (Mt 21:28-32) nor that of the Marriage Feast of the King's Son (Mt 22:1-14). He gives here the Parable of the Wicked Husbandmen. Also in Mt 21:33-46 and Lu 20:9-19 . See discussion in Matthew. Mt 21:33 calls the man "a householder" (οικοδεσποτης).

A pit for the winepress (υπολημιον). Only here in the N.T. Common in the LXX and in late Greek. Matthew had ληνον, winepress. This is the vessel or trough under the winepress on the hillside to catch the juice when the grapes were trodden. The Romans called it *lacus* (lake) and Wycliff *dalf* (lake), like delved. See on Matthew for details just alike.

Husbandmen (γεωργοις). Workers in the ground, tillers of the soil (εργον, γη).

Mark 12:2

At the season (τω καιρω). For fruits as in the end of the sentence.

A servant (δουλον). Bondslave. Matthew has plural.

That he might receive (ινα λαβη). Purpose clause with second aorist subjunctive. Matthew has infinitive λαβειν, purpose also.

Wounded in the head (εκεφαλιωσαν). An old verb (κεφαλαιω), to bring under heads (κεφαλη), to summarize. Then to hit on the head. Only here in the N.T.

Mark 12:5

Beating some and killing some (ους μεν δεροντεσ, ους δε αποκτεννυντες). This distributive use of the demonstrative appears also in Mt 21:35 in the singular (ον μεν, ον δε, ον δε). Originally δερω in Homer meant to skin, flay, then to smite, to beat. Αποκτεννυντες is a μ form of the verb (αποκτεννυμ) and means to kill off.

Mark 12:6

A beloved son (υιον αγαπητον). Lu 20:13 has τον υιον τον αγαπητον. Jesus evidently has in mind the language of the Father to him at his baptism (Mr 1:11; Mt 3:17; Lu 3:22).

Last (εσχατον). Only in Mark. See on Mt 21:37 for discussion of "reverence."

Mark 12:7

Among themselves (προς εαυτους). This phrase alone in Mark. Lu 20:14 has "with one another" (προς αλληλους), reciprocal instead of reflexive, pronoun.

Mark 12:8

Killed him and cast him forth (απεκτειναν αυτον, κα εξεβαλον αυτον). Matthew and Luke reverse the order, cast forth and killed.

Mark 12:10

This scripture (την γραφην ταυτην). This passage of scripture (Lu 4:21; Joh 19:37; Ac 1:16). It is a quotation from Ps 118:22f . See on Mt 21:42 for discussion.

Mark 12:11

This (αυτη). Feminine in LXX may refer to

kephal (head) or may be due to the Hebrew original

zoth (this thing) which would be neuter τουτο in a Greek original, a translation Hebraism.

Mark 12:12

Against them (προς αυτους). So Luke. It was a straight shot, this parable of the Rejected Stone (12:10f.) and the longer one of the Wicked Husbandmen. There was no mistaking the application, for he had specifically explained the application (Mt 21:43-45). The Sanhedrin were so angry that they actually started or sought to seize him, but fear of the populace now more enthusiastic for Jesus than ever held them back. They went off in disgust, but they had to listen to the Parable of the King's Son before going (Mt 22:1-14).

Mark 12:13

That they might catch him in talk (ινα αυτον αγρευσωσιν λογω). Ingressive aorist subjunctive. The verb is late from αγρα (a hunt or catching). It appears in the LXX and papyri. Here alone in the N.T. Lu 20:20 has the same idea, "that they may take hold of his speech" (επιλαβωντα αυτου λογον) while Mt 22:15 uses παγιδευσωσιν (to snare or trap). See discussion in Matthew. We have seen the scribes and Pharisees trying to do this very thing before (Lu 11:33f.). Mark and Matthew note here the combination of Pharisees and Herodians as Mark did in 3:6. Matthew speaks of "disciples" or pupils of the Pharisees while Luke calls them "spies" (ενκαθετους).

Mark 12:14

Shall we give or shall we not give? (δωμεν η μη δωμεν;). Mark alone repeats the question in this sharp form. The deliberative subjunctive, aorist tense active voice. For the discussion of the palaver and flattery of this group of theological students see on Mt 22:16-22 .

Mark 12:15

Knowing their hypocrisy (ειδως αυτων την υποχρισιν). Mt 22:18 has "perceived their wickedness" (γνους την πονηριαν αυτων) while Lu 20:23 says, "perceived their craftiness" (κατανοησας αυτων την πανουργιαν). Each of these words throws a flash-light on the spirit and attitude of these young men. They were sly, shrewd, slick, but they did not deceive Jesus with their pious palaver. See on Matthew for further details.

Mark 12:17

Marvelled greatly at him (εξεθαυμαζον επ' αυτω). Imperfect tense with perfective use of the preposition εξ. Both Matthew and Luke use the ingressive aorist. Luke adds that they "held their peace" (εσιγησαν) while Matthew notes that they "went their way" (απηλθαν), went off or away.

Mark 12:18

There come unto him Sadducees (ερχοντα Σαδδουκαιο προς αυτον). Dramatic present. The Pharisees and Herodians had had their turn after the formal committee of the Sanhedrin had been so completely routed. It was inevitable that they should feel called upon to show their intellectual superiority to these raw Pharisaic and Herodian theologians. See on Mt 22:23-33 for discussion of details. It was a good time to air their disbelief in the resurrection at the expense of the Pharisees and to score against Jesus where the Sanhedrin and then the Pharisees and Herodians had failed so ignominiously.

Mark 12:19

Moses wrote (Μωυσης εγραψεν). So Lu 20:28 (Ge 38:8; De. 25:5f.). Matthew has "said" (ειπεν).

Mark 12:20

Took a wife (ελαβεν γυναικα). So Lu 20:29 . Matthew has "married" (γημας).

Mark 12:22

Last of all (εσχατον παντων). Adverbial use of εσχατον.

Mark 12:23

To wife (γυναικα). Predicate accusative in apposition with "her" (αυτην). So Luke, but Matthew merely has "had her" (εσχον αυτην), constative aorist indicative active.

Mark 12:24

Is it not for this cause that ye err? (Ου δια τουτο πλανασθε;). Mark puts it as a question with ου expecting the affirmative answer. Matthew puts it as a positive assertion: "Ye are." Πλαναομα is to wander astray (cf. our word *planet*, wandering stars, αστερες πλανητα, Jude 1:13) like the Latin *errare* (our *error*, err).

That ye know not the scriptures (μη ειδοτες τας γραφας). The Sadducees posed as men of superior intelligence and knowledge in opposition to the traditionalists among the Pharisees with their oral law. And yet on this very point they were ignorant of the Scriptures. How much error today is due to this same ignorance among the educated!

Nor the power of God (μηδε την δυναμιν του θεου). The two kinds of ignorance generally go together (cf. 1Co 15:34).

Mark 12:25

When they shall rise from the dead (οταν εκ νεκρων αναστωσιν). Second aorist active subjunctive with οταν (οτε plus αν). Mt 22:30 has it "in the resurrection," Lu 20:35 "to attain to the resurrection." The Pharisees regarded the future resurrection body as performing marriage functions, as Mohammedans do today. The Pharisees were in error on this point.

The Sadducees made this one of their objections to belief in the resurrection body, revealing thus their own ignorance of the true resurrection body and the future life where marriage functions do not exist.

As angels in heaven (ως αγγελο εν τω ουρανω). So Mt 22:30 . Lu 20:36 has "equal unto the angels" (ισαγγελο). "Their equality with angels consists in their deliverance from mortality and its consequences" (Swete). The angels are directly created, not procreated.

Mark 12:26

In the place concerning the Bush (επ του βατου). This technical use of επ is good Greek, in the matter of, in the passage about, the Bush. Βατος is masculine here, feminine in Lu 20:37 . The reference is to Ex 3:3-6 (in the book of Moses, εν τη βιβλω).

Mark 12:27

Ye do greatly err (πολυ πλανασθε). Only in Mark. Solemn, severe, impressive, but kindly close (Bruce).

Mark 12:28

Heard them questioning together (ακουσας αυτων συνζητουντων). The victory of Christ over the Sadducees pleased the Pharisees who now had come back with mixed emotions over the new turn of things (Mt 22:34). Lu 20:39 represents one of the scribes as commending Jesus for his skilful reply to the Sadducees. Mark here puts this scribe in a favourable light, "knowing that he had answered them well" (ειδως οτ καλως απεκριθη αυτοις). "Them" here means the Sadducees. But Mt 22:35 says that this lawyer (νομικος) was "tempting" (πειραζων) by his question. "A few, among whom was the scribe, were constrained to admire, even if they were willing to criticize, the Rabbi who though not himself a Pharisee, surpassed the Pharisees as a champion of the truth." That is a just picture of this lawyer.

The first of all (πρωτη παντων). First in rank and importance. Mt 22:36 has "great" (μεγαλη). See discussion there. Probably Jesus spoke in Aramaic. "First" and "great" in Greek do not differ essentially here. Mark quotes De 6:4f. as it stands in the LXX and also Le 19:18 . Mt 22:40 adds the summary: "On these two commandments hangeth (κρεματα) the whole law and the prophets."

Mark 12:32

And the scribe said (ειπεν αυτω ο γραμματευς). Mark alone gives the reply of the scribe to Jesus which is a mere repetition of what Jesus had said about the first and the second commandments with the additional allusion to 1Sa 15:22 about love as superior to whole burnt offerings.

Well (καλως). Not to be taken with "saidst" (ειπες) as the Revised Version has it following Wycliff. Probably καλως (well) is exclamatory. "Fine, Teacher. Of a truth (επ' αληθειας) didst thou say."

Mark 12:34

Discreetly (νουνεχως). From νους (intellect) and εχω, to have. Using the mind to good effect is what the adverb means. He had his wits about him, as we say. Here only in the N.T. In Aristotle and Polybius. Νουνεχοντως would be the more regular form, adverb from a participle.

Not far (ου μακραν). Adverb, not adjective, feminine accusative, a long way (οδον understood). The critical attitude of the lawyer had melted before the reply of Jesus into genuine enthusiasm that showed him to be near the kingdom of God.

No man after that (ουδεις ουκετ). Double negative. The debate was closed (ετολμα, imperfect tense, dared). Jesus was complete victor on every side.

Mark 12:35

How say the scribes (Πως λεγουσιν ο γραμματεις). The opponents of Jesus are silenced, but he answers them and goes on teaching (διδασκων) in the temple as before the attacks began that morning (11:27). They no longer dare to question Jesus, but he has one to put to them "while the Pharisees were gathered together" (Mt 22:41). The question is not a conundrum or scriptural puzzle (Gould), but "He contents himself with pointing out a difficulty, in the solution of which lay the key to the whole problem of His person and work" (Swete). The scribes all taught that the Messiah was to be the son of David (Joh 7:41). The people in the Triumphal Entry had acclaimed Jesus as the son of David (Mt 21:9). But the rabbis had overlooked the fact that David in Ps 110:1 called the Messiah his Lord also. The deity and the humanity of the Messiah are both involved in the problem. Mt 22:45 observes that "no one was able to answer him a word."

Mark 12:36

The footstool (υποποδιον). Westcott and Hort read υποκατω (under) after Aleph B D L.

Mark 12:37

The common people heard him gladly (ο πολυς οχλος ηκουεν αυτου εδεως). Literally, the much multitude (the huge crowd) was listening (imperfect tense) to him gladly. Mark alone has this item. The Sanhedrin had begun the formal attack that morning to destroy the influence of Jesus with the crowds whose hero he now was since the Triumphal Entry. It had been a colossal failure. The crowds were drawn closer to him than before.

Mark 12:38

Beware of the scribes (βλεπετε απο των γραμματεων). Jesus now turns to the multitudes and to his disciples (Mt 23:1) and warns them against the scribes and the Pharisees while they are still there to hear his denunciation. The scribes were the professional teachers of the current Judaism and were nearly all Pharisees. Mark (Mr 14:38-40) gives a mere summary sketch of this bold and terrific indictment as preserved in Mt 23 in words that fairly blister today. Lu 20:45-47 follows Mark closely. See Mt 8:15 for this same use of βλεπετε απο with the ablative. It is usually called a translation-Hebraism, a usage not found with βλεπω in

the older Greek. But the papyri give it, a vivid vernacular idiom. "Beware of the Jews" (βλεπε σατον απο των Ιουδαιων, Berl. G. U. 1079. A.D. 41). See Robertson, *Grammar*, p. 577. The pride of the pompous scribes is itemized by Mark:

To walk in long robes (στολαις),

stoles , the dress of dignitaries like kings and priests.

Salutations in the marketplaces (ασπασμους εν ταις αγοραις), where the people could see their dignity recognized.

Mark 12:39

First seats in the synagogues (πρωτοκαθεδριας). As a mark of special piety, seats up in front while now the hypocrites present in church prefer the rear seats.

Chief places at feasts (πρωτοκλισιας εν τοις δειπνοις). Recognizing proper rank and station. Even the disciples fall victims to this desire for precedence at table (Lu 22:24).

Mark 12:40

Devour widows' houses (ο κατεσθοντες τας οικιας των χηρων). New sentence in the nominative. Terrible pictures of civil wrong by graft grabbing the homes of helpless widows. They inveigled widows into giving their homes to the temple and took it for themselves.

For a pretence make long prayers (προφασε μακρα προσευχομενο). Προφασε instrumental case of the same word (προφημ) from which prophet comes, but here pretext, pretence of extra piety while robbing the widows and pushing themselves to the fore. Some derive it from προφαινω, to show forth.

Greater (περισσοτερον). More abundant condemnation. Some comfort in that at any rate.

Mark 12:41

Sat down over against the treasury (καθισας κατεναντ του γαζοφυλακιου). The storm is over. The Pharisees, Sadducees, Herodians, scribes, have all slunk away in terror ere the closing words. Mark draws this immortal picture of the weary Christ sitting by the treasury (compound word in the LXX from γαζα, Persian word for treasure, and φυλακη, guard, so safe for gifts to be deposited).

Beheld (εθεωρε). Imperfect tense. He was watching

how the multitude cast money (πως ο οχλος βαλλε) into the treasury. The rich were casting in (εβαλλον, imperfect tense) as he watched.

Mark 12:42

One poor widow (μια χηρα πτωχη). Luke has πενιχρα, a poetical late form of πενης. In the N.T. the πτωχος is the pauper rather than the mere peasant, the extreme opposite of the rich (πλουσιο). The money given by most was copper (χαλκον).

Two mites (δυο λεπτα). Λεπτος means peeled or stripped and so very thin. Two λεπτα were about two-fifths of a cent.

Farthing (κοδραντες, Latin *quadrans*, a quarter of an *as*).

Mark 12:43

Called unto him (προσκαλεσαμενος). Indirect middle voice. The disciples themselves had slipped away from him while the terrific denunciation of the scribes and Pharisees had gone on, puzzled at this turn of affairs.

More than all (πλειον παντων). Ablative of comparison (παντων). It may mean, more than all the rich put together.

All that she had (παντα οσα ειχεν). Imperfect tense.

Cast in (εβαλεν). Aorist tense, in sharp contrast.

All her living (ολον τον βιον αυτης). Her

livelihood (βιος), not her life (ζωη). It is a tragedy to see a stingy saint pose as giving the widow's mite when he could give thousands instead of pennies.

Mark 13

Mark 13:1

Master, behold, what manner of stones and what manner of buildings (διδασκαλε, ιδε ποταπο λιθο κα ποταπα οικοδομα). Mt 24:1 and Lu 21:5 tell of the fact of the comment, but Mark alone gives the precise words. Perhaps Peter himself (Swete) was the one who sought thus by a pleasant platitude to divert the Teacher's attention from the serious topics of recent hours in the temple. It was not a new observation, but the merest commonplace might serve at this crisis. Josephus (*Ant.* xv. II, 3) speaks of the great size of these stones and the beauty of the buildings. Some of these stones at the southeastern and southwestern angles survive today and measure from twenty to forty feet long and weigh a hundred tons. Jesus had, of course, often observed them.

Mark 13:2

These great buildings (ταυτας τας οικοδομας). Jesus fully recognizes their greatness and beauty. The more remarkable will be their complete demolition (καταλυθη),

loosened down . Only the foundation stones remain.

Mark 13:3

Over against the temple (κατεναντ του ιερου). In full view of the temple about which they had been speaking.

Privately (κατ' ιδιαν). Peter and James and John and Andrew (named only in Mark) had evidently been discussing the strange comment of Jesus as they were coming out of the temple. In their bewilderment they ask Jesus a bit to one side, though probably all the rest drew up as Jesus began to speak this great eschatological discourse.

Mark 13:4

Tell us, when shall these things be? (Ειπον ημιν ποτε ταυτα εσται;). The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the

when (ποτε) and the

what sign (τ σημειον). Mt 24:3 includes "the sign of thy coming and the end of the world," showing that these tragic events are brought before Jesus by the disciples. See discussion of the interpretation of this discourse on Mt 24:3 . This chapter in Mark is often called "The Little Apocalypse" with the notion that a Jewish apocalypse has been here adapted by Mark and attributed to Jesus. Many of the theories attribute grave error to Jesus or to the Gospels on this subject. The view adopted in the discussion in Matthew is the one suggested here, that Jesus blended in one picture his death, the destruction of Jerusalem within that generation, the second coming and end of the world typified by the destruction of the city. The lines between these topics are not sharply drawn in the report and it is not possible for us to separate the topics clearly. This great discourse is the longest preserved in Mark and

may be due to Peter. Mark may have given it in order "to forewarn and forearm" (Bruce) the readers against the coming catastrophe of the destruction of Jerusalem. Both Matthew (Mt 24) and Luke (Lu 21:5-36) follow the general line of Mark 13 though Mt 24:43-25:46 presents new material (parables).

Mark 13:5

Take need that no man lead you astray (Βλεπετε μη τις υμας πλανηση). Same words in Mt 24:4 . Lu 21:8 has it "that ye be not led astray" (μη πλανηθητε). This word πλαναω (our *planet*) is a bold one. This warning runs through the whole discussion. It is pertinent today after so many centuries. About the false Christs then and now see on Mt 24:5 . It is amazing the success that these charlatans have through the ages in winning the empty-pated to their hare-brained views. Only this morning as I am writing a prominent English psychologist has challenged the world to a radio communication with Mars asserting that he has made frequent trips to Mars and communicated with its alleged inhabitants. And the daily papers put his ebullitions on the front page. For discussion of the details in verses 6-8 see on Mt 24:5-8 . All through the ages in spite of the words of Jesus men have sought to apply the picture here drawn to the particular calamity in their time.

Mark 13:7

Must needs come to pass (δε γενεσθα). Already there were outbreaks against the Jews in Alexandria, at Seleucia with the slaughter of more than fifty thousand, at Jamnia, and elsewhere. Caligula, Claudius, Nero will threaten war before it finally comes with the destruction of the city and temple by Titus in A.D. 70. Vincent notes that between this prophecy by Jesus in A.D. 30 (or 29) and the destruction of Jerusalem there was an earthquake in Crete (A.D. 46 or 47), at Rome (A.D. 51), at Apamaia in Phrygia (A.D. 60), at Campania (A.D. 63). He notes also four famines during the reign of Claudius A.D. 41-54. One of them was in Judea in A.D. 44 and is alluded to in Ac 11:28 . Tacitus (*Annals* xvi. 10-13) describes the hurricanes and storms in Campania in A.D. 65.

Mark 13:9

But take heed to yourselves (Βλεπετε δε υμεις εαυτους). Only in Mark, but dominant note of warning all through the discourse. Note υμεις here, very emphatic.

Councils (συνεδρια). Same word as the Sanhedrin in Jerusalem. These local councils (συν, εδρα, sitting together) were modelled after that in Jerusalem.

Shall ye be beaten (δαρησεσθε). Second future passive indicative second person plural. The word δερω means to flay or skin and here has been softened into

beat like our tan or skin in the vernacular. Aristophanes has it in this colloquial sense as have the papyri in the *Koine*. Before governors and kings (επ ηγεμονων κα βασιλεων). Gentile rulers as well as before Jewish councils.

Shall stand (σταθησεσθε). First aorist passive indicative second person plural of ιστημ.

Mark 13:10

Must first be preached (πρωτον δε κηρυχθηνα). This only in Mark. It is interesting to note that Paul in Col 1:6,23 claims that the gospel has spread all over the world. All this was before the destruction of Jerusalem.

Mark 13:11

Be not anxious beforehand what ye shall speak (μη προμεριμνατε τ λαλησητε). Negative with present imperative to make a general prohibition or habit. Jesus is not here referring to preaching, but to defences made before these councils and governors. A typical example is seen in the courage and skill of Peter and John before the Sanhedrin in Acts. The verb μεριμναω is from μεριζω (μερις), to be drawn in opposite directions, to be distracted. See on Mt 6:25 . They are not to be stricken with fright beforehand, but to face fearlessly those in high places who are seeking to overthrow the preaching of the gospel. There is no excuse here for the lazy preacher who fails to prepare his sermon out of the mistaken reliance upon the Holy Spirit. They will need and will receive the special help of the Holy Spirit (cf. Joh 14-16).

Mark 13:13

But he that endureth to the end (ο δε υπομεινας εις τελος). Note this aorist participle with the future verb. The idea here is true to the etymology of the word, remaining under (υπομενω) until the end. The divisions in families Jesus had predicted before (Lu 12:52f.; 14:25f.).

Be saved (σωθησετα). Here Jesus means final salvation (effective aorist future passive), not initial salvation.

Mark 13:14

Standing where he ought not (εστηκοτα οπου ου δε). Mt 24:15 has "standing in the holy place" (εστος εν τοπο αγιω), neuter and agreeing with βδελυγμα (abomination), the very phrase applied in 1Macc. 1:54 to the altar to Zeus erected by Antiochus Epiphanes where the altar to Jehovah was. Mark personifies the abomination as personal (masculine), while Lu 21:20 defines it by reference to the armies (of Rome, as it turned out). So the words of Daniel find a second fulfilment, Rome taking the place of Syria (Swete). See on Mt 24:15 for this phrase and the parenthesis inserted in the words of Jesus ("Let him that readeth understand"). See also on Mt 24:16-25 for discussion of details in Mr 13:14-22 .

Mark 13:16

In the field (εις τον αγρον). Here Mt 24:18 has εν τω αγρω, showing identical use of εις with accusative and εν with the locative.

Mark 13:19

Which God created (ην εκτισεν ο θεος). Note this amplification to the quotation from Da 12:1 .

Mark 13:20

Whom he chose (ους εξελεξατο). Indirect aorist middle indicative. In Mark alone. Explains the sovereign choice of God in the end by and for himself.

Mark 13:22

That they may lead astray (προς το αποπλαναιν). With a view to leading off (προς and the infinitive). Mt 24:24 has ωστε αποπλασθα, so as to lead off.

Mark 13:23

But take ye heed (Ηυμεις δε βλεπετε). Gullibility is no mark of a saint or of piety. Note emphatic position of you (υμεις). Credulity ranks no higher than scepticism. God gave us our wits for self-protection. Christ has warned us beforehand.

Mark 13:24

The sun shall be darkened (ο ελιος σκοτισθησετα). Future passive indicative. These figures come from the prophets (Isa 13:9f.; Eze 32:7f.; Joe 2:1f.,10f.; Am 8:9; Zep 1:14-16; Zec 12:12). One should not forget that prophetic imagery was not always meant to be taken literally, especially apocalyptic symbols. Peter in Ac 2:15-21 applies the prophecy of Joel about the sun and moon to the events on the day of Pentecost. See on Mt 24:29-31 for details of verses 24-27.

Mark 13:25

The stars shall be falling (ο αστερες εσοντα πιπτοντες). Periphrastic future indicative, εσοντα, future middle indicative and πιπτοντες, present active participle.

Mark 13:27

Shall gather together his elect (επισυναξε τους εκλεκτους αυτου). This is the purpose of God through the ages.

From the uttermost part of the earth to the uttermost part of heaven (απ' ακρου γης εως ακρου ουρανου). The Greek is very brief, "from the tip of earth to the tip of heaven." This precise phrase occurs nowhere else.

Mark 13:28

Coming to pass (γινομενα). Present middle participle, linear action. See on Mt 24:32-36 for details of verses 28-32 (the Parable of the Fig Tree).

Mark 13:32

Not even the Son (ουδε ο υιος). There is no doubt as to the genuineness of these words here such as exists in Mt 24:36 . This disclaimer of knowledge naturally interpreted applies to the second coming, not to the destruction of Jerusalem which had been definitely limited to that generation as it happened in A.D. 70.

Mark 13:34

Commanded also the porter to watch (κα τω θυρωρω ενετειλατο ινα γρηγορη) . The porter or door-keeper (θυρωρος), as well as all the rest, to keep a watch (present subjunctive, γρηγορη). This Parable of the Porter is only in Mark. Our ignorance of the time of the

Master's return is an argument not for indifference nor for fanaticism, but for alertness and eager readiness for his coming.

Mark 13:35

The four watches of the night are named here: evening (οψε), midnight (μεσονυκτιον), cock-crowing (αλεκτοροφωνιας), morning (πρω).

Mark 13:37

Watch (γρηγορειτε). Be on the watch. Present imperative of a verb made on the second perfect, εγρηγορα, to be awake. Stay awake till the Lord comes.

Mark 14

Mark 14:1

After two days (μετα δυο ημερας). This was Tuesday evening as we count time (beginning of the Jewish Wednesday). In Mt 26:2 Jesus is reported as naming this same date which would put it our Thursday evening, beginning of the Jewish Friday. The Gospel of John mentions five items that superficially considered seem to contradict this definite date in Mark and Matthew, but which are really in harmony with them. See discussion on Mt 26:17 and my

Harmony of the Gospels , pp. 279 to 284. Mark calls it here the feast of "the passover and the unleavened bread," both names covering the eight days. Sometimes "passover" is applied to only the first day, sometimes to the whole period. No sharp distinction in usage was observed.

Sought (εζητουν). Imperfect tense. They were still at it, though prevented so far.

Mark 14:2

Not during the feast (Μη εν τη εορτη). They had first planned to kill him at the feast (Joh 11:57), but the Triumphal Entry and great Tuesday debate (this very morning) in the temple had made them decide to wait till after the feast was over. It was plain that Jesus had too large and powerful a following. See on Mt 26:47 .

Mark 14:3

As he sat at meat (κατακειμενου αυτου). Mt 26:7 uses ανακειμενου, both words meaning reclining (leaning down or up or back) and in the genitive absolute. See on Mt 26:6 in proof that this is a different incident from that recorded in Lu 7:36-50 . See on Mt 26:6-13 for discussion of details.

Spikenard (ναρδου πιστικης). This use of πιστικος with ναρδος occurs only here and in Joh 12:3 . The adjective is common enough in the older Greek and appears in the papyri also in the sense of genuine, unadulterated, and that is probably the idea here. The word spikenard is from the Vulgate *nardi spicati*, probably from the Old Latin *nardi pistici*.

Brake (συντριψουσα). Only in Mark. She probably broke the narrow neck of the vase holding the ointment.

Mark 14:5

Above three hundred pence (επανω δηναριων τριακοσιων). Matthew has "for much" while Joh 12:5 has "for three hundred pence." The use of "far above" may be a detail from Peter's memory of Judas' objection whose name in this connection is preserved in Joh 12:4 .

And they murmured against her (κα ενεβριμωντο αυτη). Imperfect tense of this striking word used of the snorting of horses and seen already in Mr 1:43; 11:38 . It occurs

in the LXX in the sense of anger as here (Da 11:30). Judas made the complaint against Mary of Bethany, but all the apostles joined in the chorus of criticism of the wasteful extravagance.

Mark 14:8

She hath done what she could (ο εσχεν εποιησεν). This alone in Mark. Two aorists. Literally, "what she had she did." Mary could not comprehend the Lord's death, but she at least showed her sympathy with him and some understanding of the coming tragedy, a thing that not one of her critics had done.

She hath anointed my body aforehand for the burying (προελαβεν μυρισα το σωμα μου εις τον ενταφιασμον). Literally, "she took beforehand to anoint my body for the burial." She anticipated the event. This is Christ's justification of her noble deed. Mt 26:12 also speaks of the burial preparation by Mary, using the verb ενταφιασα.

Mark 14:9

For a memorial of her (εις μνημοσυνον αυτης). So in Mt 26:13 . There are many mausoleums that crumble to decay. But this monument to Jesus fills the whole world still with its fragrance. What a hint there is here for those who wish to leave permanent memorials.

Mark 14:10

He that was one of the twelve (ο εις των δωδεκα). Note the article here, "the one of the twelve," Matthew has only εις, "one." Some have held that Mark here calls Judas the primate among the twelve. Rather he means to call attention to the idea that he was the one of the twelve who did this deed.

Mark 14:11

And they, when they heard it, were glad (ο δε ακουσαντες εχαρησαν). No doubt the rabbis looked on the treachery of Judas as a veritable dispensation of Providence amply justifying their plots against Jesus.

Conveniently (ευκαιρως). This was the whole point of the offer of Judas. He claimed that he knew enough of the habits of Jesus to enable them to catch him "in the absence of the multitude" (Lu 22:6) without waiting for the passover to be over, when the crowds would leave. For discussion of the motives of Judas, see on Mt 26:15 . Mark merely notes the promise of "money" while Matthew mentions "thirty pieces of silver" (Zec 11:12), the price of a slave.

Mark 14:12

When they sacrificed the passover (οτε το πασχα εθυον). Imperfect indicative, customary practice. The paschal lamb (note πασχα) was slain at 6 P.M., beginning of the fifteenth of the month (Ex 12:6), but the preparations were made beforehand on the fourteenth (Thursday). See on Mt 26:17 for discussion of "eat the passover."

Mark 14:13

Two of his disciples (δυο των μαθητων αυτου). Lu 22:8 names them, Peter and John.

Bearing a pitcher of water (κεραμιον υδατος βασταζων). This item also in Luke, but not in Matthew.

Mark 14:14

The goodman of the house (τω οικοδεσποτη). A non-classical word, but in late papyri. It means master (δεσποτ) of the house, householder. The usual Greek has two separate words, οικου δεσποτης (master of the house).

My guest-chamber (το καταλυμα μου). In LXX, papyri, and modern Greek for lodging-place (inn, as in Lu 2:7 or guest-chamber as here). It was used for καν or χαραςανσερα.

I shall eat (φαγω). Futuristic aorist subjunctive with οπου.

Mark 14:15

And he (κα αυτος). Emphatic, and he himself.

A large upper room (αναγαιον μεγα). Anything above ground (γη), and particularly upstairs as here. Here and in Lu 22:12 . Example in Xenophon. Jesus wishes to observe this last feast with his disciples alone, not with others as was often done. Evidently this friend of Jesus was a man who would understand.

Furnished (εστρωμενον). Perfect passive participle of στρωννυμ, state of readiness. "Strewed with carpets, and with couches properly spread" (Vincent).

Mark 14:17

He cometh (ερχετα). Dramatic historical present. It is assumed here that Jesus is observing the passover meal at the regular time and hour, at 6 P.M. at the beginning of the fifteenth (evening of our Thursday, beginning of Jewish Friday). Mark and Matthew note the time as evening and state it as the regular passover meal.

Mark 14:18

As they sat (ανακειμενων αυτων). Reclined, of course. It is a pity that these verbs are not translated properly in English. Even Leonardo da Vinci in his immortal painting of the Last Supper has Jesus and his apostles sitting, not reclining. Probably he took an artist's license for effect.

Even he that eateth with me (ο εσθιων μετ' εμου). See Ps 4:9 . To this day the Arabs will not violate hospitality by mistreating one who breaks bread with them in the tent.

Mark 14:20

One of the twelve (εις των δωδεκα). It is as bad as that. The sign that Jesus gave,

the one dipping in the dish with me (ο εμβαπτομενος μετ' εμου εις το τρυβλιον), escaped the notice of all. Jesus gave the sop to Judas who understood perfectly that Jesus knew his purpose. See on Mt 26:21-24 for further details.

Mark 14:23

A cup (ποτηριον). Probably the ordinary wine of the country mixed with two-thirds water, though the word for wine (οινος) is not used here in the Gospels, but "the fruit of the vine" (εκ του γενηματος της αμπελου). See Mt 26:26-29 for discussion of important details.

Mark and Matthew give substantially the same account of the institution of the Supper by Jesus, while Lu 22:17-20 agrees closely with 1Co 11:23-26 where Paul claims to have obtained his account by direct revelation from the Lord Jesus.

Mark 14:26

Sung a hymn (υμνησαντες). See Mt 26:30 for discussion.

Mark 14:29

Yet will not I (αλλ' ουκ εγω). Mark records here Peter's boast of loyalty even though all desert him. All the Gospels tell it. See discussion on Mt 26:33 .

Mark 14:30

Twice (δις). This detail only in Mark. One crowing is always the signal for more. The Fayum papyrus agrees with Mark in having δις. The cock-crowing marks the third watch of the night (Mr 13:35).

Mark 14:31

Exceeding vehemently (εκπερισσως). This strong compounded adverb only in Mark and probably preserves Peter's own statement of the remark. About the boast of Peter see on Mt 26:35 .

Mark 14:32

Which was named (ου το ονομα). Literally, "whose name was." On Gethsemane see on Mt 26:36 .

While I pray (εως προσευξωμα). Aorist subjunctive with εως really with purpose involved, a common idiom. Matthew adds "go yonder" (απελθων εκε).

Mark 14:33

Greatly amazed and sore troubled (εκθαμβεισθα κα αδημονειν). Mt 26:37 has "sorrowful and sore troubled." See on Matt. about αδημονειν. Mark alone uses εξθαμβεισθα (here and in 9:15). There is a papyrus example given by Moulton and Milligan's *Vocabulary*. The verb θαμβεω occurs in Mr 10:32 for the amazement of the disciples at the look of Jesus as he went toward Jerusalem. Now Jesus himself feels amazement as he directly faces the struggle in the Garden of Gethsemane. He wins the victory over himself in Gethsemane and then he can endure the loss, despising the shame. For the moment he is rather amazed and homesick for heaven. "Long as He had foreseen the Passion, when it came clearly into view its terror exceeded His anticipations" (Swete). "He learned from what he suffered," (Heb 5:8) and this new experience enriched the human soul of Jesus.

Mark 14:35

Fell on the ground (επιπτεν επ της γης). Descriptive imperfect. See him falling. Matthew has the aorist επεσεν.

Prayed (προσηυχετο). Imperfect, prayed repeatedly or inchoative, began to pray. Either makes good sense.

The hour (η ωρα). Jesus had long looked forward to this "hour" and had often mentioned it (Joh 7:30; 8:20; 12:23,27; 13:1). See again in Mr 14:41 . Now he dreads it, surely a human trait that all can understand.

Mark 14:36

Abba, Father (Αββα ο πατηρ). Both Aramaic and Greek and the article with each. This is not a case of translation, but the use of both terms as is Ga 4:6 , a probable memory of Paul's childhood prayers. About "the cup" see on Mt 26:39 . It is not possible to take the language of Jesus as fear that he might die before he came to the Cross. He was heard (Heb 5:7f.) and helped to submit to the Father's will as he does instantly.

Not what I will (ου τ εγω θελω). Matthew has "as" (ως). We see the humanity of Jesus in its fulness both in the Temptations and in Gethsemane, but without sin each time. And this was the severest of all the temptations, to draw back from the Cross. The victory over self brought surrender to the Father's will.

Mark 14:37

Simon, sleepest thou? (Σιμων, καθευδεισ;). The old name, not the new name, Peter. Already his boasted loyalty was failing in the hour of crisis. Jesus fully knows the weakness of human flesh (see on Mt 26:41).

Mark 14:40

Very heavy (καταβαρυνομενο). Perfective use of κατα- with the participle. Matthew has the simple verb. Mark's word is only here in the N.T. and is rare in Greek writers. Mark has the vivid present passive participle, while Matthew has the perfect passive βεβαρημενο.

And they wist not what to answer him (κα ουκ ηιδεισαν τ αποκριθωσιν αυτω). Deliberative subjunctive retained in the indirect question. Alone in Mark and reminds one of the like embarrassment of these same three disciples on the Mount of Transfiguration (Mr 9:6). On both occasions weakness of the flesh prevented their real sympathy with Jesus in his highest and deepest experiences. "Both their shame and their drowsiness would make them dumb" (Gould).

Mark 14:41

It is enough (απεχε). Alone in Mark. This impersonal use is rare and has puzzled expositors no little. The papyri (Deissmann's *Light from the Ancient East* and Moulton and Milligan's *Vocabulary*) furnish many examples of it as a receipt for payment in full. See also Mt 6:2ff.; Lu 6:24; Php 4:18 for the notion of paying in full. It is used here by Jesus in an ironical sense, probably meaning that there was no need of further reproof of the disciples for their failure to watch with him. "This is no time for a lengthened exposure of the faults of friends; the enemy is at the gate" (Swete). See further on Mt 26:45 for the approach of Judas.

Mark 14:43

And the scribes (κα των γραμματεων). Mark adds this item while Joh 18:3 mentions "Pharisees." It was evidently a committee of the Sanhedrin for Judas had made his bargain with the Sanhedrin (Mr 14:1; Mt 26:3; Lu 22:2). See discussion of the betrayal and arrest on Mt 26:47-56 for details.

Mark 14:44

Token (συσσημον). A common word in the ancient Greek for a concerted signal according to agreement. It is here only in the New Testament. Mt 26:48 has σημειον, sign. The signal was the kiss by Judas, a contemptible desecration of a friendly salutation.

And lead him away safely (κα απαγετε ασφαλως). Only in Mark. Judas wished no slip to occur. Mark and Matthew do not tell of the falling back upon the ground when Jesus challenged the crowd with Judas. It is given by John alone (Joh 18:4-9).

Mark 14:47

A certain one (εις τις). Mark does not tell that it was Peter. Only Joh 18:10 does that after Peter's death. He really tried to kill the man, Malchus by name, as John again tells (Joh 18:10). Mark does not give the rebuke to Peter by Jesus in Mt 26:52f. .

Mark 14:48

Against a robber (επ λιστην). Highway robbers like Barabbas were common and were often regarded as heroes. Jesus will be crucified between two robbers in the very place that Barabbas would have occupied.

Mark 14:51

A certain young man (νεανισκος τις). This incident alone in Mark. It is usually supposed that Mark himself, son of Mary (Ac 12:12) in whose house they probably had observed the passover meal, had followed Jesus and the apostles to the Garden. It is a lifelike touch quite in keeping with such a situation. Here after the arrest he was following with Jesus (συνηκολουθε αυτω, imperfect tense). Note the vivid dramatic present κρατουσιν (they seize him).

Mark 14:52

Linen cloth (σινδονα). An old Greek word of unknown origin. It was fine linen cloth used often for wrapping the dead (Mt 27:59; Mr 15:46; Lu 23:53). In this instance it could have been a fine sheet or even a shirt.

Mark 14:54

Peter had followed him afar off (Ho Πετρος απο μακροθεν ηκολουθησεν αυτω). Here Mark uses the constative aorist (ηκολουθησεν) where Mt 26:58 , and Lu 22:54 have the picturesque imperfect (ηκολουθε), was following. Possibly Mark did not care to dwell on the picture of Peter furtively following at a distance, not bold enough to take an open stand with Christ as the Beloved Disciple did, and yet unable to remain away with the other disciples.

Was sitting with (ην συνκαθημενος). Periphrastic imperfect middle, picturing Peter making himself at home with the officers (υπηρετων), under rowers, literally, then servants of any kind. Joh 18:25 describes Peter as standing (εστως). Probably he did now one, now the other, in his restless weary mood.

Warming himself in the light (θερμαινομενος πρως το φως). Direct middle. Fire has light as well as heat and it shone in Peter's face. He was not hidden as much as he supposed he was.

Mark 14:56

Their witness agreed not together (ισα α μαρτυρια ουκ ησαν). Literally, the testimonies were not equal. They did not correspond with each other on essential points.

Many were bearing false witness (εψευδομαρτυρουν, imperfect, repeated action)

against him . No two witnesses bore joint testimony to justify a capital sentence according to the law (De 19:15). Note imperfects in these verses (55-57) to indicate repeated failures.

Mark 14:57

Bare false witness (εψευδομαρτυρουν). In desperation some attempted once more (conative imperfect).

Mark 14:58

Made with hands (χειροποιητον). In Mark alone. An old Greek word. The negative form αχειροποιητον here occurs elsewhere only in 2Co 5:1; Col 2:11 . In Heb 9:11 the negative ου is used with the positive form. It is possible that a real λογιον of Jesus underlies the perversion of it here. Mark and Matthew do not quote the witnesses precisely alike. Perhaps they quoted Jesus differently and therein is shown part of the disagreement, for Mark adds verse 59 (not in Matthew). "And not even so did their witness agree together," repeating the point of verse 57. Swete observes that Jesus, as a matter of fact, did do what he is quoted as saying in Mark: "He said what the event has proved to be true; His death destroyed the old order, and His resurrection created the new." But these witnesses did not mean that by what they said. The only saying of Jesus at all like this preserved to us is that in Joh 2:19 , when he referred not to the temple in Jerusalem, but to the temple of his body, though no one understood it at the time.

Mark 14:60

Stood up in the midst (αναστας εις μεσον). Second aorist active participle. For greater solemnity he arose to make up by bluster the lack of evidence. The high priest stepped out into the midst as if to attack Jesus by vehement questions. See on Mt 26:59-68 for details here.

Mark 14:61

And answered nothing (κα ουκ απεκρινατο ουδεν). Mark adds the negative statement to the positive "kept silent" (εσιωπα), imperfect, also in Matthew. Mark does not give the solemn oath in Matthew under which Jesus had to answer. See on Matthew.

Mark 14:62

I am (εγο ειμ). Matthew has it, "Thou hast said," which is the equivalent of the affirmative. But Mark's statement is definite beyond controversy. See on Mt 26:64-68 for the claims of Jesus and the conduct of Caiaphas.

Mark 14:64

They all (ο δε παντες). This would mean that Joseph of Arimathea was not present since he did not consent to the death of Jesus (Lu 23:51). Nicodemus was apparently absent also, probably not invited because of previous sympathy with Jesus (Joh 7:50). But all who were present voted for the death of Jesus.

Mark 14:65

Cover his face (περικαλυπτειν αυτου το προσωπον). Put a veil around his face. Not in Matthew, but in Lu 22:64 where Revised Version translates περικαλυψαντες by "blind-folded." All three Gospels give the jeering demand of the Sanhedrin: "Prophesy" (προφητευσον), meaning, as Matthew and Luke add, thereby telling who struck him while he was blindfolded. Mark adds "the officers" (same as in verse 54) of the Sanhedrin, Roman lictors or sergeants-at-who had arrested Jesus in Gethsemane and who still held Jesus (ο συνεχοντες αυτον, Lu 22:63). Mt 26:67 alludes to their treatment of Jesus without clearly indicating who they were.

With blows of their hands (ραπισμασιν). The verb ραπιζω in Mt 26:67 originally meant to smite with a rod. In late writers it comes to mean to slap the face with the palm of the hands. The same thing is true of the substantive ραπισμα used here. A papyrus of the sixth century A.D. uses it in the sense of a scar on the face as the result of a blow. It is in the instrumental case here. "They caught him with blows," Swete suggests for the unusual ελαβον in this sense. "With rods" is, of course, possible as the lictors carried rods. At any rate it was a gross indignity.

Mark 14:66

Beneath in the court (κατω εν τη αυλη). This implies that Jesus was upstairs when the Sanhedrin met. Mt 22:69 has it

without in the court (εξω εν τη αυλη). Both are true. The open court was outside of the rooms and also below.

Mark 14:67

Warming himself (θερμαινομενον). Mark mentions this fact about Peter twice (14:54,67) as does John (Joh 18:18,25). He was twice beside the fire. It is quite difficult to relate clearly the three denials as told in the Four Gospels. Each time several may have joined in, both maids and men.

The Nazarene (του Ναζαρηνου). In Mt 26:69 it is "the Galilean." A number were probably speaking, one saying one thing, another another.

Mark 14:68

I neither know nor understand (ουτε οιδα ουτε επισταμα). This denial is fuller in Mark, briefest in John.

What thou sayest (συ τ λεγεις). Can be understood as a direct question. Note position of

thou (συ), proleptical.

Into the porch (εις το προαυλιον). Only here in the New Testament. Plato uses it of a prelude on a flute. It occurs also in the plural for preparations the day before the wedding. Here it means the vestibule to the court. Mt 26:71 has πυλωνα, a common word for gate or front porch.

And the cock crew (κα αλεκτωρ εφωνησεν). Omitted by Aleph B L Sinaitic Syriac. It is genuine in verse 72 where "the second time" (εκ δευτερου) occurs also. It is possible that because of verse 72 it crept into verse 68. Mark alone alludes to the cock crowing twice, originally (Mr 14:30), and twice in verse 72, besides verse 68 which is hardly genuine.

Mark 14:69

To them that stood by (τοις παρεστωσιν). This talk about Peter was overheard by him. "This fellow (ουτος) is one of them." So in verse 70 the talk is directly to Peter as in Mt 26:73 , but in Lu 22:59 it is about him. Soon the bystanders (ο παρεστωτες) will join in the accusation to Peter (verse 70; Mt 26:73), with the specially pungent question in Joh 18:26 which was the climax. See on Mt 26:69-75 for discussion of similar details.

Mark 14:71

Curse (αναθεματιζειν). Our word *anathema* (ανα, θεμα, an offering, then something devoted or a curse). Finally the two meanings were distinguished by αναθημα for offering and αναθεμα for curse. Deissmann has found examples at Megara of αναθεμα in the sense of curse. Hence the distinction observed in the N.T. was already in the *Koine*. Mt 26:74 has καταθεματιζειν, which is a απαξ λεγομενον in the N.T., though common in the LXX. This word has the notion of calling down curses on one's self if the thing is not true.

Mark 14:72

Called to mind (ανεμνησθη). First aorist passive indicative. Mt 26:75 has the uncompounded verb εμνησθη while Lu 22:61 has another compound υπεμνησθη, was reminded.

When he thought thereon (επιβαλων). Second aorist active participle of επιβαλλω. It is used absolutely here, though there is a reference to το ρημα above, the word of Jesus, and the idiom involves τον νουν so that the meaning is to put the mind upon something. In Lu 15:12 there is another absolute use with a different sense. Moulton (*Prolegomena*, p. 131) quotes a Ptolemaic papyrus Tb P 50 where επιβαλων probably means "set to," put his mind on.

Wept (εκλαιεν). Inchoative imperfect, began to weep. Mt 26:75 has the ingressive aorist εκλαυσεν, burst into tears.

Mark 15

Mark 15:1

In the morning (πρω). The ratification meeting after day. See on Mt 26:1-5 for details.

Held a consultation (συμβουλιον ποιησαντες). So text of Westcott and Hort (Vulgate *consilium facientes*), though they give ετοιμασαντες in the margin. The late and rare word συμβουλιον is like the Latin *consilium*. If ετοιμασαντες is the correct text, the idea would be rather to prepare a concerted plan of action (Gould). But their action was illegal on the night before and they felt the need of this ratification after dawn which is described in Lu 22:66-71 , who does not give the illegal night trial.

Bound Jesus (δησαντες τον Ιησουν). He was bound on his arrest (Joh 18:12) when brought before Annas who sent him on bound to Caiaphas (Joh 18:24) and now he is bound again as he is sent to Pilate (Mr 15:1; Mt 27:2). It is implied that he was unbound while before Annas and then before Caiaphas and the Sanhedrin.

Mark 15:2

Art thou the King of the Jews? (Συ ε ο βασιλευς των Ιουδαιων;). This is the only one of the charges made by the Sanhedrin to Pilate (Lu 23:2) that he notices. He does not believe this one to be true, but he has to pay attention to it or be liable to charges himself of passing over a man accused of rivalry and revolution against Caesar. Joh 18:28-32 gives the interview with Jesus that convinces Pilate that he is a harmless religious fanatic. See on Mt 26:11 .

Thou sayest (συ λεγεις). An affirmation, though in Joh 18:34-37 there is a second and fuller interview between Pilate and Jesus. "Here, as in the trial before the Sanhedrin, this is the one question that Jesus answers. It is the only question on which his own testimony is important and necessary" (Gould). The Jews were out on the pavement or sidewalk outside the palace while Pilate came out to them from above on the balcony (Joh 18:28f.) and had his interviews with Jesus on the inside, calling Jesus thither (Joh 18:33).

Mark 15:3

Accused him of many things (κατηγορουν αυτου πολλα). Imperfect tense, repeated accusations besides those already made. They let loose their venom against Jesus. One of the common verbs for speaking against in court (κατα and αγορευω). It is used with the genitive of the person and the accusative of the thing.

Mark 15:5

Marvelled (θαυμαζειν). Pilate was sure of the innocence of Jesus and saw through their envy (Mr 15:10), but he was hoping that Jesus would answer these charges to relieve him of the burden. He marvelled also at the self-control of Jesus.

Mark 15:6

Used to release (απελυεν). Imperfect tense of customary action where Mt 27:15 has the verb ειωθε (was accustomed to).

They asked of him (παρηιτουντο). Imperfect middle, expressing their habit also.

Mark 15:7

Bound with them that had made insurrection (μετα των στασιαστων δεδεμενος). A desperate criminal, leader in the insurrection, sedition (εν τη στασε), or revolution against Rome, the very thing that the Jews up at Bethsaida Julias had wanted Jesus to lead (Joh 6:15). Barabbas was the leader of these rioters and was bound with them.

Had committed murder (φονον πεποιηκεισαν). Past perfect indicative without augment. Murder usually goes with such rioters and the priests and people actually chose a murderer in preference to Jesus.

Mark 15:8

As he was wont to do unto them (καθως εποιε αυτοις). Imperfect of customary action again and dative case.

Mark 15:9

The King of the Jews (τον βασιλεα των Ιουδαιων). That phrase from this charge sharpened the contrast between Jesus and Barabbas which is bluntly put in Mt 27:17 "Barabbas or Jesus which is called Christ." See discussion there.

Mark 15:10

He perceived (εγινωσκεν). Imperfect tense descriptive of Pilate's growing apprehension from their conduct which increased his intuitive impression at the start. It was gradually dawning on him. Both Mark and Matthew give "envy" (φθονον) as the primary motive of the Sanhedrin. Pilate probably had heard of the popularity of Jesus by reason of the triumphal entry and the temple teaching.

Had delivered (παραδεδωκεισαν). Past perfect indicative without augment where Mt 27:18 has the first aorist (kappa aorist) indicative παρεδωκαν, not preserving the distinction made by Mark. The aorist is never used "as" a past perfect.

Mark 15:11

Stirred up (ανεσεισαν).

Shook up like an earthquake (σεισμος). Mt 27:20 has a weaker word, "persuaded" (επεισαν). Effective aorist indicative. The priests and scribes had amazing success. If one wonders why the crowd was fickle, he may recall that this was not yet the same people who followed him in triumphal entry and in the temple. That was the plan of Judas to get the thing over before those Galilean sympathizers waked up. "It was a case of regulars against an irregular, of priests against prophet" (Gould). "But Barabbas, as described by Mark, represented a popular passion, which was stronger than any sympathy they might have for so unworldly a character as Jesus--the passion for *political liberty*" (Bruce). "What unprincipled characters they were! They accuse Jesus to Pilate of political ambition, and they recommend Barabbas to the people for the same reason" (Bruce). The Sanhedrin would say to the people

that Jesus had already abdicated his kingly claims while to Pilate they went on accusing him of treason to Caesar.

Rather (*m□llon*). Rather than Jesus. It was a gambler's choice.

Mark 15:12

Whom ye call the King of the Jews (ον λεγετε τον βασιλεα των Ιουδαιων). Pilate rubs it in on the Jews (cf. verse 9). The "then" (ουν) means since you have chosen Barabbas instead of Jesus.

Mark 15:13

Crucify him (Σταυρωσον αυτον). Lu 23:21 repeats the verb. Mt 27:22 has it, "Let him be crucified." There was a chorus and a hubbub of confused voices all demanding crucifixion for Christ. Some of the voices beyond a doubt had joined in the hallelujahs to the Son of David in the triumphal entry. See on Mt 27:23 for discussion of Mr 15:14 .

Mark 15:15

To content the multitude (τω οχλω το ικανον ποιησα). A Latin idiom (*satisfacere alicui*), to do what is sufficient to remove one's ground of complaint. This same phrase occurs in Polybius, Appian, Diogenes Laertes, and in late papyri. Pilate was afraid of this crowd now completely under the control of the Sanhedrin. He knew what they would tell Caesar about him. See on Mt 27:26 for discussion of the scourging.

Mark 15:16

The Praetorium (πραιτωριον). In Mt 27:27 this same word is translated "palace." That is its meaning here also, the palace in which the Roman provincial governor resided. In Php 1:13 it means the Praetorian Guard in Rome. Mark mentions here "the court" (της αυλης) inside of the palace into which the people passed from the street through the vestibule. See further on Matthew about the "band."

Mark 15:17

Purple (πορφυραν). Mt 27:28 has "scarlet robe" which see for discussion as well as for the crown of thorns.

Mark 15:19

Worshipped him (προσεκυνουν). In mockery. Imperfect tense as are ετυπτον (smote) and ενεπτυον (did spit upon). Repeated indignities.

Mark 15:20

They lead him out (εξαγουσιν αυτον). Vivid historical present after imperfects in verse 19.

Mark 15:21

They compel (αγγαρευουσιν). Dramatic present indicative again where Mt 27:32 has the aorist. For this Persian word see on Mt 5:41; 27:32 .

Coming out of the country (ερχομενον απ' αγρου). Hence Simon met the procession. Mark adds that he was "the father of Alexander and Rufus." Paul mentions a Rufus in Ro

16:13 , but it was a common name and proves nothing. See on Mt 27:32 for discussion of cross-bearing by criminals. Luke adds "after Jesus" (οπισθεν του Ιησου). But Jesus bore his own cross till he was relieved of it, and he walked in front of his own cross for the rest of the way.

Mark 15:22

They bring him (φερουσιν αυτον). Historical present again. See on Mt 27:33f. for discussion of Golgotha.

Mark 15:23

They offered him (εδιδουν αυτω). Imperfect tense where Matthew has the aorist εδωκαν.

Mingled with myrrh (εσμυρνισμενον). Perfect passive participle. The verb means flavoured with myrrh, myrrhed wine. It is not inconsistent with Mt 27:34 "mingled with gall," which see.

But he received it not (ος δε ουκ ελαβεν). Note the demonstrative ος with δε. Matthew has it that Jesus was not willing to take. Mark's statement is that he refused it.

Mark 15:24

What each should take (τις τ αρη). Only in Mark. Note double interrogative, Who What? The verb αρη is first aorist active deliberative subjunctive retained in the indirect question. The details in Mr 15:24-32 are followed closely by Mt 27:35-44 . See there for discussion of details.

Mark 15:25

The third hour (ωρα τριτη). This is Jewish time and would be nine A.M. The trial before Pilate was the sixth hour Roman time (Joh 19:14), six A.M.

Mark 15:26

The superscription (η επιγραφη). The writing upon the top of the cross (our word epigraph). Lu 23:38 has this same word, but Mt 27:37 has "accusation" (αιτιαν). See Matthew for discussion. Joh 19:19 has "title" (τιτλον).

Mark 15:32

Now come down (καταβατω νυν). Now that he is nailed to the cross.

That we may see and believe (ινα ιδωμεν κα πιστευσωμεν). Aorist subjunctive of purpose with ινα. They use almost the very language of Jesus in their ridicule, words that they had heard him use in his appeals to men to see and believe.

Reproached him (ωνειδιζον αυτον). Imperfect tense. They did it several times. Mark and Matthew both fail to give the story of the robber who turned to Christ on the Cross as told in Lu 23:39-43 .

Mark 15:33

The sixth hour (ωρας εκτης). That is, noon (Jewish time), as the third hour was nine A.M. (Mr 15:25). See on Mt 27:45 for discussion. Given also by Lu 23:44 . Mark gives the Aramaic transliteration as does B in Mt 27:45 , which see for discussion.

Forsaken (εγκατελιπες). Some MSS. give ωνειδισας (reproached). We are not able to enter into the fulness of the desolation felt by Jesus at this moment as the Father regarded him as sin (2Co 5:21). This desolation was the deepest suffering. He did not cease to be the Son of God. That would be impossible.

Mark 15:35

He calleth Elijah (Ελειαν φωνε). They misunderstood the Ελω or Ελε (my God) for Elijah.

Mark 15:36

To take him down (καθελειν αυτον). Mt 27:49 has "to save him" (σωσων), which see for discussion.

Mark 15:37

Gave up the ghost (εξεπνευσεν). Literally, breathed out. See "yielded up his spirit" in Mt 27:50 for discussion for details. Mark uses this word εξεπνευσεν again in verse 39.

Mark 15:39

The centurion (ο κεντυριων). A Latin word (*centurio*) used also in verse 44 and here only in the N.T.

Which stood by over against him (ο παρεστηκως εξ εναντιας αυτου). This description alone in Mark, picturing the centurion "watching Jesus" (Mt 27:54).

So (ουτως). With the darkness and the earthquake. See on Mt 27:54 for discussion of "the Son of God," more probably "a Son of God."

Mark 15:40

And Salome (κα Σαλωμη). Apparently the "mother of the sons of Zebedee" (Mt 27:56). Only in Mark.

Mark 15:41

Followed him and ministered unto him (ηκολουθουν κα διηκονουν αυτω). Two imperfects describing the long Galilean ministry of these three women and many other women in Galilee (Lu 8:1-3) who came up with him (α συναναβασα αυτω) to Jerusalem. This summary description in Mark is paralleled in Mt 27:55f. and Lu 23:49 . These faithful women were last at the Cross as they stood afar and saw the dreadful end to all their hopes.

Mark 15:42

The preparation (παρασκευη). Mark explains the term as meaning "the day before the sabbath" (προσαββατον), that is our Friday, which began at sunset. See discussion on Mt 27:57 . The Jews had already taken steps to get the bodies removed (Joh 19:31).

Mark 15:43

A councillor of honourable estate (ευσχημων βουλευτης). A senator or member of the Sanhedrin of high standing, rich (Mt 27:57).

Looking for the Kingdom of God (ην προσδεχομενος την βασιλειαν του θεου). Periphrastic imperfect. Also Lu 23:51 . The very verb used by Luke of Simeon and Anna (Lu

2:25,38). Mt 27:57 calls him "Jesus' disciple" while Joh 19:38 adds "secretly for fear of the Jews." He had evidently taken no public stand for Jesus before now.

Boldly (τολμησας). Aorist (ingressive) active participle, becoming bold. It is the glory of Joseph and Nicodemus, secret disciples of Jesus, that they took a bold stand when the rest were in terror and dismay. That is love psychology, paradoxical as it may seem.

Mark 15:44

If he were already dead (ε ηδη τεθνηκεν). Perfect active indicative with ε after a verb of wondering, a classical idiom, a kind of indirect question just as we say "I wonder if." Usually death by crucifixion was lingering. This item is only in Mark.

Whether he had been any while dead (ε παλα απεθανεν). B D read ηδη (already) again here instead of παλα (a long time). Mark does not tell the request of the Jews to Pilate that the legs of the three might be broken (Joh 19:31-37). Pilate wanted to make sure that Jesus was actually dead by official report.

Mark 15:45

Granted the corpse (εδωρησατο το πτωμα). This official information was necessary before the burial. As a matter of fact Pilate was probably glad to turn the body over to Joseph else the body would go to the potter's field. This is the only instance when πτωμα (*cadaver*, corpse) is applied to the body (σωμα) of Jesus, the term used in Mt 27:59; Lu 23:53; Joh 19:40).

Mark 15:46

Wound (ενειλησεν). This word is only here in the N.T. As εντυλισσω is only in Mt 27:59; Lu 23:53; Joh 20:7 . Both verbs occur in the papyri, Plutarch, etc. They both mean to wrap, wind, roll in. The body of Jesus was wound in the linen cloth bought by Joseph and the hundred pounds of spices brought by Nicodemus (Joh 19:39) for burying were placed in the folds of the linen and the linen was bound around the body by strips of cloth (Joh 19:40). The time was short before the sabbath began and these two reverently laid the body of the Master in Joseph's new tomb, hewn out of a rock. The perfect passive participle (λελατομημενον) is from λατομος, a stonecutter (λως, stone, τεμνω, to cut). For further details see on Mt 27:57-60 . Lu 23:53 and Joh 19:41 also tell of the new tomb of Joseph. Some modern scholars think that this very tomb has been identified in Gordon's Calvary north of the city.

Against the door (επ την θυραν). Matthew has the dative τη θυρα without επ and adds the adjective "great" (μεγαν).

Mark 15:47

Beheld (εθεωρουν). Imperfect tense picturing the two Marys "sitting over against the sepulchre" (Mt 27:61) and watching in silence as the shadows fell upon all their hopes and dreams. Apparently these two remained after the other women who had been beholding from afar the melancholy end (Mr 15:40) had left and "were watching the actions of Joseph

and Nicodemus" (Swete). Probably also they saw the body of Jesus carried and hence they knew where it was laid and saw that it remained there (τεθειτα, perfect passive indicative, state of completion). "It is evident that they constituted themselves a party of observation" (Gould).

Mark 16

Mark 16:1

When the sabbath was past (διαγενομενου του σαββατου). Genitive absolute, the sabbath having come in between, and now over. For this sense of the verb (common from Demosthenes on) see Ac 25:13; 27:9 . It was therefore after sunset.

Bought spices (ηγορασαν αρωματα). As Nicodemus did on the day of the burial (Joh 19:40). Gould denies that the Jews were familiar with the embalming process of Egypt, but at any rate it was to be a reverential anointing (ινα αλειψωσιν) of the body of Jesus with spices. They could buy them after sundown. Salome in the group again as in Mr 15:40 . See on Mt 28:1 for discussion of "late on the sabbath day" and the visit of the women to the tomb before sundown. They had returned from the tomb after the watching late Friday afternoon and had prepared spices (Lu 23:56). Now they secured a fresh supply.

Mark 16:2

When the sun was risen (ανατειλαντος του ηλιου). Genitive absolute, aorist participle, though some manuscripts read ανατελλοντος, present participle. Lu 24:1 has it "at early dawn" (ορθρου βαθεος) and Joh 20:1 "while it was yet dark." It was some two miles from Bethany to the tomb. Mark himself gives both notes of time, "very early" (λιαν πρω), "when the sun was risen." Probably they started while it was still dark and the sun was coming up when they arrived at the tomb. All three mention that it was on the first day of the week, our Sunday morning when the women arrive. The body of Jesus was buried late on Friday before the sabbath (our Saturday) which began at sunset. This is made clear as a bell by Lu 23:54 "and the sabbath drew on." The women rested on the sabbath (Luke 23:56). This visit of the women was in the early morning of our Sunday, the first day of the week. Some people are greatly disturbed over the fact that Jesus did not remain in the grave full seventy-two hours. But he repeatedly said that he would rise on the third day and that is precisely what happened. He was buried on Friday afternoon. He was risen on Sunday morning. If he had really remained in the tomb full three days and then had risen after that, it would have been on the fourth day, not on the third day. The occasional phrase "after three days" is merely a vernacular idiom common in all languages and not meant to be exact and precise like "on the third day." We can readily understand "after three days" in the sense of "on the third day." It is impossible to understand "on the third day" to be "on the fourth day." See my *Harmony of the Gospels*, pp. 289-91.

Mark 16:3

Who shall roll us away the stone? (Τις αποκυλισε ημιν τον λιθον;). Alone in Mark. The opposite of προσκυλιω in 15:46. In verse 4 **rolled back** (ανεκεκυλιστα, perfect passive indicative) occurs also. Both verbs occur in *Koine* writers and in the papyri. Clearly the

women have no hope of the resurrection of Jesus for they were raising the problem (ελεγον, imperfect) as they walked along.

Mark 16:4

Looking up they see (αναβλεψασα θεωρουσιν). With downcast eyes and heavy hearts (Bruce) they had been walking up the hill. Mark has his frequent vivid dramatic present "behold." Their problem is solved for the stone lies rolled back before their very eyes. Lu 24:2 has the usual aorist "found."

For (γαρ). Mark explains by the size of the stone this sudden and surprising sight right before their eyes.

Mark 16:5

Entering into the tomb (εισελθουσα εις το μνημειον). Told also by Lu 24:3 , though not by Matthew.

A young man (νεανισκον). An angel in Mt 28:5 , two men in Lu 24 . These and like variations in details show the independence of the narrative and strengthen the evidence for the general fact of the resurrection. The angel sat upon the stone (Mt 28:2), probably at first. Mark here speaks of the young man

sitting on the right side (καθημενον εν τοις δεξιοις) inside the tomb. Luke has the two men standing by them on the inside (Luke 24:4). Possibly different aspects and stages of the incident.

Arrayed in a white robe (περιβεβλημενον στολην λευκην). Perfect passive participle with the accusative case of the thing retained (verb of clothing). Lu 24:4 has "in dazzling apparel."

They were amazed (εξεθαμβηθησαν). They were utterly (εξ in composition) amazed. Lu 24:5 has it "affrighted." Mt 28:3f. tells more of the raiment white as snow which made the watchers quake and become as dead men. But this was before the arrival of the women. Mark, like Matthew and Luke, does not mention the sudden departure of Mary Magdalene to tell Peter and John of the grave robbery as she supposed (Joh 20:1-10).

Mark 16:6

Be not amazed (μη εκθαμβεισθε). The angel noted their amazement (verse 5) and urges the cessation of it using this very word.

The Nazarene (τον Ναζαρηνον). Only in Mark, to identify "Jesus" to the women.

The crucified one (τον εσταυρωμενον). This also in Mt 28:5 . This description of his shame has become his crown of glory, for Paul (Gal 6:14), and for all who look to the Crucified and Risen Christ as Saviour and Lord. He is risen (ηγερθη). First aorist passive indicative, the simple fact. In 1Co 15:4 Paul uses the perfect passive indicative εγηγερτα to emphasize the permanent state that Jesus remains risen.

Behold the place (ιδε ο τοπος). Here ιδε is used as an interjection with no effect on the case (nominative). In Mt 28:6 ιδετε is the verb with the accusative. See Robertson, *Grammar*, p. 302.

Mark 16:7

And Peter (κα τω Πετρω). Only in Mark, showing that Peter remembered gratefully this special message from the Risen Christ. Later in the day Jesus will appear also to Peter, an event that changed doubt to certainty with the apostles (Lu 24:34; 1Co 15:5). See on Mt 28:7 for discussion of promised meeting in Galilee.

Mark 16:8

Had come upon them (ειχεν αυτας). Imperfect tense, more exactly,

held them, was holding them fast .

Trembling and astonishment (τρομος κα εκστασις, trembling and ecstasy), Mark has it, while Mt 28:8 has "with fear and great joy" which see for discussion. Clearly and naturally their emotions were mixed.

They said nothing to any one (ουδεν ουδεν ειπαν). This excitement was too great for ordinary conversation. Mt 28:8 notes that they "ran to bring his disciples word." Hushed to silence their feet had wings as they flew on.

For they were afraid (εφοβουντο γαρ). Imperfect tense. The continued fear explains their continued silence. At this point Aleph and B, the two oldest and best Greek manuscripts of the New Testament, stop with this verse. Three Armenian MSS. also end here. Some documents (cursive 274 and Old Latin k) have a shorter ending than the usual long one. The great mass of the documents have the long ending seen in the English versions. Some have both the long and the short endings, like L, Psi, 0112, 099, 579, two Bohairic MSS; the Harklean Syriac (long one in the text, short one in the Greek margin). One Armenian MS. (at Edschmiadzin) gives the long ending and attributes it to Ariston (possibly the Aristion of Papias). W (the Washington Codex) has an additional verse in the long ending. So the facts are very complicated, but argue strongly against the genuineness of verses 9-20 of Mark 16. There is little in these verses not in Mt 28 . It is difficult to believe that Mark ended his Gospel with verse 8 unless he was interrupted. A leaf or column may have been torn off at the end of the papyrus roll. The loss of the ending was treated in various ways. Some documents left it alone. Some added one ending, some another, some added both. A full discussion of the facts is found in the last chapter of my *Studies in Mark's Gospel* and also in my *Introduction to the Textual Criticism of the New Testament*, pp. 214-16.

Mark 16:9

When he had risen early on the first day of the week (αναστας πρω πρωτη σαββατου). It is probable that this note of time goes with "risen" (αναστας), though it makes good sense with "appeared" (εφανη). Jesus is not mentioned by name here, though he is clearly the one

meant. Mark uses μια in verse 2, but πρωτη in 14:12 and the plural σαββατων in verse 2, though the singular here.

First (πρωτον). Definite statement that Jesus

appeared (εφανη) to Mary Magdalene first of all. The verb εφανη (second aorist passive of φαινω) is here alone of the Risen Christ (cf. Ελειας εφανη, Lu 9:8), the usual verb being ωφθη (Lu 24:34; 1Co 15:5ff.).

From whom (παρ' ης). Only instance of παρα with the casting out of demons, εκ being usual (1:25,26; 5:8; 7:26,29; 9:25). Εκβεβληκε is past perfect indicative without augment. This description of Mary Magdalene is like that in Lu 8:2 and seems strange in Mark at this point, described as a new character here, though mentioned by Mark three times just before (15:40,47; 16:1). The appearance to Mary Magdalene is given in full by Joh 20:11-18 .

Mark 16:10

She (εκεινη). Only instance of this pronoun (=ιλλα) absolutely in Mark, though a good Greek idiom. (See Joh 19:35 .) See also verses 11,20 .

Went (πορευθεισα). First aorist passive participle. Common word for going, but in Mark so far only in 9:30 in the uncompounded form. Here also in verses 12,15 .

Them that had been with him (τοις μετ' αυτου γενομενοις). This phrase for the disciples occurs here alone in Mark and the other Gospels if the disciples (μαθητα) are meant. All these items suggest another hand than Mark for this closing portion.

As they mourned and wept (πενθουσιν κα κλαιουσιν). Present active participles in dative plural agreeing with τοις ... γενομενοις and describing the pathos of the disciples in their utter bereavement and woe.

Mark 16:11

Disbelieved (ηπιστησαν). This verb is common in the ancient Greek, but rare in the N.T. and here again verse 16 and nowhere else in Mark. The usual N.T. word is απειθεω. Lu 24:11 uses this verb (ηπιστουν) of the disbelief of the report of Mary Magdalene and the other women. The verb εθεαθη (from θεαωμα) occurs only here and in verse 14 in Mark.

Mark 16:12

After these things (μετα ταυτα). Only here in Mark. Luke tells us that it was on the same day (Lu 24:13).

In another form (εν ετερα μορφη). It was not a μεταμορφωσις or transfiguration like that described in 9:2. Luke explains that their eyes were holden so that they could not recognize Jesus (Lu 24:16). This matchless story appears in full in Lu 24:13-32 .

Mark 16:13

Neither believed they them (ουδε εκεινοις επιστευσαν). The men fared no better than the women. But Luke's report of the two on the way to Emmaus is to the effect that they met a hearty welcome by them in Jerusalem (Lu 24:33-35). This shows the independence of the two narratives on this point. There was probably an element who still discredited all

the resurrection stories as was true on the mountain in Galilee later when "some doubted" (Mt 28:17).

Mark 16:14

To the eleven themselves (αυτοις τοις ενδεκα). Both terms, eleven and twelve (Joh 20:24), occur after the death of Judas. There were others present on this first Sunday evening according to Lu 24:33 .

Afterward (υστερον) is here alone in Mark, though common in Matthew.

Upbraided (ωνειδισεν). They were guilty of unbelief (απιστιαν) and hardness of heart (σκληροκαρδιαν). Doubt is not necessarily a mark of intellectual superiority. One must steer between credulity and doubt. That problem is a vital one today in all educated circles. Some of the highest men of science today are devout believers in the Risen Christ. Luke explains how the disciples were upset by the sudden appearance of Christ and were unable to believe the evidence of their own senses (Lu 24:38-43).

Mark 16:15

To the whole creation (παση τη κτισε). This commission in Mark is probably another report of the missionary *Magna Charta* in Mt 28:16-20 spoken on the mountain in Galilee. One commission has already been given by Christ (Joh 20:21-23). The third appears in Lu 24:44-49; Ac 1:3-8 .

Mark 16:16

And is baptized (κα βαπτισθεις). The omission of

baptized with "disbelieveth" would seem to show that Jesus does not make baptism essential to salvation. Condemnation rests on disbelief, not on baptism. So salvation rests on belief. Baptism is merely the picture of the new life not the means of securing it. So serious a sacramental doctrine would need stronger support anyhow than this disputed portion of Mark.

Mark 16:17

They shall speak with new tongues (γλωσσαις λαλησουσιν [καιναισ]). Westcott and Hort put καιναις (new) in the margin. Casting out demons we have seen in the ministry of Jesus. Speaking with tongues comes in the apostolic era (Ac 2:3f.; 10:46; 19:6; 1Co 12:28; 14).

Mark 16:18

They shall take up serpents (οφεις αρουσιν). Jesus had said something like this in Lu 10:19 and Paul was unharmed by the serpent in Malta (Ac 28:3f.).

If they drink any deadly thing (κ'αν θανασιμον τ πιωσιν). This is the only N.T. instance of the old Greek word θανασιμος (deadly). Jas 3:8 has θανατηφορος, deathbearing. Bruce considers these verses in Mark "a great lapse from the high level of Matthew's version of the farewell words of Jesus" and holds that "taking up venomous serpents and drinking deadly poison seem to introduce us into the twilight of apocryphal story." The great doubt concern-

ing the genuineness of these verses (fairly conclusive proof against them in my opinion) renders it unwise to take these verses as the foundation for doctrine or practice unless supported by other and genuine portions of the N.T.

Mark 16:19

Was received up into heaven (ανελημπθη εις τον ουρανον). First aorist passive indicative. Luke gives the fact of the Ascension twice in Gospel (Lu 24:50f.) and Ac 1:9-11 . The Ascension in Mark took place after Jesus spoke to the disciples, not in Galilee (16:15-18), nor on the first or second Sunday evening in Jerusalem. We should not know when it took place nor where but for Luke who locates it on Olivet (Lu 24:50) at the close of the forty days (Ac 1:3) and so after the return from Galilee (Mt 28:16).

Sat down at the right hand of God (εκαθισεν εκ δεξιων του θεου). Swete notes that the author "passes beyond the field of history into that of theology," an early and most cherished belief (Ac 7:55f.; Ro 8:34; Eph 1:20; Col 3:1; Heb 1:3; 8:1; 10:12; 12:2; 1Pe 3:22; Re 3:21).

Mark 16:20

The Lord working with them (του κυριου συνεργουντος). Genitive absolute. This participle not in Gospels elsewhere nor is βεβαιουντος nor the compound επακολουθουντων, all in Paul's Epistles. Πανταχου once in Luke. Westcott and Hort give the alternative ending found in L: "And they announced briefly to Peter and those around him all the things enjoined. And after these things Jesus himself also sent forth through them from the east even unto the west the holy and incorruptible proclamation of the eternal salvation."

THE GOSPEL OF LUKE
BY WAY OF INTRODUCTION

There is not room here for a full discussion of all the interesting problems raised by Luke as the author of the Gospel and Acts. One can find them ably handled in the Introduction to Plummer's volume on Luke's Gospel in the *International and Critical Commentary*, in the Introduction to Ragg's volume on Luke's Gospel in the *Westminster Commentaries*, in the Introduction to Easton's *Gospel According to St. Luke*, Hayes' *Synoptic Gospels and the Book of Acts*, Ramsay's *Luke the Physician*, Harnack's *Date of the Acts and the Synoptic Gospels*, Foakes-Jackson and Kirsopp Lake's *Beginnings of Christianity*, Carpenter's *Christianity According to St. Luke*, Cadbury's *The Making of Luke-Acts*, McLachlan's *St. Luke: The Man and His Work*, Robertson's *Luke the Historian in the Light of Research*, to go no further. It is a fascinating subject that appeals to scholars of all shades of opinion.

THE SAME AUTHOR FOR GOSPEL AND ACTS

The author of Acts refers to the Gospel specifically as "the first treatise," τον πρÂωτον λογον, (Ac 1:1) and both are addressed to Theophilus (Lu 1:3; Ac 1:1). He speaks of himself in both books as "me" (καμο, Lu 1:3) and

I made (εποιÂησαμÂην, Ac 1:1). He refers to himself with others as "we" and "us" as in Ac 16:10 , the "we" sections of Acts. The unity of Acts is here assumed until the authorship of Acts is discussed in Volume III. The same style appears in Gospel and Acts, so that the presumption is strongly in support of the author's statement. It is quite possible that the formal Introduction to the Gospel (Lu 1:1-4) was intended to apply to the Acts also which has only an introductory clause. Plummer argues that to suppose that the author of Acts imitated the Gospel purposely is to suppose a literary miracle. Even Cadbury, who is not convinced of the Lucan authorship, says: "In my study of Luke and Acts, their unity is a fundamental and illuminating axiom." He adds: "They are not merely two independent writings from the same pen; they are a single continuous work. Acts is neither an appendix nor an afterthought. It is probably an integral part of the author's original plan and purpose."

THE AUTHOR OF ACTS A COMPANION OF PAUL

The proof of this position belongs to the treatment of Acts, but a word is needed here. The use of "we" and "us" in Ac 16:10 and from Ac 20:6 to the end of chapter Ac 28 shows it beyond controversy if the same man wrote the "we" sections and the rest of the Acts. This proof Harnack has produced with painstaking detail in his *Date of the Acts and the Synoptic Gospels* and in his volume *The Acts of the Apostles* and in his *Luke the Physician*.

THIS COMPANION OF PAUL A PHYSICIAN

The argument for this position lies in the use of medical terms throughout the Gospel and the Acts. Hobart in his *Medical Language of St. Luke* proves that the author of both Gospel and Acts shows a fondness for medical terms best explained by the fact that he was

a physician. Like most enthusiasts he overdid it and some of his proof does not stand the actual test of sifting. Harnack and Hawkins in his *Horae Synopticae* have picked out the most pertinent items which will stand. Cadbury in his *Style and Literary Method of Luke* denies that Luke uses Greek medical words more frequently in proportion than Josephus, Philo, Plutarch, or Lucian. It is to miss the point about Luke merely to count words. It is mainly the interest in medical things shown in Luke and Acts. The proof that Luke is the author of the books does not turn on this fact. It is merely confirmatory. Paul calls Luke "the beloved physician" (ο ιατρος ο αγαπÂητος, Col 4:14), "my beloved physician." Together they worked in the Island of Malta (Ac 28:8-10) where many were healed and Luke shared with Paul in the appreciation of the natives who "came and were healed (εθεραπευοντο) who also honoured us with many honours." The implication there is that Paul wrought miracles of healing (ιασατο), while Luke practised his medical art also. Other notes of the physician's interest will be indicated in the discussion of details like his omitting Mark's apparent discredit of physicians (Mr 5:26) by a milder and more general statement of a chronic case (Lu 8:43).

THIS COMPANION AND AUTHOR LUKE

All the Greek manuscripts credit the Gospel to Luke in the title. We should know that Luke wrote these two books if there was no evidence from early writers. Irenaeus definitely ascribes the Gospel to Luke as does Clement of Alexandria, Tertullian, the Muratorian Fragment. Plummer holds that the authorship of the four great Epistles of Paul (I and II Corinthians, Galatians, Romans) which even Baur accepted, is scarcely more certain than the Lukan authorship of the Gospel. Even Renan says: "There is no very strong reason for supposing that Luke was not the author of the Gospel which bears his name."

A SKETCH OF LUKE

His name is not a common one, and is probably a shortened form of Λυκιος and Λυκανος. Some of the manuscripts of the Gospel actually have as the title Κατα Λυκανον. Dean Plumptre suggests that the Latin poet Lucanus was named after Luke who probably was the family physician when he was born. That is conjecture as well as the notion of Hayes that, since the brothers Gallio and Seneca were uncles of Lucanus they were influenced by Luke to be friendly toward Paul both in Corinth and in Rome. It is probable that Luke was a Greek, certainly a Gentile, possibly a freedman. So this man who wrote more than one-fourth of the New Testament was not a Jew. It is not certain whether his home was in Antioch or in Philippi. It is also uncertain whether he was already converted when Paul met him at Troas. The Codex Bezae has a "we" passage after Ac 11:27 which, if genuine, would bring Luke in contact with Paul before Troas. Hayes thinks that he was a slave boy in the family of Theophilus at Antioch, several conjectures in one. We do not know that Theophilus lived at Antioch. It may have been Rome. But, whether one of Paul's converts or not, he was a loyal friend to Paul. If he lived at Antioch, he could have studied medicine there and the

great medical temple of Aesculapius was at Aegae, not far away. As a Greek physician, Luke was a university man and in touch with the science of his day. Greek medicine is the beginning of the science of medicine as it is known today. Tradition calls him a painter, but of that we know nothing. Certainly he was a humanist and a man of culture and broad sympathies and personal charm. He was the first genuine scientist who faced the problem of Christ and of Christianity. It must be said of him that he wrote his books with open mind and not as a credulous enthusiast.

THE DATE OF THE GOSPEL

There are two outstanding facts to mark off the date of this Gospel by Luke. It was later than the Gospel of Mark since Luke makes abundant use of it. It was before the Acts of the Apostles since he definitely refers to it in Ac 1:1 . Unfortunately the precise date of both *termini* is uncertain. There are still some scholars who hold that the author of the Acts shows knowledge of the *Antiquities* of Josephus and so is after A.D. 85, a mistaken position, in my opinion, but a point to be discussed when Acts is reached. Still others more plausibly hold that the Acts was written after the destruction of Jerusalem and that the Gospel of Luke has a definite allusion to that event (Lu 21:20f.), which is interpreted as a prophecy *post eventum* instead of a prediction by Christ a generation beforehand. Many who accept this view hold to authorship of both Acts and Gospel by Luke. I have long held the view, now so ably defended by Harnack, that the Acts of the Apostles closes as it does for the simple and obvious reason that Paul was still a prisoner in Rome. Whether Luke meant the Acts to be used in the trial in Rome, which may or may not have come to pass, is not the point. Some argue that Luke contemplated a third book which would cover the events of the trial and Paul's later career. There is no proof of that view. The outstanding fact is that the book closes with Paul already a prisoner for two years in Rome. If the Acts was written about A.D. 63, as I believe to be the case, then obviously the Gospel comes earlier. How much before we do not know. It so happens that Paul was a prisoner a little over two years in Caesarea. That period gave Luke abundant opportunity for the kind of research of which he speaks in Lu 1:1-4 . In Palestine he could have access to persons familiar with the earthly life and teachings of Jesus and to whatever documents were already produced concerning such matters. Luke may have produced the Gospel towards the close of the stay of Paul in Caesarea or during the early part of the first Roman imprisonment, somewhere between A.D. 59 and 62. The other testimony concerns the date of Mark's Gospel which has already been discussed in volume I. There is no real difficulty in the way of the early date of Mark's Gospel. All the facts that are known admit, even argue for a date by A.D. 60. If Mark wrote his Gospel in Rome, as is possible, it would certainly be before A.D. 64, the date of the burning of Rome by Nero. There are scholars, however, who argue for a much earlier date for his gospel, even as early as A.D. 50. The various aspects of the Synoptic problem are ably discussed by Hawkins in his *Horae Synopticae*, by Sanday and others in *Oxford Studies in the Synoptic*

Problem, by Streeter in his *The Four Gospels*, by Hayes in his *The Synoptic Gospels and the Book of Acts*, by Harnack in his *Date of the Acts and the Synoptic Gospels*, by Stanton in his *The Gospels as Historical Documents*, and by many others. My own views are given at length in my *Studies in Mark's Gospel* and in *Luke the Historian in the Light of Research*.

THE SOURCES OF THE GOSPEL

In his Preface or Prologue (Lu 1:1-4) the author tells us that he had two kinds of sources, oral and written, and that they were many, how many we have no way of telling. It is now generally accepted that we know two of his written sources, Mark's Gospel and Q or the Logia of Jesus (written by Matthew, Papias says). Mark is still preserved and it is not difficult for any one by the use of a harmony of the Gospels to note how Luke made use of Mark, incorporating what he chose, adapting it in various ways, not using what did not suit his purposes. The other source we only know in the non-Markan portions of Matthew and Luke, that is the material common to both, but not in Mark. This also can be noted by any one in a harmony. Only it is probable that this source was more extensive than just the portions used by both Matthew and Luke. It is probable that both Matthew and Luke each used portions of the Logia not used by the other. But there is a large portion of Luke's Gospel which is different from Mark and Matthew. Some scholars call this source L. There is little doubt that Luke had another document for the material peculiar to him, but it is also probable that he had several others. He spoke of "many." This applies especially to chapters 9 to 21. But Luke expressly says that he had received help from "eye-witnesses and ministers of the word," in oral form this means. It is, then, probable that Luke made numerous notes of such data and used them along with the written sources at his command. This remark applies particularly to chapters 1 and 2 which have a very distinct Semitic (Aramaic) colouring due to the sources used. It is possible, of course, that Mary the mother of Jesus may have written a statement concerning these important matters or that Luke may have had converse with her or with one of her circle. Ramsay, in his volume, *Was Christ Born at Bethlehem?* shows the likelihood of Luke's contact with Mary or her circle during these two years at Caesarea. Luke handles the data acquired with care and skill as he claims in his Prologue and as the result shows. The outcome is what Renan called the most beautiful book in the world.

THE CHARACTER OF THE BOOK

Literary charm is here beyond dispute. It is a book that only a man with genuine culture and literary genius could write. It has all the simple grace of Mark and Matthew plus an indefinable quality not in these wonderful books. There is a delicate finish of detail and proportion of parts that give the balance and poise that come only from full knowledge of the subject, the chief element in a good style according to Dr. James Stalker. This scientific physician, this man of the schools, this converted Gentile, this devoted friend of Paul, comes to the study of the life of Christ with a trained intellect, with an historian's method of research, with a physician's care in diagnosis and discrimination, with a charm of style all his own,

with reverence for and loyalty to Jesus Christ as Lord and Saviour. One could not afford to give up either of the Four Gospels. They each supplement the other in a wonderful way. John's Gospel is the greatest book in all the world, reaching the highest heights of all. But if we had only Luke's Gospel, we should have an adequate portrait of Jesus Christ as Son of God and Son of Man. If Mark's is the Gospel for the Romans and Matthew's for the Jews, the Gospel of Luke is for the Gentile world. He shows the sympathy of Jesus for the poor and the outcast. Luke understands women and children and so is the universal Gospel of mankind in all phases and conditions. It is often called the Gospel of womanhood, of infancy, of prayer, of praise. We have in Luke the first Christian hymns. With Luke we catch some glimpses of the child Jesus for which we are grateful. Luke was a friend and follower of Paul, and verbal parallels with Paul's Epistles do occur, but there is no Pauline propaganda in the Gospel as Moffatt clearly shows (*Intr. to Lit. of the N.T.*, p. 281). The Prologue is in literary *Koine* and deserves comparison with those in any Greek and Latin writers. His style is versatile and is often coloured by his source. He was a great reader of the Septuagint as is shown by occasional Hebraisms evidently due to reading that translation Greek. He has graciousness and a sense of humour as McLachlan and Ragg show. Every really great man has a saving sense of humour as Jesus himself had. Ramsay dares to call Luke, as shown by the Gospel and Acts, the greatest of all historians not even excepting Thucydides. Ramsay has done much to restore Luke to his rightful place in the estimation of modern scholars. Some German critics used to cite Lu 2:1-7 as a passage containing more historical blunders than any similar passage in any historian. The story of how papyri and inscriptions have fully justified Luke in every statement here made is carefully worked out by Ramsay in his various books, especially in *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*. The main feature of this proof appears also in my *Luke the Historian in the Light of Research*. So many items, where Luke once stood alone, have been confirmed by recent discoveries that the burden of proof now rests on those who challenge Luke in those cases where he still stands alone.

Luke 1

Luke 1:1

Forasmuch as (επειδηπερ). Here alone in the N.T., though common in literary Attic. Appears in the papyri. A triple compound (επε = since, δη = admittedly true, περ = intensive particle to emphasize importance).

Many (πολλο). How many no one knows, but certainly more than two or three. We know that Luke used the Logia of Jesus written by Matthew in Aramaic (Papias) and Mark's Gospel. Undoubtedly he had other written sources.

Have taken in hand (επεχειρησαν). A literal translation of επιχειρεω (from χειρ, hand and επ, upon). Both Hippocrates and Galen use this word in their introduction to their medical works. Here only in the N.T., though a common literary word. Common in the papyri for undertaking with no idea of failure or blame. Luke does not mean to cast reflection on those who preceded him. The apocryphal gospels were all much later and are not in his mind. Luke had secured fuller information and planned a book on a larger scale and did surpass them with the result that they all perished save Mark's Gospel and what Matthew and Luke possess of the Logia of Jesus. There was still room for Luke's book. That motive influences every author and thus progress is made.

To draw up, a narrative (αναταξασθα διηγησιν). Ingressive aorist middle infinitive. This verb αναταξασθα has been found only in Plutarch's *Moral*. 968 CD about an elephant "rehearsing" by moonlight certain tricks it had been taught (Moulton and Milligan, *Vocabulary*). That was from memory going regularly through the thing again. But the idea in the word is plain enough. The word is composed of τασσω, a common verb for arranging things in proper order and ανα, again. Luke means to say that those before him had made attempts to rehearse in orderly fashion various matters about Christ. "The expression points to a connected series of narratives in some order (ταξις), topical or chronological rather than to isolated narratives" (Bruce). "They had produced something more than mere notes or anecdotes" (Plummer). Διηγησις means leading or carrying a thing through, not a mere incident. Galen applies this word some seventy-five times to the writing of Hippocrates.

Which have been fulfilled (των πεπληρωφορημενων). Perfect passive participle from πληροφορεω and that from πληρης (full) and φερω (to bring). Hence to bring or make full. The verb is rare outside of the LXX and the N.T. Papyri examples occur for finishing off a legal matter or a financial matter in full. Deissmann (*Light from the Ancient East*, pp. 86f.) gives examples from the papyri and inscriptions for completing a task or being convinced or satisfied in mind. The same ambiguity occurs here. When used of persons in the N.T. the meaning is to be convinced, or fully persuaded (Ro 4:21; 14:5; Heb 6:11; 10:22). When used of things it has the notion of completing or finishing (2Ti 4:5,17). Luke is here speaking of "matters" (πραγματων). Luke may refer to the matters connected with Christ's life which

have been brought to a close among us or accomplished. Bruce argues plausibly that he means fulness of knowledge "concerning the things which have become widely known among us Christians." In Col 2:2 we have "fulness of understanding" (της πληροφοριας της συνεσεως). In modern Greek the verb means to inform. The careful language of Luke here really pays a tribute to those who had preceded him in their narratives concerning Christ.

Luke 1:2

Even as (καθως). This particle was condemned by the Atticists though occurring occasionally from Aristotle on. It is in the papyri. Luke asserts that the previous narratives had their sound basis.

Delivered unto us (παρεδωσαν ημιν). Second aorist active indicative of παραδιδωμ. Luke received this tradition along with those who are mentioned above (the many). That is he was not one of the "eyewitnesses." He was a secondary, not a primary, witness of the events. Tradition has come to have a meaning of unreliability with us, but that is not the idea here. Luke means to say that the handing down was dependable, not mere wives' fables. Those who drew up the narratives had as sources of knowledge those who handed down the data. Here we have both written and oral sources. Luke had access to both kinds.

Which from the beginning were eyewitnesses and ministers of the word (ο απ' αρχης αυτοπτα κα υπηρετα γενομενο του λογου). "Who" is better than "which" for the article here. The word for

eyewitnesses (αυτοπτα) is an old Greek word and appears in the papyri also. It means seeing with one's own eyes. It occurs here only in the N.T. We have the very word in the medical term *autopsy*. Greek medical writers often had the word. It is a different word from εποπτα (eyewitness) in 2 Peter 1:16 , a word used of those who beheld heavenly mysteries. The word for "ministers" (υπηρετα), under rowers or servants we have had already in Mt 5:25; 26:58; Mr 14:54,65 , which see. We shall see it again in Lu 4:20 of the attendant in the synagogue. In the sense of a preacher of the gospel as here, it occurs also in Ac 26:16 . Here "the word" means the gospel message, as in Ac 6:4; 8:4 , etc.

From the beginning apparently refers to the beginning of the ministry of Jesus as was true of the apostles (Ac 1:22) and of the early apostolic preaching (Ac 10:37-43). The Gospel of Mark follows this plan. The Gospel of Luke goes behind this in chapters 1 and 2 as does Matthew in chapters 1 and 2. But Luke is not here referring to himself. The matters about the childhood of Jesus Christ would not form part of the traditional preaching for obvious reasons.

Luke 1:3

It seemed good to me also (εδοξε καμο). A natural conclusion and justification of Luke's decision to write his narrative. They had ample reason to draw up their narratives. Luke has more reason to do so because of his fuller knowledge and wider scope.

Having traced the course of all things (παρηκολουθηκοτ πασιν). The perfect active participle of a common verb of the ancient Greek. Literally it means to follow along a thing in mind, to trace carefully. Both meanings occur abundantly in the ancient Greek. Cadbury (Appendix C to *Beginnings of Christianity*, Vol. II, pp. 489ff.) objects to the translation "having traced" here as implying research which the word does not here mean. Milligan (*Vocabulary*) is somewhat impressed by this argument. See my discussion of the point in Chapter XVI of *Studies in the Text of the N.T.* (The Implications in Luke's Preface) where the point is made that Luke here claims fulness of knowledge before he began to write his book. He had the traditions of the eyewitnesses and ministers of the word and the narratives previously drawn up. Whether he was a personal contemporary with any or all of these events we do not know and it is not particularly pertinent. He had *mentally* followed along by the side of these events. Galen used this verb for the investigation of symptoms. Luke got himself ready to write before he began by full and accurate knowledge of the subject. Ακριβως (accurately) means going into minute details, from ακρον, the topmost point. And he did it

from the first (ανωθεν). He seems to refer to the matters in Chapters 1:5-2:52, the Gospel of the Infancy.

In order (καθεξης). Chronological order in the main following Mark's general outline. But in 9:51-18:10 the order is often topical. He has made careful investigation and his work deserves serious consideration.

Most excellent Theophilus (κρατιστε Θεοφιλε). The name means god-lover or god-beloved. He may have been a believer already. He was probably a Gentile. Ramsay holds that "most excellent" was a title like "Your Excellency" and shows that he held office, perhaps a Knight. So of Felix (Ac 23:26) and Festus (Ac 26:25). The adjective does not occur in the dedication in Ac 1:1 .

Luke 1:4

Mightest know (επιγνωις). Second aorist active subjunctive of επιγινωσκω. Full knowledge (επ-), in addition to what he already has.

The certainty (την ασφαλειαν). Make no slip (σφαλλω, to totter or fall, and α privative). Luke promises a reliable narrative. "Theophilus shall know that the faith which he has embraced has an impregnable historical foundation" (Plummer).

The things (λογων). Literally "words," the details of the words in the instruction.

Wast instructed (κατηχηθης). First aorist passive indicative. Not in O.T. and rare in ancient Greek. Occurs in the papyri. The word ηχεω is our word echo (cf. 1Th 1:8 for εξηχητα, has sounded forth). Κατηχεω is to sound down, to din, to instruct, to give oral instruction. Cf. 1Co 14:9; Ac 21:21,24; 18:25; Gal 6:6 . Those men doing the teaching were called *catechists* and those receiving it were called *catechumens*. Whether Theophilus was still a catechumen is not known. This Preface by Luke is in splendid literary *Koine* and is not surpassed by

those in any Greek writer (Herodotus, Thucydides, Polybius). It is entirely possible that Luke was familiar with this habit of Greek historians to write prefaces since he was a man of culture.

Luke 1:5

There was (εγενετο). Not the usual εν for "was," but there arose or came into notice. With this verse the literary *Koine* of verses 1 to 4 disappears. To the end of chapter 2 we have the most Hebraistic (Aramaic) passage in Luke's writings, due evidently to the use of documents or notes of oral tradition. Plummer notes a series of such documents ending with 1:80, 2:40, 2:52 . If the mother of Jesus was still alive, Luke could have seen her. She may have written in Aramaic an account of these great events. Natural reserve would keep her from telling too much and from too early publicity. Luke, as a physician, would take special interest in her birth report. The supernatural aspects disturb only those who do not admit the real Incarnation of Jesus Christ and who are unable to believe that God is superior to nature and that the coming of the Son of God to earth justifies such miraculous manifestations of divine power. Luke tells his story from the standpoint of Mary as Matthew gives his from the standpoint of Joseph. The two supplement each other. We have here the earliest documentary evidence of the origins of Christianity that has come down to us (Plummer).

Herod, King of Judea (Ηρωιδου βασιλεως της Ιουδαιας). This note of time locates the events before the death of Herod the Great (as he was called later), appointed King of Judea by the Roman Senate B.C. 40 at the suggestion of Octavius and Antony. He died B.C. 4.

Of the course of Abijah (εξ εφημεριας Αβια). Not in old Greek, but in LXX and modern Greek. Papyri have a verb derived from it, εφημερεω. Daily service (Ne 13:30; 1Ch 25:8) and then a course of priests who were on duty for a week (1Ch 23:6; 28:13). There were 24 such courses and that of Abijah was the eighth (1Ch 24:10; 2Ch 8:14). Only four of these courses (Jedaiah, Immer, Pashur, Harim) returned from Babylon, but these four were divided into twenty-four with the old names. Each of these courses did duty for eight days, sabbath to sabbath, twice a year. On sabbaths the whole course did duty. At the feast of tabernacles all twenty-four courses were present.

Of the daughters of Aaron (εκ των θυγατερων Ααρων). "To be a priest and married to a priest's daughter was a double distinction" (Plummer). Like a preacher married to a preacher's daughter.

Luke 1:6

Righteous before God (δικαιο εναντιον του θεου). Old Testament conception and idiom. Cf. 2:25 about Simeon. Expanded in Old Testament language. Picture of "noblest product of Old Testament education" (Ragg) is Zacharias and Elisabeth, Mary and Joseph, Simeon and Anna who were "privileged to see with clear eyes the dawn of the New Testament revelation."

Luke 1:7

Because that (καθοτ). Good Attic word, according to what. Only in Luke and Acts in the N.T. In the papyri.

Well stricken in years (προβεβηκοτες εν ταις ημεραις αυτων). Wycliff has it right: "Had gone far in their days." Perfect active participle. See also verse 18.

Luke 1:8

While he executed the priest's office (εν τω ιερατευειν αυτον). A favourite idiom in Luke, εν with the articular infinitive and the accusative of general reference where the genitive absolute could have been used or a temporal conjunction and finite verb. It is proper Greek, but occurs often in the LXX, which Luke read, particularly in imitation of the Hebrew infinitive construct. The word ιερατευω does not appear in the ancient Greek, but in the LXX and this one example in Luke. It is on the Rosetta Stone and the early inscriptions so that the word was simply applied by the LXX translators from current usage.

Luke 1:9

His lot was (ελαχε). Literally,

he obtained the lot . Second aorist active indicative of λαγχανω, to obtain by lot, a very old verb from Homer on. It is used either with the genitive as here, or the accusative as in Ac 1:17; 2 Peter 1:1 . Papyri show examples with the accusative. It was only once in a lifetime that a priest obtained the lot of going (εισελθων, here nominative aorist active participle agreeing with the subject of ελαχε) into the sanctuary (τον ναον, not το ιερον, the outer courts) and burning incense on the golden altar. "It was the great moment of Zacharias's life, and his heart was no doubt alert for the supernatural" (Ragg). The fortunate lot was "a white stone" to which Re 2:17 may refer.

Burn incense (του θυμιασα). Here only in the N.T. Occurs on inscriptions. Hobart finds it used by medical writers for fumigating herbs. "Ascending the steps to the Holy Place, the priests spread the coals on the golden altar, and arranged the incense, and the chief operating priest was then left alone within the Holy Place to await the signal of the president to burn the incense. It was probably at this time that the angel appeared to Zacharias" (Vincent).

Luke 1:10

Were praying without (ην προσευχομενον εξω). Periphrastic imperfect indicative picturing the posture of the people while the clouds of incense rose on the inside of the sanctuary.

Luke 1:11

Appeared (ωφθη). First aorist passive indicative. It is the form used by Paul of the resurrection appearances of Jesus (1Co 15:5-8). There is no use in trying to explain away the reality of the angel. We must choose between admitting an objective appearance and a myth (Plummer).

Luke 1:13

Is heard (εισηκουσθη). First aorist passive indicative. A sort of timeless aorist, "was heard" when made, and so "is heard" now. Probably the prayer was for a son in spite of the great age of Elisabeth, though the Messianic redemption is possible also.

John (Ιωανην). The word means that God is gracious. The mention of the name should have helped Zacharias to believe. The message of the angel (verses 13-17) takes on a metrical form when turned into Hebrew (Ragg) and it is a prose poem in Greek and English like 1:30-33,35-37,42-45,46-55,68-70; 2:10-12,14,29-32,34-35 . Certainly Luke has preserved the earliest Christian hymns in their oldest sources. He is the first critic of the sources of the Gospels and a scholarly one.

Luke 1:14

Gladness (αγαλλιασις). Only in the LXX and N.T. so far as known. A word for extreme exultation.

Rejoice (χαρησοντα). Second future passive indicative. The coming of a prophet will indeed be an occasion for rejoicing.

Luke 1:15

Strong drink (σικερα). A Hebrew word transliterated into Greek, an intoxicating drink. Here only in the N.T. John was to be a personal "dry" or Nazarite (Nu 6:3).

Shall not drink (ου μη πιη). Strong prohibition, double negative and second aorist subjunctive.

The Holy Ghost (πνευματος αγιου). The Holy Spirit in contrast to the physical excitement of strong drink (Plummer). Luke uses this phrase 53 times, 12 in the Gospel, Mark and John 4 each, Matthew 5 times.

Even from his mother's womb (ετ εκ κοιλιας μητρος αυτου). A manifest Hebraism. Cf. verse 41.

Luke 1:17

Before his face (ενωπιον αυτου). Not in the ancient Greek, but common in the papyri as in LXX and N.T. It is a vernacular *Koine* word, adverb used as preposition from adjective ενωπιος, and that from ο εν ωπ ων (the one who is in sight).

Autou here seems to be "the Lord their God" in verse 16 since the Messiah has not yet been mentioned, though he was to be actually the Forerunner of the Messiah.

In the spirit and power of Elijah (εν πνευματ κα δυναμε Ελεια). See Isa 40:1-11; Mal 3:1-5 . John will deny that he is actually Elijah in person, as they expected (Joh 1:21), but Jesus will call him Elijah in spirit (Mr 9:12; Mt 17:12).

Hearts of fathers (καρδιας πατερων). Paternal love had died out. This is one of the first results of conversion, the revival of love in the home.

Wisdom (φρονησε). Not σοφια, but a word for practical intelligence.

Prepared (κατεσκευασμενον). Perfect passive participle, state of readiness for Christ. This John did. This is a marvellous forecast of the character and career of John the Baptist, one that should have caught the faith of Zacharias.

Luke 1:18

Whereby (κατα τ). According to what. It was too good to be true and Zacharias demanded proof and gives the reason (for, γαρ) for his doubt. He had prayed for this blessing and was now sceptical like the disciples in the house of Mary about the return of Peter (Ac 12:14f.).

Luke 1:19

Gabriel (Γαβριηλ). The Man of God (Da 8:6; 9:21). The other angel whose name is given in Scripture is Michael (Da 10:13,21; Jude 1:9; Re 12:7). The description of himself is a rebuke to the doubt of Zacharias.

Luke 1:20

Thou shalt be silent (εση σιωπων). Volitive future periphrastic.

Not able to speak (μη δυναμενος λαλησα). Negative repetition of the same statement. His dumbness will continue "until" (αχρ ης ημερας) the events come to pass "because" (ανθ' ων). The words were to become reality in due season (καιρον, not χρονος, time).

Luke 1:21

Were waiting (ην προσδοκων). Periphrastic imperfect again. An old Greek verb for expecting. Appears in papyri and inscriptions. It denotes mental direction whether hope or fear.

They marvelled (εθαυμαζον). Imperfect tense, were wondering. The Talmud says that the priest remained only a brief time in the sanctuary.

While he tarried (εν τω χρονιζειν). See verse 8 for the same idiom.

Luke 1:22

Perceived (επεγνωσαν). Second aorist indicative. Clearly knew because he was not able to pronounce the benediction from the steps (Nu 6:24-26).

Continued making signs (ην διανευων). Periphrastic imperfect again. He nodded and beckoned back and forth (δια, between). Further proof of a vision that caused his dumbness.

Luke 1:23

Ministration (λειτουργιας). Our word liturgy. A common word in ancient Greek for public service, work for the people (λεως εργον). It is common in the papyri for the service of the Egyptian priesthood as we see it in the LXX of Hebrew priests (see also Heb 8:6; 9:21; 2Co 9:12; Php 2:17,30).

Luke 1:24

Conceived (συνελαβεν). Luke uses this word eleven times and it occurs only five other times in the N.T. It is a very old and common Greek word. He alone in the N.T. has it for conceiving offspring (1:24,31,36; 2:21) though Jas 1:15 uses it of lust producing sin. Hobart

(*Medical Language of Luke*, p. 91) observes that Luke has almost as many words for pregnancy and barrenness as Hippocrates (εν γαστρ εχειν, 21:23; εγκυος, 2:5; στειρα, 1:7; ατεκνος, 20:28).

Hid (περιεκρυβεν). Only here in the N.T., but in late *Koine* writers. Usually considered second aorist active indicative from περικρυπτω, though it may be the imperfect indicative of a late form περικρυβω. If it is aorist it is the constative aorist. The preposition περ makes it mean completely (on all sides) hid.

Luke 1:25

My reproach (ονειδος μου). Keenly felt by a Jewish wife because the husband wanted an heir and because of the hope of the Messiah, and because of the mother's longing for a child.

Luke 1:26

Was sent (απεσταλη). Second aorist passive indicative of αποστελλω from which *apostle* comes. The angel Gabriel is God's messenger to Mary as to Zacharias (1:19).

Luke 1:27

Betrothed (εμνηστευμενην). Perfect passive participle. Betrothal usually lasted a year and unfaithfulness on the part of the bride was punished with death (De 23:24f.).

Luke 1:28

Highly favoured (κεχαριτωμενη). Perfect passive participle of χαριτοω and means endowed with grace (χαρις), enriched with grace as in Eph 1:6 , *non ut mater gratiae, sed ut filia gratiae* (Bengel). The Vulgate *gratiae plena* "is right, if it means 'full of grace *which thou hast received*'; wrong, if it means 'full of grace *which thou hast to bestow*'" (Plummer). The oldest MSS. do not have "Blessed art thou among women" here, but in verse 42.

Luke 1:29

Cast in her mind (διελογιζετο). Imperfect indicative. Note aorist διεταραχθη. Common verb for reckoning up different reasons. She was both upset and puzzled.

Luke 1:30

Favour (χαριν). Grace. Same root as χαιρω (rejoice) and χαριτοω in verse 28. To find favour is a common O.T. phrase. Χαρις is a very ancient and common word with a variety of applied meanings. They all come from the notion of sweetness, charm, loveliness, joy, delight, like words of grace, Lu 4:22 , growing grace, Eph 4:29 , with grace, Col 4:6 . The notion of kindness is in it also, especially of God towards men as here. It is a favourite word for Christianity, the Gospel of the grace of God (Ac 20:24) in contrast with law or works (Joh 1:16). Gratitude is expressed also (Lu 6:32), especially to God (Ro 6:17).

With God (παρα τω θεω). Beside God.

Luke 1:31

Conceive in thy womb (συλλημψη εν γαστρ). Adding εν γαστρ to the verb of 1:24. Same idiom in Isa 7:14 of Immanuel.

Jesus (Ιησουν). As to Joseph in Mt 1:21 , but without the explanation of the meaning. See on Matthew.

Luke 1:32

The Son of the Most High (υιος Hυψιστου). There is no article in the Greek, but the use of Most High in verse 35 clearly of God as here. In Lu 6:35 we find "sons of the Most High" (υιο Hυψιστου) so that we cannot insist on deity here, though that is possible. The language of 2Sa 7:14; Isa 9:7 is combined here.

Luke 1:33

Shall be no end (ουκ εστα τελος). Luke reports the perpetuity of this Davidic kingdom over the house of Jacob with no Pauline interpretation of the spiritual Israel though that was the true meaning as Luke knew. Joseph was of the house of David (Lu 1:27) and Mary also apparently (Lu 2:5).

Luke 1:35

Shall overshadow thee (επισκιασε). A figure of a cloud coming upon her. Common in ancient Greek in the sense of obscuring and with accusative as of Peter's shadow in Ac 5:15 . But we have seen it used of the shining bright cloud at the Transfiguration of Jesus (Mt 17:5; Mr 9:7; Lu 9:34). Here it is like the Shekinah glory which suggests it (Ex 40:38) where the cloud of glory represents the presence and power of God.

Holy, the Son of God (Hαγιον υιος θεου). Here again the absence of the article makes it possible for it to mean "Son of God." See Mt 5:9 . But this title, like the Son of Man (Ho υιος του ανθρωπου) was a recognized designation of the Messiah. Jesus did not often call himself Son of God (Mt 27:43), but it is assumed in his frequent use of the Father, the Son (Mt 11:27; Lu 10:21; Joh 5:19ff.). It is the title used by the Father at the baptism (Lu 3:22) and on the Mount of Transfiguration (Lu 9:35). The wonder of Mary would increase at these words. The Miraculous Conception or Virgin Birth of Jesus is thus plainly set forth in Luke as in Matthew. The fact that Luke was a physician gives added interest to his report.

Luke 1:36

Kinswoman (συγγενις). Not necessarily cousin, but simply relative.

Luke 1:37

No word (ουκ ρημα). Ρημα brings out the single item rather than the whole content (λογος). So in verse 38.

Luke 1:39

Arose (αναστασα). Luke is very fond of this word, sixty times against twenty-two in the rest of the N.T.

Into the hill country (εις την ορινην). Luke uses this adjective twice in this context (here and 1:65) instead of το ορος, the mountains. It is an old word and is in the LXX, but nowhere else in the N.T. The name of the city where Zacharias lived is not given unless Judah here means Juttah (Jos 15:55). Hebron was the chief city of this part of Judea.

Luke 1:40

Saluted (ησπασατο). Her first glance at Elisabeth showed the truth of the angel's message. The two mothers had a bond of sympathy.

Luke 1:41

Leaped (εσκιρτησεν). A common enough incident with unborn children (Ge 25:22), but Elisabeth was filled with the Holy Spirit to understand what had happened to Mary.

Luke 1:42

With a loud cry (κραυγη μεγαλη). A moment of ecstatic excitement.

Blessed art thou (ευλογημενη). Perfect passive participle. A Hebraistic equivalent for the superlative.

Luke 1:43

The mother of my Lord (η μητηρ του Κυριου μου). See Ps 110:1 . Only by the help of the Holy Spirit could Elisabeth know that Mary was to be the mother of the Messiah.

Luke 1:45

For (οτ). It is not certain whether οτ here is "that" or "because." It makes good sense either way. See also 7:16. This is the first beatitude in the New Testament and it is similar to the last one in the Gospels spoken to Thomas to discourage his doubt (Joh 20:29). Elisabeth wishes Mary to have full faith in the prophecy of the angel. This song of Elisabeth is as real poetry as is that of Mary (1:47-55) and Zacharias (1:68-70). All three spoke under the power of the Holy Spirit. These are the first New Testament hymns and they are very beautiful. Plummer notes four strophes in Mary's Magnificat (46-48,49,50 , 51-53,54,55). Every idea here occurs in the Old Testament, showing that Mary's mind was full of the spiritual message of God's word.

Luke 1:46

Doth magnify (μεγαλυνε). Latin, *magnificat*. Harnack argues that this is also the song of Elisabeth because a few Latin MSS. have it so, but Mary is correct. She draws her material from the O.T. and sings in the noblest strain.

Luke 1:47

Hath rejoiced (ηγαλλιασεν). This is aorist active indicative. Greek tenses do not correspond to those in English. The verb αγαλλιαω is a Hellenistic word from the old Greek αγαλλω. It means to exult. See the substantive αγαλλιασις in Lu 1:14,44 . Mary is not excited like Elisabeth, but breathes a spirit of composed rapture.

My spirit (το πνευμα μου). One need not press unduly the difference between "soul" (ψυχη) in verse 46 and "spirit" here. Bruce calls them synonyms in parallel clauses. Vincent argues that the soul is the principle of individuality while the spirit is the point of contact between God and man. It is doubtful, however, if the trichotomous theory of man (body, soul, and spirit) is to be insisted on. It is certain that we have an inner spiritual nature for

which various words are used in Mr 12:30 . Even the distinction between intellect, emotions, and will is challenged by some psychologists.

God my Saviour (τω θεω τω σοτηρ μου). Article with each substantive. God is called Saviour in the O.T. (De 32:15, Ps 24:5; 95:1).

Luke 1:48

The low estate (την ταπεινωσιν). The bride of a carpenter and yet to be the mother of the Messiah. Literal sense here as in 1:52.

Shall call me blessed (μακαριουσιν με). So-called Attic future of an old verb, to felicitate. Elisabeth had already given her a beatitude (μακαρια, 1:45). Another occurs in 11:27. But this is a very different thing from the worship of Mary (Mariolatry) by Roman Catholics. See my *The Mother of Jesus: Her Problems and Her Glory*.

Luke 1:50

Fear (φοβουμενοις). Dative of the present middle participle. Here it is reverential fear as in Ac 10:2; Col 3:22 . The bad sense of dread appears in Mt 21:46; Mr 6:20; Lu 12:4 .

Luke 1:51

Showed strength (εποιησεν κρατος). "Made might" (Wycliff). A Hebrew conception as in Ps 118:15 . Plummer notes six aorist indicatives in this sentence (51-63), neither corresponding to our English idiom, which translates here by "hath" each time.

Imagination (διανοια). Intellectual insight, moral understanding.

Luke 1:52

Princes (δυναστας). Our word dynasty is from this word. It comes from δυναμα, to be able.

Luke 1:54

Hath holpen (αντελαβετο). Second aorist middle indicative. A very common verb. It means to lay hold of with a view to help or succour.

Servant (παιδος). Here it means "servant," not "son" or "child," its usual meaning.

Luke 1:58

Had magnified (εμεγαλυνεν). Aorist active indicative. Same verb as in verse 46.

Rejoiced with her (συνεχαιρον αυτη). Imperfect tense and pictures the continual joy of the neighbours, accented also by συν- (cf. Php 2:18) in its mutual aspect.

Luke 1:59

Would have called (εκαλουν). Conative imperfect, tried to call.

Luke 1:62

Made signs (ενενευον). Imperfect tense, repeated action as usual when making signs. In 1:22 the verb used of Zacharias is διανευων.

What he would have him called (το τ αν θελο καλεισθα αυτο). Note article το with the indirect question, accusative of general reference. The optative with αν is here because it was used in the direct question (cf. Ac 17:18), and is simply retained in the indirect.

What would he wish him to be called? (**if he could speak**), a conclusion of the fourth-class condition.

Luke 1:63

Tablet (πινακιδιον). Diminutive of πινακις. In Aristotle and the papyri for writing tablet, probably covered with wax. Sometimes it was a little table, like Shakespeare's "the table of my memory" (Hamlet, i.5). It was used also of a physician's note-book.

Wrote, saying (εγραψεν λεγων). Hebrew way of speaking (2Ki 10:6).

Luke 1:64

Immediately (παραχρημα). Nineteen times in the N.T., seventeen in Luke.

Opened (ανεωιχθη). First aorist passive indicative with double augment. The verb suits "mouth," but not "tongue" (γλωσσα). It is thus a zeugma with tongue. Loosed or some such verb to be supplied.

Luke 1:65

Fear (φοβος). Not terror, but religious awe because of contact with the supernatural as in the case of Zacharias (1:12). Were noised abroad (διελαλειτο). Imperfect passive. Occurs in Polybius. In the N.T. only here and Lu 6:11 . It was continuous talk back and forth between (δια) the people.

Luke 1:66

What then (τ αρα). With all these supernatural happenings they predicted the marvellous career of this child. Note T,

what , not Τις,

who . Cf. Ac 12:18 .

They laid them up (εθεντο, second aorist middle indicative) as Mary did (2:19).

The hand of the Lord (χειρ Κυριου). Luke's explanation in addition to the supernatural events. The expression occurs only in Luke's writing (Ac 11:21; 13:11).

Luke 1:67

Prophesied (επροφητευσεν). Under the guidance of the Holy Spirit. This *Benedictus* (Ευλογητος,

Blessed) of Zacharias (68-79) may be what is referred to in verse 64 "he began to speak blessing God" (ευλογων). Nearly every phrase here is found in the O.T. (Psalms and Prophets). He, like Mary, was full of the Holy Spirit and had caught the Messianic message in its highest meaning.

Luke 1:68

Hath visited (επεσκεψατο). An old Greek word with a Hebraic colouring to look into with a view to help. The papyri have plenty of examples of the verb in the sense of inspecting, examining.

Redemption (λυτρωσιν) here originally referred to political redemption, but with a moral and spiritual basis (verses 75,77).

Luke 1:69

Horn of salvation (κερας σωτηριας). A common metaphor in the O.T. (1Sa 2:10; 2Sa 23:3 , etc.). It represents strength like the horns of bulls. Cf. Ps. 132:17 .

Luke 1:70

Since the world began (απ' αιωνος). Better "from of old" (Weymouth, American Revision).

Luke 1:73

The oath which he sware (ορκον ον ωμοσεν). Antecedent attracted to case of the relative. The oath appears in Ge 22:16-18 . The oppression of the Gentiles seems to be in the mind of Zacharias. It is not certain how clearly he grasped the idea of the spiritual Israel as Paul saw it in Galatians and Romans.

Luke 1:74

Delivered (ρυσθεντας). First aorist passive participle of an old verb, ρυομα. The accusative case appears, where the dative could have been used to agree with ημιν, because of the infinitive λατρευειν (verse 74)

to serve (from

latros , for hire). But Plato uses the word of service for God so that the bad sense does not always exist.

Luke 1:75

In holiness and righteousness (εν οσιοτητ κα δικαιοσυνη). Not a usual combination (Eph 4:24; Tit 1:8; 1Th 2:10). The Godward and the manward aspects of conduct (Bruce). Hοσιος, the eternal principles of right, δικαιος, the rule of conduct before men.

Luke 1:76

Yea and thou (κα συ δε). Direct address to the child with forecast of his life (cf. 1:13-17).

Prophet (προφητης). The word here directly applied to the child. Jesus will later call John a prophet and more than a prophet.

The Lord (Κυριου). Jehovah as in 1:16.

Luke 1:77

Knowledge of salvation (γνωσιν σωτηριας). "This is the aim and end of the work of the Forerunner" (Plummer).

Luke 1:78

Tender mercy (σπλαγχνα ελεους). Bowels of mercy literally (1Pe 3:8; Jas 3:11). Revised margin has it, hearts of mercy.

The dayspring from on high (ανατολη εξ υψους). Literally, rising from on high, like the rising sun or stars (Isa 60:19). The word is used also of a sprouting plant or branch (Jer 23:5; Zec 6:12), but that does not suit here.

Shall visit (επεσκεψετα), correct text, cf. 1:68.

Luke 1:79

To shine upon (επιφανα). First aorist active infinitive of επιφαινω (liquid verb). An old verb to give light, to shine upon, like the sun or stars. See also Ac 27:20; Tit 2:11; 3:4 .

The shadow of death (σκια θανατου). See Ps 107:10 , where darkness and shadow of death are combined as here. Cf. also Isa 9:1 . See on Mt 4:16 . To guide (του κατευθυνα). Genitive of the articular infinitive of purpose. The light will enable them in the dark to see how to walk in a straight path that leads to "the way of peace." We are still on that road, but so many stumble for lack of light, men and nations.

Luke 1:80

Grew (ηυξανε). Imperfect active, was growing.

Waxed strong (εκραταιουτο). Imperfect again. The child kept growing in strength of body and spirit.

His shewing (αναδειξεως αυτου). Here alone in the N.T. It occurs in Plutarch and Polybius. The verb appears in a sacrificial sense. The boy, as he grew, may have gone up to the passover and may have seen the boy Jesus (Lu 2:42-52), but he would not know that he was to be the Messiah. So these two boys of destiny grew on with the years, the one in the desert hills near Hebron after Zacharias and Elisabeth died, the other, the young Carpenter up in Nazareth, each waiting for "his shewing unto Israel."

Luke 2

Luke 2:1

Decree from Caesar Augustus (δογμα παρα Καισαρος Αυγουστου). Old and common word from δοκεω, to think, form an opinion. No such decree was given by Greek or Roman historians and it was for long assumed by many scholars that Luke was in error. But papyri and inscriptions have confirmed Luke on every point in these crucial verses 2:1-7. See W.M. Ramsay's books (*Was Christ Born at Bethelehem? Luke the Physician. The Bearing of Recent Discovery on the Trustworthiness of the N.T.*).

The World (την οικουμενην). Literally,

the inhabited (**land** , γην). Inhabited by the Greeks, then by the Romans, then the whole world (Roman world, the world ruled by Rome). So Ac 11:28; 17:6 .

Should be enrolled (απογραφεσθα). It was a census, not a taxing, though taxing generally followed and was based on the census. This word is very old and common. It means to write or copy off for the public records, to register.

Luke 2:2

The first enrolment (απογραφη πρωτη). A definite allusion by Luke to a series of censuses instituted by Augustus, the second of which is mentioned by him in Ac 5:37 . This second one is described by Josephus and it was supposed by some that Luke confused the two. But Ramsay has shown that a periodical fourteen-year census in Egypt is given in dated papyri back to A.D. 20. The one in Ac 5:37 would then be A.D. 6. This is in the time of Augustus. The first would then be B.C. 8 in Egypt. If it was delayed a couple of years in Palestine by Herod the Great for obvious reasons, that would make the birth of Christ about B.C. 6 which agrees with the other known data

When Quirinius (Κυρηνιου). Genitive absolute. Here again Luke has been attacked on the ground that Quirinius was only governor of Syria once and that was A.D. 6 as shown by Josephus (*Ant*. XVIII. I.I). But Ramsay has proven by inscriptions that Quirinius was twice in Syria and that Luke is correct here also. See summary of the facts in my *Luke the Historian in the Light of Research*, pp. 118-29.

Luke 2:3

Each to his own city (εκαστος εις την εαυτου πολιν). A number of papyri in Egypt have the heading enrolment by household (απογραφη κατ' οικιαν). Here again Luke is vindicated. Each man went to the town where his family register was kept.

Luke 2:5

To enrol himself with Mary (απογραψασθα συν Μαριαμ). Direct middle. "With Mary" is naturally taken with the infinitive as here. If so, that means that Mary's family register was in Bethlehem also and that she also belonged to the house of David. It is possible to connect "with Mary" far back with "went up" (ανεβη) in verse 4, but it is unnatural to do so.

There is no real reason for doubting that Mary herself was a descendant of David and that is the obvious way to understand Luke's genealogy of Jesus in Lu 3:23-38). The Syriac Sinaitic expressly says that both Joseph and Mary were of the house and city of David.

Betrothed (εμνηστευμενην). Same verb as in 1:27, but here it really means "married" or "espoused" as Mt 1:24f. shows. Otherwise she could not have travelled with Joseph.

Great with child (ενκυω). Only here in N.T. Common Greek word.

Luke 2:6

That she should be delivered (του τεκειν αυτην).

For the bearing the child as to her . A neat use of the articular infinitive, second aorist active, with the accusative of general reference. From τικτω, common verb.

Luke 2:7

Her firstborn (τον πρωτοτοκον). The expression naturally means that she afterwards had other children and we read of brothers and sisters of Jesus. There is not a particle of evidence for the notion that Mary refused to bear other children because she was the mother of the Messiah.

Wrapped in swaddling clothes (εσπαργανωσεν). From σπαργανον, a swathing band. Only here and verse 12 in the N.T., but in Euripides, Aristotle, Hippocrates, Plutarch. Frequent in medical works.

In a manger (εν φατνη). In a crib in a stall whether in a cave (Justin Martyr) or connected with the inn we do not know. The cattle may have been out on the hills or the donkeys used in travelling may have been feeding in this stall or another near.

In the inn (εν τω καταλυματ). A lodging-house or khan, poor enough at best, but there was not even room in this public place because of the crowds for the census. See the word also in Lu 22:11; Mr 14:14 with the sense of guest-room (cf. 1Ki 1:13). It is the Hellenistic equivalent for καταγωγειον and appears also in one papyrus. See Ex 4:24 . There would sometimes be an inner court, a range or arches, an open gallery round the four sides. On one side of the square, outside the wall, would be stables for the asses and camels, buffaloes and goats. Each man had to carry his own food and bedding.

Luke 2:8

Abiding in the field (αγραυλουντες). From αγρος, field and αυλη, court. The shepherds were making the field their court. Plutarch and Strabo use the word.

Keeping watch (φυλασσοντες φυλακας). Cognate accusative. They were bivouacking by night and it was plainly mild weather. In these very pastures David had fought the lion and the bear to protect the sheep (1Sa 17:34f.). The plural here probably means that they watched by turns. The flock may have been meant for the temple sacrifices. There is no way to tell.

Luke 2:9

Stood by them (επεστη αυτοις). Ingressive aorist active indicative. Stepped by their side. The same word in Ac 12:7 of the angel there. Paul uses it in the sense of standing by in Ac 22:20 . It is a common old Greek word, εφιστημ.

Were sore afraid (εφοβηθησαν φοβον μεγαν). First aorist passive indicative with cognate accusative (the passive sense gone), they feared a great fear.

Luke 2:10

I bring you good tidings of great joy (ευαγγελιζομα υμιν χαραν μεγαλην). Wycliff, "I evangelize to you a great joy." The active verb ευαγγελιζω occurs only in late Greek writers, LXX, a few papyri examples, and the N.T. The middle (deponent) appears from Aristophanes on. Luke and Paul employ both substantive ευαγγελιον and verb ευαγγελιζω very frequently. It is to Paul's influence that we owe their frequency and popularity in the language of Christendom (George Milligan, *The Epistles to the Thessalonians*, p. 143). The other Gospels do not have the verb save Mt 11:5 and that in a quotation (Isa 61:1).

Luke 2:11

Ις βορν (ετεχθη). First aorist passive indicative from τικτω. Was born.

Saviour (σωτηρ). This great word is common in Luke and Paul and seldom elsewhere in the N.T. (Bruce). The people under Rome's rule came to call the emperor "Saviour" and Christians took the word and used it of Christ. See inscriptions (Deissmann, *Light from the Ancient East*, p. 344).

Christ the Lord (Χριστος Κυριος). This combination occurs nowhere else in the N.T. and it is not clear what it really means. Luke is very fond of Κυριος (**Lord**) where the other Gospels have Jesus. It may mean "Christ the Lord," "Anointed Lord," "Messiah, Lord," "The Messiah, the Lord," "An Anointed One, a Lord," or "Lord Messiah." It occurs once in the LXX (La 4:20) and is in Ps. of Sol. 17:36. Ragg suggests that our phrase "the Lord Jesus Christ" is really involved in "A Saviour (Jesus) which is Christ the Lord." See on Mt 1:1 for Christ and Mt 21:3 for Lord.

Luke 2:13

Host (στρατιας). A military term for a band of soldiers common in the ancient Greek. Bengel says: "Here the army announces peace."

Praising (αινουντων). Construction according to sense (plural, though στρατιας is singular).

Luke 2:14

Among men in whom he is well pleased (εν ανθρωποις ευδοκιας). The Textus Receptus (Authorized Version also has ευδοκια, but the genitive ευδοκιας is undoubtedly correct, supported by the oldest and best uncials. (Aleph, A B D W). C has a lacuna here. Plummer justly notes how in this angelic hymn Glory and Peace correspond, in the highest and on earth, to God and among men of goodwill. It would be possible to connect "on earth" with "the highest" and also to have a triple division. There has been much objection raised to the

genitive ευδοκιας, the correct text. But it makes perfectly good sense and better sense. As a matter of fact real peace on earth exists only among those who are the subjects of God's goodwill, who are characterized by goodwill toward God and man. This word ευδοκια we have already had in Mt 11:26 . It does not occur in the ancient Greek. The word is confined to Jewish and Christian writings, though the papyri furnish instances of ευδοκησις. Wycliff has it "to men of goodwill."

Luke 2:15

Said to one another (ελαλουν προς αλληλους). Imperfect tense, inchoative, "began to speak," each to the other. It suggests also repetition, they kept saying,

Now (δη). A particle of urgency.

This thing (το ρημα τουτο). A Hebraistic and vernacular use of ρημα (something said) as something done. See on Lu 1:65 . The ancient Greek used λογος in this same way.

Luke 2:16

With haste (σπευσαντες). Aorist active participle of simultaneous action.

Found (ανευραν). Second aorist active indicative of a common Greek verb ανευρισκω, but only in Luke in the N.T. The compound ανα suggests a search before finding.

Luke 2:17

Made known (εγνωρισαν). To others (verse 18) besides Joseph and Mary. The verb is common from Aeschylus on, from the root of γινωσκω (to know). It is both transitive and intransitive in the N.T.

Luke 2:19

Kept (συνετηρε). Imperfect active. She kept on keeping together (συν-) all these things. They were meat and drink to her. She was not astonished, but filled with holy awe. The verb occurs from Aristotle on. She could not forget. But did not Mary keep also a Baby Book? And may not Luke have seen it?

Pondering (συνβαλλουσα). An old Greek word. Placing together for comparison. Mary would go over each detail in the words of Gabriel and of the shepherds and compare the sayings with the facts so far developed and brood over it all with a mother's high hopes and joy.

Luke 2:21

His name was called Jesus (κα εκληθη το ονομα αυτου Ιησους). The κα is left untranslated or has the sense of "then" in the apodosis. The naming was a part of the ceremony of circumcision as is shown also in the case of John the Baptist (Lu 1:59-66).

Luke 2:22

The days of their purification (α ημερα του καθαρισμου αυτων). The old manuscripts have "their" (αυτων) instead of "her" (αυτης) of the later documents. But it is not clear whether "their" refers to Mary and Joseph as is true of "they brought" or to Mary and the

child. The mother was Levitically unclean for forty days after the birth of a son (Le 12:1-8).

To present him to the Lord (παραστησα τω Κυριω). Every first-born son was thus redeemed by the sacrifice (Ex 13:2-12) as a memorial of the sparing of the Israelitish families (Nu 18:15f.). The cost was about two dollars and a half in our money.

Luke 2:23

In the law of the Lord (εν νομω Κυριου). No articles, but definite by preposition and genitive. Vincent notes that "law" occurs in this chapter five times. Paul (Gal 4:4) will urge that Jesus "was made under the law" as Luke here explains. The law did not require that the child be brought to Jerusalem. The purification concerned the mother, the presentation the son.

Luke 2:24

A pair of turtledoves, or two young pigeons (Ζευγος τρυγονων η δυο νοσσους περιστερων). The offspring of the poor, costing about sixteen cents, while a lamb would cost nearly two dollars. The "young of pigeons" is the literal meaning.

Luke 2:25

Devout (ευλαβης). Used only by Luke (Ac 2:5; 8:2; 22:12) in the N.T. Common in ancient Greek from Plato on. It means taking hold well or carefully (ευ and λαβειν) and so reverently, circumspectly.

Looking for the consolation of Israel (προσδεχομενος παρακλησιν του Ισραελ). Old Greek verb to admit to one's presence (Lu 15:2) and then to expect as here and of Anna in verse 38.

Paraklsin here means the Messianic hope (Isa 11:10; 40:1), calling to one's side for cheer.

Upon him (επ' αυτον). This is the explanation of his lively Messianic hope. It was due to the Holy Spirit. Simeon and Anna are representatives of real piety in this time of spiritual dearth and deadness.

Luke 2:26

It had been revealed unto him (ην αυτω κεχρηματισμενον). Periphrastic past perfect passive indicative. Common Greek verb. First to transact business from χρημα and that from χραομα, to use, make use of; then to do business with public officials, to give advice (judges, rulers, kings), then to get the advice of the Delphic and other oracles (Diodorus, Plutarch). The LXX and Josephus use it of God's commands. A Fayum papyrus of 257 B.C. has the substantive χρηματιστισμος for a divine response (cf. Ro 11:4). See Deissmann, *Light From the Ancient East*, p. 153.

Before (πριν η). Classic Greek idiom after a negative to have subjunctive as here (only example in the N.T.) or the optative after past tense as in Ac 25:16 (subjunctive changed to

optative in indirect discourse). Elsewhere in the N.T. the infinitive follows πριν as in Mt 1:18 .

Luke 2:27

When the parents brought in the child Jesus (εν τω εισαγαγειν τους γονεις το παιδιον Ιησουν). A neat Greek and Hebrew idiom difficult to render into English, very common in the LXX;

In the bringing the Child Jesus as to the parents . The articular infinitive and two accusatives (one the object, the other accusative of general reference).

After the custom of the law (κατα το ειθισμενον του νομου). Here the perfect passive participle ειθισμενον, neuter singular from εθιζω (common Greek verb, to accustom) is used as a virtual substantive like το εθος in 1:8. Luke alone in the N.T. uses either word save εθος in Joh 19:40 , though ειωθα from εθω, occurs also in Mt 27:15; Mr 10:1 .

Luke 2:28

Then he (κα αυτος). Κα as in 2:21. Αυτος, emphatic subject, he after the parents.

Arms (αγκαλας). Old Greek word, here only in the N.T. It means the curve or inner angle of the arm.

Luke 2:29

Now lettest thou (νυν απολυεις). Present active indicative,

Thou art letting . The *Nunc Dimittis*, adoration and praise. It is full of rapture and vivid intensity (Plummer) like the best of the Psalms. The verb απολυω was common for the manumission of slaves and Simeon here calls himself "thy slave (δουλον σου), Lord (Δεσποτα, our despot)." See 2 Peter 2:1 .

Luke 2:31

Of all the peoples (παντων των λαων). Not merely Jews. Another illustration of the universality of Luke's Gospel seen already in 1:70 in the hymn of Zacharias. The second strophe of the song according to Plummer showing what the Messiah will be to the world after having shown what the Messiah is to Simeon.

Luke 2:32

Revelation to the Gentiles (αποκαλυψιν εθνων). Objective genitive. The Messiah is to be light (φως) for the Gentiles in darkness (1:70) and glory (δοξα) for Israel (cf. Ro 9:1-5; Isa 49:6). The word εθνος originally meant just a crowd or company, then a race or nation, then the nations other than Israel (the people, ο λαος) or the people of God. The word Gentile is Latin from *gens*, a tribe or nation. But the world-wide mission of the Messiah comes out clearly in these early chapters in Luke.

Luke 2:33

His father and his mother (ο πατηρ αυτου κα η μητηρ). Luke had already used "parents" in 2:27. He by no means intends to deny the Virgin Birth of Jesus so plainly stated in 1:34-38.

He merely employs here the language of ordinary custom. The late MSS. wrongly read "and Joseph" instead of "his father."

Were marvelling (ην θαυμαζοντες). The masculine gender includes the feminine when both are referred to. But ην is singular, not ησαν, the normal imperfect plural in this periphrastic imperfect. This is due to the wide space between copula and participle. The copula ην agrees in number with ο πατηρ while the participle coming last agrees with both ο πατερ κα η μητηρ (cf. Mt 17:3; 22:40). If one wonders why they marvelled at Simeon's words after what they had heard from Gabriel, Elisabeth, and the Shepherds, he should bear in mind that every parent is astonished and pleased at the fine things others see in the child. It is a mark of unusual insight for others to see so much that is obvious to the parent. Simeon's prophecy had gone beyond the angel's outline and it was surprising that he should know anything about the child's destiny.

Luke 2:34

Is set for the falling and the rising up of many in Israel (Κειτα εις πτωσιν κα αναστασιν πολλων εν τω Ισραηλ). Present indicative of the old defective verb appearing only in present and imperfect in the N.T. Sometimes it is used as the passive of τιθημ as here. The falling of some and the rising up of others is what is meant. He will be a stumbling-block to some (Isa 8:14; Mt 21:42,44; Ro 9:33; 1Pe 2:16f.) who love darkness rather than light (Joh 3:19), he will be the cause of rising for others (Ro 6:4,9; Eph 2:6). "Judas despairs, Peter repents: one robber blasphemes, the other confesses" (Plummer). Jesus is the magnet of the ages. He draws some, he repels others. This is true of all epoch-making men to some extent.

Spoken against (αντιλεγομενον). Present passive participle, continuous action. It is going on today. Nietzsche regarded Jesus Christ as the curse of the race because he spared the weak.

Luke 2:35

A sword (ρομφαια). A large sword, properly a long Thracian javelin. It occurs in the LXX of Goliath's sword (1Sa 17:51). How little Mary understood the meaning of Simeon's words that seemed so out of place in the midst of the glorious things already spoken, a sharp thorn in their roses, a veritable bitter-sweet. But one day Mary will stand by the Cross of Christ with this Thracian javelin clean through her soul, σταβατ Ματερ Δολοροσα (Joh 19:25). It is only a parenthesis here, and a passing cloud perhaps passed over Mary's heart already puzzled with rapture and ecstasy.

May be revealed (αποκαλυφθωσιν). Unveiled. First aorist passive subjunctive after οπως αν and expresses God's purpose in the mission of the Messiah. He is to test men's thoughts (διαλογισμο) and purposes. They will be compelled to take a stand for Christ or against him. That is true today.

Luke 2:36

One Anna a prophetess (Ηαννα προφητις). The word προφητις occurs in the N.T. only here and Re 2:20 . In old Greek writers it means a woman who interprets oracles. The long parenthesis into verse 37 tells of her great age. Montefiore makes it 106 as she was 15 when married, married 7 years, a widow 84.

Luke 2:37

Which departed not (η ουκ αφιστατο). Imperfect indicative middle. She kept on not leaving. The Spirit kept her in the temple as he led Simon to the temple (Plummer). The case of "the temple" (του ιερου) is ablative.

Night and day (νυκτα κα ημεραν). Accusative of duration of time, all night and all day. She never missed a service in the temple.

Luke 2:38

Coming up (επιστασα). Second aorist active participle. The word often has the notion of coming suddenly or bursting in as of Martha in Lu 10:40 . But here it probably means coming up and standing by and so hearing Simeon's wonderful words so that her words form a kind of footnote to his.

Gave thanks (ανθωμολογειτο). Imperfect middle of a verb (ανθομολογεω) in common use in Greek writers and in the LXX though here alone in the N.T. It had the idea of a mutual agreement or of saying something before one (αντ). Anna was evidently deeply moved and repeated her thanksgiving and kept speaking (ελαλε, imperfect again) "to all them that were looking for (προσδεχομενοις, as in 1:35 of Simeon) the redemption of Jerusalem (λυτρωσιν Ιερουσαλημ)." There was evidently a group of such spirits that gathered in the temple either men around her and Simeon or whom she met from time to time. There was thus a nucleus of old saints in Jerusalem prepared for the coming of the Messiah when he at last appears as the Messiah in Jerusalem (John 2 and 3). These probably all passed away. But they had a happy hour of hope and joy. The late MSS. have "in Jerusalem" but "of Jerusalem" is correct. What they meant by the "redemption of Jerusalem" is not clear, whether political or spiritual or both. Simeon was looking for the consolation of Israel (2:25) and Zacharias (1:68) sang of redemption for Israel (Isa 40:2).

Luke 2:39

To their own city Nazareth (εις πολιν εαυτων Ναζαρετ). See on Mt 2:23 about Nazareth. Luke tells nothing of the flight to Egypt and the reason for the return to Nazareth instead of Bethlehem, the place of the birth of Jesus as told in Mt 2:13-23 . But then neither Gospel gives all the details of this period. Luke has also nothing about the visit of the wise men (Mt 2:1-12) as Matthew tells nothing of the shepherds and of Simeon and Anna (Lu 2:8-28). The two Gospels supplement each other.

Luke 2:40

The child grew (ηυξανε). Imperfect indicative of a very ancient verb (αυξανω). This child grew and waxed strong (εκραταιουτο, imperfect middle), a hearty vigorous little boy

(παιδιον). Both verbs Luke used in 1:80 of the growth of John the Baptist as a child. Then he used also πνευματ, in spirit. Here in addition to the bodily development Luke has "filled with wisdom" (πληρουμενον σοφια). Present passive participle, showing that the process of filling with wisdom kept pace with the bodily growth. If it were only always true with others! We need not be troubled over this growth in wisdom on the part of Jesus any more than over his bodily growth. "The intellectual, moral, and spiritual growth of the Child, like the physical, was real. His was a perfect humanity developing perfectly, unimpeded by hereditary or acquired defects. It was the first instance of such a growth in history. For the first time a human infant was realizing the ideal of humanity" (Plummer).

The grace of God (χαρις θεου). In full measure.

Luke 2:41

Every year (κατ' ετος). This idiom only here in the N.T., a common Greek construction. Every male was originally expected to appear at the passover, pentecost, and tabernacles (Ex 23:14-17; 34:23; De 16:16). But the Dispersion rendered that impossible. But pious Palestinian Jews made a point of going at least to the passover. Mary went with Joseph as a pious habit, though not required by law to go.

Luke 2:42

Twelve years old (ετων δωδεκα). Predicate genitive. Luke does not say that Jesus had not been to Jerusalem before, but at twelve a Jewish boy became a "son of the law" and began to observe the ordinances, putting on the phylacteries as a reminder.

They went up (αναβαινοντων αυτων). Genitive absolute with present active participle, a loose construction here, for the incident narrated took place *after* they had gone up, not *while* they were gong up. "On their usual going up" (Plummer).

Luke 2:43

When they had fulfilled the days (τελειωσαντων τας ημερας). Genitive absolute again, but aorist participle (effective aorist). "The days" may mean the full seven days (Ex 12:15f.; Le 23:6-8; De 16:3), or the two chief days after which many pilgrims left for home.

As they were returning (εν τω υποστρεφειν αντους). The articular infinitive with εν, a construction that Luke often uses (1:21; 2:27).

The boy, Jesus (Ιησους ο παις). More exactly, "Jesus the boy." In verse 40 it was "the child " (το παιδιον), here it is "the boy" (ο παις, no longer the diminutive form). It was not disobedience on the part of "the boy" that made him remain behind, but intense interest in the services of the temple; "involuntary preoccupation" (Bruce) held him fast.

Luke 2:44

In the company (εν τη συνοδια). The caravan going together on the road or way (συν, οδος), a journey in company, then by metonymy the company itself. A common Greek word (Plutarch, Strabo, etc.). The women usually went ahead and the men followed. Joseph

may have thought Jesus was with Mary and Mary that he was with Joseph. "The Nazareth caravan was so long that it took a whole day to look through it" (Plummer).

They sought for him (ανεζητουν αυτον). Imperfect active. Common Greek verb. Note force of ανα. They searched up and down, back and forth, a thorough search and prolonged, but in vain.

Luke 2:45

Seeking for him (αναζητουντες αυτον). Present participle of the same verb. This was all that was worth while now, finding the lost boy.

Luke 2:46

After three days (μετα ημερας τρεις). One day out, one day back, and on the third day finding him.

In the temple (εν τω ιερω). Probably on the terrace where members of the Sanhedrin gave public instruction on sabbaths and feast-days, so probably while the feast was still going on. The rabbis probably sat on benches in a circle. The listeners on the ground, among whom was Jesus the boy in a rapture of interest.

Both hearing them and asking them questions (κα ακουοντα αυτων κα επερωτωντα αυτους). Paul sat at the feet of Gamaliel (Ac 22:3). Picture this eager boy alive with interest. It was his one opportunity in a theological school outside of the synagogue to hear the great rabbis expound the problems of life. This was the most unusual of all children, to be sure, in intellectual grasp and power. But it is a mistake to think that children of twelve do not think profoundly concerning the issues of life. What father or mother has ever been able to answer a child's questions?

Luke 2:47

Were amazed (εξισταντο). Imperfect indicative middle, descriptive of their continued and repeated astonishment. Common verb εξιστημ meaning that they stood out of themselves as if their eyes were bulging out. The boy had a holy thirst for knowledge (Plummer), and he used a boy's way of learning.

At his understanding (επ τη συνεσε). Based on (επ), the grasp and comprehension from συνιημ, comparing and combining things. Cf. Mr 12:33 .

His answers (ταις αποκρισεσιν αυτου). It is not difficult to ask hard questions, but this boy had astounding answers to their questions, revealing his amazing intellectual and spiritual growth.

Luke 2:48

They were astonished (εξεπλαγησαν). Second aorist passive indicative of an old Greek word (εκπλησσω), to strike out, drive out by a blow. Joseph and Mary "were struck out" by what they saw and heard. Even they had not fully realized the power in this wonderful boy. Parents often fail to perceive the wealth of nature in their children.

Luke 2:49

Son (τεκνον). Child, literally. It was natural for Mary to be the first to speak.

Why (T). The mother's reproach of the boy is followed by a confession of negligence on her part and of Joseph (**sorrowing** , οδυνωμενο).

Thy father (ο πατερ σου). No contradiction in this. Alford says: "Up to this time Joseph had been so called by the holy child himself, but from this time never."

Sought (εζητουμεν). Imperfect tense describing the long drawn out search for three days.

How is it that (T οτ). The first words of Jesus preserved to us. This crisp Greek idiom without copula expresses the boy's amazement that his parents should not know that there was only one possible place in Jerusalem for him.

I must be (δε ειναι με). Messianic consciousness of the necessity laid on him. Jesus often uses δε (must) about his work. Of all the golden dreams of any boy of twelve here is the greatest.

In my Father's house (εν τοις του πατρος μου). Not "about my Father's business," but "in my Father's house" (cf. Ge 41:51). Common Greek idiom. And note "my," not "our." When the boy first became conscious of his peculiar relation to the Father in heaven we do not know. But he has it now at twelve and it will grow within him through the years ahead in Nazareth.

Luke 2:50

They understood not (ου συνηκαν). First aorist active indicative (one of the k aorists). Even Mary with all her previous preparation and brooding was not equal to the dawning of the Messianic consciousness in her boy. "My Father is God," Jesus had virtually said, "and I must be in His house." Bruce observes that a new era has come when Jesus calls God "Father," not Δεσποτες. "Even we do not yet fully understand" (Bruce) what Jesus the boy here said.

Luke 2:51

He was subject unto them (ην υποτασσομενος αυτοις). Periphrastic imperfect passive. He continued subject unto them, this wondrous boy who really knew more than parents and rabbis, this gentle, obedient, affectionate boy. The next eighteen years at Nazareth (Lu 3:23) he remained growing into manhood and becoming the carpenter of Nazareth (Mr 6:3) in succession to Joseph (Mt 13:55) who is mentioned here for the last time. Who can tell the wistful days when Jesus waited at Nazareth for the Father to call him to his Messianic task?

Kept (διετηρε). Imperfect active. Ancient Greek word (διατηρεω), but only here and Ac 15:29 in the N.T. though in Ge 37:11 . She kept thoroughly (δια) all these recent sayings (or things, ρηματα). In 2:19 συνετηρε is the word used of Mary after the shepherds left. These she kept pondering and comparing all the things. Surely she has a full heart now. Could she foresee how destiny would take Jesus out beyond her mother's reach?

Luke 2:52

Advanced in wisdom and stature (προεκοπτεν τη σοφια κα ηλικια). Imperfect active, he kept cutting his way forward as through a forest or jungle as pioneers did. He kept growing in stature (ηλικια may mean age, as in 12:25, but stature here) and in wisdom (more than mere knowledge). His physical, intellectual, moral, spiritual development was perfect. "At each stage he was perfect for that stage" (Plummer).

In favour (χαριτ). Or grace. This is ideal manhood to have the favour of God and men.

Luke 3

Luke 3:1

Now in the fifteenth year (εν ετε δε πεντεκαιδεκατω). Tiberius Caesar was ruler in the provinces two years before Augustus Caesar died. Luke makes a six-fold attempt here to indicate the time when John the Baptist began his ministry. John revived the function of the prophet (Εχχε Ηομο, p. 2) and it was a momentous event after centuries of prophetic silence. Luke begins with the Roman Emperor, then mentions Pontius Pilate Procurator of Judea, Herod Antipas Tetrarch of Galilee (and Perea), Philip, Tetrarch of Iturea and Trachonitis, Lysanias, Tetrarch of Abilene (all with the genitive absolute construction) and concludes with the high-priesthood of Annas and Caiaphas (son-in-law and successor of Annas). The ancients did not have our modern system of chronology, the names of rulers as here being the common way. Objection has been made to the mention of Lysanias here because Josephus (*Ant*. XXVII. I) tells of a Lysanias who was King of Abila up to B.C. 36 as the one referred to by Luke with the wrong date. But an inscription has been found on the site of Abilene with mention of "Lysanias the tetrarch" and at the time to which Luke refers (see my *Luke the Historian in the Light of Research*, pp. 167f.). So Luke is vindicated again by the rocks.

Luke 3:2

The Word of God came unto John (εγενετο ρημα θεου επ Ιωανην). The great epoch marked by εγενετο rather than ην. Ρημα θεου is some particular utterance of God (Plummer), common in LXX, here alone in the N.T. Then John is introduced as the son of Zacharias according to Chapter 1. Matthew describes him as the Baptist, Mark as the Baptizer. No other Gospel mentions Zacharias. Mark begins his Gospel here, but Matthew and Luke have two Infancy Chapters before. Luke alone tells of the coming of the word to John. All three Synoptics locate him "in the wilderness" (εν τη ερημω) as here, Mr 1:4; Mt 3:1 (adding "of Judea").

Luke 3:3

All the region round about Jordan (πασαν περιχωρον του Ιορδανου). The wilderness was John's abode (1:80) so that he began preaching where he was. It was the plain (Ge 13:10f.) or valley of the Jordan, El Ghor, as far north as Succoth (2Ch 4:17). Sometimes he was on the eastern bank of the Jordan (Joh 10:40), though usually on the west side. His baptizing kept him near the river.

The baptism of repentance unto remission of sins (βαπτισμα μετανοιας εις αφεσιν αμαρτιων). The same phrase as in Mr 1:4 , which see for discussion of these important words. The word remission (αφεσις) "occurs in Luke more frequently than in all the other New Testament writers combined" (Vincent). In medical writers it is used for the relaxing of disease.

Luke 3:4

As it is written (ως γεγραπτα). The regular formula for quotation, perfect passive indicative of γραφω.

Isaiah the prophet (Εσαιου του προφητου). The same phrase in Mr 1:2 (correct text) and Mt 3:3 . Mark, as we have seen, adds a quotation from Mal 3:1 and Luke gives verses 4 and 5 of Isa. 40 not in Matthew or Mark (Lu 3:5,6). See Mt 3:3; Mr 1:3 for discussion of Luke 4:4.

Luke 3:5

Valley (φαραγξ). Here only in the N.T., though in the LXX and ancient Greek. It is a ravine or valley hedged in by precipices.

Shall be filled (πληρωθησετα). Future passive indicative of πληροω. In 1845 when the Sultan visited Brusa the inhabitants were called out to clear the roads of rocks and to fill up the hollows. Oriental monarchs often did this very thing. A royal courier would go ahead to issue the call. So the Messiah sends his herald (John) before him to prepare the way for him. Isaiah described the preparation for the Lord's triumphal march and John used it with great force.

Hill (βουνος). Called a Cyrenaic word by Herodotus, but later Greek writers use it as does the LXX.

Brought low (ταπεινωθησετα). Future passive indicative of ταπεινοω. Literal meaning here of a verb common in the metaphorical sense.

Crooked (σκολια). Common word, curved, opposite of ορθος or ευθυς, straight.

Luke 3:6

All flesh (πασα σαρξ). Used in the N.T. of the human race alone, though in the LXX brutes are included.

The salvation of God (το σοτηριον του θεου). The saving act of God. This phrase aptly describes Luke's Gospel which has in mind the message of Christ for all men. It is the universal Gospel.

Luke 3:7

To the multitude that went out (τοις εξπορευομενοις οχλοις). Plural,

Multitudes . The present participle also notes the repetition of the crowds as does ελεγεν (imperfect), he used to say. Mt 3:7-10 singles out the message of John to the Pharisees and Sadducees, which see for discussion of details. Luke gives a summary of his preaching to the crowds with special replies to these inquiries: the multitudes, 10,11 , the publicans 12,13 , the soldiers 14.

To be baptized of him (βαπτισθηνα υπ' αυτου). This is the purpose of their coming. Mt 3:7 has simply "to his baptism." John's metaphors are from the wilderness (vipers, fruits, axe, slave boy loosing sandals, fire, fan, thrashing-floor, garner, chaff, stones).

Who warned you? (τις επεδειξεν υμιν;). The verb is like our "suggest" by proof to eye, ear, or brain (Lu 6:47; 12:5; Ac 9:16; 20:35; Mt 3:7). Nowhere else in the N.T. though common ancient word (υποδεικνυμ, show under, point out, give a tip or private hint).

Luke 3:10

Asked (επηρωτων). Imperfect tense, repeatedly asked.

What then must we do? (τ ουν ποιησωμεν;). Deliberative aorist subjunctive. More exactly,

What then are we to do ,

What then shall we do? Same construction in verses 12,14 . The ουν refers to the severe things already said by John (Lu 3:7-9).

Luke 3:11

Coats (χιτωνας). The inner and less necessary undergarment. The outer indispensable ιματιον is not mentioned. Note the specific and different message to each class. John puts his finger on the weaknesses of the people right before him.

Luke 3:12

Also publicans (κα τελωνα). We have had the word already in Matthew (Mt 5:46; 9:10; 11:19; 18:17; 21:31f.) and Mark (Mr 11:15f.). It is sometimes coupled with harlots and other sinners, the outcasts of society. The word is made up from τελος, tax, and ωνεομα, to buy, and is an old one. The renter or collector of taxes was not popular anywhere, but least of all when a Jew collected taxes for the Romans and did it by terrible graft and extortions.

Extort (πρασσετε). The verb means only to do or practice, but early the tax-collectors learned how to "do" the public as regular "blood-suckers." Lucian links them with crows and sycophants.

Luke 3:14

Soldiers also (κα στρατευομενο). Men on service, *militantes* rather than *milites* (Plummer). So Paul in 2Ti 2:4 . An old word like στρατιωτης, soldier. Some of these soldiers acted as police to help the publicans. But they were often rough and cruel.

Do violence to no man (μηδενα διασεισητε). Here only in the N.T., but in the LXX and common in ancient Greek. It means to shake (seismic disturbance, earthquake) thoroughly (δια) and so thoroughly to terrify, to extort money or property by intimidating (3Macc. 7:21). The Latin employs *concutere*, so. It was a process of blackmail to which Socrates refers (Xenophon, *Memorabilia*, ii. 9,1). This was a constant temptation to soldiers. Might does not make right with Jesus.

Neither exact anything wrongfully (μηδε συκοφαντησητε). In Athens those whose business it was to inform against any one whom they might find exporting figs out of Attica were called fig-showers or sycophants (συκοφαντα). From συκον, fig, and φαινω, show. Some modern scholars reject this explanation since no actual examples of the word meaning merely a fig-shower have been found. But without this view it is all conjectural. From the

time of Aristophanes on it was used for any malignant informer or calumniator. These soldiers were tempted to obtain money by informing against the rich, blackmail again. So the word comes to mean to accuse falsely. The sycophants came to be a regular class of informers or slanderers in Athens. Socrates is quoted by Xenophon as actually advising Crito to employ one in self-defence, like the modern way of using one gunman against another. Demosthenes pictures a sycophant as one who "glides about the market like a scorpion, with his venomous sting all ready, spying out whom he may surprise with misfortune and ruin and from whom he can most easily extort money, by threatening him with an action dangerous in its consequences" (quoted by Vincent). The word occurs only in Luke in the N.T., here and in Lu 19:8 in the confession of Zaccheus. It occurs in the LXX and often in the old Greek.

Be content with your wages (αρκεισθε τοις οψωνιοις υμων). Discontent with wages was a complaint of mercenary soldiers. This word for wages was originally anything cooked (οψον, cooked food), and bought (from ωνεομα, to buy). Hence, "rations," "pay," wages. Οψαριον, diminutive of οψον, was anything eaten with bread like broiled fish. So οψωνιον comes to mean whatever is bought to be eaten with bread and then a soldier's pay or allowance (Polybius, and other late Greek writers) as in 1Co 9:7 . Paul uses the singular of a preacher's pay (2Co 11:8) and the plural of the wages of sin (Ro 6:23) = death (death is the diet of sin).

Luke 3:15

Were in expectation (προσδοκωντος). Genitive absolute of this striking verb already seen in 1:21.

Reasoned (διαλογιζομενων). Genitive absolute again. John's preaching about the Messiah and the kingdom of God stirred the people deeply and set them to wondering.

Whether haply he were the Christ (μηποτε αυτος ειη ο Χριστος). Optative ειη in indirect question changed from the indicative in the direct (Robertson, *Grammar*, p. 1031). John wrought no miracles and was not in David's line and yet he moved people so mightily that they began to suspect that he himself (αυτος) was the Messiah. The Sanhedrin will one day send a formal committee to ask him this direct question (Joh 1:19).

Luke 3:16

He that is mightier than I (ο ισχυροτερος μου). Like Mr 1:7 , "the one mightier than I." Ablative case (μου) of comparison. John would not turn aside for the flattery of the crowd. He was able to take his own measure in comparison with the Messiah and was loyal to him (see my *John the Loyal*). Compare Lu 3:16 with Mr 1:7f. and Mt 3:11f. for discussion of details. Luke has "fire" here after "baptize with the Holy Ghost" as Mt 3:11 , which see. This bold Messianic picture in the Synoptic Gospels shows that John saw the Messiah's coming as a judgment upon the world like fire and the fan of the thrashing-floor, and with unquenchable fire for the chaff (Lu 3:17; Mt 3:12). But he had the spiritual conception also, the baptism

in the Holy Spirit which will characterize the Messiah's Mission and so will far transcend the water baptism which marked the ministry of John.

Luke 3:18

Many other exhortations (πολλα μεν ουν κα ετερα). Literally, many and different things did John εσανγελιζε, ευαγγελιζετο, to the people. Luke has given a bare sample of the wonderful messages of the Baptist. Few as his words preserved are they give a definite and powerful conception of his preaching.

Luke 3:19

Reproved (ελεγχομενος). Present passive participle of ελεγχω, an old verb meaning in Homer to treat with contempt, then to convict (Mt 18:15), to expose (Eph 5:11), to reprove as here. The substantive ελεγχος means proof (Heb 11:1) and ελεγμος, censure (2Ti 3:16). Josephus (*Ant*. XVIII. V.4) shows how repulsive this marriage was to Jewish feeling.

Evil things (πονηρων). Incorporated into the relative sentence. The word is from πονοσ, πονεω, toil, work, and gives the active side of evil, possibly with the notion of work itself as evil or at least an annoyance. The "evil eye" (οφθαλμος πονηρος in Mr 7:22) was a "mischief working eye" (Vincent). In Mt 6:23 it is a diseased eye. So Satan is "the evil one" (Mt 5:37; 6:13 , etc.). It is a very common adjective in the N.T. as in the older Greek.

Had done (εποιησεν). Aorist active indicative, not past perfect, merely a summary constative aorist,

he did .

Luke 3:20

Added (προσεθηκεν). First aorist active indicative (kappa aorist). Common verb (προστιθημ) in all Greek. In N.T. chiefly in Luke and Acts. Hippocrates used it of applying wet sponges to the head and Galen of applying a decoction of acorns. There is no evidence that Luke has a medical turn to the word here. The absence of the conjunction οτ (that) before the next verb κατεκλεισεν (shut up) is asyndeton. This verb literally means

shut down , possibly with a reference to closing down the door of the dungeon, though it makes sense as a perfective use of the preposition, like our "shut up" without a strict regard to the idea of "down." It is an old and common verb, though here and Ac 26:10 only in the N.T. See Mt 14:3 for further statement about the prison.

Luke 3:21

When all the people were baptised (εν τω βαπτισθηνα απαντα τον λαον). The use of the articular aorist infinitive here with εν bothers some grammarians and commentators. There is no element of time in the aorist infinitive. It is simply punctiliar action, literally "in the being baptized as to all the people." Luke does not say that all the people were baptized before Jesus came or were baptized at the same time. It is merely a general statement that Jesus was baptized in connexion with or at the time of the baptizing of the people as a whole.

Jesus also having been baptized (κα Ιησου βαπτισθεντος). Genitive absolute construction, first aorist passive participle. In Luke's sentence the baptism of Jesus is merely introductory to the descent of the Holy Spirit and the voice of the Father. For the narrative of the baptism see Mr 1:9; Mt 3:13-16 .

And praying (κα προσευχομενου). Alone in Luke who so often mentions the praying of Jesus. Present participle and so naturally meaning that the heaven was opened while Jesus was praying though not necessarily in answer to his prayer.

The heaven was opened (ανεωιχθηνα τον ουρανον). First aorist passive infinitive with double augment, whereas the infinitive is not supposed to have any augment. The regular form would be ανοιχθηνα as in D (Codex Bezae). So the augment appears in the future indicative κατεαξε (Mt 12:20) and the second aorist passive subjunctive κατεαγωσιν (Joh 19:31). Such unusual forms appear in the *Koine*. This infinitive here with the accusative of general reference is the subject of εγενετο (it came to pass). Mt 3:16 uses the same verb, but Mr 1:10 has σχιζομενους, rent asunder.

Luke 3:22

Descended (καταβηνα). Same construction as the preceding infinitive.

The Holy Ghost (το πνευμα το αγιον). The Holy Spirit. Mr 1:10 has merely the Spirit (το πνευμα) while Mt 3:16 has the Spirit of God (πνευμα θεου).

In a bodily form (σωματικω ειδε). Alone in Luke who has also "as a dove" (ως περιστεραν) like Matthew and Mark. This probably means that the Baptist saw the vision that looked like a dove. Nothing is gained by denying the fact or possibility of the vision that looked like a dove. God manifests his power as he will. The symbolism of the dove for the Holy Spirit is intelligible. We are not to understand that this was the beginning of the Incarnation of Christ as the Cerinthian Gnostics held. But this fresh influx of the Holy Spirit may have deepened the Messianic consciousness of Jesus and certainly revealed him to the Baptist as God's Son.

And a voice came out of heaven (κα φωνην εξ ουρανου γενεσθα). Same construction of infinitive with accusative of general reference. The voice of the Father to the Son is given here as in Mr 1:11 , which see, and Mt 3:17 for discussion of the variation there. The Trinity here manifest themselves at the baptism of Jesus which constitutes the formal entrance of Jesus upon his Messianic ministry. He enters upon it with the Father's blessing and approval and with the power of the Holy Spirit upon him. The deity of Christ here appears in plain form in the Synoptic Gospels. The consciousness of Christ is as clear on this point here as in the Gospel of John where the Baptist describes him after his baptism as the Son of God (Joh 1:34).

Luke 3:23

Jesus Himself (αυτος Ιησους). Emphatic intensive pronoun calling attention to the personality of Jesus at this juncture. When he entered upon his Messianic work.

When he began to teach (αρχομενος). The words "to teach" are not in the Greek text. The Authorized Version "began to be about thirty years of age," is an impossible translation. The Revised Version rightly supplies "to teach" (διδασκειν) after the present participle αρχομενος. Either the infinitive or the participle can follow αρχομα, usually the infinitive in the *Koine*. It is not necessary to supply anything (Ac 1:22).

Was about thirty years of age (ην ωσε ετων τριακοντα). Tyndale has it right "Jesus was about thirty yere of age when he beganne." Luke does not commit himself definitely to precisely thirty years as the age of Christ. The Levites entered upon full service at that age, but that proves nothing about Jesus. God's prophets enter upon their task when the word of God comes to them. Jesus may have been a few months under or over thirty or a year or two less or more.

Being Son (as was supposed) of Joseph, the son of Heli (ων υιος ως ενομιζετο Ιωσηφ του Ηελε). For the discussion of the genealogy of Jesus see on Mt 1:1-17 . The two genealogies differ very widely and many theories have been proposed about them. At once one notices that Luke begins with Jesus and goes back to Adam, the Son of God, while Matthew begins with Abraham and comes to "Joseph the husband of Mary of whom was born Jesus who is called Christ" (Mt 1:16). Matthew employs the word "begot" each time, while Luke has the article του repeating υιου (Son) except before Joseph. They agree in the mention of Joseph, but Matthew says that "Jacob begat Joseph" while Luke calls "Joseph the son of Heli." There are other differences, but this one makes one pause. Joseph, of course, did not have two fathers. If we understand Luke to be giving the real genealogy of Jesus through Mary, the matter is simple enough. The two genealogies differ from Joseph to David except in the cases of Zorobabel and Salathiel. Luke evidently means to suggest something unusual in his genealogy by the use of the phrase "as was supposed" (ως ενομιζετο). His own narrative in Lu 1:26-38 has shown that Joseph was not the actual father of Jesus. Plummer objects that, if Luke is giving the genealogy of Jesus through Mary, υιος must be used in two senses here (son as was supposed of Joseph, and grandson through Mary of Heli). But that is not an unheard of thing. In neither list does Matthew or Luke give a complete genealogy. Just as Matthew uses "begat" for descent, so does Luke employ "son" in the same way for descendant. It was natural for Matthew, writing for Jews, to give the legal genealogy through Joseph, though he took pains to show in Mt 1:16,18-25 that Joseph was not the actual father of Jesus. It was equally natural for Luke, a Greek himself and writing for the whole world, to give the actual genealogy of Jesus through Mary. It is in harmony with Pauline universality (Plummer) that Luke carries the genealogy back to Adam and does not stop with Abraham. It is not clear why Luke adds "the Son of God" after Adam (3:38). Certainly he does not mean that Jesus is the Son of God only in the sense that Adam is. Possibly he wishes to dispose of the heathen myths about the origin of man and to show that God is the Creator of the whole

human race, Father of all men in that sense. No mere animal origin of man is in harmony with this conception.

Luke 4

Luke 4:1

Full of the Holy Spirit (πληρης πνευματος αγιου). An evident allusion to the descent of the Holy Spirit on Jesus at his baptism (Lu 3:21f.). The distinctness of the Persons in the Trinity is shown there, but with evident unity. One recalls also Luke's account of the overshadowing of Mary by the Holy Spirit (1:35). Mt 4:1 says that "Jesus was led of the Spirit" while Mr 1:12 states that "the Spirit driveth him forth" which see for discussion. "Jesus had been endowed with supernatural power; and He was tempted to make use of it in furthering his own interests without regard to the Father's will" (Plummer).

Was led by the Spirit (ηγετο εν το πνευματ). Imperfect passive, continuously led. Εν may be the instrumental use as often, for Mt 4:1 has here υπο of direct agency. But Matthew has the aorist passive ανηχθη which may be ingressive as he has εις την ερημον (into the wilderness) while Luke has εν τω ερημω (in the wilderness). At any rate Luke affirms that Jesus was now continuously under the guidance of the Holy Spirit. Hence in this same sentence he mentions the Spirit twice.

During the forty days (ημερας τεσσερακοντα). Accusative of duration of time, to be connected with "led" not with "tempted." He was led in the Spirit during these forty days (cf. De 8:2 , forty years). The words are amphibolous also in Mr 1:13 . Mt 4:2 seems to imply that the three recorded temptations came at the close of the fasting for forty days. That can be true and yet what Luke states be true also. These three may be merely specimens and so "representative of the struggle which continued throughout the whole period" (Plummer).

Luke 4:2

Being tempted (πειραζομενος). Present passive participle and naturally parallel with the imperfect passive ηγετο (was led) in verse 1. This is another instance of poor verse division which should have come at the end of the sentence. See on Mt 4:1; Mr 1:13 for the words "tempt" and "devil." The devil challenged the Son of man though also the Son of God. It was a contest between Jesus, full of the Holy Spirit, and the slanderer of men. The devil had won with Adam and Eve. He has hopes of triumph over Jesus. The story of this conflict is given only in Mt 4:1-11; Lu 4:1-13 . There is a mere mention of it in Mr 1:12f . So then here is a specimen of the Logia of Jesus (Q), a non-Markan portion of Matthew and Luke, the earliest document about Christ. The narrative could come ultimately only from Christ himself. It is noteworthy that it bears all the marks of the high conception of Jesus as the Son of God found in the Gospel of John and in Paul and Hebrews, the rest of the New Testament in fact, for Mark, Matthew, Luke, Acts, Peter, and Jude follow in this same strain. The point is that modern criticism has revealed the Messianic consciousness of Jesus as God's Son at his Baptism and in his Temptations at the very beginning of his ministry and in the oldest known documents about Christ (The Logia, Mark's Gospel).

He did eat nothing (ουκ εφαγεν ουδεν). Second aorist (constative) active indicative of the defective verb εσθιω. Mark does not give the fast. Mt 4:2 has the aorist active participle νηστευσας which usually means a religious fast for purposes of devotion. That idea is not excluded by Luke's words. The entrance of Jesus upon his Messianic ministry was a fit time for this solemn and intense consecration. This mental and spiritual strain would naturally take away the appetite and there was probably nothing at hand to eat. The weakness from the absence of food gave the devil his special opportunity to tempt Jesus which he promptly seized.

When they were completed (συντελεσθεισων αυτων). Genitive absolute with the first aorist passive participle feminine plural because εμερων (days) is feminine. According to Luke the hunger (επεινασεν, became hungry, ingressive aorist active indicative) came at the close of the forty days as in Mt 4:2 .

Luke 4:3

The Son of God (υιος του θεου). No article as in Mt 4:3 . So refers to the relationship as Son of God rather than to the office of Messiah. Manifest reference to the words of the Father in Lu 3:22 . Condition of the first class as in Matthew. The devil assumes that Jesus is Son of God.

This stone (τω λιθω τουτω). Perhaps pointing to a particular round stone that looked in shape and size like a loaf of bread. Stanley (*Sinai and Palestine*, p. 154) on Mt. Carmel found crystallizations of stones called "Elijah's melons." The hunger of Jesus opened the way for the diabolic suggestion designed to inspire doubt in Jesus toward his Father. Matthew has "these stones."

Bread (αρτος). Better "loaf." For discussion of this first temptation see on Mt 4:3f . Jesus felt the force of each of the temptations without yielding at all to the sin involved. See discussion on Matthew also for reality of the devil and the objective and subjective elements in the temptations. Jesus quotes De 8:3 in reply to the devil.

Luke 4:5

The world (της οικουμενης). The inhabited world. In Mt 4:8 it is του κοσμου.

In a moment of time (εν στιγμη χρονου). Only in Luke and the word στιγμη nowhere else in the N.T. (from στιζω, to prick, or puncture), a point or dot. In Demosthenes, Aristotle, Plutarch. Like our "second" of time or tick of the clock. This panorama of all the kingdoms of the world and the glory of them in a moment of time was mental, a great feat of the imagination (a mental satanic "movie" performance), but this fact in no way discredits the idea of the actual visible appearance of Satan also. This second temptation in Luke is the third in Matthew's order. Luke's order is geographical (wilderness, mountain, Jerusalem). Matthew's is climacteric (hunger, nervous dread, ambition). There is a climax in Luke's order also (sense, man, God). There is no way to tell the actual order.

Luke 4:6

All this authority (την εξουσιαν ταυτην απασαν). Mt 4:9 has "all these things." Luke's report is more specific.

And the glory of them (κα την δοξαν αυτων). Mt 4:8 has this in the statement of what the devil did, not what he said.

For it hath been delivered unto me (οτ εμο παραδεδοτα). Perfect passive indicative. Satan here claims possession of world power and Jesus does not deny it. It may be due to man's sin and by God's permission. Jesus calls Satan the ruler of this world (Joh 12:31; 14:30; 16:11).

To whomsoever I will (ο αν θελω). Present subjunctive with αν in an indefinite relative sentence. This audacious claim, if allowed, makes one wonder whether some of the world rulers are not, consciously or unconsciously, agents of the devil. In several American cities there has been proven a definite compact between the police and the underworld of crime. But the tone of Satan here is one of superiority to Jesus in world power. He offers him a share in it on one condition.

Luke 4:7

Wilt worship before me (προσκυνησις ενωπιον εμου). Mt 4:9 has it more bluntly "worship me." That is what it really comes to, though in Luke the matter is more delicately put. It is a condition of the third class (εαν and the subjunctive). Luke has it "thou therefore if" (συ ουν εαν), in a very emphatic and subtle way. It is the ingressive aorist (προσκυνησις), just bow the knee once up here in my presence. The temptation was for Jesus to admit Satan's authority by this act of prostration (fall down and worship), a recognition of authority rather than of personal merit.

It shall all be thine (εστα σου πασα). Satan offers to turn over all the keys of world power to Jesus. It was a tremendous grand-stand play, but Jesus saw at once that in that case he would be the agent of Satan in the rule of the world by bargain and graft instead of the Son of God by nature and world ruler by conquest over Satan. The heart of Satan's program is here laid bare. Jesus here rejected the Jewish idea of the Messiah as an earthly ruler merely. "He rejects Satan as an ally, and thereby has him as an implacable enemy" (Plummer.)

Luke 4:8

Thou shalt worship (προσκυνησεις). Satan used this verb to Jesus who turns it against him by the quotation from De 6:13 . Jesus clearly perceived that one could not worship both Satan and God. He had to choose whom he would serve. Luke does not give the words, "Get thee hence, Satan" (Mt 4:10), for he has another temptation to narrate.

Luke 4:9

Led him (ηγαγεν). Aorist active indicative of αγω. Mt 4:5 has παραλαμβανε (dramatic present).

The wing of the temple (το πτερυγιον του ιερου). See on Mt 4:5 . It is not easy to determine precisely what it was.

From hence (εντευθεν). This Luke adds to the words in Matthew, which see.

To guard thee (του διαφυλαξα σε). Not in Mt 4:6 quoted by Satan from Ps 91:11,12 . Satan does not misquote this Psalm, but he misapplies it and makes it mean presumptuous reliance on God. This compound verb is very old, but occurs here alone in the N.T. and that from the LXX. Luke repeats οτ (recitative οτ after γεγραπτα, is written) after this part of the quotation.

Luke 4:12

It is said (ειρητα). Perfect passive indicative, stands said, a favourite way of quoting Scripture in the N.T. In Mt 4:7 we have the usual "it is written" (γεγραπτα). Here Jesus quotes De 6:16 . Each time he uses Deuteronomy against the devil. The LXX is quoted. It is the volitive future indicative with ουκ, a common prohibition. Jesus points out to the devil that testing God is not trusting God (Plummer).

Luke 4:13

Every temptation (παντα πειρασμον). These three kinds exhaust the avenues of approach (the appetites, the nerves, the ambitions). Satan tried them all. They formed a cycle (Vincent). Hence "he was in all points tempted like as we are" (Heb 4:15). "The enemy tried all his weapons, and was at all points defeated" (Plummer). Probably all during the forty days the devil tempted him, but three are representatives of all.

For a season (αχρ καιρου). Until a good opportunity should return, the language means. We are thus to infer that the devil returned to his attack from time to time. In the Garden of Gethsemane he tempted Jesus more severely than here. He was here trying to thwart the purpose of Jesus to go on with his Messianic plans, to trip him at the start. In Gethsemane the devil tried to make Jesus draw back from the culmination of the Cross with all its agony and horror. The devil attacked Jesus by the aid of Peter (Mr 8:33), through the Pharisees (Joh 8:40ff.), besides Gethsemane (Lu 22:42,53).

Luke 4:14

Returned (υπεστρεψεν). Luke does not fill in the gap between the temptations in the wilderness of Judea and the Galilean Ministry. He follows the outline of Mark. It is John's Gospel alone that tells of the year of obscurity (Stalker) in various parts of the Holy Land.

In the power of the Spirit (εν τη δυναμε του πνευματος). Luke in these two verses (14,15) gives a description of the Galilean Ministry with three marked characteristics (Plummer): the power of the spirit, rapid spread of Christ's fame, use of the Jewish synagogues. Luke often notes the power of the Holy Spirit in the work of Christ. Our word dynamite is this same word δυναμις (power).

A fame (φημη). An old Greek word found in the N.T. only here and Mt 9:26 . It is from φημ, to say. Talk ran rapidly in every direction. It assumes the previous ministry as told by John.

Luke 4:15

And he taught (κα αυτος εδιδασκεν). Luke is fond of this mode of transition so that it is not certain that he means to emphasize "he himself" as distinct from the rumour about him. It is the imperfect tense, descriptive of the habit of Jesus. The synagogues were an open door to Jesus before the hostility of the Pharisees was aroused.

Being glorified (δοξαζομενος). Present passive participle, durative action like the imperfect εδιδασκεν. General admiration of Jesus everywhere. He was the wonder teacher of his time. Even the rabbis had not yet learned how to ridicule and oppose Jesus.

Luke 4:16

Where he had been brought up (ου ην τεθραμμενος). Past perfect passive periphrastic indicative, a state of completion in past time, from τρεφω, a common Greek verb. This visit is before that recorded in Mr 6:1-6; Mt 13:54-58 which was just before the third tour of Galilee. Here Jesus comes back after a year of public ministry elsewhere and with a wide reputation (Lu 4:15). Luke may have in mind 2:51, but for some time now Nazareth had not been his home and that fact may be implied by the past perfect tense.

As his custom was (κατα το ειωθος αυτω). Second perfect active neuter singular participle of an old εθω (Homer), to be accustomed. Literally according to what was customary to him (αυτω, dative case). This is one of the flashlights on the early life of Jesus. He had the habit of going to public worship in the synagogue as a boy, a habit that he kept up when a grown man. If the child does not form the habit of going to church, the man is almost certain not to have it. We have already had in Matthew and Mark frequent instances of the word synagogue which played such a large part in Jewish life after the restoration from Babylon.

Stood up (ανεστη). Second aorist active indicative and intransitive. Very common verb. It was the custom for the reader to stand except when the Book of Esther was read at the feast of Purim when he might sit. It is not here stated that Jesus had been in the habit of standing up to read here or elsewhere. It was his habit to go to the synagogue for worship. Since he entered upon his Messianic work his habit was to teach in the synagogues (Lu 4:15). This was apparently the first time that he had done so in Nazareth. He may have been asked to read as Paul was in Antioch in Pisidia (Ac 13:15). The ruler of the synagogue for that day may have invited Jesus to read and speak because of his now great reputation as a teacher. Jesus could have stood up voluntarily and appropriately because of his interest in his home town.

To read (αναγνωνα). Second aorist active infinitive of αναγινωσκω, to recognize again the written characters and so to read and then to read aloud. It appears first in Pindar in the sense of read and always so in the N.T. This public reading aloud with occasional comments may explain the parenthesis in Mt 24:15 (Let him that readeth understand).

Luke 4:17

Was delivered (επεδοθη). First aorist passive indicative of επιδιδωμι, to give over to, a common verb. At the proper stage of the service "the attendant" or "minister" (υπηρετης, under rower) or "beadle" took out a roll of the law from the ark, unwrapped it, and gave it to some one to read. On sabbath days some seven persons were asked to read small portions of the law. This was the first lesson or *Parashah*. This was followed by a reading from the prophets and a discourse, the second lesson or *Haphtarah*. This last is what Jesus did.

The book of the prophet Isaiah (βιβλιον του προφητου Εσαιου). Literally, "a roll of the prophet Isaiah." Apparently Isaiah was handed to Jesus without his asking for it. But certainly Jesus cared more for the prophets than for the ceremonial law. It was a congenial service that he was asked to perform. Jesus used Deuteronomy in his temptations and now Isaiah for this sermon. The Syriac Sinaitic manuscript has it that Jesus stood up after the attendant handed him the roll.

Opened (ανοιξας). Really it was

unrolled (αναπτυξας) as Aleph D have it. But the more general term ανοιξας (from ανοιγω, common verb) is probably genuine. Αναπτυσσω does not occur in the N.T. outside of this passage if genuine.

Found the place (ευρεν τον τοπον). Second aorist active indicative. He continued to unroll (rolling up the other side) till he found the passage desired. It may have been a fixed lesson for the day or it may have been his own choosing. At any rate it was a marvellously appropriate passage (Isa 61:1,2 with one clause omitted and some words from Isa 58:6). It is a free quotation from the Septuagint.

Where it was written (ου ην γεγραμμενον). Periphrastic pluperfect passive again as in 4:16.

Luke 4:18

Anointed me (εχρισεν με). First aorist active indicative of the verb χριω from which

Christ (Χριστος) is derived, the Anointed One. Isaiah is picturing the Jubilee year and the release of captives and the return from the Babylonian exile with the hope of the Messiah through it all. Jesus here applies this Messianic language to himself. "The Spirit of the Lord is upon me" as was shown at the baptism (Lu 3:21) where he was also "anointed" for his mission by the Father's voice (3:22).

To the poor (πτωχοις). Jesus singles this out also as one of the items to tell John the Baptist in prison (Lu 7:22). Our word *Gospel* is a translation of the Greek Ευαγγελιον, and it is for the poor.

He hath sent me (απεσταλκεν με). Change of tense to perfect active indicative. He is now on that mission here. Jesus is God's *Apostle* to men (Joh 17:3 , Whom thou didst send).

Proclaim (κηρυξα). As a herald like Noah (2 Peter 2:5).

To the captives (αιχμαλωτοις). Prisoners of war will be released (αιχμη, a spear point, and αλωτος, from αλισκομα, to be captured). Captured by the spear point. Common word, but here only in the N.T.

Set at liberty (αποστειλα). First aorist active infinitive of αποστελλω. Same verb as απεσταλκεν, above. Brought in here from Isa 58:6 . Plummer suggests that Luke inserts it here from memory. But Jesus could easily have turned back the roll and read it so.

Them that are bruised (τεθραυσμενους). Perfect passive participle of θραυω, an old verb, but here only in the N.T. It means to break in pieces broken in heart and often in body as well. One loves to think that Jesus felt it to be his mission to mend broken hearts like pieces of broken earthenware, real rescue-mission work. Jesus mends them and sets them free from their limitations.

Luke 4:19

The acceptable year of the Lord (ενιαυτον Κυριου δεκτον). He does not mean that his ministry is to be only one year in length as Clement of Alexandria and Origen argued. That is to turn figures into fact. The Messianic age has come, Jesus means to say. On the first day of the year of Jubilee the priests with sound of trumpet proclaimed the blessings of that year (Le 25:8-17). This great passage justly pictures Christ's conception of his mission and message.

Luke 4:20

He closed the book (πτυξας το βιβλιον). Aorist active participle of πτυσσω. Rolled up the roll and gave it back to the attendant who had given it to him and who put it away again in its case.

Sat down (εκαθισεν). Took his seat there as a sign that he was going to speak instead of going back to his former seat. This was the usual Jewish attitude for public speaking and teaching (Lu 5:3; Mt 5:1; Mr 4:1; Ac 16:13).

Were fastened on him (ησαν ατενιζοντες αυτω). Periphrastic imperfect active and so a vivid description. Literally, the eyes of all in the synagogue were gazing fixedly upon him. The verb ατενιζω occurs in Aristotle and the Septuagint. It is from the adjective ατενης and that from τεινω, to stretch, and copulative or intensive α, not α privative. The word occurs in the N.T. here and in 22:56, ten times in Acts, and in 2Co 3:7,13 . Paul uses it of the steady eager gaze of the people at Moses when he came down from the mountain when he had been communing with God. There was something in the look of Jesus here that held the people spellbound for the moment, apart from the great reputation with which he came to them. In small measure every effective speaker knows what it is to meet the eager expectations of an audience.

Luke 4:21

And he began to say (ηρξατο δε λεγειν). Aorist ingressive active indicative and present infinitive. He began speaking. The moment of hushed expectancy was passed. These may

or may not be the first words uttered here by Jesus. Often the first sentence is the crucial one in winning an audience. Certainly this is an arresting opening sentence.

Hath been fulfilled (πεπληρωτα). Perfect passive indicative,

stands fulfilled . "Today this scripture (Isa 61:1,2 , just read) stands fulfilled in your ears." It was a most amazing statement and the people of Nazareth were quick to see the Messianic claim involved. Jesus could only mean that the real year of Jubilee had come, that the Messianic prophecy of Isaiah had come true today, and that in him they saw the Messiah of prophecy. There are critics today who deny that Jesus claimed to be the Messiah. To be able to do that, they must reject the Gospel of John and all such passages as this one. And it is no apocalyptic eschatological Messiah whom Jesus here sets forth, but the one who forgives sin and binds up the broken-hearted. The words were too good to be true and to be spoken here at Nazareth by one of their own townsmen!

Luke 4:22

Bare him witness (εμαρτυρουν). Imperfect active, perhaps inchoative. They all began to bear witness that the rumours were not exaggerations (4:14) as they had supposed, but had foundation in fact if this discourse or its start was a fair sample of his teaching. The verb μαρτυρεω is a very old and common one. It is frequent in Acts, Paul's Epistles, and the Johannine books. The substantive μαρτυρ is seen in our English μαρτψρ, one who witnesses even by his death to his faith in Christ.

And wondered (κα εθαυμαζον). Imperfect active also, perhaps inchoative also. They began to marvel as he proceeded with his address. This verb is an old one and common in the Gospels for the attitude of the people towards Jesus.

At the words of grace (επ τοις λογοις της χαριτος). See on Lu 1:30; 2:52 for this wonderful word χαρις so full of meaning and so often in the N.T. The genitive case (case of genus or kind) here means that the words that came out of the mouth of Jesus in a steady stream (present tense, εκπορευομενοις) were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus.

Is not this Joseph's son? (Ουχ υιος εστιν Ιωσηφ ουτοσ;). Witness and wonder gave way to bewilderment as they began to explain to themselves the situation. The use of ουχ intensive form of ουκ in a question expects the answer "yes." Jesus passed in Nazareth as the son of Joseph as Luke presents him in 3:23. He does not stop here to correct this misconception because the truth has been already amply presented in 1:28-38; 2:49 . This popular conception of Jesus as the son of Joseph appears also in Joh 1:45 . The puzzle of the people was due to their previous knowledge of Jesus as the carpenter (Mr 6:3 ; the carpenter's son, Mt 13:55). For him now to appear as the Messiah in Nazareth where he had lived and laboured as the carpenter was a phenomenon impossible to credit on sober reflection. So the

mood of wonder and praise quickly turned with whispers and nods and even scowls to doubt and hostility, a rapid and radical transformation of emotion in the audience.

Luke 4:23

Doubtless (παντως). Adverb. Literally, at any rate, certainly, assuredly. Cf. Ac 21:22; 28:4 .

This parable (την παραβολην ταυτην). See discussion on Mt 13 . Here the word has a special application to a crisp proverb which involves a comparison. The word physician is the point of comparison. Luke the physician alone gives this saying of Jesus. The proverb means that the physician was expected to take his own medicine and to heal himself. The word παραβολη in the N.T. is confined to the Synoptic Gospels except Heb 9:9; 11:19 . This use for a proverb occurs also in Lu 5:36; 6:39 . This proverb in various forms appears not only among the Jews, but in Euripides and Aeschylus among the Greeks, and in Cicero's *Letters*. Hobart quotes the same idea from Galen, and the Chinese used to demand it of their physicians. The point of the parable seems to be that the people were expecting him to make good his claim to the Messiahship by doing here in Nazareth what they had heard of his doing in Capernaum and elsewhere. "Establish your claims by direct evidence" (Easton). This same appeal (Vincent) was addressed to Christ on the Cross (Mt 27:40,42). There is a tone of sarcasm towards Jesus in both cases.

Heard done (ηκουσαμεν γενομενα). The use of this second aorist middle participle γενομενα after ηκουσαμεν is a neat Greek idiom. It is punctiliar action in indirect discourse after this verb of sensation or emotion (Robertson, *Grammar*, pp. 1040-42, 1122-24).

Do also here (ποιησον κα ωδε). Ingressive aorist active imperative. Do it here in thy own country and town and do it now. Jesus applies the proverb to himself as an interpretation of their real attitude towards himself.

Luke 4:24

And he said (ειπεν δε). Also in 1:13. The interjection of these words here by Luke may indicate a break in his address, though there is no other indication of an interval here. Perhaps they only serve to introduce solemnly the new proverb like the words

Verily I say unto you (αμην λεγω υμιν). This proverb about the prophet having no honour in his own country Jesus had already applied to himself according to Joh 4:44 . Both Mr 6:4 and Mt 13:57 give it in a slightly altered form on the last visit of Jesus to Nazareth. The devil had tempted Jesus to make a display of his power to the people by letting them see him floating down from the pinnacle of the temple (Lu 4:9-11).

Luke 4:25

Three years and six months (ετη τρια κα μηνας εξ). Accusative of duration of time without επ (doubtful). The same period is given in Jas 5:17 , the popular Jewish way of speaking. In 1Ki 18:1 the rain is said to have come in the third year. But the famine probably lasted still longer.

Luke 4:26

Unto Zarephath (εις Σαρεπτα). The modern village Surafend on the coast road between Tyre and Sidon.

Unto a woman that was a widow (προς γυναικα χηραν). Literally, unto a woman a widow (like our vernacular widow woman). This is an illustration of the proverb from the life of Elijah (1Ki 17:8,9). This woman was in the land of Sidon or Phoenicia, a heathen, where Jesus himself will go later.

Luke 4:27

In the time of Elisha the prophet (επ Ελισαιου του προφητου). This use of επ with the genitive for "in the time of" is a good Greek idiom. The second illustration of the proverb is from the time of Elisha and is another heathen,

Naaman the Syrian (Ναιμαν ο Σψρος). He was the lone leper that was cleansed by Elisha (2Ki 5:1,14).

Luke 4:28

They were all filled with wrath (επλησθησαν παντες θυμου). First aorist passive indicative of the common verb πιμπλημ followed by the genitive case. The people of Nazareth at once caught on and saw the point of these two Old Testament illustrations of how God in two cases blessed the heathen instead of the Jewish people. The implication was evident. Nazareth was no better than Capernaum if as good. He was under no special obligation to do unusual things in Nazareth because he had been reared there. Town pride was insulted and it at once exploded in a burst of rage.

Luke 4:29

They rose up and cast him forth (ανασταντες εξεβαλον). Second aorist ingressive active participle and second aorist effective active indicative. A movement towards lynching Jesus.

Unto the brow of the hill (ηος οφρυος του ορους). Eyebrow (οφρυς), in Homer, then any jutting prominence. Only here in the N.T. Hippocrates speaks of the eyebrow hanging over.

Was built (ωικοδομητο). Past perfect indicative, stood built.

That they might throw him down headlong (ωστε κατακρημνισα αυτον). Neat Greek idiom with ωστε for intended result, "so as to cast him down the precipice." The infinitive alone can convey the same meaning (Mt 2:2; 20:28; Lu 2:23). Κρημνος is an overhanging bank or precipice from κρεμαννυμ, to hang. Κατα is down. The verb occurs in Xenophon, Demosthenes, LXX, Josephus. Here only in the N.T. At the southwest corner of the town of Nazareth such a cliff today exists overhanging the Maronite convent. Murder was in the hearts of the people. By pushing him over they hoped to escape technical guilt.

Luke 4:30

He went his way (επορευετο). Imperfect tense, he was going on his way.

Luke 4:31

Came down (κατηλθεν). Mr 1:21 has the historical present,

they go into (εισπορευοντα). Capernaum (Tell Hum) is now the headquarters of the Galilean ministry, since Nazareth has rejected Jesus. Lu 4:31-37 is parallel with Mr 1:21-28 which he manifestly uses. It is the first of Christ's miracles which they give.

Was teaching them (ην διδασκων αυτους). Periphrastic imperfect. Mark has εδιδασκεν first and then εν διδασκων. "Them" here means the people present in the synagogue on the sabbath, construction according to sense as in Mr 1:22 .

Luke 4:32

Rest of the sentence as in Mark, which see, except that Luke omits "and not as their scribes" and uses οτ ην instead of ως εχων.

Luke 4:33

Which had (εχων). Mark has εν.

A spirit of an unclean demon (πνευμα δαιμονιου ακαθαρτου). Mark has "unclean spirit." Luke's phrase here is unique in this combination. Plummer notes that Matthew has δαιμονιον ten times and ακαθαρτον twice as an epithet of πνευμα; Mark has δαιμονιον thirteen times and ακαθαρτον eleven times as an epithet of πνευμα. Luke's Gospel uses δαιμονιον twenty-two times and ακαθαρτον as an epithet, once of δαιμονιον as here and once of πνευμα. In Mark the man is in (εν) the power of the unclean spirit, while here the man "has" a spirit of an unclean demon.

With a loud voice (φωνη μεγαλη). Not in Mark. Really a scream caused by the sudden contact of the demon with Jesus.

Luke 4:34

Ah! (Εα). An interjection frequent in the Attic poets, but rare in prose. Apparently second person singular imperative of εαω, to permit. It is expressive of wonder, fear, indignation. Here it amounts to a diabolical screech. For the rest of the verse see discussion on Mr 1:24 and Mt 8:29 . The muzzle (φιμος) occurs literally in 1Co 9:9, 1Ti 5:18 , and metaphorically here and Mr 1:25; 4:39; Mt 22:12 .

Luke 4:35

Had thrown him down in the midst (ριψαν αυτον εις το μεσον). First aorist (effective) participle of ριπτω, an old verb with violent meaning, to fling, throw, hurl off or down.

Having done him no hurt (μηδεν βλαψαν αυτον). Luke as a physician carefully notes this important detail not in Mark. Βλαπτω, to injure, or hurt, occurs in the N.T. only here and in Mr 16:18 , though a very common verb in the old Greek.

Luke 4:36

Amazement came (εγενετο θαμβος). Mark has εθαμβηθησαν.

They spake together one with another (συνελαλουν προς αλληλους). Imperfect indicative active and the reciprocal pronoun. Mark has simply the infinitive συνζητειν (question).

For (οτ). We have here an ambiguous οτ as in 1:45, which can be either the relative "that" or the casual οτ "because" or "for," as the Revised Version has it. Either makes good sense. Luke adds here δυναμε (with power) to Mark's "authority" (εξουσιαν).

And they come out (εξερχοντα). So Luke where Mark has "and they obey him" (κα υπακουουσιν αυτω).

Luke 4:37

Went forth a rumour (εξεπορευετο ηχος). Imperfect middle, kept on going forth. Our very word εχο in this word. Late Greek form for ηχω in the old Greek. Used for the roar of the waves on the shore. So in Lu 21:25 . Vivid picture of the resounding influence of this day's work in the synagogue, in Capernaum.

Luke 4:38

He rose up (αναστας). Second aorist active participle of ανιστημ, a common verb. B. Weiss adds here "from the teacher's seat." Either from his seat or merely leaving the synagogue. This incident of the healing of Peter's mother-in-law is given in Mr 1:29-34 and Mt 8:14-17 , which see for details.

Into the house of Simon (εις την οικιαν Σιμωνος). "Peter's house" (Mt 8:14). "The house of Simon and Andrew" (Mr 1:29). Paul's reference to Peter's wife (1Co 9:5) is pertinent. They lived together in Capernaum. This house came also to be the Capernaum home of Jesus.

Simon's wife's mother (πενθερα του Σιμωνος). The word πενθερα for mother-in-law is old and well established in usage. Besides the parallel passages (Mr 1:30; Mt 8:14; Lu 4:38) it occurs in the N.T. only in Lu 12:53 . The corresponding word πενθερος, father-in-law, occurs in Joh 18:13 alone in the N.T.

Was holden with a great fever (ην συνεχομενη πυρετω μεγαλω). Periphrastic imperfect passive, the analytical tense accenting the continuous fever, perhaps chronic and certainly severe. Luke employs this verb nine times and only three others in the N.T. (Mt 4:24 passive with diseases here; 2Co 5:14 active; Php 1:23 passive). In Ac 28:8 the passive "with dysentery" is like the construction here and is a common one in Greek medical writers as in Greek literature generally. Luke uses the passive with "fear," Lu 8:37 , the active for holding the hands over the ears (Ac 7:57) and for pressing one or holding together (Lu 8:45; 19:43; 22:63), the direct middle for holding oneself to preaching (Ac 18:5). It is followed here by the instrumental case. Hobart (*Medical Language of Luke*, p. 3) quotes Galen as dividing fevers into "great" (μεγαλο) and "small" (σμικρο).

Luke 4:39

He stood over her (επιστας επανω αυτης). Second aorist active participle. Only in Luke. Surely we are not to take Luke to mean that Jesus here took the exorcist's position and was rebuking a malignant personality. The attitude of Jesus is precisely that of any kindly sym-

pathetic physician. Mr 1:31; Mt 8:15 mention the touch of her hand rather than the tender look over her head.

Rebuked (επετιμησεν). Only in Luke. Jesus bade the fever leave her as he spoke to the wind and the waves and Luke uses this same verb (8:24).

Rose up and ministered (αναστασα διηκονε). Second aorist active participle as in verse 38, but inchoative imperfect tense διηκονε, from διακονεω (note augment of compound verb). She rose up immediately, though a long high fever usually leaves one very weak. The cure was instantaneous and complete. She began to minister at once and kept it up.

Luke 4:40

When the sun was setting (δυνοντος του ηλιου). Genitive absolute and present participle (δυνω, late form of δυω) picturing the sunset scene. Even Mr 1:32 has here the aorist indicative εδυσεν (punctiliar active). It was not only cooler, but it was the end of the sabbath when it was not regarded as work (Vincent) to carry a sick person (Joh 5:10). And also by now the news of the cure of the demoniac of Peter's mother-in-law had spread all over the town.

Had (ειχον). Imperfect tense including all the chronic cases.

With divers diseases (νοσοις ποικιλαις). Instrumental case. For "divers" say "many coloured" or "variegated." See on Mt 4:24; Mr 1:34 .

Brought (ηγαγον). Constative summary second aorist active indicative like Mt 8:16 , προσενεγκαν, where Mr 1:32 has the imperfect εφερον, brought one after another.

He laid his hands on every one of them and healed them (ο δε εν εκαστω αυτων τας χειρας επιτιθεις εθεραπευεν αυτους). Note the present active participle επιτιθεις and the imperfect active εθεραπευεν, picturing the healing one by one with the tender touch upon each one. Luke alone gives this graphic detail which was more than a mere ceremonial laying on of hands. Clearly the cures of Jesus reached the physical, mental, and spiritual planes of human nature. He is Lord of life and acted here as Master of each case as it came.

Luke 4:41

Came out (εξÂηρχετο, singular, or εξÂηρχοντο, plural). Imperfect tense, repetition, from one after another.

Thou art the Son of God (Συ ε ο υιος του θεου). More definite statement of the deity of Jesus than the witness of the demoniac in the synagogue (Lu 4:34; Mr 1:24), like the words of the Father (Lu 3:22) and more so than the condition of the devil (Lu 4:3,9). In the Canterbury Revision "devils" should always be "demons" (δαιμονια) as here.

Suffered them not to speak (ουκ εια αυτα λαλειν). Imperfect third singular active of εαω, very old and common verb with syllabic augment ε. The tense accents the continued refusal of Jesus to receive testimony to his person and work from demons. Cf. Mt 8:4 to the lepers.

Because they knew (οτ ηιδεισαν). Causal, not declarative, οτ. Past perfect of the second perfect οιδα.

That he was the Christ (τον Χριστον αυτον ειναι). Infinitive in indirect assertion with the accusative of general reference. Τον Χριστον =

the Anointed , the Messiah.

Luke 4:42

When it was day (γενομενης ημερας). Genitive absolute with aorist middle participle. Mr 1:35 notes it was "a great while before day" (which see for discussion) when Jesus rose up to go after a restless night. No doubt, because of the excitement of the previous sabbath in Capernaum. He went out to pray (Mr 1:35).

Sought after him (επεζητουν αυτον). Imperfect active indicative. The multitudes kept at it until "they came unto him" (ηλθον εως αυτου, aorist active indicative). They accomplished their purpose, εως αυτου, right up to him.

Would have stayed him (κατειχον αυτον). Better,

They tried to hinder him . The conative imperfect active of κατεχω, an old and common verb. It means either to hold fast (Lu 8:15), to take, get possession of (Lu 14:9) or to hold back, to retain, to restrain (Phm 1:13; Ro 1:18; 7:6; 2Th 2:6; Lu 4:42). In this passage it is followed by the ablative case.

That he should not go from them (του μη πορευεσθαι απ' αυτων). Literally, "from going away from them." The use of μη (not) after κατειχον is the neat Greek idiom of the redundant negative after a verb of hindering like the French *ne* (Robertson, *Grammar*, p. 1171) .

Luke 4:43

I must (με δε). Jesus felt the urge to go with the work of evangelism "to the other cities also," to all, not to a favoured few.

For therefore was I sent (οτ επ τουτο απεσταλην). "A phrase of Johannine ring" (Ragg). Second aorist passive indicative of αποστελλω. Christ is the great Apostle of God to men.

Luke 4:44

Was preaching (ην κηρυσσων). Periphrastic imperfect active, describing his first tour of Galilee in accord with the purpose just stated. One must fill in details, though Mr 1:39 and Mt 8:23-25 tell of the mass of work done on this campaign.

Luke 5

Luke 5:1

Pressed upon him (επικεισθα). Luke in this paragraph (5:1-11; Mr 1:16-20; Mt 4:18-22) does not follow the chronology of Mark as he usually does. It seems reasonably clear that the renewed call of the four fishermen came before the first tour of Galilee in Lu 4:42-44 . It is here assumed that Luke is describing in his own way the incident given in Mark and Matthew above. Luke singles out Simon in a graphic way. This verb επικεισθα is an old one and means to λιε υπον, rest upon as of a stone on the tomb (Joh 11:38) or of fish on the burning coals (Joh 21:9). So it is used of a tempest (Ac 27:20) and of the urgent demands for Christ's crucifixion (Lu 23:23). Here it vividly pictures the eager crowds around Jesus. Εν τω επικεισθα is a favourite idiom with Luke as we have already seen, εν with the articular infinitive in the locative case.

That (κα). Κα does not technically mean the declarative conjunction "that," but it is a fair rendering of the somewhat awkward idiom of Luke to a certain extent imitating the Hebrew use of *wav*.

Was standing (ην εστως). Periphrastic second past perfect of ιστημ which here is equal to a practical imperfect.

By the lake (παρα την λιμνην). The use of the accusative with παρα, alongside, after a verb of rest used to be called the pregnant use, came and was standing. But that is no longer necessary, for the accusative as the case of extension is the oldest of the cases and in later Greek regains many of the earlier uses of the other cases employed for more precise distinctions. See the same idiom in verse 2. We need not here stress the notion of extension. "With characteristic accuracy Luke never calls it a sea, while the others never call it a lake" (Plummer).

Luke 5:2

Two boats (πλοια δυο). Some MSS. have πλοιαρια, little boats, but πλοια was used of boats of various sizes, even of ships like νηες.

The fishermen (ο αλεεις). It is an old Homeric word that has come back to common use in the *Koine*. It means "sea-folk" from αλς, sea.

Were washing (επλυνον). Imperfect active, though some MSS. have aorist επλυναν. Vincent comments on Luke's use of five verbs for washing: this one for cleaning, απομασσω for wiping the dust from one's feet (10:11), εκμασσω of the sinful woman wiping Christ's feet with her hair (7:38,44), απολουω of washing away sins (symbolically, of course) as in Ac 22:16 , and λουω of washing the body of Dorcas (Ac 9:37) and the stripes of the prisoners (Ac 16:33). On "nets" see on Mt 4:20; Mr 1:18 .

Luke 5:3

To put out a little (επαναγαγειν ολιγον). Second aorist infinitive of the double compound verb επ-αν-αγω, found in Xenophon and late Greek writers generally. Only twice in the N.T. In Mt 21:18 in the sense of leading back or returning and here in the sense of leading a ship up upon the sea, to put out to sea, a nautical term.

Taught (εδικασκεν). Imperfect active, picturing Jesus teaching from the boat in which he was seated and so safe from the jam of the crowd. "Christ uses Peter's boat as a pulpit whence to throw the net of the Gospel over His hearers" (Plummer).

Luke 5:4

Had left speaking (επαυσατο λαλων). He ceased speaking (aorist middle indicative and present active participle, regular Greek idiom).

Put out into the deep (επαναγαγε εις το βαθος). The same double compound verb as in verse 3, only here second aorist active imperative second person singular.

Let down (χαλασατε). Peter was master of the craft and so he was addressed first. First aorist active imperative second person plural. Here the whole crew are addressed. The verb is the regular nautical term for lowering cargo or boats (Ac 27:17,30). But it was used for lowering anything from a higher place (Mr 2:4; Ac 9:25; 2Co 11:33). For a catch (εις αγραν). This purpose was the startling thing that stirred up Simon.

Luke 5:5

Master (επιστατα). Used only by Luke in the N.T. and always in addresses to Christ (8:24,45; 9:33,49; 17:13). Common in the older writers for superintendent or overseer (one standing over another). This word recognizes Christ's authority.

We toiled (κοπιασαντες). This verb is from κοπος (worκ, τοιλ) and occurs from Aristophanes on. It used to be said that the notion of weariness in toil appears only in the LXX and the N.T. But Deissmann (*Light from the Ancient East*, pp. 312f.) cites examples from inscriptions on tombstones quite in harmony with the use in the N.T. Peter's protest calls attention also to the whole night of fruitless toil.

But at thy word (επ δε τω ρηματ σου). On the base of επ. Acquiescence to show his obedience to Christ as "Master," but with no confidence whatsoever in the wisdom of this particular command. Besides, fishing in this lake was Peter's business and he really claimed superior knowledge on this occasion to that of Jesus.

Luke 5:6

They inclosed (συνεκλεισαν). Effective aorist active indicative with perfective compound συν.

They shut together. Were breaking (διερησσετο). Imperfect passive singular (δικτυα being neuter plural). This is the late form of the old verb διαρηγνυμ. The nets were actually tearing in two (δια-) and so they would lose all the fish.

Luke 5:7

They beckoned (κατενευσαν). Possibly they were too far away for a call to be understood. Simon alone had been ordered to put out into the deep. So they used signs.

Unto their partners (τοις μετεχοις). This word μετοχος, from μετεχω, to have with, means participation with one in common blessings (Heb 3:1,14; 6:4; 12:8). While κοινωνος (verse 10 here of James and John also) has the notion of personal fellowship, partnership. Both terms are here employed of the two pairs of brothers who have a business company under Simon's lead.

Help them (συλλαβεσθα). Second aorist middle infinitive. Take hold together with and so to help. Paul uses it in Php 4:3 . It is an old word that was sometimes employed for seizing a prisoner (Lu 22:54) and for conception (*con-capio*) by a woman (Lu 1:24).

So that they began to sink (ωστε βυθιζεσθα αυτα). Consecutive use of ωστε and the infinitive (present tense, inchoative use, beginning to sink). An old verb from βυθος. In the N.T. only here and 1Ti 6:9 .

Luke 5:8

Fell down at Jesus' knees (προσεπεσεν τοις γονασιν Ιησου). Just like Peter, from extreme self-confidence and pride (verse 5) to abject humilation. But his impulse here was right and sincere. His confession was true. He was a sinful man.

Luke 5:9

For he was amazed (θαμβος γαρ περιεσχεν). Literally,

For a wonder held him round . Aorist active indicative. It held Peter fast and all the rest.

Luke 5:10

Thou shalt catch men (εση ζωγρων). Periphrastic future indicative, emphasizing the linear idea. The old verb Ζωγρεω means to catch alive, not to kill. So then Peter is to be a catcher of men, not of fish, and to catch them alive and for life, not dead and for death. The great Pentecost will one day prove that Christ's prophecy will come true. Much must happen before that great day. But Jesus foresees the possibilities in Simon and he joyfully undertakes the task of making a fisher of men out of this poor fisher of fish.

Luke 5:11

They left all, and followed him (αφεντες παντα ηκολουθησαν). Then and there. They had already become his disciples. Now they leave their business for active service of Christ. The conduct of this group of business men should make other business men to pause and see if Jesus is calling them to do likewise.

Luke 5:12

Behold (κα ιδου). Quite a Hebraistic idiom, this use of κα after εγενετο (almost like οτ) with ιδου (interjection) and no verb.

Full of leprosy (πληρης λεπρας). Mr 1:40 and Mt 8:2 have simply "a leper" which see. Evidently a bad case full of sores and far advanced as Luke the physician notes. The law (Le 13:12f.) curiously treated advanced cases as less unclean than the earlier stages.

Fell on his face (πεσων επ προσωπον). Second aorist active participle of πιπτω, common verb. Mr 1:40 has "kneeling" (γονυπετων) and Mt 8:40 "worshipped" (προσεκυνε). All three attitudes were possible one after the other. All three Synoptics quote the identical language of the leper and the identical answer of Jesus. His condition of the third class turned on the "will" (θελης) of Jesus who at once asserts his will (θηλω) and cleanses him. All three likewise mention the touch (ηψατο, verse 13) of Christ's hand on the unclean leper and the instantaneous cure.

Luke 5:14

To tell no man (μηδεν ειπειν). This is an indirect command after the verb "charged" (παρηγγειλεν). But Luke changes (*constructio variata*) to the direct quotation, a common idiom in Greek and often in Luke (Ac 1:4f.). Here in the direct form he follows Mr 1:43; Mt 8:4 . See discussion there about the direction to go to the priest to receive a certificate showing his cleansing, like our release from quarantine (Le 13:39; 14:2-32).

For a testimony unto them (εις μαρτυριον αυτοις). The use of αυτοις (them) here is "according to sense," as we say, for it has no antecedent in the context, just to people in general. But this identical phrase with absence of direct reference occurs in Mark and Matthew, pretty good proof of the use of one by the other. Both Mt 8:4; Lu 5:14 follow Mr 1:44 .

Luke 5:15

So much the more (μαλλον). Mr 1:45 has only "much" (πολλα, many), but Mark tells more about the effect of this disobedience.

Went abroad (διηρχετο). Imperfect tense. The fame of Jesus kept going.

Came together (συνηρχοντο). Imperfect tense again. The more the report spread, the more the crowds came.

Luke 5:16

But he withdrew himself in the deserts and prayed (αυτος δε ην υποχωρων εν ταις ερημοις κα προσευχομενος). Periphrastic imperfects. Literally, "But he himself was with drawing in the desert places and praying." The more the crowds came as a result of the leper's story, the more Jesus turned away from them to the desert regions and prayed with the Father. It is a picture of Jesus drawn with vivid power. The wild enthusiasm of the crowds was running ahead of their comprehension of Christ and his mission and message. Hυποχωρεω (perhaps with the notion of slipping away secretly, υπο-) is a very common Greek verb, but in the N.T. occurs in Luke alone. Elsewhere in the N.T. αναχωρεω (to go back) appears.

Luke 5:17

That (κα). Use of κα = οτ (that) like the Hebrew *wav*, though found in Greek also.

He (αυτος). Luke sometimes has αυτος in the nominative as unemphatic "he" as here, not "he himself."

Was teaching (ην διδασκων). Periphrastic imperfect again like our English idiom.

Were sitting by (ησαν καθημενο). Periphrastic imperfect again. There is no "by" in the Greek.

Doctors of the law (νομοδιδασκαλο). A compound word formed after analogy of ιεροδιδασκαλος, but not found outside of the N.T. and ecclesiastical writers, one of the very few words apparently N.T. in usage. It appears here and Ac 5:34; 1Ti 1:7 . It is not likely that Luke and Paul made the word, but they simply used the term already in current use to describe teachers and interpreters of the law. Our word "doctor" is Latin for "teacher." These "teachers of the law" are called elsewhere in the Gospels "scribes" (γραμματεις) as in Matthew and Mark (see on Mt 5:20; 23:34) and Lu 5:21; 19:47; 21:1; 22:2 . Luke also employs νομικος (one skilled in the law, νομος) as in 10:25. One thinks of our LL.D. (Doctors of Civil and Canon Law), for both were combined in Jewish law. They were usually Pharisees (mentioned here for the first time in Luke) for which see on Mt 3:7,20 . Luke will often speak of the Pharisees hereafter. Not all the "Pharisees" were "teachers of the law" so that both terms often occur together as in verse 21 where Luke has separate articles (ο γραμματεις κα ο Φαρισαιο), distinguishing between them, though one article may occur as in Mt 5:20 or no article as here in verse 17. Luke alone mentions the presence here of these Pharisees and doctors of the law "which were come" (ο ησαν εληλυθοτες, periphrastic past perfect active,

had come).

Out of every village of Galilee and Judea and Jerusalem (εκ πασης κωμης της Γαλιλαιας κα Ιουδαιας κα Ιερουσαλημ). Edersheim (*Jewish Social Life*) observes that the Jews distinguished Jerusalem as a separate district in Judea. Plummer considers it hyperbole in Luke to use "every village." But one must recall that Jesus had already made one tour of Galilee which stirred the Pharisees and rabbis to active opposition. Judea had already been aroused and Jerusalem was the headquarters of the definite campaign now organized against Jesus. One must bear in mind that Joh 4:1-4 shows that Jesus had already left Jerusalem and Judea because of the jealousy of the Pharisees. They are here on purpose to find fault and to make charges against Jesus. One must not forget that there were many kinds of Pharisees and that not all of them were as bad as these legalistic and punctilious hypocrites who deserved the indictment and exposure of Christ in Mt 23 . Paul himself is a specimen of the finer type of Pharisee which, however, developed into the persecuting fanatic till Jesus changed his whole life.

The power of the Lord was with him to heal (δυναμις Κυριου ην εις το ιασθα αυτον). So the best texts. It is neat Greek, but awkward English: "Then was the power of the Lord for the healing as to him (Jesus)." Here Κυριου refers to Jehovah.

Dunamis (dynamite) is one of the common words for "miracles" (δυναμεις). What Luke means is that Jesus had the power of the Lord God to heal with. He does not mean that this power was intermittent. He simply calls attention to its presence with Jesus on this occasion.

Luke 5:18

That was palsied (ος ην παραλελυμενος). Periphrastic past perfect passive where Mr 2:3; Mt 9:2 have παραλυτικον (our paralytic). Luke's phrase is the technical medical term (Hippocrates, Galen, etc.) rather than Mark's vernacular word (Ramsay, *Luke the Physician*, pp. 57f.).

They sought (εζητουν). Conative imperfect.

Luke 5:19

By what way they might bring him in (ποιας εις ενεγκωσιν αυτον). Deliberative subjunctive of the direct question retained in the indirect.

The housetop (το δωμα). Very old word. The flat roof of Jewish houses was usually reached by outside stairway. Cf. Ac 10:9 where Peter went for meditation.

Through the tiles (δια των κεραμων). Common and old word for the tile roof. Mr 2:4 speaks of digging a hole in this tile roof.

Let him down (καθηκαν αυτον). First aorist (k aorist) effective active of καθιημ, common verb. Mr 2:4 has historical present χαλωσ, the verb used by Jesus to Peter and in Peter's reply (Lu 5:4f.).

With his couch (συν τω κλινιδιω). Also in verse 24. Diminutive of κλινη (verse 18) occurring in Plutarch and *Koine* writers. Mr 2:4 has κραβαττον (pallet). It doubtless was a pallet on which the paralytic lay.

Into the midst before Jesus (εις το μεσον εμπροσθεν του Ιησου). The four friends had succeeded, probably each holding a rope to a corner of the pallet. It was a moment of triumph over difficulties and surprise to all in the house (Peter's apparently, Mr 2:1).

Luke 5:20

Their faith (την πιστιν αυτων). In all three Gospels.

Man (ανθρωπε). Mark and Matthew have "child" or "Son" (τεκνον). Are forgiven (αφεωντα). This Doric form of the perfect passive indicative is for the Attic αφειντα. It appears also in Lu 5:23; 7:47,48; Joh 20:23; 1Jo 2:12 . Mr 2:6; Mt 9:2 have the present passive αφιεντα. Possibly this man's malady was due to his sin as is sometimes true (Joh 5:14). The man had faith along with that of the four, but he was still a paralytic when Jesus forgave his sins.

Luke 5:21

But God alone (ε μη μονος ο θεος). Mark has εις (one) instead of μονος (alone).

Luke 5:22

Perceiving (επιγνους). Same form (second aorist active participle of επιγινωσκω, common verb for knowing fully) in Mr 2:8 .

Reason ye (διαλογιζεσθε) as in Mr 2:8 . Mt 9:4 has ενθυμεισθε.

Luke 5:24

He saith unto him that was palsied (ειπεν τω παραλελυμενω). This same parenthesis right in the midst of the words of Jesus is in Mr 2:11; Mt 9:6 , conclusive proof of interrelation between these documents. The words of Jesus are quoted practically alike in all three Gospels, the same purpose also ινα ειδητε (second perfect active subjunctive).

Luke 5:25

Whereon he lay (εφ' ο κατεκειτο). Imperfect, upon which he had been lying down. Luke uses this phrase instead of repeating κλινιδιον (verse 24).

Glorifying God (δοξαζων τον θεον). As one can well imagine.

Luke 5:26

Amazement (εκστασις). Something out of its place, as the mind. Here the people were almost beside themselves as we say with the same idiom. See on Mr 5:42 . So they kept glorifying God (imperfect tense, εδοξαζον) and at the same time "were filled with fear" (επλησθησαν φοβου, aorist passive).

Strange things (παραδοξα). Our very word paradox, contrary to (παρα) received opinion (δοξα). Plato, Xenophon, and Polybius use it. Here alone in the N.T.

Luke 5:27

A publican named Levi (τελωνεν ονοματ Λευειν). Mr 2:13 has also "The son of Alphaeus" while Mt 9:9 calls him "Matthew." He had, of course, both names. All three use the same words (επ το τελωνιον) for the place of toll. See discussion of

publican (τελωνης) on Mt 9:9 . All three Gospels give the command of Jesus,

Follow me (ακολουθε).

Luke 5:28

He forsook all (καταλιπων παντα). This detail in Luke alone. He left his profitable business for the service of Christ.

Followed him (ηκολουθε αυτω). Imperfect active, perhaps inchoative. He began at once to follow him and he kept it up. Both Mr 2:14; Mt 9:9 have the aorist (ηκολουθησεν), perhaps ingressive.

Luke 5:29

A great feast (δοχην μεγαλην). Here and in Lu 14:13 only in the N.T. The word δοχη, from δεχομα, means reception. Occurs in Plutarch and LXX. Levi made Jesus a big reception.

Publicans and others (τελωνων κα αλλων). Luke declines here to use "sinners" like Mr 2:15 and Mt 9:10 though he does so in verse 30 and in 15:1. None but social outcasts would eat with publicans at such a feast or barbecue, for it was a very large affair.

Were sitting at meat with them (ησαν μετ' αυτων κατακειμενο). Literally, were reclining with them (Jesus and the disciples). It was a motley crew that Levi had brought together, but he showed courage as well as loyalty to Jesus.

Luke 5:30

The Pharisees and their scribes (ο Φαρισαιο κα ο γραμματεις αυτων). Note article with each substantive and the order, not "scribes and Pharisees," but "the Pharisees and the scribes of them" (the Pharisees). Some manuscripts omit "their," but Mr 2:16 (the scribes of the Pharisees) shows that it is correct here. Some of the scribes were Sadducees. It is only the Pharisees who find fault here.

Murmured (εγογγυζον). Imperfect active. Picturesque onomatopoetic word that sounds like its meaning. A late word used of the cooing of doves. It is like the buzzing of bees, like τονθορρυζω of literary Greek. They were not invited to this feast and would not have come if they had been. But, not being invited, they hang on the outside and criticize the disciples of Jesus for being there. The crowd was so large that the feast may have been served out in the open court at Levi's house, a sort of reclining garden party.

The publicans and sinners (των τελωνων κα αμαρτωλων). Here Luke is quoting the criticism of the critics. Note one article making one group of all of them.

Luke 5:31

They that are whole (ο υγιαινοντες). Old Greek word for good health from υγιης, sound in body. So also in Lu 7:10; 15:27; 3Jo 1:2 . This is the usual word for good health used by Greek medical writers. Mr 2:17; Mt 9:12 have ο ισχυοντες (those who have strength).

Luke 5:32

To repentance (εις μετανοιαν). Alone in Luke not genuine in Mr 2:17; Mt 9:12 . Only sinners would need a call to repentance, a change of mind and life. For the moment Jesus accepts the Pharisaic division between "righteous" and "sinners" to score them and to answer their criticism. At the other times he will show that they only pretend to be "righteous" and are "hypocrites" in reality. But Jesus has here blazed the path for all soul-winners. The self-satisfied are the hard ones to win and they often resent efforts to win them to Christ.

Luke 5:33

Often (πυκνα). Only in Luke. Common word for thick, compact, often.

And make supplications (κα δεησεις ποιουντα). Only in Luke.

But thine (ο δε σο). Sharp contrast between the conduct of the disciples of Jesus and those of John and the Pharisees who here appear together as critics of Christ and his disciples (Mr 2:18; Mt 9:14), though Luke does not bring that out sharply. It is probable that Levi had his reception for Jesus on one of the Jewish fast days and, if so, this would give special edge to their criticism.

Luke 5:34

Can ye (μη δυνασθε). So Luke, adding

make , ποιησα, where Mark and Matthew have μη δυναντα. All three have μη and expect the answer no.

Luke 5:35

Then in those days (τοτε εν εκειναις ταις ημεραις). Here Mr 2:20 has "then in that day," and Mt 9:15 only "then."

Luke 5:36

Also a parable (κα παραβολην). There are three parables here in the answer of Jesus (the bridegroom, the patch on the garment, the wineskin). They are not called parables save here, but they are parables and Luke's language means that.

Rendeth (σχισας). This in Luke alone. Common verb. Used of splitting rocks (Mt 27:51). Our word schism comes from it.

Putteth it (επιβαλλε). So Mt 9:16 when Mr 2:21 has επιραπτε (sews on). The word for "piece" or "patch" (επιβλημα) in all the three Gospels is from the verb επιβαλλω, to clap on, and is in Plutarch, Arrian, LXX, though the verb is as old as Homer. See on Matthew and Mark for distinction between καινος (fresh), νεος (new), and παλαιος (old).

He will rend the new (κα το καινον σχισε). Future active indicative. So the best MSS.

Will not agree (ου συμφωνησε). Future active indicative. So the best manuscripts again.

With the old (τω παλαιω). Associative instrumental case. Instead of this phrase in Luke, Mr 2:21; Mt 9:16 have "a worse rent" (χειρον σχισμα).

Luke 5:38

Must be put (βλητεον). This verbal adjective in -τεος rather than -τος appears here alone in the N.T. though it is common enough in Attic Greek. It is a survival of the literary style. This is the impersonal use and is transitive in sense here and governs the accusative "new wine" (οινον νεον), though the agent is not expressed (Robertson, *Grammar*, p. 1097).

Luke 5:39

The old is good (Ho παλαιος χρηστος εστιν). So the best MSS. rather that χρηστοτερος, comparative (better). Westcott and Hort wrongly bracket the whole verse, though occurring in Aleph, B C L and most of the old documents. It is absent in D and some of the old Latin MSS. It is the philosophy of the obscurantist, that is here pictured by Christ. "The prejudiced person will not even try the new, or admit that it has any merits. He knows that the old is pleasant, and suits him; and that is enough; he is not going to change" (Plummer). This is Christ's picture of the reactionary Pharisees.

Luke 6

Luke 6:1

On a sabbath (εν σαββατω). This is the second sabbath on which Jesus is noted by Luke. The first was Lu 4:31-41 . There was another in Joh 5:1-47 . There is Western and Syrian (Byzantine) evidence for a very curious reading here which calls this sabbath "secondfirst" (δευτεροπρωτω). It is undoubtedly spurious, though Westcott and Hort print it in the margin. A possible explanation is that a scribe wrote "first" (πρωτω) on the margin because of the sabbath miracle in Lu 6:6-11 . Then another scribe recalled Lu 4:31 where a sabbath is mentioned and wrote "second" (δευτερω) also on the margin. Finally a third scribe combined the two in the word δευτεροπρωτω that is not found elsewhere. If it were genuine, we should not know what it means.

Plucked (ετιλλον). Imperfect active. They were plucking as they went on through (διαπορευεσθα). Whether wheat or barley, we do not know, not our "corn" (maize).

Did eat (ησθιον). Imperfect again. See on Mt 12:1f.; Mr 2:23f. for the separate acts in supposed violence of the sabbath laws.

Rubbing them in their hands (ψωχοντες ταις χερσιν). Only in Luke and only here in the N.T. This was one of the chief offences. "According to Rabbinical notions, it was reaping, threshing, winnowing, and preparing food all at once" (Plummer). These Pharisees were straining out gnats and swallowing camels! This verb ψωχω is a late one for ψαω, to rub.

Luke 6:3

Not even this (ουδε τουτο). This small point only in Luke.

What (ο). Literally,

which . Mr 2:25; Mt 12:3 have τ (what).

Luke 6:4

Did take (λαβων). Second aorist active participle of λαμβανω. Not in Mark and Matthew. See Mt 12:1-8; Mr 2:23-28 for discussion of details about the shewbread and the five arguments in defence of his conduct on the sabbath (example of David, work of the priests on the sabbath, prophecy of Ho 6:6 , purpose of the sabbath for man, the Son of Man lord of the sabbath). It was an overwhelming and crushing reply to these pettifogging ceremonialists to which they could not reply, but which increased their anger. Codex D transfers verse 5 to after verse 10 and puts here the following: "On the same day beholding one working on the sabbath he said to him: Man, if you know what you are doing, happy are you; but if you do not know, cursed are you and a transgressor of the law."

Luke 6:6

On another sabbath (εν ετερω σαββατω). This was a second (ετερον, as it often means), but not necessarily the next, sabbath. This incident is given by all three synoptics (Mr 3:1-6;

Mt 12:9-14; Lu 6:6-11). See Matt. and Mark for details. Only Luke notes that it was on a sabbath. Was this because Luke as a physician had to meet this problem in his own practise?

Right hand (η δεξια). This alone in Luke, the physician's eye for particulars.

Luke 6:7

The scribes and the Pharisees (ο γραμματεις κα ο Φαρισαιο). Only Luke here though Pharisees named in Mt 12:14 and Pharisees and Herodians in Mr 3:6 .

Watched him (παρετηρουντο αυτον). Imperfect middle, were watching for themselves on the side (παρα). Mr 3:2 has the imperfect active παρετηρουν. Common verb, but the proposition παρα gave an extra touch, watching either assiduously like the physician at the bedside or insidiously with evil intent as here.

Would heal (θεραπευσε). But the present active indicative (θεραπευε) may be the correct text here. So Westcott and Hort.

That they might find out how to accuse him (ινα ευρωσιν κατηγορειν αυτου). Second aorist active subjunctive of ευρισκω and the infinitive with it means to find out how to do a thing. They were determined to make a case against Jesus. They felt sure that their presence would prevent any spurious work on the part of Jesus.

Luke 6:8

But he knew their thoughts (αυτος δε ηιδε τους διαλογισμους αυτων). In Luke alone. Imperfect in sense, second past perfect in form ηιδε from οιδα. Jesus, in contrast to these spies (Plummer), read their intellectual processes like an open book.

His hand withered (ξηραν την χειρα). Predicate position of the adjective. So in Mr 3:3 .

Stand forth (στηθ). Luke alone has this verb, second aorist active imperative. Mr 3:3 has

Arise into the midst (εγειρε εις το μεσον). Luke has

Arise and step forth into the midst (εγειρε κα στηθ εις το μεσον). Christ worked right out in the open where all could see. It was a moment of excitement when the man stepped forth (εστη) there before them all.

Luke 6:9

I ask you (επερωτω υμας). They had questions in their hearts about Jesus. He now asks in addition (επ') an open question that brings the whole issue into the open.

A life (ψυχην). So the Revised Version. The rabbis had a rule: *Periculum vitae pellit sabbatum*. But it had to be a Jew whose life was in peril on the sabbath. The words of Jesus cut to the quick.

Or to destroy it (η απολεσα). On this very day these Pharisees were plotting to destroy Jesus (verse 7).

Luke 6:10

He looked round about on them all (περιβλεψαμενος). First aorist middle participle as in Mr 3:5 , the middle voice giving a personal touch to it all. Mark adds "with anger" which Luke here does not put in. All three Gospels have the identical command:

Stretch forth thy hand (εξτεινον την χειρα σου). First aorist active imperative.

Stretch out , clean out, full length. All three Gospels also have the first aorist passive indicative απεκατεσταθη with the double augment of the double compound verb αποκαθιστημ. As in Greek writers, so here the double compound means complete restoration to the former state.

Luke 6:11

They were filled with madness (επλησθησαν ανοιας) First aorist passive (effective) with genitive: In 5:26 we saw the people filled with fear. Here is rage that is kin to insanity, for ανοιας is lack of sense (α privative and νους, mind). An old word, but only here and 2Ti 3:9 in the N.T.

Communed (διελαλουν), imperfect active, picturing their excited counsellings with one another. Mr 3:6 notes that they bolted out of the synagogue and outside plotted even with the Herodians how to destroy Jesus, strange co-conspirators these against the common enemy.

What they might do to Jesus (τ αν ποιησαιεν Ιησου). Luke puts it in a less damaging way than Mr 3:6; Mt 12:14 . This aorist optative with αν is the deliberative question like that in Ac 17:18 retained in the indirect form here. Perhaps Luke means, not that they were undecided about killing Jesus, but only as to the best way of doing it. Already nearly two years before the end we see the set determination to destroy Jesus. We see it here in Galilee. We have already seen it at the feast in Jerusalem (Joh 5:18) where "the Jews sought the more to kill him." John and the Synoptics are in perfect agreement as to the Pharisaic attitude toward Jesus.

Luke 6:12

He went out into the mountains to pray (εξελθειν αυτον εις το ορος προσευξασθα). Note εξ- where Mr 3:13 has

goeth up (αναβαινε). Luke alone has "to pray" as he so often notes the habit of prayer in Jesus.

He continued all night (ην διανυκτερευων). Periphrastic imperfect active. Here alone in the N.T., but common in the LXX and in late Greek writers. Medical writers used it of whole night vigils.

In prayer to God (εν τη προσευχη του θεου). Objective genitive του θεου. This phrase occurs nowhere else. Προσευχη does not mean "place of prayer" or synagogue as in Ac 16:13 , but the actual prayer of Jesus to the Father all night long. He needed the Father's guidance now in the choice of the Apostles in the morning.

Luke 6:13

When it was day (οτε εγενετο ημερα). When day came, after the long night of prayer.

He chose from them twelve (εκλεξαμενος απ' αυτων δωδεκα). The same root (λεγ) was used for picking out, selecting and then for saying. There was a large group of "disciples" or "learners" whom he "called" to him (προσεφωνησεν), and from among whom he chose (of himself, and for himself, indirect middle voice (εκλεξαμενος). It was a crisis in the work of Christ. Jesus assumed full responsibility even for the choice of Judas who was not forced upon Jesus by the rest of the Twelve. "You did not choose me, but I chose you," (Joh 15:16) where Jesus uses εξελεξασθε and εξελεξαμην as here by Luke.

Whom also he named apostles (ους κα αποστολους ωνομασεν). So then Jesus gave the twelve chosen disciples this appellation. Aleph and B have these same words in Mr 3:14 besides the support of a few of the best cursives, the Bohairic Coptic Version and the Greek margin of the Harclean Syriac. Westcott and Hort print them in their text in Mr 3:14 , but it remains doubtful whether they were not brought into Mark from Lu 6:13 where they are undoubtedly genuine. See Mt 10:2 where the connection with sending them out by twos in the third tour of Galilee. The word is derived from αποστελλω, to send (Latin, *mitto*) and apostle is missionary, one sent. Jesus applies the term to himself (απεστειλας, Joh 17:3) as does Heb 3:1 . The word is applied to others, like Barnabas, besides these twelve including the Apostle Paul who is on a par with them in rank and authority, and even to mere messengers of the churches (2Co 8:23). But these twelve apostles stand apart from all others in that they were all chosen at once by Jesus himself "that they might be with him" (Mr 3:14), to be trained by Jesus himself and to interpret him and his message to the world. In the nature of the case they could have no successors as they had to be personal witnesses to the life and resurrection of Jesus (Ac 1:22). The selection of Matthias to succeed Judas cannot be called a mistake, but it automatically ceased. For discussion of the names and groups in the list see discussion on Mt 10:1-4; Mr 3:14-19 .

Luke 6:16

Which was the traitor (ος εγενετο προδοτης). Who became traitor, more exactly, εγενετο, not ην. He gave no signs of treachery when chosen.

Luke 6:17

He came down with them (καταβας μετ' αυτων). Second aorist active participle of καταβαινω, common verb. This was the night of prayer up in the mountain (Mr 31:3; Lu 6:12) and the choice of the Twelve next morning. The going up into the mountain of Mt 5:1 may simply be a summary statement with no mention of what Luke has explained or may be a reference to the elevation, where he "sat down" (Mt 5:1), above the plain or "level place" (επ τοπου πεδινου) on the mountain side where Jesus "stood" or "stopped" (εστη). It may be a level place towards the foot of the mountain. He stopped his descent at this level place and then found a slight elevation on the mountain side and began to speak. There is not the slightest reason for making Matthew locate this sermon on the mountain and Luke

in the valley as if the places, audiences, and topics were different. For the unity of the sermon see discussion on Mt 5:1f . The reports in Matthew and Luke begin alike, cover the same general ground and end alike. The report in Matthew is longer chiefly because in Chapter 5, he gives the argument showing the contrast between Christ's conception of righteousness and that of the Jewish rabbis. Undoubtedly, Jesus repeated many of the crisp sayings here at other times as in Luke 12, but it is quite gratuitous to argue that Matthew and Luke have made up this sermon out of isolated sayings of Christ at various times. Both Matthew and Luke give too much that is local of place and audience for that idea. Mt 5:1 speaks of "the multitudes" and "his disciples." Lu 6:17 notes "a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon." They agree in the presence of disciples and crowds besides the disciples from whom the twelve apostles were chosen. It is important to note how already people were coming from "the sea coast of Tyre and Sidon" "to hear him and to be healed (ιαθηνα, first aorist passive of ιαομα) of their diseases."

Luke 6:18

With unclean spirits (απο πνευματων ακαθαρτων) . In an amphibolous position for it can be construed with "troubled," (present passive participle ενοχλουμενο) or with "were healed" (imperfect passive, εθεραπευοντο). The healings were repeated as often as they came. Note here both verbs, ιαομα and θεραπευω, used of the miraculous cures of Jesus. Θεραπευω is the verb more commonly employed of regular professional cures, but no such distinction is made here.

Luke 6:19

Sought to touch him (εζητουν απτεσθα αυτου). Imperfect active. One can see the surging, eager crowd pressing up to Jesus. Probably some of them felt that there was a sort of virtue or magic in touching his garments like the poor woman in Lu 8:43f . (Mr 5:23; Mt 9:21).

For power came forth from him (οτ δυναμις παρ' αυτου εξηρχετο). Imperfect middle, **power was coming out from him** . This is the reason for the continual approach to Jesus.

And healed them all (κα ιατο παντας). Imperfect middle again. Was healing all, kept on healing all. The preacher today who is not a vehicle of power from Christ to men may well question why that is true. Undoubtedly the failure to get a blessing is one reason why many people stop going to church. One may turn to Paul's tremendous words in Php 4:13 : "I have strength for all things in him who keeps on pouring power into me" (παντα ισχυω εν τω ενδυναμουντ με). It was at a time of surpassing dynamic spiritual energy when Jesus delivered this greatest of all sermons so far as they are reported to us. The very air was electric with spiritual power. There are such times as all preachers know.

Luke 6:20

And he lifted up his eyes (κα αυτος επαρας τους οπθαλμους αυτου). First aorist active participle from επαιρω. Note also Luke's favourite use of κα αυτος in beginning a paragraph. Vivid detail alone in Luke. Jesus looked the vast audience full in the face. Mt 5:2 mentions that "he opened his mouth and taught them" (began to teach them, inchoative imperfect, εδιδασκεν). He spoke out so that the great crowd could hear. Some preachers do not open their mouths and do not look up at the people, but down at the manuscript and drawl along while the people lose interest and even go to sleep or slip out.

Ye poor (ο πτωχο).

The poor , but "yours" (υμετερα) justifies the translation "ye." Luke's report is direct address in all the four beatitudes and four woes given by him. It is useless to speculate why Luke gives only four of the eight beatitudes in Matthew or why Matthew does not give the four woes in Luke. One can only say that neither professes to give a complete report of the sermon. There is no evidence to show that either saw the report of the other. They may have used a common source like Q (the Logia of Jesus) or they may have had separate sources. Luke's first beatitude corresponds with Matthew's first, but he does not have "in spirit" after "poor." Does Luke represent Jesus as saying that poverty itself is a blessing? It can be made so. Or does Luke represent Jesus as meaning what is in Matthew, poverty of spirit?

The kingdom of God (η βασιλεια του θεου). Mt 5:3 has "the kingdom of heaven" which occurs alone in Matthew though he also has the one here in Luke with no practical difference. The rabbis usually said "the kingdom of heaven." They used it of the political Messianic kingdom when Judaism of the Pharisaic sort would triumph over the world. The idea of Jesus is in the sharpest contrast to that conception here and always. See on Mt 3:2 for discussion of the meaning of the word "kingdom." It is the favourite word of Jesus for the rule of God in the heart here and now. It is both present and future and will reach a glorious consummation. Some of the sayings of Christ have apocalyptic and eschatological figures, but the heart of the matter is here in the spiritual reality of the reign of God in the hearts of those who serve him. The kingdom parables expand and enlarge upon various phases of this inward life and growth.

Luke 6:21

Now (νυν). Luke adds this adverb here and in the next sentence after "weep." This sharpens the contrast between present sufferings and the future blessings.

Filled (χορτασθησεσθε). Future passive indicative. The same verb in Mt 5:6 . Originally it was used for giving fodder (χορτος) to animals, but here it is spiritual fodder or food except in Lu 15:16; 16:21 . Luke here omits "and thirst after righteousness."

Weep (κλαιοντες). Audible weeping. Where Mt 5:4 has "mourn" (πενθουντες).

Shall laugh (γελασετε). Here Mt 5:4 has "shall be comforted." Luke's words are terse.

Luke 6:22

When they shall separate you (οταν αφορισωσιν υμας). First aorist active subjunctive, from αφοριζω, common verb for marking off a boundary. So either in good sense or bad sense as here. The reference is to excommunication from the congregation as well as from social intercourse.

Cast out your name as evil (εξβαλωσιν το ονομα υμων ως πονηρον). Second aorist active subjunctive of εκβαλλω, common verb. The verb is used in Aristophanes, Sophocles, and Plato of hissing an actor off the stage. The name of Christian or disciple or Nazarene came to be a byword of contempt as shown in the Acts. It was even unlawful in the Neronian persecution when Christianity was not a *religio licita*.

For the Son of man's sake (ενεκα του υιου του ανθρωπου). Jesus foretold what will befall those who are loyal to him. The Acts of the Apostles is a commentary on this prophecy. This is Christ's common designation of himself, never of others save by Stephen (Ac 7:56) and in the Apocalypse (Re 1:13; 14:14). But both Son of God and Son of man apply to him (Joh 1:50,52; Mt 26:63f.). Christ was a real man though the Son of God. He is also the representative man and has authority over all men.

Luke 6:23

Leap for joy (σκιρτησατε). Old verb and in LXX, but only in Luke in the N.T. (here and 1:41,44). It answers to Matthew's (Mt 5:12) "be exceeding glad."

Did (εποιουν). Imperfect active, the habit of "their fathers" (peculiar to both here). Mt 5:12 has "persecuted." Thus they will receive a prophet's reward (Mt 1:41).

Luke 6:24

But woe unto you that are rich (Πλην ουα υμιν τοις πλουσιοις). Sharp contrast (πλην). As a matter of fact the rich Pharisees and Sadducees were the chief opposers of Christ as of the early disciples later (Jas 5:1-6).

Ye have received (απεχετε). Receipt in full απεχω means as the papyri show.

Consolation (παρακλησιν). From παρακαλεω, to call to one's side, to encourage, to help, to cheer.

Luke 6:25

Now (νυν). Here twice as in verse 21 in contrast with future punishment. The joys and sorrows in these two verses are turned round, measure for measure reversed. The Rich Man and Lazarus (Lu 16:19-31) illustrate these contrasts in the present and the future.

Luke 6:26

In the same manner did their fathers (τα αυτα εποιουν ο πατερες αυτων). Literally, their fathers did the same things to the false prophets. That is they spoke well (καλως), finely of false prophets. Praise is sweet to the preacher but all sorts of preachers get it.

Of you (υμας). Accusative case after words of speaking according to regular Greek idiom, to speak one fair, to speak well of one.

Luke 6:27

But I say unto you that hear (Αλλα υμιν λεγω τοις ακουουσιν). There is a contrast in this use of αλλα like that in Mt 5:44 . This is the only one of the many examples given by Mt 5 of the sharp antithesis between what the rabbis taught and what Jesus said. Perhaps that contrast is referred to by Luke. If necessary, αλλα could be coordinating or paratactic conjunction as in 2Co 7:11 rather than adversative as apparently here. See Mt 5:43f. Love of enemies is in the O.T., but Jesus ennobles the word, αγαπαω, and uses it of love for one's enemies.

Luke 6:28

That despitefully use you (των επηρεαζοντων υμας). This old verb occurs here only in the N.T. and in 1Pe 3:16 , not being genuine in Mt 5:44 .

Luke 6:29

On the cheek (επ την σιαγονα). Mt 5:39 has "right." Old word meaning jaw or jawbone, but in the N.T. only here and Mt 5:39 , which see for discussion. It seems an act of violence rather than contempt. Sticklers for extreme literalism find trouble with the conduct of Jesus in Joh 18:22f. where Jesus, on receiving a slap in the face, protested against it.

Thy cloke (το ιματιον),

thy coat (τον χιτωνα). Here the upper and more valuable garment (ιματιον) is first taken, the under and less valuable χιτων last. In Mt 5:40 the process (apparently a legal one) is reversed.

Withhold not (μη κωλυσης). Aorist subjunctive in prohibition against committing an act. Do not hinder him in his robbing. It is usually useless anyhow with modern armed bandits.

Luke 6:30

Ask them not again (μη απαιτε). Here the present active imperative in a prohibition, do not have the habit of asking back. This common verb only here in the N.T., for αιτουσιν is the correct text in Lu 12:20 . The literary flavour of Luke's *Koine* style is seen in his frequent use of words common in the literary Greek, but appearing nowhere else in the N.T.

Luke 6:31

As ye would (καθως θελετε). In Mt 7:12 the Golden Rule begins: Παντα οσα εαν θελητε. Luke has "likewise" (ομοιως) where Matthew has ουτως. See on Matthew for discussion of the saying.

Luke 6:32

What thank have ye? (ποια υμιν χαρις εστιν;). What grace or gratitude is there to you? Mt 5:46 has μισθον (reward).

Luke 6:33

Do good (αγαθοποιητε). Third-class condition, εαν and present subjunctive. This verb not in old Greek, but in LXX.

Even sinners (κα ο αμαρτωλο). Even the sinners, the article distinguishing the class. Mt 5:46 has "even the publicans" and 5:47 "even the Gentiles." That completes the list of the outcasts for "sinners" includes "harlots" and all the rest.

Luke 6:34

If ye lend (εαν δανισητε). Third-class condition, first aorist active subjunctive from δανιζω (old form δανειζω) to lend for interest in a business transaction (here in active to lend and Mt 5:42 middle to borrow and nowhere else in N.T.), whereas κιχρημ (only Lu 11:5 in N.T.) means to loan as a friendly act.

To receive again as much (ινα απολαβωσιν τα ισα). Second aorist active subjunctive of απολαμβανω, old verb, to get back in full like απεχω in 6:24. Literally here, "that they may get back the equal" (principal and interest, apparently). It could mean "equivalent services." No parallel in Matthew.

Luke 6:35

But (πλην). Plain adversative like πλην in verse 24. Never despairing (μηδεν απελπιζοντες). Μηδεν is read by A B L Bohairic and is the reading of Westcott and Hort. The reading μηδενα is translated "despairing of no man." The Authorized Version has it "hoping for nothing again," a meaning for απελπιζω with no parallel elsewhere. Field (*Otium Nor.* iii. 40) insists that all the same the context demands this meaning because of απελπιζειν in verse 34, but the correct reading there is ελπιζειν, not απελπιζειν. Here Field's argument falls to the ground. The word occurs in Polybius, Diodorus, LXX with the sense of despairing and that is the meaning here. D and Old Latin documents have *nihil desperantes*, but the Vulgate has *nihil inde sperantes* (hoping for nothing thence) and this false rendering has wrought great havoc in Europe. "On the strength of it Popes and councils have repeatedly condemned the taking of any interest whatever for loans. As loans could not be had without interest, and Christians were forbidden to take it, money lending passed into the hands of the Jews, and added greatly to the unnatural detestation in which Jews were held" (Plummer). By "never despairing" or "giving up nothing in despair" Jesus means that we are not to despair about getting the money back. We are to help the apparently hopeless cases. Medical writers use the word for desperate or hopeless cases.

Sons of the Most High (υο Hυψιστου). In 1:32 Jesus is called "Son of the Highest" and here all real children or sons of God (Lu 20:36) are so termed. See also 1:35,76 for the use of "the Highest" of God. He means the same thing that we see in Mt 5:45,48 by "your Father."

Toward the unthankful and evil (επ τους αχαριστους κα πονηρους). God the Father is kind towards the unkind and wicked. Note the one article with both adjectives.

Luke 6:36

Even as your Father (καθως ο πατηρ υμων). In Mt 5:48 we have ως ο πατηρ υμων. In both the perfection of the Father is placed as the goal before his children. In neither case is it said that they have reached it.

Luke 6:37

And judge not (κα μη κρινετε). Μη and the present active imperative, forbidding the habit of criticism. The common verb κρινω, to separate, we have in our English words critic, criticism, criticize, discriminate. Jesus does not mean that we are not to form opinions, but not to form them rashly, unfairly, like our prejudice.

Ye shall not be judged (ου μη κριθητε). First aorist passive subjunctive with double negative ou μη, strong negative.

Condemn not (μη καταδικαζετε). To give judgment (δικη, διξαζω) against (κατα) one. Μη and present imperative. Either cease doing or do not have the habit of doing it. Old verb.

Ye shall not be condemned (ου μη καταδικασθητε). First aorist passive indicative again with the double negative. Censoriousness is a bad habit.

Release (απολυετε). Positive command the opposite of the censoriousness condemned.

Luke 6:38

Pressed down (πεπιεσμενον). Perfect passive participle from πιεζω, old verb, but here alone in the N.T., though the Doric form πιαζω, to seize, occurs several times (Joh 7:30,32,44).

Shaken together (σεσαλευμενον). Perfect passive participle again from common verb σαλευω.

Running over (υπερεκχυννομενον). Present middle participle of this double compound verb not found elsewhere save in A Q in Joe 2:24 . Χυνω is a late form of χεω. There is asyndeton here, no conjunction connecting these participles. The present here is in contrast to the two preceding perfects. The participles form an epexegesis or explanation of the "good measure" (μετρον καλον). Into your bosom (εις τον κολπον υμων). The fold of the wide upper garment bound by the girdle made a pocket in common use (Ex 4:6; Pr 6:27; Ps 79:12; Isa 65:6f.; Jer 32:18). So Isa 65:7 :

I will measure their former work unto their bosom. Shall be measured to you again (αντιμετρηθησετα). Future passive indicative of the verb here only in the N.T. save late MSS. in Mt 7:2 . Even here some MSS. have μετρηθησετα. The αντ has the common meaning of in turn or back, measured back to you in requital.

Luke 6:39

Also a parable (κα παραβολην). Plummer thinks that the second half of the sermon begins here as indicated by Luke's insertion of "And he spake (ειπεν δε) at this point. Luke has the word parable some fifteen times both for crisp proverbs and for the longer narrative comparisons. This is the only use of the term parable concerning the metaphors in the Sermon on the Mount. But in both Matthew and Luke's report of the discourse there are some sixteen possible applications of the word. Two come right together: The blind leading the blind, the mote and the beam. Matthew gives the parabolic proverb of the blind leading the

blind later (Mt 15:14). Jesus repeated these sayings on various occasions as every teacher does his characteristic ideas. So Luke 6:40; Mt 10:24 , Lu 6:45; Mt 12:34f. **Can** (Μητ δυνατα). The use of μητ in the question shows that a negative answer is expected.

Guide (οδηγειν). Common verb from οδηγος (guide) and this from οδος (way) and ηγεομα, to lead or guide.

Shall they not both fall? (ουχ αμφοτερο εμπεσουνται;). Ουχ, a sharpened negative from ουκ, in a question expecting the answer Yes. Future middle indicative of the common verb εμπιπτω.

Into a pit (εις βοθυνον). Late word for older βοθρος.

Luke 6:40

The disciple is not above his master (ουκ εστιν μαθητης υπερ τον διδασκαλον). Literally, a learner (or pupil) is not above the teacher. Precisely so in Mt 10:24 where "slave" is added with "lord." But here Luke adds: "But everyone when he is perfected shall be as his master" (κατηρτισμενος δε πας εστα ως ο διδασκαλος αυτου). The state of completion, perfect passive participle, is noted in κατηρτισμενος. The word is common for mending broken things or nets (Mt 4:21) or men (Ga 6:1). So it is a long process to get the pupil patched up to the plane of his teacher.

Luke 6:41

Mote (καρφος) and

beam (δοκον). See on Mt 7:3-5 for discussion of these words in this parabolic proverb kin to several of ours today.

Luke 6:42

Canst thou say (δυνασα λεγειν). Here Mt 7:4 has

wilt thou say (ερεις).

Beholdest not (ου βλεπων). Mt 7:4 has "lo" (ιδου).

Thou hypocrite (υποκριτα). Contrast to the studied politeness of "brother" (αδελφε) above. Powerful picture of blind self-complacence and incompetence, the keyword to argument here.

Luke 6:44

Is known (γινωσκετα). The fruit of each tree reveals its actual character. It is the final test. This sentence is not in Mt 7:17-20 , but the same idea is in the repeated saying (Mt 7:16,20): "By their fruits ye shall know them," where the verb

epignosesthe means full knowledge. The question in Mt 7:16 is put here in positive declarative form. The verb is in the plural for "men" or "people," συλλεγουσιν. See on Mt 7:16 .

Bramble bush (βατου). Old word, quoted from the LXX in Mr 12:26; Lu 20:37 (from Ex 3:6) about the burning bush that Moses saw, and by Stephen (Ac 7:30,35) referring to

the same incident. Nowhere else in the N.T. "Galen has a chapter on its medicinal uses, and the medical writings abound in prescriptions of which it is an ingredient" (Vincent).

Gather (τρυγωσιν). A verb common in Greek writers for gathering ripe fruit. In the N.T. only here and Re 14:18f .

Grapes (σταφυλην). Cluster of grapes.

Luke 6:45

Bringeth forth (προφερε). In a similar saying repeated later. Mt 12:34f. has the verb εκβαλλε (throws out, casts out), a bolder figure. "When men are natural, heart and mouth act in concert. But otherwise the mouth sometimes professes what the heart does not feel" (Plummer).

Luke 6:46

And do not (κα ου ποιειτε). This is the point about every sermon that counts. The two parables that follow illustrate this point.

Luke 6:47

Hears and does (ακουων κα ποιων). Present active participles. So in Mt 7:24 . (Present indicative.)

I will show you (υποδειξω υμιν). Only in Luke, not Matthew.

Luke 6:48

Digged and went deep (εσκαψεν κα εβαθυνεν). Two first aorist indicatives. Not a *hendiadys* for dug deep. Σκαπτω, to dig, is as old as Homer, as is βαθυνω, to make deep.

And laid a foundation (κα εθηκεν θεμελιον). That is the whole point. This wise builder struck the rock before he laid the foundation.

When a flood arose (πλημμυρης γενομενης). Genitive absolute. Late word for flood, πλημμυρα, only here in the N.T., though in Job 40:18 .

Brake against (προσερηξεν). First aorist active indicative from προσρηγνυμ and in late writers προσρησσω, to break against. Only here in the N.T. Mt 7:25 has προσεπεσαν, from προσπιπτω, to fall against.

Could not shake it (ουκ ισχυσεν σαλευσα αυτην). Did not have strength enough to shake it.

Because it had been well builded (δια το καλως οικοδομησθα αυτην). Perfect passive articular infinitive after δια and with accusative of general reference.

Luke 6:49

He that heareth and doeth not (ο δε ακουσας κα μη ποιησας). Aorist active participle with article. Particular case singled out (punctiliar, aorist).

Like a man (ομοιος εστιν ανθρωπω). Associative instrumental case after ομοιος as in verse 47.

Upon the earth (επ την γην). Mt 7:26 has "upon the sand" (επ την αμμον), more precise and worse than mere earth. But not on the rock.

Without a foundation (χωρις θεμελιου). The foundation on the rock after deep digging as in verse 48.

It fell in (συνεπεσεν). Second aorist active of συνπιπτω, to fall together, to collapse. An old verb from Homer on, but only here in the N.T.

The ruin (το ρηγμα). The crash like a giant oak in the forest resounded far and wide. An old word for a rent or fracture as in medicine for laceration of a wound. Only here in the N.T.

Luke 7

Luke 7:1

After (επειδη, επε ανδ δη). This conjunction was written επε δη in Homer and is simple επε with the intensive δη added and even επε δη περ once in N.T. (Lu 1:1). This is the only instance of the temporal use of επειδη in the N.T. The causal sense occurs only in Luke and Paul, for επε is the correct text in Mt 21:46 .

Had ended (επληρωσεν). First aorist active indicative. There is here a reference to the conclusion of the Sermon on the Mount, but with nothing concerning the impression produced by the discourse such as is seen in Mt 7:28 . This verse really belongs as the conclusion of Chapter 6, not as the beginning of Chapter 7.

In the ears of the people (εις τας ακοας του λαου). Ακοη from ακουω, to hear, is used of the sense of hearing (1Co 12:17), the ear with which one hears (Mr 7:35; Heb 5:11), the thing heard or the report (Rom 10:16) or oral instruction (Ga 3:2,5). Both Mt 8:5-13; Lu 7:1-10 locate the healing of the centurion's servant in Capernaum where Jesus was after the Sermon on the Mount.

Luke 7:2

Centurion's servant (Ηεκατονταρχου τινος δουλος). Slave of a certain centurion (Latin word χεντυριο, commander of a century or hundred). Mr 15:39,44 has the Latin word in Greek letters, κεντυριων. The centurion commanded a company which varied from fifty to a hundred. Each cohort had six centuries. Each legion had ten cohorts or bands (Ac 10:1). The centurions mentioned in the N.T. all seem to be fine men as Polybius states that the best men in the army had this position. See also Lu 23:47 . The Greek has two forms of the word, both from εκατον, hundred, and αρχω, to rule, and they appear to be used interchangeably. So we have εκατονταρχος; here, the form is -αρχος, and εκατονταρχης, the form is -αρχης in verse 6. The manuscripts differ about it in almost every instance. The -αρχος form is accepted by Westcott and Hort only in the nominative save the genitive singular here in Lu 7:2 and the accusative singular in Ac 22:25 . See like variation between them in Mt 8:5,8 (-αρχος) and Mt 8:13 (αρχη). So also -αρχον (Ac 22:25) and -αρχης (Ac 22:26).

Dear to him (αυτω εντιμος). Held in honour, prized, precious, dear (Lu 14:8; 1Pe 2:4; Php 2:29), common Greek word. Even though a slave he was dear to him.

Was sick (κακως εχων). Having it bad. Common idiom. See already Mt 4:24; 8:16; Mr 2:17; Lu 5:31 , etc. Mt 8:6 notes that the slave was a paralytic.

And at the point of death (ημελλεν τελευταιν). Imperfect active of μελλω (note double augment η) which is used either with the present infinitive as here, the aorist (Re 3:16), or even the future because of the future idea in μελλω (Ac 11:28; 24:15). He was about to die.

Luke 7:3

Sent unto him elders of the Jews (απεστειλεν προς αυτον πρεσβουτερους των Ιουδαιων). Mt 8:5 says "the centurion came unto him." For discussion of this famous case of apparent discrepancy see discussion on Matthew. One possible solution is that Luke tells the story as it happened with the details, whereas Matthew simply presents a summary statement without the details. What one does through another he does himself.

Asking him (ερωτων αυτον). Present active participle, masculine singular nominative, of the verb ερωταω common for asking a question as in the old Greek (Lu 22:68). But more frequently in the N.T. the verb has the idea of making a request as here. This is not a Hebraism or an Aramaism, but is a common meaning of the verb in the papyri (Deissmann, *Light from the Ancient East*, p. 168). It is to be noted here that Luke represents the centurion himself as "asking" through the elders of the Jews (leading citizens). In Mt 8:6 the verb is παρακαλων (beseeching).

That he would come and save (οπως ελθων διασωση). Ηινα is the more common final or sub-final (as here) conjunction, but οπως still occurs. Διασωση is effective aorist active subjunctive, to bring safe through as in a storm (Ac 28:1,4). Common word.

Luke 7:4

Besought (παρεκαλουν). Imperfect active, began and kept on beseeching. This is the same verb used by Matthew in Mt 8:5 of the centurion himself.

Earnestly (σπουδαιως). From σπουδη haste. So eagerly, earnestly, zealously, for time was short.

That thou shouldst do this for him (ω παρεξη τουτο). Second future middle singular of παρεχω. Old and common verb, furnish on thy part. Hω is relative in dative case almost with notion of contemplated result (Robertson, *Grammar*, p. 961).

Luke 7:5

For (γαρ). This clause gives the reason why the elders of the Jews consider him "worthy" (αξιος, drawing down the scale, αξις, αγο). He was hardly a proselyte, but was a Roman who had shown his love for the Jews.

Himself (αυτος). All by himself and at his own expense.

Us (ημιν). Dative case, for us. It is held by some archaeologists that the black basalt ruins in Tell Hum are the remains of the very synagogue (την συναγωγην). Literally,

the synagogue , the one which we have, the one for us.

Luke 7:6

Went with them (επορευετο συν αυτοις). Imperfect indicative middle. He started to go along with them.

Now (ηδη). Already like Latin *jam*. In 1Co 4:8 νυν ηδη like *jam nunc*.

Sent friends (επεμψεν φιλους). This second embassy also, wanting in Matthew's narrative. He "puts the message of both into the mouth of the centurion himself" (Plummer). Note

saying (λεγων), present active singular participle, followed by direct quotation from the centurion himself.

Trouble not thyself (Μη σκυλλου). Present middle (direct use) imperative of σκυλλω, old verb originally meaning to skin, to mangle, and then in later Greek to vex, trouble, annoy. Frequent in the papyri in this latter sense.

For I am not worthy that (ου γαρ ικανος ειμ ινα). The same word ικανος, not αξιος, as in Mt 8:8 , which see for discussion, from ικω, ικανω, to fit, to reach, be adequate for. Ηινα in both places as common in late Greek. See Mt 8:8 also for "roof" (στεγην, covering).

Luke 7:7

Wherefore neither thought I myself worthy to come unto thee (διο ουδε εμαυτον ηξιωσα προς σε ελθειν). Not in Matthew because he represents the centurion as coming to Jesus.

Speak the word (ειπε λογω). As in Mt 8:8 . Second aorist active imperative with instrumental case, speak with a word.

My servant shall be healed (ιαθητω ο παις μου). Imperative first aorist passive, let be healed. Παις literally means "boy," an affectionate term for the "slave," δουλος (verse 2), who was "dear" to him.

Luke 7:8

"Set" (τασσομενος). Genuine here, though doubtful in Mt 8:9 where see discussion of this vivid and characteristic speech of the centurion.

Luke 7:9

Turned (στραφεις). Second aorist passive participle of στρεφω, to turn. Common verb. A vivid touch not in Matthew's account. In both Matthew and Luke Jesus marvels at the great faith of this Roman centurion beyond that among the Jews. As a military man he had learned how to receive orders and to execute them and hence to expect obedience to his commands, He recognized Jesus as Master over disease with power to compel obedience.

Luke 7:10

Whole (υγιαινοντα). Sound, well. See Lu 5:31 .

Luke 7:11

Soon afterwards (εν το εξης). According to this reading supply χρονω, time. Other MSS. read τη εξης (supply ημερα, day). Ηεξης occurs in Luke and Acts in the N.T. though old adverb of time.

That (Ηοτ). Not in the Greek, the two verbs εγενετο and επορευθη having no connective (asyndeton).

Went with him (συνεπορευοντο αυτω). Imperfect middle picturing the procession of disciples and the crowd with Jesus. Nain is not mentioned elsewhere in the N.T. There is today a hamlet about two miles west of Endor on the north slope of Little Hermon. There

is a burying-place still in use. Robinson and Stanley think that the very road on which the crowd with Jesus met the funeral procession can be identified.

Luke 7:12

Behold (κα ιδου). The κα introduces the apodosis of the temporal sentence and has to be left out in translations. It is a common idiom in Luke, κα ιδου.

There was carried out (εξεκομιζετο). Imperfect passive indicative. Common verb in late Greek for carrying out a body for burial, though here only in the N.T. (εκκομιζω). Rock tombs outside of the village exist there today.

One that was dead (τεθνηκως). Perfect active participle of θνησκω, to die.

The only son of his mother (μονογενης υιος τη μητρ αυτου). Only begotten son to his mother (dative case). The compound adjective μονογενης (μονος and γενος) is common in the old Greek and occurs in the N.T. about Jesus (Joh 3:16,18). The "death of a widow's only son was the greatest misfortune conceivable" (Easton).

And she was a widow (κα αυτη ην χηρα). This word χηρα gives the finishing touch to the pathos of the situation. The word is from χηρος, bereft. The mourning of a widow for an only son is the extremity of grief (Plummer).

Much people (οχλος ικανος). Considerable crowd as often with this adjective ικανος. Some were hired mourners, but the size of the crowd showed the real sympathy of the town for her.

Luke 7:13

The Lord saw her (ιδων αυτην ο κυριος). The Lord of Life confronts death (Plummer) and Luke may use Κυριος here purposely.

Had compassion (εσπλαγχθη). First aorist (ingressive) passive indicative of σπλαγχνιζομα. Often love and pity are mentioned as the motives for Christ's miracles (Mt 14:14; 15:32 , etc.). It is confined to the Synoptics in the N.T. and about Christ save in the parables by Christ.

Weep not (μη κλαιε). Present imperative in a prohibition. Cease weeping.

Luke 7:14

Touched the bier (ηψατο του σορου). An urn for the bones or ashes of the dead in Homer, then the coffin (Ge 5:26), then the funeral couch or bier as here. Only here in the N.T. Jesus touched the bier to make the bearers stop, which they did (**stood still** , εστησαν), second aorist active indicative of ιστημ.

Luke 7:15

Sat up (ανεκαθισεν). First aorist active indicative. The verb in the N.T. only here and Ac 9:40 . Medical writers often used it of the sick sitting up in bed (Hobart, *Med. Lang. of St. Luke*, p. 11). It is objected that the symmetry of these cases (daughter of Jairus raised from the death-bed, this widow's son raised from the bier, Lazarus raised from the tomb) is suspicious, but no one Gospel gives all three (Plummer).

Gave him to his mother (εδωκεν αυτον τη μητρ αυτου). Tender way of putting it. "For he had already ceased to belong to his mother" (Bengel). So in Lu 9:42 .

Luke 7:16

Fear seized all (ελαβεν δε φοβος παντας). Aorist active indicative. At once.

They glorified God (εδοξαζον τον θεον). Imperfect active, inchoative, began and increased.

Luke 7:17

This report (ο λογος ουτος). That God had raised up a great prophet who had shown his call by raising the dead.

Luke 7:18

And the disciples of John told him (κα απηγγειλαν Ιωανη ο μαθητα αυτου). Literally, and his disciples announced to John. Such news (verse 17) was bound to come to the ears of the Baptist languishing in the dungeon of Machaerus (Lu 3:20). Lu 7:18-35 runs parallel with Mt 11:2-19 , a specimen of Q, the non-Marcan portion of Matthew and Luke.

Luke 7:19

Calling unto him (προσκαλεσαμενος). First aorist middle (indirect) participle.

Two (δυο τινας). Certain two. Not in Mt 11:2 .

Saying (λεγων). John saying by the two messengers. The message is given precisely alike in Mt 11:3 , which see. In both we have ετερον for "another," either a second or a different kind. In verse 20 Westcott and Hort read αλλον in the text, ετερον in the margin. Προσδοκωμεν, may be present indicative or present subjunctive (deliberative), the same contract form (αο= ω, αω ω).

Luke 7:21

In that hour he cured (εν εκεινη τη ορα εθεραπευσεν). This item is not in Matthew. Jesus gave the two disciples of John an example of the direct method. They had heard. Then they saw for themselves.

Diseases (νοσων),

plagues (μαστιγων),

evil spirits (πνευματων πονηρων), all kinds of bodily ills, and he singles out the

blind (τυφλοις) to whom in particular he bestowed sight (εχαριζατο βλεπειν), gave as a free gift (from χαρις, grace) seeing (βλεπειν).

Luke 7:22

What things ye have seen and heard (α ειδετε κα ηκουσατε). In Mt 11:4 , present tense "which ye do hear and see." Rest of verse 22,23 as in Mt 11:4-6 , which see for details. Luke mentions no raisings from the dead in verse 21, but the language is mainly general, while here it is specific. Σκανδαλιζομα used here has the double notion of to trip up and to entrap and in the N.T. always means causing to sin.

Luke 7:24

When the messengers of John were departed (απελθοντων των αγγελων Ιωανου). Genitive absolute of aorist active participle. Mt 11:7 has the present middle participle πορευομενων, suggesting that Jesus began his eulogy of John as soon as the messengers (angels, Luke calls them) were on their way. The vivid questions about the people's interest in John are precisely alike in both Matthew and Luke.

Luke 7:25

Gorgeously apparelled (εν ιματισμω ενδοξω). In splendid clothing. Here alone in this sense in the N.T.

And live delicately (τρυφη). From θρυπτω to break down, to enervate, an old word for luxurious living. See the verb τρυφαω in Jas 5:5 .

In kings' courts (εν τοις βασιλειοις). Only here in the N.T. Mt 11:8 has it "in kings' houses." Verses 26,27 are precisely alike in Mt 11:9,10 , which see for discussion.

Luke 7:26

A prophet? (προφητην;). A real prophet will always get a hearing if he has a message from God. He is a for-speaker, forth-teller (προ-φητης). He may or may not be a fore-teller. The main thing is for the prophet to have a message from God which he is willing to tell at whatever cost to himself. The word of God came to John in the wilderness of Judea (Lu 3:2). That made him a prophet. There is a prophetic element in every real preacher of the Gospel. Real prophets become leaders and moulders of men.

Luke 7:28

There is none (ουδεις εστιν). No one exists, this means. Mt 11:11 has ουκ εγηγερται (hath not arisen). See Matthew for discussion of "but little" and "greater."

Luke 7:29

Justified God (εδικαιωσαν τον θεον). They considered God just or righteous in making these demands of them. Even the publicans did. They submitted to the baptism of John (βαπτισθεντες το βαπτισμα του Ιωανου. First aorist passive participle with the cognate accusative retained in the passive. Some writers consider verses 29,30 a comment of Luke in the midst of the eulogy of John by Jesus. This would be a remarkable thing for so long a comment to be interjected. It is perfectly proper as the saying of Jesus.

Luke 7:30

Rejected for themselves (ηθετησαν εις εαυτους). The first aorist active of αθετεω first seen in LXX and Polybius. Occurs in the papyri. These legalistic interpreters of the law refused to admit the need of confession of sin on their part and so set aside the baptism of John. They annulled God's purposes of grace so far as they applied to them.

Being not baptized by him (μη βαπτισθεντες υπ' αυτου). First aorist passive participle. Μη is the usual negative of the participle in the *Koine*.

Luke 7:31

And to what are they like? (κα τιν εισιν ομοιοι;). This second question is not in Mt 11:16 . It sharpens the point. The case of τιν is associative instrumental after ομοιο. See discussion of details in Matthew.

Luke 7:32

And ye did not weep (κα ουκ εκλαυσατε). Here Mt 1:17 has "and ye did not mourn (or beat your breast, ουκ εκοψασθε). They all did it at funerals. These children would not play wedding or funeral.

Luke 7:33

John the Baptist is come (εληλυθεν). Second perfect active indicative where Mt 11:18 has ηλθεν second aorist active indicative. So as to verse 34. Luke alone has "bread" and "wine." Otherwise these verses like Mt 11:18,19 , which see for discussion of details. There are actually critics today who say that Jesus was called the friend of sinners and even of harlots because he loved them and their ways and so deserved the slur cast upon him by his enemies. If men can say that today we need not wonder that the Pharisees and lawyers said it then to justify their own rejection of Jesus.

Luke 7:35

Of all her children (απο παντων των τεκνων αυτης). Here Mt 11:19 has "by her works" (απο των εργων αυτης). Aleph has εργων here. The use of "children" personifies wisdom as in Pr 8; 9 .

Luke 7:36

That he would eat with him (ινα φαγη μετ' αυτου). Second aorist active subjunctive. The use of ινα after ερωταω (see also Lu 16:27) is on the border between the pure object clause and the indirect question (Robertson, *Grammar*, p. 1046) and the pure final clause. Luke has two other instances of Pharisees who invited Jesus to meals (11:37; 14:1) and he alone gives them. This is the Gospel of Hospitality (Ragg). Jesus would dine with a Pharisee or with a publican (Lu 5:29; Mr 2:15; Mt 9:10) and even invited himself to be the guest of Zaccheus (Lu 9:5). This Pharisee was not as hostile as the leaders in Jerusalem. It is not necessary to think this Pharisee had any sinister motive in his invitation though he was not overly friendly (Plummer).

Luke 7:37

A woman which was in the city, a sinner (γυνη ητις εν τη πολε αμαρτωλος). Probably in Capernaum. The use of ητις means "Who was of such a character as to be" (cf. 8:3) and so more than merely the relative η, who, that is, "who was a sinner in the city," a woman of the town, in other words, and known to be such. Ηαμαρτωλος, from αμαρτανω, to sin, means devoted to sin and uses the same form for feminine and masculine. It is false and unjust to Mary Magdalene, introduced as a new character in Lu 8:2 , to identify this woman with her. Luke would have no motive in concealing her name here and the life of a courtesan would be incompatible with the sevenfold possession of demons. Still worse is it to identify

this courtesan not only with Mary Magdalene, but also with Mary of Bethany simply because it is a Simon who gives there a feast to Jesus when Mary of Bethany does a beautiful deed somewhat like this one here (Mr 14:3-9; Mt 26:6-13; Joh 12:2-8). Certainly Luke knew full well the real character of Mary of Bethany (10:38-42) so beautifully pictured by him. But a falsehood, once started, seems to have more lives than the cat's proverbial nine. The very name Magdalene has come to mean a repentant courtesan. But we can at least refuse to countenance such a slander on Mary Magdalene and on Mary of Bethany. This sinful woman had undoubtedly repented and changed her life and wished to show her gratitude to Jesus who had rescued her. Her bad reputation as a harlot clung to her and made her an unwelcome visitor in the Pharisee's house.

When she knew (επιγνουσα). Second aorist active participle from επιγινωσκω, to know fully, to recognize. She came in by a curious custom of the time that allowed strangers to enter a house uninvited at a feast, especially beggars seeking a gift. This woman was an intruder whereas Mary of Bethany was an invited guest. "Many came in and took their places on the side seats, uninvited and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them" (Trench in his *Parables*, describing a dinner at a Consul's house at Damietta).

He was sitting at meat (κατακειτα). Literally, he is reclining (present tense retained in indirect discourse in Greek).

An alabaster cruse of ointment (αλαβαστρον μυρου). See on Mt 26:7 for discussion of αλαβαστρον and μυρου.

Luke 7:38

Standing behind at his feet (στασα οπισω παρα τους ποδας αυτου). Second aorist active participle from ιστημ and intransitive, first aorist εστησα being transitive. The guest removed his sandals before the meal and he reclined on the left side with the feet outward. She was standing beside (παρα) his feet

weeping (κλαιουσα). She was drawn irresistibly by gratitude to Jesus and is overcome with emotion before she can use the ointment; her tears (τοις δακρυσιν, instrumental case of δακρυ) take the place of the ointment.

Wiped them with the hair of her head (ταις θριξιν της κεφαλης αυτης εξεμασσεν). Inchoative imperfect of an old verb εκμασσω, to rub out or off, began to wipe off, an act of impulse evidently and of embarrassment. "Among the Jews it was a shameful thing for a woman to let down her hair in public; but she makes this sacrifice" (Plummer). So Mary of Bethany wiped the feet of Jesus with her hair (Joh 12:3) with a similar sacrifice out of her great love for Jesus. This fact is relied on by some to prove that Mary of Bethany had been a woman of bad character, surely an utter failure to recognize Mary's motive and act.

Kissed (κατεφιλε). Imperfect active of καταφιλεω, to kiss repeatedly (force of κατα), and accented by the tense of continued action here. The word in the N.T. occurs here, of

the prodigal's father (15:20), of the kiss of Judas (Mr 14:45; Mt 26:49), of the Ephesian elders (Ac 20:37). " Kissing the feet was a common mark of deep reverence, especially to leading rabbis" (Plummer).

Anointed them with the ointment (ηλειφεν τω μυρω). Imperfect active again of αλειφω, a very common verb. Χριω has a more religious sense. The anointing came after the burst of emotional excitement.

Luke 7:39

This man (ουτος). Contemptuous, this fellow.

If he were a (the) prophet (ε ην [ο] προφητης). Condition of the second class, determined as unfulfilled. The Pharisee assumes that Jesus is not a prophet (or the prophet, reading of B, that he claims to be). A Greek condition puts the thing from the standpoint of the speaker or writer. It does not deal with the actual facts, but only with the statement about the facts.

Would have perceived (εγινωσκεν αν). Wrong translation, would now perceive or know (which he assumes that Jesus does not do). The protasis is false and the conclusion also. He is wrong in both. The conclusion (apodosis), like the condition, deals here with the present situation and so both use the imperfect indicative (αν in the conclusion, a mere device for making it plain that it is not a condition of the first class).

Who and what manner of woman (τις κα ποταπη η γυνη). She was notorious in person and character.

Luke 7:40

Answering (αποκριθεις). First aorist passive participle, redundant use with ειπεν. Jesus answers the thoughts and doubts of Simon and so shows that he knows all about the woman also. Godet notes a tone of Socratic irony here.

Luke 7:41

A certain lender (δανιστη τιν). A lender of money with interest. Here alone in the N.T. though a common word.

Debtors (χρεοφιλετα). From χρεω (debt, obligation) and οφειλω, to owe. Only here and 16:5 in the N.T., though common in late Greek writers.

Owed (ωφειλεν). Imperfect active and so unpaid. Five hundred δηναρια and fifty like two hundred and fifty dollars and twenty-five dollars.

Luke 7:42

Will love him most (πλειον αγαπησε αυτον). Strictly, comparative

more , πλειον, not superlative πλειστα, but most suits the English idiom best, even between two. Superlative forms are vanishing before the comparative in the *Koine*. This is the point of the parable, the attitude of the two debtors toward the lender who forgave both of them (Plummer).

Luke 7:43

I suppose (υπολαμβανω). Old verb, originally to take up from under, to bear away as on high, to take up in speech (Lu 10:30), to take up in mind or to assume as here and Ac 2:15 . Here with an air of supercilious indifference (Plummer).

The most (το πλειον). The more.

Rightly (ορθως). Correctly. Socrates was fond of πανυ ορθως. The end of the argument.

Luke 7:44

Turning (στραφεις). Second aorist passive participle.

Seest thou (βλεπεις). For the first time Jesus looks at the woman and he asks the Pharisee to look at her. She was behind Jesus. Jesus was an invited guest. The Pharisee had neglected some points of customary hospitality. The contrasts here made have the rhythm of Hebrew poetry. In each contrast the first word is the point of defect in Simon:

water (44),

kiss (45),

oil (46).

Luke 7:45

Hath not ceased to kiss (ου διελιπεν καταφιλουσα). Supplementary participle.

Luke 7:46

With ointment (μυρω). Instrumental case. She used the costly ointment even for the feet of Jesus.

Luke 7:47

Are forgiven (αφεωντα). Doric perfect passive form. See Lu 5:21,23 .

For she loved much (οτ ηγαπησεν πολυ). Illustration or proof, not reason for the forgiveness. Her sins had been already forgiven and remained forgiven.

But to whom little is forgiven, the same loveth little (Ηω δε ολιγον αφιετα ολιγον αγαπα). This explanation proves that the meaning of οτ preceding is proof, not cause.

Luke 7:48

Are forgiven (αφεωντα). As in verse 47. Remain forgiven, Jesus means, in spite of the slur of the Pharisee.

Luke 7:49

Who even forgiveth sins (ος κα αμαρτιας αφιησιν). Present indicative active of same verb, αφιημ. Once before the Pharisees considered Jesus guilty of blasphemy in claiming the power to forgive sins (Lu 5:21). Jesus read their inmost thoughts as he always does.

Luke 8

Luke 8:1

Soon afterwards (εν τω καθεξης). In 7:11 we have εν τω εξης. This word means one after the other, successively, but that gives no definite data as to the time, only that this incident in 8:1-3 follows that in 7:36-50. Both in Luke alone.

That (κα). One of Luke's idioms with κα εγενετο like Hebrew *wav*. Went about (διωδευεν). Imperfect active of διοδευω, to make one's way through (δια, οδος), common in late Greek writers. In the N.T. here only and Ac 17:1 .

Through cities and villages (κατα πολιν κα κωμην). Distributive use of κατα (up and down). The clause is amphibolous and goes equally well with διωδευεν or with κηρυσσων (heralding) κα ευαγγελιζομενος (evangelizing, gospelizing). This is the second tour of Galilee, this time the Twelve with him.

Luke 8:2

Which had been healed (α ησαν τεθεραπευμενα). Periphrastic past perfect passive, suggesting that the healing had taken place some time before this tour. These women all had personal grounds of gratitude to Jesus.

From whom seven devils (demons) had gone out (αφ' ης δαιμονια επτα εξεληλυθε). Past perfect active third singular for the δαιμονια are neuter plural. This first mention of Mary Magdalene describes her special cause of gratitude. This fact is stated also in Mr 16:9 in the disputed close of the Gospel. The presence of seven demons in one person indicates special malignity (Mr 5:9). See Mt 17:45 for the parable of the demon who came back with seven other demons worse than the first. It is not known where Magdala was, whence Mary came.

Luke 8:3

Joanna (Ιωανα). Her husband Χυζα, steward (επιτροπου) of Herod, is held by some to be the nobleman (βασιλικος) of Joh 4:46-53 who believed and all his house. At any rate Christ had a follower from the household of Herod Antipas who had such curiosity to see and hear him. One may recall also Manaen (Ac 13:1), Herod's foster brother. Joanna is mentioned again with Mary Magdalene in Lu 24:10 .

Who ministered unto them (αιτινες διηκονουν αυτοις). Imperfect active of διακονεω, common verb, but note augment as if from δια and ακονεω, but from διακονος and that from δια and κονις (dust). The very fact that Jesus now had twelve men going with him called for help from others and the women of means responded to the demand.

Of their substance (εκ των υπαρχοντων αυταις). From the things belonging to them. This is the first woman's missionary society for the support of missionaries of the Gospel. They had difficulties in their way, but they overcame these, so great was their gratitude and zeal.

Luke 8:4

By a parable (δια παραβολης). Mr 4:2 says "in parables" as does Mt 13:3 . This is the beginning of the first great group of parables as given in Mr 4:1-34 and Mt 13:1-53 . There are ten of these parables in Mark and Matthew and only two in Lu 8:4-18 (The Sower and the Lamp, 8:16) though Luke also has the expression "in parables" (8:10). See Mt 13 and Mr 4 for discussion of the word parable and the details of the Parable of the Sower. Luke does not locate the place, but he mentions the great crowds on hand, while both Mark and Matthew name the seaside as the place where Jesus was at the start of the series of parables.

Luke 8:5

His seed (τον σπορον αυτου). Peculiar to Luke.

Was trodden under foot (κατεπατηθη). First aorist passive indicative of καταπατεω. Peculiar to Luke here.

Of the heavens (του ουρανου). Added in Luke.

Luke 8:6

Upon the rock (επ την πετραν). Mr 4:5 "the rocky ground" (επ το πετρωδες), Mt 13:5 "the rocky places.

As soon as it grew (φυεν). Second aorist passive participle of φυω, an old verb to spring up like a sprout.

Withered away (εξηρανθη). First aorist passive indicative of ζηραινω, old verb, to dry up.

Moisture (ικμαδα). Here only in the N.T., though common word.

Luke 8:7

Amidst the thorns (εν μεσω των ακανθων). Mr 4:7 has εις (among) and Mt 13:7 has επ "upon."

Grew with it (συνφυεισα). Same participle as φυεν above with συν- (together).

Choked (απεπνιξαν). From αποπνιγω, to choke off as in Mt 13:7 . In Mr 4:7 the verb is συνεπνιξαν (choked together).

Luke 8:8

A hundredfold (εκατονπλασιονα). Luke omits the thirty and sixty of Mr 4:8; Mt 13:8 .

He cried (εφωνε). Imperfect active, and in a loud voice, the verb means. The warning about hearing with the ears occurs also in Mr 4:9; Mt 13:9 .

Luke 8:9

Asked (επηρωτων). Imperfect of επερωταω (επ and ερωταω) where Mr 4:10 has ηρωτων (uncompounded imperfect), both the tense and the use of επ indicate eager and repeated questions on the part of the disciples, perhaps dimly perceiving a possible reflection on their own growth.

What this parable might be (τις αυτη ειη η παραβολη). A mistranslation, What this parable was (or meant). The optative ειη is merely due to indirect discourse, changing the indicative εστιν (is) of the direct question to the optative ειη of the indirect, a change entirely with the writer or speaker and without any change of meaning (Robertson, *Grammar*, pp. 1043f.).

Luke 8:10

The mysteries (τα μυστηρια). See for this word on Mt 13:11; Mr 4:11 . Part of the mystery here explained is how so many people who have the opportunity to enter the kingdom fail to do so because of manifest unfitness.

That (ινα). Here Mr 4:11 also has ινα while Mt 13:13 has οτ (because). On the so-called causal use of ινα as here equal to οτ see discussion on Mt 13:13; Mr 4:11 . Plummer sensibly argues that there is truth both in the causal οτ of Matthew and the final ινα of Mark and Matthew. "But the principle that he who hath shall receive more, while he who hath not shall be deprived of what he seemeth to have, explains both the ινα and the οτ. Jesus speaks in parables because the multitudes see without seeing and hear without hearing. But He also speaks in parable

in order that they may see without seeing and hear without hearing." Only for "hearing" Luke has "understand" συνιωσιν, present subjunctive from a late omega form συνιω instead of the -μ verb συνιημ.

Luke 8:11

Is this (εστιν δε αυτη). Means this. Jesus now proceeds to interpret his own parable.

The seed is the word of God (ο σπορος εστιν ο λογος του θεου). The article with both subject and predicate as here means that they are interchangeable and can be turned round: The word of God is the seed. The phrase "the word of God" does not appear in Matthew and only once in Mark (Mr 7:13) and John (Joh 10:35), but four times in Luke (5:1; 8:11,21; 11:28) and twelve times in Acts. In Mr 4:14 we have only "the word." In Mr 3:31 we have "the will of God," and in Mt 12:46 "the will of my Father" where Lu 8:21 has "the word of God." This seems to show that Luke has the subjective genitive here and means the word that comes from God.

Luke 8:12

Those by the wayside (ο παρα την οδον). As in Mr 4:15; Mt 13:19 so here the people who hear the word = the seed are discussed by metonymy.

The devil (ο διαβολος). The slanderer. Here Mr 4:15 has Satan.

From their heart (απο της καρδιας αυτων). Here Mark has "in them." It is the devil's business to snatch up the seed from the heart before it sprouts and takes root. Every preacher knows how successful the devil is with his auditors. Mt 13:19 has it "sown in the heart."

That they may not believe and be saved (ινα μη πιστευσαντες σωθωσιν). Peculiar to Luke. Negative purpose with aorist active participle and first aorist (ingressive) passive subjunctive. Many reasons are offered today for the failure of preachers to win souls. Here is the main one, the activity of the devil during and after the preaching of the sermon. No wonder then that the sower must have good seed and sow wisely, for even then he can only win partial success.

Luke 8:13

Which for a while believe (ο προς καιρον πιστευουσιν). Ostensibly they are sincere and have made a real start in the life of faith.

They fall away (αφισταντα). Present middle indicative. They stand off, lose interest, stop coming to church, drop out of sight. It is positively amazing the number of new church members who "stumble" as Mr 4:17 has it (σκανδαλιζοντα), do not like the pastor, take offence at something said or done by somebody, object to the appeals for money, feel slighted. The "season of trial" becomes a "season of temptation" (εν καιρω πειρασμου) for these superficial, emotional people who have to be periodically rounded up if kept within the fold.

Luke 8:14

They are choked (συνπνιγοντα). Present passive indicative of this powerfully vivid compound verb συνπνιγω used in Mr 4:19; Mt 13:22 , only there these worldly weeds choke the word while here the victims themselves are choked. Both are true. Diphtheria will choke and strangle the victim. Who has not seen the promise of fair flower and fruit choked into yellow withered stalk without fruit "as they go on their way" (πορευομενο).

Bring no fruit to perfection (ου τελεσφορουσιν). Compound verb common in the late writers (τελοσ, φορεω). To bring to completion. Used of fruits, animals, pregnant women. Only here in the N.T.

Luke 8:15

In an honest and good heart (εν καρδια καλη κα αγαθη). Peculiar to Luke. In verse 8 the land (γην) is called αγαθην (really good, generous) and in verse 15 we have εν τη καλη γη (**in the beautiful or noble land**). So Luke uses both adjectives of the heart. The Greeks used καλος κ' αγαθος of the high-minded gentleman. It is probable that Luke knew this idiom. It occurs here alone in the N.T. It is not easy to translate. We have such phrases as "good and true," "sound and good," "right and good," no one of which quite suits the Greek. Certainly Luke adds new moral qualities not in the Hellenic phrase. The English word "honest" here is like the Latin *honestus* (fair, noble). The words are to be connected with "hold fast" (κατεχουσιν), "hold it down" so that the devil does not snatch it away, having depth of soil so that it does not shrivel up under the sun, and is not choked by weeds and thorns. It bears fruit (καρποφορουσιν, an old expressive verb, καρπος and φορεω). That is the proof of spiritual life.

In patience (εν υπομονη). There is no other way for real fruit to come. Mushrooms spring up overnight, but they are usually poisonous. The best fruits require time, cultivation, patience.

Luke 8:16

When he hath lighted a lamp (λυχνον αψας). It is a portable lamp (λυχνον) that one lights (αψας aorist active participle of απτω, to kindle, fasten to, light).

With a vessel (σκευε, instrumental case of σκευος). Here Mr 4:21 has the more definite figure "under the bushel" as has Mt 5:15 .

Under the bed (υποκατω κλινης). Here Mr 4:21 has the regular υπο την κλινην instead of the late compound υποκατω. Ragg notes that Matthew distributes the sayings of Jesus given here by Lu 8:16-18; Mr 4:21-25 concerning the parable of the lamp and gives them in three separate places (Mt 5:15; 10:26; 13:12). That is true, but it does not follow that Mark and Luke have bunched together separate sayings or that Matthew has scattered sayings delivered only on one occasion. One of the slowest lessons for some critics to learn is that Jesus repeated favourite sayings on different occasions and in different groupings just as every popular preacher and teacher does today. See on Mr 4:21 for further discussion of the lamp and stand.

May see the light (Βλεπωσιν το φως). In Mt 5:16 Jesus has it "may see your good works." The purpose of light is to let one see something else, not the light. Note present subjunctive (βλεπωσιν), linear action "Jesus had kindled a light within them. They must not hide it, but must see that it spreads to others" (Plummer). The parable of the lamp throws light on the parable of the sower.

Luke 8:17

That shall not be known (ο ου μη γνωσθη). Peculiar to Luke. First aorist passive subjunctive of γινωσκω with the strong double negative ου μη. See on Mr 4:22 for discussion of κρυπτον and αποκρυφον.

Luke 8:18

How ye hear (πως ακουετε). The manner of hearing. Mr 4:24 has "what ye hear" (τ ακουετε), the matter that is heard. Both are supremely important. Some things should not be heard at all. Some that are heard should be forgotten. Others should be treasured and practised.

For whosoever hath (Ηος αν γαρ εχη). Present active subjunctive of the common verb εχω which may mean "keep on having" or "acquiring." See on Mr 4:25 for discussion.

Thinketh he hath (δοκε εχειν), or

seems to acquire or to hold . Losses in business illustrate this saying as when we see their riches take wings and fly away. So it is with hearing and heeding. Self-deception is a common complaint.

Luke 8:19

His mother and brethren (η μητηρ κα ο αδελφο αυτου). Mr 3:31-35; Mt 12:46-50 place the visit of the mother and brothers of Jesus before the parable of the sower. Usually Luke follows Mark's order, but he does not do so here. At first the brothers of Jesus (younger sons of Joseph and Mary, I take the words to mean, there being sisters also) were not unfriendly to the work of Jesus as seen in Joh 2:12 when they with the mother of Jesus are with him and the small group (half dozen) disciples in Capernaum after the wedding in Cana. But as Jesus went on with his work and was rejected at Nazareth (Lu 4:16-31), there developed an evident disbelief in his claims on the part of the brothers who ridiculed him six months before the end (Joh 7:5). At this stage they have apparently come with Mary to take Jesus home out of the excitement of the crowds, perhaps thinking that he is beside himself (Mr 3:21). They hardly believed the charge of the rabbis that Jesus was in league with Beelzebub. Certainly the mother of Jesus could give no credence to that slander. But she herself was deeply concerned and wanted to help him if possible. See discussion of the problem in my little book *The Mother of Jesus* and also on Mr 3:31 and Mt 12:46 .

Come to him (συντυχειν). Second aorist active infinitive of συντυγχανω, an old verb, though here alone in the N.T., meaning to meet with, to fall in with as if accidentally, here with associative instrumental case αυτω.

Luke 8:20

Was told (απηγγελη). Second aorist passive indicative of απαγγελλω, to bring word or tidings. Common verb. See on Mr 3:32 and Mt 12:47 for details.

Luke 8:21

These which hear the word of God and do it (ο τον λογον του θεου ακουοντες κα ποιουντες). The absence of the article with "mother" and "brothers" probably means, as Plummer argues, "Mother to me and brothers to me are those who &c." No one is a child of God because of human parentage (Joh 1:13). "Family ties are at best temporal; spiritual ties are eternal" (Plummer) . Note the use of "hear and do" together here as in Mt 7:24; Lu 6:47 at the close of the Sermon on the Mount. The parable of the sower is almost like a footnote to that sermon. Later Jesus will make "doing" a test of friendship for him (Joh 15:14).

Luke 8:22

And they launched forth (κα ανηχθησαν). First aorist passive indicative of αναγω, an old verb, to lead up, to put out to sea (looked at as going up from the land). This nautical sense of the verb occurs only in Luke in the N.T. and especially in the Acts (Ac 13:13; 16:11; 18:21; 20:3,13; 21:I,2; 27:2,4,12,21; 28:10f.).

Luke 8:23

He fell asleep (αφυπνωσεν). First aorist (ingressive) active indicative of αφυπνοω, to put to sleep, to fall off to sleep, a late verb for which the older Greek used καθυπνοω. Origin-

ally αφυπνοω meant to waken from sleep, then to fall off to sleep (possibly a medical use). This is the only passage which speaks of the sleep of Jesus. Here only in the N.T.

Came down (κατεβη). Second aorist active indicative of καταβαινω, common verb. It was literally true. These wind storms (λαιλαπς. So also Mr 4:37) rushed from Hermon down through the Jordan gorge upon the Sea of Galilee and shook it like a tempest (Mt 8:24). Mark's (Mr 4:37) vivid use of the dramatic present γινετα (ariseth) is not so precise as Luke's "came down." See on Mt 8:24 . These sudden squalls were dangerous on this small lake.

They were filling (συνεπληρουντο). Imperfect passive. It was the boat that was being filled (Mr 4:37) and it is here applied to the navigators as sailors sometimes spoke. An old verb, but in the N.T. used only by Luke (8:23; 9:51; Ac 2:1).

Were in jeopardy (εκινδυνευον). Imperfect active, vivid description. Old verb, but in the N.T. only here, Ac 19:27; 1Co 15:30 .

Luke 8:24

Master, Master (Επιστατα, επιστατα). See on Lu 5:5 for discussion. Mr 4:38 has

Teacher (Διδασκαλε), Mt 8:25 has

Lord (Κυριε). The repetition here shows the uneasiness of the disciples.

We perish (απολλυμεθα). So in Mr 4:38; Mt 8:25 . Linear present middle indicative, we are perishing.

The raging of the water (τω κλυδον του υδατος). Κλυδων, common Greek word, is a boisterous surge, a violent agitation. Here only in the N.T. save Jas 1:6 . Κυμα (Mr 4:37) is the regular swell or wave. A

calm (γαληνη). Only in the parallels in the N.T., though common word. Here Mr 4:39; Mt 8:26 add

great (μεγαλη).

That (οτ). This use of οτ as explanatory of the demonstrative pronoun ουτος occurs in the parallels Mr 4:36; Mt 8:27 and also in Lu 4:36 . It is almost result.

He commandeth (επιτασσε). Peculiar to Luke.

Luke 8:26

They arrived (κατεπλευσαν). First aorist active indicative of καταπλεω, common verb, but here only in the N.T. Literally,

they sailed down from the sea to the land, the opposite of

launched forth (ανηχθησαν) of verse 22. So we today use like nautical terms, to bear up, to bear down.

The Gerasenes (τον Γερασηνων). This is the correct text here as in Mr 5:1 while Gadarenes is correct in Mt 8:28 . See there for explanation of this famous discrepancy, now cleared up by Thomson's discovery of Khersa (Γερσα) on the steep eastern bank and in the vicinity of Gadara.

Over against Galilee (αντιπερα της Γαλιλαιας). Only here in the N.T. The later Greek form is αντιπεραν (Polybius, etc.). Some MSS. here have περαν like Mr 5:1; Mt 8:28 .

Luke 8:27

And for a long time (κα χρονω ικανω). The use of the associative instrumental case in expressions of time is a very old Greek idiom that still appears in the papyri (Robertson, *Grammar*, p. 527).

He had worn no clothes (ουκ ενεδυσατο ιματιον). First aorist middle indicative, constative aorist, viewing the "long time" as a point. Not pluperfect as English has it and not for the pluperfect, simply "and for a long time he did not put on himself (indirect middle) any clothing." The physician would naturally note this item. Common verb ενδυω or ενδυνω. This item in Luke alone, though implied by Mr 5:15 "clothed" (ιματισμενον).

And abode not in any house (κα εν οικια ουκ εμενεν). Imperfect active. Peculiar to Luke, though implied by the mention of tombs in all three (Mr 5:3; Mt 8:28; Lu 8:27).

Luke 8:28

Fell down (προσεπεσεν). Second aorist active of προσπιπτω, to fall forward, towards, prostrate before one as here. Common verb. Mr 5:6 has προσεκυνησεν (worshipped).

The Most High God (του θεου του υψιστου). Uncertain whether του θεου genuine or not. But "the Most High" clearly means God as already seen (Lu 1:32,35,36; 6:35). The phrase is common among heathen (Nu 24:16; Mic 6:6; Isa 14:14). The demoniac may have been a Gentile, but it is the demon here speaking. See on Mr 2:7; Mt 8:29 for the Greek idiom (τ εμο κα σο). "What have I to do with thee?" See there also for "Torment me not."

Luke 8:29

For he commanded (παρηγγελλεν γαρ). Imperfect active, correct text, for he was commanding.

Often times (πολλοις χρονοις). Or "for a long time" like χρονω πολλω of verse 27 (see Robertson, *Grammar*, p. 537, for the plural here).

It had seized (συνηρπακε). Past perfect active of συναρπαζω, to lay hold by force. An old verb, but only in Luke in the N.T. (Lu 8:29; Ac 6:12; 19:29; 27:15).

Was kept under guard (εδεσμευετο). Imperfect passive of δεσμευω to put in chains, from δεσμος, bond, and that from δεω to bind. Old, but rather rare verb. Only here and Ac 22:4 in this sense. In Mt 23:4 it means to bind together. Some MSS. read δεσμεω in Lu 8:29 .

Breaking the bands asunder (διαρησσων τα δεσμα). Old verb, the preposition δια (in two) intensifying the meaning of the simple verb ρησσω or ρηγνυμ, to rend.

Was driven (ηλαυνετο). Imperfect passive of ελαυνω, to drive, to row, to march (Xenophon). Only five times in the N.T. Here alone in Luke and peculiar to Luke in this incident.

Luke 8:30

Legion (Λεγιων). See on Mr 5:9 .

Luke 8:31

Into the abyss (εις την αβυσσον). Rare old word common in LXX from α privative and βαθυς (deep). So bottomless place (supply χωρα). The deep sea in Ge 1:2; 7:11 . The common receptacle of the dead in Ro 10:7 and especially the abode of demons as here and Re 9:1-11; 11:7; 17:8; 20:1,3 .

Luke 8:32

A herd of many swine (αγελη χοιρων ικανων). Word

herd (αγελη) old as Homer, but in N.T. only here and parallels (Mr 5:11; Mt 8:30). Luke shows his fondness for adjective ικανος here again (see verse 27) where Mark has μεγαλη and Matthew πολλων.

Luke 8:33

Rushed down the steep (ωρμησεν κατα του κρημνου). Ablative with κατα as in Mr 5:13; Mt 8:32 and the same vivid verb in each account, to hurl impetuously, to rush.

Were choked (απεπνιγη). Second aorist (constative) passive indicative third singular (collective singular) where Mr 5:13 has the picturesque imperfect επνιγοντο.

Luke 8:34

Saw what had come to pass (ιδοντες το γεγονος). This item only in Luke. Note the neat Greek idiom το γεγονος, articular second perfect active participle of γινομα. Repeated in verse 35 and in Mr 5:14 . Note numerous participles here in verse 35 as in Mr 5:15 .

Luke 8:36

He that was possessed with devils (demons) (only two words in Greek, ο δαιμονισθεις, the demonized).

Was made whole (εσωθη). First aorist passive indicative of σωζω to save from σως (safe and sound). This is additional information to the news carried to them in verse 34.

Luke 8:37

Were holden with great fear (φοβω μεγαλω συνειχοντο). Imperfect passive of συνεχω with the instrumental case of φοβος. See a similar use of this vigorous verb in Lu 12:50 of Jesus and in Php 1:23 of Paul.

Luke 8:38

From whom the devils (demons) were gone out (αφ' ου εξεληλυθε τα δαιμονια). Past perfect active of εξερχομα, state of completion in the past.

Prayed him (εδεειτο αυτου). Imperfect middle, kept on begging.

Luke 8:39

Throughout the whole city (καθ' ολην την πολιν). Mr 5:20 has it "in Decapolis." He had a great story to tell and he told it with power. The rescue missions in our cities can match this incident with cases of great sinners who have made witnesses for Christ.

Luke 8:40

Welcomed (απεδεξατο). Peculiar to Luke. To receive with pleasure, from αποδεχομα, a common verb.

For they were all waiting for him (ησαν γαρ παντες προσδοκωντες αυτον). Periphrastic imperfect active of

prosdokao , an old verb for eager expectancy, a vivid picture of the attitude of the people towards Jesus. Driven from Decapolis, he is welcomed in Capernaum.

Luke 8:41

Was (υπηρχεν). Imperfect of υπαρχω in sense of ην as in modern Greek. Common in Luke, and Acts, but not in other Gospels.

Luke 8:42

An only daughter (θυγατηρ μονογενης). The same adjective used of the widow's son (7:12) and the epileptic boy (9:38) and of Jesus (Joh 1:18; 3:16).

She lay a dying (απεθνησκεν). Imperfect active, she was dying. Mt 9:18 has it that she has just died.

Thronged (συνεπνιγον). Imperfect active of συμπνιγω, to press together, the verb used of the thorns choking the growing grain (Lu 8:14). It was a jam.

Luke 8:43

Had spent all her living upon physicians (εις ιατρους προσαναλωσασα ολον τον βιον). First aorist active participle of an old verb προσαναλισκω, only here in the N.T. But Westcott and Hort reject this clause because it is not in B D Syriac Sinaitic. Whether genuine or not, the other clause in Mr 5:26 certainly is not in Luke: "had suffered many things of many physicians." Probably both are not genuine in Luke who takes care of the physicians by the simple statement that it was a chronic case:

could not be healed of any (ουκ ισχυσεν απ' ουδενος θεραπευθηνα). He omitted also what Mark has: "and was nothing bettered but rather grew worse."

Luke 8:44

The border of his garment (του κρασπεδου του ιματιου). Probably the tassel of the overgarment. Of the four corners two were in front and two behind. See on Mt 9:20 .

Stanched (εστη). Second aorist active indicative,

stopped at once (effective aorist).

Luke 8:45

Press thee and crush thee (συνεχουσιν σε κα αποθλιβουσιν). Hold thee together, hold thee in (συνεχω, see verse 37).

Crush thee (αποθλιβω) here only in the N.T., a verb used of pressing out grapes in Diodorus and Josephus. Mr 5:31 has συνθλιβω, to press together.

Luke 8:46

For I perceived that power had gone forth from me (εγω γαρ εγνων δυναμιν εξεληλυθυιαν απ' εμου). Εγνων is second aorist active indicative of γινωσκω, knowledge by

personal experience as here. It is followed by the second perfect active participle εξεληλυθυιαν in indirect discourse (Robertson, *Grammar*, pp. 1040-42). Jesus felt the sensation of power already gone. Who does not know what this sense of "goneness" or exhaustion of nervous energy means?

Luke 8:47

Trembling (τρεμουσα). Vivid touch of the feeling of this sensitive woman who now had to tell everybody of her cure, "in the presence of all the people" (ενωπιον παντος του λαου). She faced the widest publicity for her secret cure.

Luke 8:49

From the ruler of the synagogue's house (παρα του αρχισυναγωγου). The word "house" is not in the Greek here as in Mr 5:35 where απο is used rather than παρα, as here. But the ruler himself had come to Jesus (Lu 8:41) and this is the real idea. Trouble not (μηκετ σκυλλε). See on Lu 7:6 for this verb and also Mr 5:35; Mt 9:36 .

Luke 8:50

And she shall be made whole (κα σωθησετα). This promise in addition to the words in Mr 5:36 . See there for discussion of details.

Luke 8:53

Knowing that she was dead (ειδοτες οτ απεθανεν). That she died (απεθανεν), second aorist active indicative of αποθνησκω.

Luke 8:54

Called (εφωνησεν). Certainly not to wake up the dead, but to make it plain to all that she rose in response to his elevated tone of voice. Some think that the remark of Jesus in verse 52 (Mr 5:39; Mt 9:24) proves that she was not really dead, but only in a trance. It matters little. The touch of Christ's hand and the power of his voice restored her to life.

Maiden (η παις) rather than Mark's (Mr 5:41) το κορασιον (vernacular *Koine*).

Luke 8:55

Her spirit returned (επεστρεψεν το πνευμα αυτης). The life came back to her at once.

Be given her to eat (αυτη δοθηνα φαγειν). The first infinitive δοθηνα is an indirect command. The second φαγειν (second aorist active of εσθιω) is epexegetic purpose.

Luke 9

Luke 9:1

He called the twelve together (συνκαλεσαμενος τους δωδεκα). Mr 6:7; Mt 10:1 have προσκαλεωμα, to call to him. Both the indirect middle voice.

Luke 9:2

He sent them forth (απεστειλεν αυτους). First aorist active indicative of αποστελλω.

To preach the kingdom of God and to heal the sick (κηρυσσειν την βασιλειαν του θεου κα ιασθα). Present indicative for the continuous functions during this campaign. This double office of herald (κηρυσσειν) and healer (ιασθα) is stated directly in Mt 10:7-8 . Note the verb ιαομα for healing here, though θεραπευειν in verse 1, apparently used interchangeably.

Luke 9:3

Neither staff (μητε ραβδον). For the apparent contradiction between these words (Mt 10:10) and Mr 6:8 see discussion there. For πηραν (wallet) see also on Mr 6:8 (Mt 10:10) for this and other details here.

Luke 9:5

As many as receive you not (οσο αν μη δεχωντα υμας). Indefinite relative plural with αν and present middle subjunctive and the negative μη. Here Mt 10:14 has the singular (whosoever) and Mr 6:11 has "whatsoever place."

For a testimony against them (εις μαρτυριον επ' αυτους). Note use of επ' αυτους where Mr 6:11 has simply the dative αυτοις (disadvantage), really the same idea.

Luke 9:6

Went (διηρχοντο). Imperfect middle, continuous and repeated action made plainer also by three present participles (εξερχομενοι, ευαγγελιζομενοι, θεραπευοντες), describing the wide extent of the work through all the villages (κατα τας κωμας, distributive use of κατα) everywhere (πανταχου) in Galilee.

Luke 9:7

All that was done (τα γινομενα παντα). Present middle participle, "all that was coming to pass."

He was much perplexed (διηπορε). Imperfect active of διαπορεω, to be thoroughly at a loss, unable to find a way out (δια, α privative, πορος, way), common ancient verb, but only in Luke's writings in the N.T.

Because it was said (δια το λεγεσθα). Neat Greek idiom, the articular passive infinitive after δια. Three reports came to the ears of Herod as Luke has it, each introduced by οτ (that) in indirect discourse: "By some" (υπο τινων), "by some" (υπο τινων δε), "by others" (αλλων δε, υπο not here expressed, but carried over). The verbs in the indirect discourse

here (verses 7,8) are all three aorists (ηγερθη first passive; εφανη second passive; ανεστη second active), not past perfects as the English has them.

Luke 9:9

He sought (εζητε). Imperfect active. He keep on seeking to see Jesus. The rumours disturbed Herod because he was sure that he had put him to death ("John I beheaded").

Luke 9:10

Declared (διηγησαντο). First aorist middle of διηγεομα, to carry a narrative through to the end. Jesus listened to it all.

They had done (εποιησαν). Aorist active indicative, they did.

He took them (παραλαβων αυτους). Second aorist active participle of παραλαμβανω. Very common verb.

Bethsaida (Βηθσαιδα). Peculiar to Luke. Bethsaida Julias is the territory of Philip, for it is on the other side of the Sea of Galilee (Joh 6:1).

Luke 9:11

Spake (ελαλε). Imperfect active, he continued speaking.

He healed (ιατο). Imperfect middle, he continued healing.

Luke 9:12

To wear away (κλινειν). Old verb usually transitive, to bend or bow down. Many compounds as in English decline, incline, recline, clinic (κλινη, bed), etc. Luke alone in the N.T. uses it intransitively as here. The sun was turning down towards setting.

Lodge (καταλυσωσιν). First aorist active subjunctive of καταλυω, a common verb, to dissolve, destroy, overthrow, and then of travellers to break a journey, to lodge (καταλυμα, inn, Lu 2:7). Only here and 19:7 in the N.T. in this sense.

Get victuals (ευρωσιν επισιτισμον). Ingressive aorist active of ευρισκω, very common verb.

Victuals (επισιτισμον, from επισιτιζομα, to provision oneself, σιτιζω, from σιτον, wheat) only here in the N.T., though common in ancient Greek, especially for provisions for a journey (snack). See on Mr 6:32-44; Mt 14:13-21 for discussion of details.

Luke 9:13

Except we should go and buy food (ε μητ πορευθεντες ημεις αγορασωμεν βρωματα). This is a condition of the third class with the aorist subjunctive (αγορασωμεν), where the conjunction is usually εαν (with negative εαν μη), but not always or necessarily so especially in the *Koine*. So in 1Co 14:5 ε μη διερμηνευη and in Php 3:12 ε κα καταλαβω. "Unless" is better here than "except."

Food (βρωματα), means eaten pieces from βιβρωσκω, to eat, somewhat like our "edibles" or vernacular "eats."

Luke 9:14

About (ωσε). Luke as Mt 14:21 adds this word to the definite statement of Mr 6:44 that there were 5,000 men, a hundred companies of fifty each.

Sit down (κατακλινατε). First aorist active imperative. Recline, lie down. Only in Luke in the N.T. See also verse 15.

In companies (κλισιας). Cognate accusative after

kataklinate . Only here in the N.T. A row of persons reclining at meals (table company).

About fifty each (ωσε ανα πεντηκοντα). Distributive use of ανα and approximate number again (ωσε).

Luke 9:16

The five ... the two (τους πεντε ... τους δυο). Pointing back to verse 13, fine example of the Greek article.

And gave (κα εδιδου). Imperfect active of διδωμ, kept on giving. This picturesque imperfect is preceded by the aorist κατεκλασεν (brake), a single act. This latter verb in the N.T. only here and the parallel in Mr 6:41 , though common enough in ancient Greek. We say "break off" where here the Greek has "break down" (or thoroughly), perfective use of κατα.

Luke 9:17

Twelve baskets (κοφινο δωδεκα). For discussion of κοφονο and σφυριδες as well as of κλασματα (broken pieces) see on Mr 6:43; Mt 14:20 .

Luke 9:18

As he was praying (εν τω εινα αυτον προσευχομενον). Common Lukan idiom of εν with the articular infinitive for a temporal clause, only here Luke has the periphrastic infinitive (εινα προσευχομενον) as also in 11:1. This item about Christ's praying alone in Luke.

Alone (κατα μονας). In the N.T. only here and Mr 4:10 . Perhaps χωρας (places) is to be supplied with μονας (lonely places).

Were with him (συνησαν αυτω). This seems like a contradiction unless "alone" is to be taken with συνησαν. Westcott and Hort put συνηντησαν in the margin. This would mean that as Jesus was praying alone, the disciples fell in with him. At any rate he was praying apart from them.

Luke 9:19

That I am (με εινα). Accusative and infinitive in indirect assertion, a common Greek idiom. Mt 16:13 for "I" has "the Son of man" as identical in the consciousness of Christ. The various opinions of men about Jesus here run parallel to the rumours heard by Herod (verses 8,9).

Luke 9:20

But who say ye? (Υμεις δε τινα λεγετε;). Note the emphatic proleptical position of υμεις: "But *ye* who do ye say? This is really what mattered now with Jesus.

The Christ of God (Τον χριστον του θεου). The accusative though the infinitive is not expressed. The Anointed of God, the Messiah of God. See on 2:26 for "the Anointed of the

Lord." See on Mt 16:17 for discussion of Peter's testimony in full. Mr 6:29 has simply "the Christ." It is clear from the previous narrative that this is not a new discovery from Simon Peter, but simply the settled conviction of the disciples after all the defections of the Galilean masses and the hostility of the Jerusalem ecclesiastics. The disciples still believed in Jesus as the Messiah of Jewish hope and prophecy. It will become plain that they do not grasp the spiritual conception of the Messiah and his kingdom that Jesus taught, but they are clear that he is the Messiah however faulty their view of the Messiah may be. There was comfort in this for Jesus. They were loyal to him.

Luke 9:21

To tell this to no man (μηδεν λεγειν τουτο). Indirect command with the negative infinitive after

commanded (παρηγγειλεν). It had been necessary for Jesus to cease using the word

Messiah (Χριστος) about himself because of the political meaning to the Jews. Its use by the disciples would lead to revolution as was plain after the feeding of the five thousand (Joh 6:15).

Luke 9:22

Rejected (αποδοκιμασθηνα). First aorist passive infinitive of αποδοκιμαζω, to reject after trial.

The third day (τη τριτη ημερα). Locative case of time as in Mt 16:21 . Here in the parallel passage Mr 8:31 has "after three days" (μετα τρεις ημερας) in precisely the same sense. That is to say, "after three days" is just a free way of saying "on the third day" and cannot mean "on the fourth day" if taken too literally. For discussion of this plain prediction of the death of Christ with various details see discussion on Mt 16:21; Mr 8:31 . It was a melancholy outlook that depressed the disciples as Mark and Matthew show in the protest of Peter and his rebuke.

Luke 9:23

He said unto all (ελεγεν δε προς παντας). This is like Luke (cf. verse 43). Jesus wanted all (the multitude with his disciples, as Mr 8:34 has it) to understand the lesson of self-sacrifice. They could not yet understand the full meaning of Christ's words as applied to his approaching death of which he had been speaking. But certainly the shadow of the cross is already across the path of Jesus as he is here speaking. For details (soul, life, forfeit, gain, profit, lose, world) see discussion on Mt 16:24-26; Mr 8:34-37 . The word for lose (απολεσε, from απολλυμ, a very common verb) is used in the sense of destroy, kill, lose, as here. Note the mercantile terms in this passage (gain, lose, fine or forfeit, exchange).

Daily (καθ' ημεραν). Peculiar to Luke in this incident. Take up the cross (his own cross) daily (aorist tense, αρατω), but keep on following me (ακολουθειτω, present tense). The cross was a familiar figure in Palestine. It was rising before Jesus as his destiny. Each man has his own cross to meet and bear.

Luke 9:26

Whosoever shall be ashamed (ος αν επαισχυνθη). Rather,

Whosoever is ashamed as in Mr 8:38 . The first aorist passive subjunctive in an indefinite relative clause with αν. The passive verb is transitive here also. This verb is from επ and αισχυνη, shame (in the eyes of men). Jesus endured the shame of the cross (Heb 12:2). The man at the feast who had to take a lower seat did it with shame (Lu 14:9). Paul is not ashamed of the Gospel (Ro 1:16). Onesiphorus was not ashamed of Paul (2Ti 1:16).

In his own glory (εν τη δοξη αυτου). This item added to what is in Mr 8:38; Mt 16:27 .

Luke 9:27

Till they see (εως αν ιδωσιν). Second aorist active subjunctive with εως and αν referring to the future, an idiomatic construction. So in Mr 9:1; Mt 16:28 . In all three passages "shall not taste of death" (ου μη γευσωντα θανατου, double negative with aorist middle subjunctive) occurs also. Rabbinical writings use this figure. Like a physician Christ tasted death that we may see how to die. Jesus referred to the cross as "this cup" (Mr 14:36; Mt 26:39; Lu 22:42). Mark speaks of the kingdom of God as "come" (εληλυθυιαν, second perfect active participle). Matthew as "coming" (ερχομενον) referring to the Son of man, while Luke has neither form. See Matthew and Mark for discussion of the theories of interpretation of this difficult passage. The Transfiguration follows in a week and may be the first fulfilment in the mind of Jesus. It may also symbolically point to the second coming.

Luke 9:28

About eight days (ωσε ημερα οκτω). A *nominativus pendens* without connexion or construction. Mr 9:2 (Mt 17:1) has "after six days" which agrees with the general statement.

Into the mountain (εις το ορος). Probably Mount Hermon because we know that Jesus was near Caesarea Philippi when Peter made the confession (Mr 8:27; Mt 16:13). Hermon is still the glory of Palestine from whose heights one can view the whole of the land. It was a fit place for the Transfiguration.

To pray (προσευξασθα). Peculiar to Luke who so often mentions Christ's habit of prayer (cf. 3:21). See also verse 29 "as he was praying" (εν τω προσευχεσθα, one of Luke's favourite idioms).

His countenance was altered (εγενετο το ειδος του προσωπου αυτου ετερον). Literally, "the appearance of his face became different." Mt 17:2 says that "his face did shine as the sun." Luke does not use the word "transfigured" (μετεμορφωθη) in Mr 9:2; Mt 17:2 . He may have avoided this word because of the pagan associations with this word as Ovid's Μεταμορφοσες.

And his raiment became white and dazzling (κα ο ιματισμος αυτου λευκος εξαστραπτων). Literally,

And his raiment white radiant . There is no *and* between "white" and "dazzling." The participle εξαστραπτων is from the compound verb meaning to flash (αστραπτω) out or forth (εξ). The simple verb is common for lightning flashes and bolts, but the compound in the LXX and here alone in the N.T. See Mr 9:3 "exceeding white" and Mt 17:2 "white as the light."

Luke 9:31

There talked with him (συνελαλουν αυτω). Imperfect active, were talking with him.

Who appeared in glory (ο οφθεντες εν δοξη). First aorist passive participle of οραω. This item peculiar to Luke. Compare verse 26.

Spake of his decease (ελεγον την εξοδον). Imperfect active, were talking about his εξοδυς (departure from earth to heaven) very much like our English word "decease" (Latin *decessus*, a going away). The glorious light graphically revealed Moses and Elijah talking with Jesus about the very subject concerning which Peter had dared to rebuke Jesus for mentioning (Mr 8:32; Mt 16:22). This very word εξοδυς (way out) in the sense of death occurs in 2 Peter 1:15 and is followed by a brief description of the Transfiguration glory. Other words for death (θανατος) in the N.T. are εκβασις, going out as departure (Heb 13:7), αφιξις, departing (Ac 20:29), αναλυσις, loosening anchor (2Ti 4:6) and αναλυσα (Php 1:23).

To accomplish (πληρουν). To fulfil. Moses had led the Exodus from Egypt. Jesus will accomplish the exodus of God's people into the Promised Land on high. See on Mark and Matthew for discussion of significance of the appearance of Moses and Elijah as representatives of law and prophecy and with a peculiar death. The purpose of the Transfiguration was to strengthen the heart of Jesus as he was praying long about his approaching death and to give these chosen three disciples a glimpse of his glory for the hour of darkness coming. No one on earth understood the heart of Jesus and so Moses and Elijah came. The poor disciples utterly failed to grasp the significance of it all.

Luke 9:32

Were heavy with sleep (ησαν βεβαρημενο υπνω). Periphrastic past perfect of βαρεω, a late form for the ancient βαρυνω (not in N.T. save Textus Receptus in Lu 21:34). This form, rare and only in passive (present, aorist, perfect) in the N.T., is like βαρυνω, from βαρυς, and that from βαρος, weight, burden (Ga 6:2). Ηυπνω is in the instrumental case. They had apparently climbed the mountain in the early part of the night and were now overcome with sleep as Jesus prolonged his prayer. Luke alone tells of their sleep. The same word is used of the eyes of these three disciples in the Garden of Gethsemane (Mt 26:43) and of the hearts of many (Lu 21:34).

But when they were fully awake (διαγρηγορησαντες δε). First aorist active participle of this late (Herodian) and rare compound verb (here alone in the N.T.), διαγρηγορεω (Luke is fond of compounds with δια). The simple verb γρηγορεω (from the second perfect active

εγρηγορα) is also late, but common in the LXX and the N.T. The effect of δια can be either to remain awake in spite of desire to sleep (margin of Revised Version) or to become thoroughly awake (ingressive aorist tense also) as Revised Version has it. This is most likely correct. The Syriac Sinaitic has it "When they awoke." Certainly they had been through a strain.

His glory (την δοξαν αυτου). See also verse 26 in the words of Jesus.

Luke 9:33

As they were departing from him (εν τω διαχωριζεσθα αυτους απ' αυτου). Peculiar to Luke and another instance of Luke's common idiom of εν with the articular infinitive in a temporal clause. This common verb occurs here only in the N.T. The present middle voice means to separate oneself fully (direct middle). This departing of Moses and Elijah apparently accompanied Peter's remark as given in all three Gospels. See for details on Mark and Matthew.

Master (Επιστατα) here,

Rabbi (Mr 9:5),

Lord (Κυριε, Mt 17:4).

Let us make (ποιησωμεν, first aorist active subjunctive) as in Mr 9:5 , but Mt 17:4 has "I will make" (ποιησω). It was near the time of the feast of the tabernacles. So Peter proposes that they celebrate it up here instead of going to Jerusalem for it as they did a bit later (Joh 7).

Not knowing what he said (μη ειδως ο λεγε). Literally,

not understanding what he was saying (μη, regular negative with participle and λεγε, present indicative retained in relative clause in indirect discourse). Luke puts it more bluntly than Mark (Peter's account), "For he wist not what to answer; for they became sore afraid" (Mr 9:6). Peter acted according to his impulsive nature and spoke up even though he did not know what to say or even what he was saying when he spoke. He was only half awake as Luke explains and he was sore afraid as Mark (Peter) explains. He had bewilderment enough beyond a doubt, but it was Peter who spoke, not James and John.

Luke 9:34

Overshadowed them (επεσκιαζεν αυτους). Imperfect active (aorist in Mt 17:5) as present participle in Mr 9:7 , inchoative, the shadow began to come upon them. On Hermon as on many high mountains a cloud will swiftly cover the cap. I have seen this very thing at Blue Ridge, North Carolina. This same verb is used of the Holy Spirit upon Mary (Lu 1:35). Nowhere else in the N.T., though an old verb (επι, σκιαζω, from σκια, shadow).

As they entered into the cloud (εν τω εισελθειν αυτους εις την νεφελην). Luke's idiom of εν with the articular infinitive again (aorist active this time, on the entering in as to them). All six "entered into" the cloud, but only Peter, James, and John "became afraid" (εφοβηθησαν, ingressive first aorist passive).

Luke 9:35

If εκεινους be accepted here instead of αυτους, the three disciples would be outside of the cloud.

Out of the cloud (εκ της νεφελης). This voice was the voice of the Father like that at the baptism of Jesus (Lu 3:22; Mr 1:11; Mt 3:17) and like that near the end (Joh 12:28-30) when the people thought it was a clap of thunder or an angel.

My son, my chosen (Ho υιος μου, ο εκλελεγμενος). So the best documents (Aleph B L Syriac Sinaitic). The others make it "My Beloved" as in Mr 9:7; Mt 17:5 . These disciples are commanded to hear Jesus, God's Son, even when he predicts his death, a pointed rebuke to Simon Peter as to all.

Luke 9:36

When the voice came (εν το γενεσθα την φωνην). Another example of Luke's idiom, this time with the second aorist middle infinitive. Literally, "on the coming as to the voice" (accusative of general reference). It does not mean that it was "after" the voice was past that Jesus was found alone, but simultaneously with it (ingressive aorist tense).

Alone (μονος). Same adjective in Mr 9:8; Mt 17:8 translated "only." Should be rendered "alone" there also.

They held their peace (εσιγησαν). Ingressive aorist active of common verb σιγαω, became silent. In Mr 9:9; Mt 17:9 , Jesus commanded them not to tell till His Resurrection from the dead. Luke notes that they in awe obeyed that command and it turns out that they finally forgot the lesson of this night's great experience. By and by they will be able to tell them, but not "in those days."

Which they had seen (ων εωρακαν). Attraction of the relative α into the case of the unexpressed antecedent τουτων. Perfect active indicative εωρακαν with *Koine* (papyri) form for the ancient εωρακασιν changed by analogy to the first aorist ending in -αν instead of -ασιν.

Luke 9:37

On the next day (τη εξης ημερα). Alone in Luke. It shows that the Transfiguration took place on the preceding night.

They were come down (κατελθοντων αυτων). Genitive absolute of second aorist active participle of κατερχομα, a common enough verb, but in the N.T. only in Luke's writings save Jas 3:15 .

Met him (συνηντησεν αυτω). First aorist active of συνανταω, common compound verb, to meet with, only in Luke's writings in the N.T. save Heb 7:1 . With associative instrumental case αυτω.

Luke 9:38

Master (Διδασκαλε). Teacher as in Mr 9:17 .

Lord (κυριε, Mt 17:15).

To look upon (επιβλεψα). Aorist active infinitive of επιβλεπω (επ, upon, βλεπω, look), common verb, but in the N.T. only here and Jas 2:3 except Lu 1:48 in quotation from LXX. This compound verb is common in medical writers for examining carefully the patient.

Mine only child (μονογενης μο). Only in Luke as already about an only child in 7:12; 8:42 .

Luke 9:39

Suddenly (εξεφνης). Old adverb, but in the N.T. only in Luke's writings save Mr 13:36 . Used by medical writers of sudden attacks of disease like epilepsy.

It teareth him that he foameth (σπαρασσε αυτον μετα αφρου). Literally, "It tears him with (accompanied with, μετα) foam" (old word, αφρος, only here in the N.T.). From σπαρασσω, to convulse, a common verb, but in the N.T. only here and Mr 1:26; 9:26 (and συνσπαρασσω, Mr 9:20). See Mr 9:17; Mt 17:15; Lu 9:39 for variations in the symptoms in each Gospel. The use of μετα αφρου is a medical item.

Hardly (μολις). Late word used in place of μογις, the old Greek term (in some MSS. here) and alone in Luke's writings in the N.T. save 1Pe 4:18; Ro 5:7 .

Bruising him sorely (συντριβον αυτον). Common verb for rubbing together, crushing together like chains (Mr 5:4) or as a vase (Mr 14:3). See on Matthew and Mark for discussion of details here.

Luke 9:41

How long shall I be with you and bear with you? (εως ποτε εσομα προς υμας κα ανεξομα υμων;). Here the two questions of Mr 9:19 (only one in Mt 17:17) are combined in one sentence.

Bear with (ανεξομα, direct middle future) is, hold myself from you (ablative case υμων).

Faithless (απιστος) is disbelieving and perverse (διεστραμμενη, perfect passive participle of διαστρεφω), is twisted, turned, or torn in two.

Luke 9:42

As he was yet a coming (ετ προσερχομενου αυτου). Genitive absolute. While he was yet coming (the boy, that is, not Jesus). Note quaint English "a coming" retained in the Revised Version.

Dashed him (ερρηξεν αυτον). First aorist active indicative of ρηγνυμ or ρησσω, to rend or convulse, a common verb, used sometimes of boxers giving knockout blows.

Tare grievously (συνεσπαραξεν). Rare word as only here and Mr 9:20 in the N.T., which see.

Gave him back to his father (απεδωκεν αυτον τω πατρ αυτου). Tender touch alone in Luke as in 7:15.

They were all astonished (εξεπλησσοντο δε παντες). Imperfect passive of the common verb εκπλησσω or εκπληγνυμ, to strike out, a picturesque description of the amazement of all at the easy victory of Jesus where the nine disciples had failed.

At the majesty of God (επ τη μεγαλειοτητ του θεου). A late word from the adjective μεγαλειος and that from μεγας (great). In the N.T. only here and Ac 19:27 of Artemis and in 2 Peter 1:16 of the Transfiguration. It came to be used by the emperors like our word "Majesty."

Which he did (οις εποιε). This is one of the numerous poor verse divisions. This sentence has nothing to do with the first part of the verse. The imperfect active εποιε covers a good deal not told by Luke (see Mr 9:30; Mt 17:22). Note the attraction of the relative

hois into the case of

p⊠sin , its antecedent.

Luke 9:44

Sink into your ears (Θεσθε υμεις εις τα ωτα υμων). Second aorist imperative middle of τιθημ, common verb. "Do you (note emphatic position) yourselves (whatever others do) put into your ears." No word like "sink" here. The same prediction here as in Mr 9:31; Mt 17:22 about the Son of man only without mention of death and resurrection as there, which see for discussion.

Luke 9:45

It was concealed from them (ην παρακεκαλυμμενον απ' αυτων). Periphrastic past perfect of παρακαλυπτω, a common verb, but only here in the N.T., to cover up, to hide from. This item only in Luke.

That they should not perceive it (ινα μη αισθωντα αυτο). Second aorist middle subjunctive of the common verb αισθανομα used with ινα μη, negative purpose. This explanation at least relieves the disciples to some extent of full responsibility for their ignorance about the death of Jesus as Mr 9:32 observes, as does Luke here that they were afraid to ask him. Plummer says, "They were not allowed to understand the saying then, in order that they might remember it afterwards, and see that Jesus had met His sufferings with full knowledge and free will." Perhaps also, if they had fully understood, they might have lacked courage to hold on to the end. But it is a hard problem.

Luke 9:46

A reasoning (διαλογισμος). A dispute. The word is from διαλογιζομα, the verb used in Mr 9:33 about this incident. In Luke this dispute follows immediately after the words of Jesus about his death. They were afraid to ask Jesus about that subject, but Mt 18:1 states that they came to Jesus to settle it.

Which of them should be greatest (το τις αν ειη μειζων αυτων). Note the article with the indirect question, the clause being in the accusative of general reference. The optative with αν is here because it was so in the direct question (potential optative with αν retained in the indirect). But Luke makes it plain that it was not an abstract problem about greatness in the kingdom of heaven as they put it to Jesus (Mt 18:1), but a personal problem in their own group. Rivalries and jealousies had already come and now sharp words. By and by

James and John will be bold enough to ask for the first places for themselves in this political kingdom which they expect (Mr 10:35; Mt 20:20). It is a sad spectacle.

Luke 9:47

Took a little child (επιλαβομενος παιδιον). Second aorist middle participle of the common verb επιλαμβανω. Strictly, Taking a little child to himself (indirect middle). Mr 9:36 has merely the active λαβων of the simple verb λαμβανω. Set him by his side (εστησεν αυτο παρ' εαυτω). "In his arms" Mr 9:36 has it, "in the midst of them" Mt 18:3 says. All three attitudes following one another (the disciples probably in a circle around Jesus anyhow) and now the little child (Peter's child?) was slipped down by the side of Jesus as he gave the disciples an object lesson in humility which they sorely needed.

Luke 9:48

This little child (τουτο το παιδιον). As Jesus spoke he probably had his hand upon the head of the child. Mt 18:5 has "one such little child." The honoured disciple, Jesus holds, is the one who welcomes little children "in my name" (επ τω ονοματ μου), upon the basis of my name and my authority. It was a home-thrust against the selfish ambition of the Twelve. Ministry to children is a mark of greatness. Have preachers ever yet learned how to win children to Christ? They are allowed to slip away from home, from Sunday school, from church, from Christ.

For he that is least among you all (ο γαρ μικροτερος εν πασιν υμιν υπαρχων). Note the use of υπαρχω as in 8:41; 23:50 . The comparative μικροτερος is in accord with the *Koine* idiom where the superlative is vanishing (nearly gone in modern Greek). But

great (μεγας) is positive and very strong. This saying peculiar to Luke here.

Luke 9:49

And John answered (αποκριθεις δε Ιωανης). As if John wanted to change the subject after the embarrassment of the rebuke for their dispute concerning greatness (Lu 9:46-48).

Master (επιστατα). Only in Luke in the N.T. as already four times (5:5; 8:24,45; 9:33).

We forbade him (εκωλυομεν αυτον). Conative imperfect as in Mr 9:38 , We tried to hinder him.

Because he followeth not with us (οτ ουκ ακολουθε μεθ ημων). Present tense preserved for vividness where Mark has imperfect

kolouthei . Note also here "with us" (μεθ' ημων) where Mark has associative instrumental ημιν. It is a pitiful specimen of partisan narrowness and pride even in the Beloved Disciple, one of the Sons of Thunder. The man was doing the Master's work in the Master's name and with the Master's power, but did not run with the group of the Twelve.

Luke 9:50

"Against you is for you" (καθ' υμων υπερ υμων). Mr 9:40 has "against us is for us" (ημων ... ημων). The *Koine* Greek η and υ were often pronounced alike and it was easy to

interchange them. So many MSS. here read just as in Mark. The point is precisely the same as it is a proverbial saying. See a similar saying in Lu 11:23 : "He that is not with me is against me." The prohibition here as in Mr 9:39 is general: "Stop hindering him" (μη κωλυετε, μη and the present imperative, not μη and the aorist subjunctive). The lesson of toleration in methods of work for Christ is needed today.

Luke 9:51

When the days were well-nigh come (εν τω συμπληρουσθα τας ημερας). Luke's common idiom εν with the articular infinitive, "in the being fulfilled as to the days." This common compound occurs in the N.T. only here and Lu 8:23; Ac 2:1 . The language here makes it plain that Jesus was fully conscious of the time of his death as near as already stated (Lu 9:22,27,31).

That he should be received up (της αναλημψεως αυτου). Literally, "of his taking up." It is an old word (from Hippocrates on), but here alone in the N.T. It is derived from αναλαμβανω (the verb used of the Ascension, Ac 1:2,11,22; 1Ti 3:16) and refers here to the Ascension of Jesus after His Resurrection. Not only in John's Gospel (Joh 17:5) does Jesus reveal a yearning for a return to the Father, but it is in the mind of Christ here as evidently at the Transfiguration (9:31) and later in Lu 12:49f .

He steadfastly set his face (αυτος το προσωπον εστηρισεν). Note emphatic αυτος,

he himself , with fixedness of purpose in the face of difficulty and danger. This look on Christ's face as he went to his doom is noted later in Mr 10:32 . It is a Hebraistic idiom (nine times in Ezekiel), this use of face here, but the verb (effective aorist active) is an old one from στηριζω (from στηριγξ, a support), to set fast, to fix.

To go to Jerusalem (του πορευεσθα εις Ιερουσαλημ). Genitive infinitive of purpose. Luke three times mentions Christ making his way to Jerusalem (9:51; 13:22; 17:11) and John mentions three journeys to Jerusalem during the later ministry (Joh 7:10; 11:17; 12:1). It is natural to take these journeys to be the same in each of these Gospels. Luke does not make definite location of each incident and John merely supplements here and there. But in a broad general way they seem to correspond.

Luke 9:52

Sent messengers (απεστειλεν αγγελους). As a precaution since he was going to Jerusalem through Samaria. The Samaritans did not object when people went north from Jerusalem through their country. He was repudiating Mount Gerizim by going by it to Jerusalem. This was an unusual precaution by Jesus and we do not know who the messengers (**angels**) were.

To make ready for him (ως ετοιμασα αυτω). Ηως is correct here, not ωστε. The only examples of the final use of ως with the infinitive in the N.T. are this one and Heb 7:9 (absolute use). In Acts 20:24 Westcott and Hort read ως τελειωσω and put ως τελειωσα in the margin (Robertson, *Grammar*, p. 1091).

Luke 9:53

And they did not receive him (κα ουκ εδεξαντο αυτον). Adversative use of κα = But.

Because his face was going to Jerusalem (οτ το προσωπον αυτου ην πορευομενον εις Ιερουσαλημ). Periphrastic imperfect middle. It was reason enough to the churlish Samaritans.

Luke 9:54

Saw this (ιδοντες). Second aorist active participle of οραω. Saw the messengers returning.

We bid (θελεις ειπωμεν). Deliberative subjunctive ειπωμεν after θελεις without ινα, probably two questions, Dost thou wish? Shall we bid? Perhaps the recent appearance of Elijah on the Mount of Transfiguration reminded James and John of the incident in 2Ki 1:10-12 . Some MSS. add here "as Elijah did." The language of the LXX is quoted by James and John, these fiery Sons of Thunder. Note the two aorist active infinitives (καταβηναι, αναλωσα, the first ingressive, the second effective).

Luke 9:55

But he turned (στραφεις δε). Second aorist passive participle of στρεφω, common verb, to turn round. Dramatic act. Some ancient MSS. have here:

Ye know not what manner of spirit ye are of (ουκ οιδατε ποιου πνευματος εστε). This sounds like Christ and may be a genuine saying though not a part of Luke's Gospel. A smaller number of MSS. add also:

For the Son of Man came not to destroy men's lives, but to save them (Ηο γαρ υιος του ανθρωπου ουκ ηλθεν ψυχας ανθρωπων απολεσα αλλα σωσα), a saying reminding us of Mt 5:17; Lu 19:10 . Certain it is that here Jesus rebuked the bitterness of James and John toward Samaritans as he had already chided John for his narrowness towards a fellow-worker in the kingdom.

Luke 9:57

A certain man (τις). Mt 8:19 calls him "a scribe." Lu 9:57-60; Mt 8:19-22 , but not in Mark and so from Q or the Logia.

Wherever you go (οπου εαν απερχη) is the present middle subjunctive with the indefinite relative adverb εαν, common Greek idiom. See on Matthew for "holes," "nests," "Son of man." The idiom "where to lay his head" (που την κεφαλην κλινη) is the same in both, the deliberative subjunctive retained in the indirect question. "Jesus knows the measure of the scribe's enthusiasm" (Plummer). The wandering life of Jesus explains this statement.

Luke 9:59

And he said unto another (ειπεν δε προς ετερον). Mt 8:21 omits Christ's "Follow me" (ακολουθε μο) and makes this man a volunteer instead of responding to the appeal of Jesus. There is no real opposition, of course. In Matthew's account the man is apologetic as in Luke. Plummer calls him "one of the casual disciples" of whom there are always too many. The scribes knew how to give plausible reasons for not being active disciples.

First (πρωτον). One of the problems of life is the relation of duties to each other, which comes first. The burial of one's father was a sacred duty (Ge 25:9), but, as in the case of Tobit 4:3, this scribe's father probably was still alive. What the scribe apparently meant was that he could not leave his father while still alive to follow Jesus around over the country.

Luke 9:60

Leave the dead to bury their own dead (αφες τους νεκρους θαψα τους εαυτων νεκρους). This paradox occurs so in Mt 8:22 . The explanation is that the spiritually dead can bury the literally dead. For such a quick change in the use of the same words see Joh 5:21-29 (spiritual resurrection from sin in Joh 5:21-27 , bodily resurrection from the grave, Joh 5:28,29) and Joh 11:25f . The harshness of this proverb to the scribe probably is due to the fact that he was manifestly using his aged father as an excuse for not giving Christ active service.

But go thou and publish abroad the kingdom of God (συ δε απελθων διαγγελλε την βασιλειαν του θεου). The scribe's duty is put sharply (Βυτ δο θου, συ δε). Christ called him to preach, and he was using pious phrases about his father as a pretext. Many a preacher has had to face a similar delicate problem of duty to father, mother, brothers, sisters and the call to preach. This was a clear case. Jesus will help any man called to preach to see his duty. Certainly Jesus does not advocate renunciation of family duties on the part of preachers.

Luke 9:61

And another also said (ειπεν δε κα ετερος). A volunteer like the first. This third case is given by Luke alone, though the incident may also come from the same Logia as the other two. Ηετερος does not here mean one of a "different" sort as is sometimes true of this pronoun, but merely another like αλλος (Robertson, *Grammar*, p. 749).

But first (πρωτον δε). He also had something that was to come "first."

To bid farewell to them that are at my house (αποταξασθα τοις εις τον οικον μου). In itself that was a good thing to do. This first aorist middle infinitive is from αποτασσω, an old verb, to detach, to separate, to assign as a detachment of soldiers. In the N.T. it only appears in the middle voice with the meaning common in late writers to bid adieu, to separate oneself from others. It is used in Ac 18:18 of Paul taking leave of the believers in Corinth. See also Mr 6:46; 2Co 2:13 . It is thus a formal function and this man meant to go home and set things in order there and then in due time to come and follow Jesus.

Luke 9:62

Having put his hand to the plough (επιβαλων την χειρα επ' αροτρον). Second aorist active participle of επιβαλλω, an old and common verb, to place upon. Note repetition of preposition επ before αροτρον (plough). This agricultural proverb is as old as Hesiod. Pliny observes that the ploughman who does not bend attentively to his work goes crooked. It has always been the ambition of the ploughman to run a straight furrow. The Palestine *fellah* had good success at it.

And looking back (κα βλεπων εις τα οπισω). Looking to the things behind. To do that is fatal as any ploughman knows. The call to turn back is often urgent.

Fit (ευθετος). From ευ and τιθημ=well-placed, suited for, adapted to. "The first case is that of inconsiderate impulse, the second that of conflicting duties, the third that of a divided mind" (Bruce).

Luke 10

Luke 10:1

Appointed (ανεδειξεν). First aorist active indicative of αναδεικνυμ, an old verb, not only common, but in LXX. In the N.T. only here and Ac 1:24 . Cf. αναδειξις in Lu 1:80 . To show forth, display, proclaim, appoint.

Seventy others (ετερους εβδομηκοντα κα). The "also" (κα) and the "others" point back to the mission of the Twelve in Galilee (9:1-6). Some critics think that Luke has confused this report of a mission in Judea with that in Galilee, but needlessly so. What earthly objection can there be to two similar missions? B D Syr. Cur. and Syr. Sin. have "seventy-two." The seventy elders were counted both ways and the Sanhedrin likewise and the nations of the earth. It is an evenly balanced point.

Two and two (ανα δυο). For companionship as with the Twelve though Mr 6:7 has it δυο (vernacular idiom). B K have here ανα δυο, a combination of the idiom in Mr 6:7 and that here.

He himself was about to come (ημελλεν αυτος ερχεσθα). Imperfect of μελλω with present infinitive and note αυτος. Jesus was to follow after and investigate the work done. This was only a temporary appointment and no names are given, but they could cover a deal of territory.

Luke 10:2

Harvest (θερισμος). Late word for the older θερος, summer, harvest. The language in this verse is verbatim what we have in Mt 9:37,38 to the Twelve. Why not? The need is the same and prayer is the answer in each case. Prayer for preachers is Christ's method for increasing the supply.

Luke 10:3

As lambs (ως αρνας). Here again the same language as that in Mt 10:16 except that there "sheep" (προβατα) appears instead of "lambs." Pathetic picture of the risks of missionaries for Christ. They take their life in their hands.

Luke 10:4

Purse (βαλλαντιον). Old word for money-bag, sometimes a javelin as if from βαλλω. Only in Luke in the N.T. (10:4; 12:33; 22:35ff.). See Lu 9:3; Mr 6:7f.; Mt 10:9f. for the other similar items.

Salute no man on the way (μηδενα κατα την οδον ασπασησθε). First aorist (ingressive) middle subjunctive with μηδενα. The peril of such wayside salutations was palaver and delay. The King's business required haste. Elisha's servant was not to tarry for salutations or salaams (2Ki 4:29). These oriental greetings were tedious, complicated, and often meddlesome if others were present or engaged in a bargain.

Luke 10:5

First say (πρωτον λεγετε). Say first. The adverb πρωτον can be construed with "enter" (εισελθητε), but probably with λεγετε is right. The word spoken is the usual oriental salutation.

Luke 10:6

A son of peace (υιος ειρηνης). A Hebraism, though some examples occur in the vernacular *Koine* papyri. It means one inclined to peace, describing the head of the household.

Shall rest (επαναπαησετα). Second future passive of επαναπαυω, a late double compound (επι, ανα) of the common verb παυω.

It shall turn to you again (εφ' υμας ανακαμψε). Common verb ανακαμπτω, to bend back, return. The peace in that case will bend back with blessing upon the one who spoke it.

Luke 10:7

In that same house (εν αυτη τη οικια). Literally, in the house itself, not "in the same house" (εν τη αυτη οικια), a different construction. A free rendering of the common Lukan idiom is, "in that very house."

Eating (εσθοντες). An old poetic verb εσθω for εσθιω that survives in late Greek.

Such things as they give (τα παρ' αυτων). "The things from them."

For the labourer is worthy of his hire (αξιος γαρ ο εργατης του μισθου αυτου). In Mt 10:10 we have της τροφης αυτου (his food). 1Ti 5:18 has this saying quoted as scripture. That is not impossible if Luke wrote by A.D. 62. Paul there however may quote only De 25:4 as scripture and get this quotation either from Lu 10:7 or from a proverbial saying of Jesus. It is certainly not a real objection against the Pauline authorship of First Timothy.

Go not from house to house (μη μεταβαινετε εξ οικιας εις οικιαν). As a habit, μη and the present imperative, and so avoid waste of time with such rounds of invitations as would come.

Luke 10:8

Such things as are set before you (τα παρατιθεμενα υμιν). The things placed before you from time to time (present passive participle, repetition). Every preacher needs this lesson of common politeness. These directions may seem perfunctory and even commonplace, but every teacher of young preachers knows how necessary they are. Hence they were given both to the Twelve and to the Seventy.

Luke 10:9

Is come nigh unto you (ηγγικεν εφ' υμας). Perfect active indicative of εγγιζω as in Mt 3:2 of the Baptist and Mr 1:15 of Jesus. Note εφ' υμας here.

Luke 10:10

Into the streets thereof (εις τας πλατειας αυτης). Out of the inhospitable houses into the broad open streets.

Luke 10:11

Even the dust (κα τον κονιορτον). Old word from κονις, dust, and ορνυμ, to stir up. We have seen it already in Mt 10:14; Lu 9:5 . Dust is a plague in the east. Shake off even that.

Cleaveth (κολληθεντα). First aorist passive participle of κολλαω, to cling as dust and mud do to shoes. Hence the orientals took off the sandals on entering a house.

We wipe off (απομασσομεθα). Middle voice of an old verb απομασσω, to rub off with the hands. Nowhere else in the N.T. But εκμασσω, occurs in Lu 7:38,44 .

Against you (Hυμιν). Fine example of the dative of disadvantage (the case of personal interest, the dative).

Luke 10:12

More tolerable (ανεκτοτερον). Comparative of the verbal adjective ανεκτος from ανεχομα. An old adjective, but only the comparative in the N.T. and in this phrase (Mt 10:15; 11:22,24; Lu 10:12,14).

Luke 10:13

Would have repented (αν μετενοησαν). Conclusion (apodosis) of second-class condition, determined as unfulfilled.

Long ago (παλα). Implies a considerable ministry in these cities of which we are not told. Chorazin not mentioned save here and Mt 11:21 . Perhaps Καραζε near Tell Hum (Capernaum).

Sitting in sackcloth and ashes (εν σακκω κα σποδο καθημενο). Pictorial and graphic. The σακκος (sackcloth) was dark coarse cloth made of goat's hair and worn by penitents, mourners, suppliants. It is a Hebrew word, *sag*. The rough cloth was used for sacks or bags. To cover oneself with ashes was a mode of punishment as well as of voluntary humiliation.

Luke 10:15

Shalt thou be exalted? (μη υψωθησηι;). Μη expects the answer No. The verb is future passive indicative second singular of υψοω, to lift up, a late verb from υψος, height. It is used by Jesus of the Cross (Joh 12:32).

Unto Hades (εως Hαιδου). See on Mt 16:18 for this word which is here in contrast to Heaven as in Isa 14:13-15 . Hades is not Gehenna. "The desolation of the whole neighbourhood, and the difficulty of identifying even the site of these flourishing towns, is part of the fulfilment of this prophecy" (Plummer). Ragg notes the omission of Nazareth from this list of cities of neglected privilege and opportunity. "Is it the tender memories of boyhood that keep from His lips the name of the arch-rejector (4:28 sqq.) Nazareth?"

Luke 10:16

Rejecteth him that sent me (αθετε τον αποστειλαντα με). These solemn words form a fit close for this discourse to the Seventy. The fate of Chorazin, Bethsaida, Capernaum will befall those who set aside (α privative and θετεω, from τιθημ) the mission and message of these messengers of Christ. See this verb used in 7:30 of the attitude of the scribes and

Pharisees toward John and Jesus. It is this thought that makes it so grave a responsibility to be co-with Christ, high privilege as it is (Joh 9:4).

Luke 10:17

Returned with joy (υπεστρεψαν μετα χαρας). They had profited by the directions of Jesus. Joy overflows their faces and their words.

Even the demons (κα τα δαιμονια). This was a real test. The Twelve had been expressly endowed with this power when they were sent out (Lu 9:1), but the Seventy were only told to heal the sick (10:9). It was better than they expected. The Gospel worked wonders and they were happy. The demons were merely one sign of the conflict between Christ and Satan. Every preacher has to grapple with demons in his work.

Are subject (υποτασσετα). Present passive indicative (repetition).

Luke 10:18

I beheld Satan fallen (εθεωρουν τον Σαταναν πεσοντα). Imperfect active (I was beholding) and second aorist (constative) active participle of πιπτω (not

fallen , πεπτωκοτα, perfect active participle, nor

falling , πιπτοντα, present active participle, but

fall , πεσοντα). As a flash of lightning out of heaven, quick and startling, so the victory of the Seventy over the demons, the agents of Satan, forecast his downfall and Jesus in vision pictured it as a flash of lightning.

Luke 10:19

And over all the power of the enemy (κα επ πασαν την δυναμιν του εχθρου). This is the heart of "the authority" (την εξουσιαν) here given by Jesus which is far beyond their expectations. The victory over demons was one phase of it. The power to tread upon serpents is repeated in Mr 16:18 (the Appendix) and exemplified in Paul's case in Malta (Ac 28:3-5). But protection from physical harm is not the main point in this struggle with Satan "the enemy" (Mt 13:25; Ro 16:20; 1Pe 5:8).

Nothing shall in any wise hurt you (ουδεν υμας ου μη αδικησε). Text has future active indicative, while some MSS. read αδικηση, aorist active subjunctive of αδικεω, common verb from αδικος (α privative and δικος), to suffer wrong, to do wrong. The triple negative here is very strong. Certainly Jesus does not mean this promise to create presumption or foolhardiness for he repelled the enemy's suggestion on the pinnacle of the temple.

Luke 10:20

Are written (ενγεγραπτα). Perfect passive indicative, state of completion, stand written, enrolled or engraved, from ενγραφω, common verb. "As citizens possessing the full privileges of the commonwealth" (Plummer).

Luke 10:21

In that same hour (εν αυτη τη ωρα). Literally, "at the hour itself," almost a demonstrative use of αυτος (Robertson, *Grammar*, p. 686) and in Luke alone in the N.T. (2:38; 10:21; 12:12; 20:19). Mt 11:25 uses the demonstrative here, "at that time" (εν εκεινω τω καιρω).

Rejoiced in the Holy Spirit (ηγαλλιασατο τω πνευματ τω αγιω). First aorist middle of the late verb αγαλλιαω for αγαλλω, to exult. Always in the middle in the N.T. save Lu 1:47 in Mary's *Magnificat*. This holy joy of Jesus was directly due to the Holy Spirit. It is joy in the work of his followers, their victories over Satan, and is akin to the joy felt by Jesus in Joh 4:32-38 when the vision of the harvest of the world stirred his heart. The rest of this verse is precisely like Mt 11:25f. , a peculiarly Johannine passage in Matthew and Luke, but not in Mark, and so from Q (the Logia of Jesus). It has disturbed critics who are unwilling to admit the Johannine style and type of teaching as genuine, but here it is. See on Matthew for discussion. "That God had proved his independence of the human intellect is a matter for thankfulness. Intellectual gifts, so far from being necessary, are often a hindrance" (Plummer).

Luke 10:22

Knoweth who the Son is (γινωσκε τις εστιν ο υιος). Knows by experience, γινωσκε. Here Mt 11:27 has επιγινωσκε (fully knows) and simply τον υιον (the Son) instead of the "who" (τις) clause. So also in "who the Father is" (τις εστιν ο πατερ). But the same use and contrast of "the Father," "the Son." in both Matthew and Luke, "an aerolite from the Johannean heaven" (Hase). No sane criticism can get rid of this Johannine bit in these Gospels written long before the Fourth Gospel was composed. We are dealing here with the oldest known document about Christ (the Logia) and the picture is that drawn in the Fourth Gospel (see my *The Christ of the Logia*). It is idle to try to whittle away by fantastic exegesis the high claims made by Jesus in this passage. It is an ecstatic prayer in the presence of the Seventy under the rapture of the Holy Spirit on terms of perfect equality and understanding between the Father and the Son in the tone of the priestly prayer in Joh 17 . We are justified in saying that this prayer of supreme Fellowship with the Father in contemplation of final victory over Satan gives us a glimpse of the prayers with the Father when the Son spent whole nights on the mountain alone with the Father. Here is the Messianic consciousness in complete control and with perfect confidence in the outcome. Here as in Mt 11:27 by the use of

willeth to reveal him (βουλητα αποκαλυψα). The Son claims the power to reveal the Father "to whomsoever he wills" (ω αν βουλητα, indefinite relative and present subjunctive of βουλομα, to will, not the future indicative). This is divine sovereignty most assuredly. Human free agency is also true, but it is full divine sovereignty in salvation that is here claimed along with possession (παρεδοθη, timeless aorist passive indicative) of all power from the Father. Let that supreme claim stand.

Luke 10:23

Turning to the disciples (στραφεις προς τους μαθητας). Second aorist passive of στρεφω as in 9:55. The prayer was a soliloquy though uttered in the presence of the Seventy on their return. Now Jesus turned and spoke "privately" or to the disciples (the Twelve, apparently), whether on this same occasion or a bit later.

Blessed (μακαριο). A beatitude, the same adjective as in Mt 5:3-11 . A beatitude of privilege very much like that in Mt 5:13-16 . Jesus often repeated his sayings.

Luke 10:24

Which ye see (α υμεις βλεπετε). The expression of υμεις makes "ye" very emphatic in contrast with the prophets and kings of former days.

Luke 10:25

And tempted him (εκπειραζων αυτον). Present active participle, conative idea, trying to tempt him. There is no "and" in the Greek. He "stood up (ανεστη, ingressive second aorist active) trying to tempt him." Πειραζω is a late form of πειραω and εκπειραζω apparently only in the LXX, and N.T. (quoted by Jesus from De 6:16 in Mt 4:7; Lu 4:12 against Satan). Here and 1Co 10:9 . The spirit of this lawyer was evil. He wanted to entrap Jesus if possible.

What shall I do to inherit eternal life? (Τ ποιησας ζωην αιωνιου κληρονομησω;). Literally, "By doing what shall I inherit eternal life?" Note the emphasis on "doing" (ποιησας). The form of his question shows a wrong idea as to how to get it.

Eternal life (ζωην αιωνιον) is endless life as in John's Gospel (Joh 16:9; 18:18,30) and in Mt 25:46 , which see.

Luke 10:26

How readest thou? (πως αναγινωσκεισ;). As a lawyer it was his business to know the facts in the law and the proper interpretation of the law. See on Lu 7:30 about νομικος (lawyer). The rabbis had a formula, "What readest thou?"

Luke 10:27

And he answering (ο δε αποκριθεις). First aorist participle, no longer passive in idea. The lawyer's answer is first from the *Shema* (De 6:3; 11:13) which was written on the phylacteries. The second part is from Le 19:18 and shows that the lawyer knew the law. At a later time Jesus himself in the temple gives a like summary of the law to a lawyer (Mr 12:28-34; Mt 22:34-40) who wanted to catch Jesus by his question. There is no difficulty in the two incidents. God is to be loved with all of man's four powers (heart, soul, strength, mind) here as in Mr 12:30 .

Luke 10:28

Thou hast answered right (ορθως απεκριθης). First aorist passive indicative second singular with the adverb ορθως. The answer was correct so far as the words went. In Mr 12:34 Jesus commends the scribe for agreeing to his interpretation of the first and the second commandments. That scribe was "not far from the kingdom of God," but this lawyer was "tempting" Jesus.

Do this and thou shalt live (τουτο ποιε κα ζηση). Present imperative (keep on doing this forever) and the future indicative middle as a natural result. There was only one trouble with the lawyer's answer. No one ever did or ever can "do" what the law lays down towards God and man always. To slip once is to fail. So Jesus put the problem squarely up to the lawyer who wanted to know

by doing what . Of course, if he kept the law

perfectly always , he would inherit eternal life.

Luke 10:29

Desiring to justify himself (θελων δικαιωσα εαυτον). The lawyer saw at once that he had convicted himself of asking a question that he already knew. In his embarrassment he asks another question to show that he did have some point at first:

And who is my neighbour? (κα τις εστιν μου πλησιον;). The Jews split hairs over this question and excluded from "neighbour" Gentiles and especially Samaritans. So here was his loop-hole. A neighbour is a nigh dweller to one, but the Jews made racial exceptions as many, alas, do today. The word πλησιον here is an adverb (neuter of the adjective πλησιος) meaning ο πλησιον ων (the one who is near), but ων was usually not expressed and the adverb is here used as if a substantive.

Luke 10:30

Made answer (υπολαβων). Second aorist active participle of υπολαμβανω (see 7:43), to take up literally, and then in thought and speech, old verb, but in this sense of interrupting in talk only in the N.T.

Was going down (κατεβαινεν). Imperfect active describing the journey.

Fell among robbers (ληισταις περιεπεσεν). Second aorist ingressive active indicative of περιπιπτω, old verb with associative instrumental case, to fall among and to be encompassed by (περ, around), to be surrounded by robbers. A common experience to this day on the road to Jericho. The Romans placed a fort on this "red and bloody way." These were bandits, not petty thieves.

Stripped (εκδυσαντες). Of his clothing as well as of his money, the meanest sort of robbers.

Beat him (πληγας επιθεντες). Second aorist active participle of επιτιθημ, a common verb. Literally, "placing strokes or blows" (πληγας, plagues) upon him. See Lu 12:48; Ac 16:23; Re 15:1,6,8 for "plagues."

Half-dead (ημιθανη). Late word from ημ, half, and θνησκω, to die. Only here in the N.T. Vivid picture of the robbery.

Luke 10:31

By chance (κατα συγκυριαν). Here only in the N.T., meaning rather, "by way of coincidence." It is a rare word elsewhere and in late writers like Hippocrates. It is from the verb συγκυρεω, though συγκυρησις is more common.

Was going down (κατεβαινεν). Imperfect active as in verse 30. Passed by on the other side (αντιπαρηλθεν). Second aorist active indicative of αντιπαρερχομα, a late double compound here (verses 31,32) only in the N.T., but in the papyri and late writers. It is the ingressive aorist (ηλθεν), came alongside (παρα), and then he stepped over to the opposite side (αντ) of the road to avoid ceremonial contamination with a stranger. A vivid and powerful picture of the vice of Jewish ceremonial cleanliness at the cost of moral principle and duty. The Levite in verse 32 behaved precisely as the priest had done and for the same reason.

Luke 10:33

A certain Samaritan (Σαμαρειτης δε τις). Of all men in the world to do a neighbourly act!

As he journeyed (οδευων). Making his way.

Came where he was (ηλθεν κατ' αυτον). Literally, "came down upon him." He did not sidestep or dodge him, but had compassion on him.

Luke 10:34

Bound up his wounds (κατεδησεν τα τραυματα). First aorist active indicative of καταδεω, old verb, but here only in the N.T. The verb means "bound down." We say "bind up." Medical detail that interested Luke. The word for "wounds" (τραυματα) here only in the N.T.

Pouring on them oil and wine (επιχεων ελαιον κα οινον). Old verb again, but here only in the N.T. Oil and wine were household remedies even for wounds (soothing oil, antiseptic alcohol). Hippocrates prescribed for ulcers: "Bind with soft wool, and sprinkle with wine and oil."

Set him (επιβιβασας). An old verb επιβιβαζω (επ, βιβαζω), to cause to mount. In the N.T. only here and Ac 19:35; 23:24 , common in LXX.

Beast (κτηνος). Old word from κταομα, to acquire, and so property (κτημα) especially cattle or any beast of burden.

An inn (πανδοχειον). The old Attic form was πανδοκειον (from παν, all, and δεχομα, to receive). A public place for receiving all comers and a more pretentious caravanserai than a καταλυμα like that in Lu 2:7 . Here only in the N.T. There are ruins of two inns about halfway between Bethany and Jericho.

Luke 10:35

On the morrow (επ την αυριον). Towards the morrow as in Ac 4:5 . (Cf. also Ac 3:1). Syriac Sinaitic has it "at dawn of the day." An unusual use of επ.

Took out (εκβαλων). Second aorist active participle of εκβαλλω. It could mean, "fling out," but probably only means "drew out." Common verb.

Two pence (δυο δηναρια). About thirty-five cents, but worth more in purchasing power.

To the host (τω πανδοχε). The innkeeper. Here only in the N.T.

Whatsoever thou spendest more (οτ αν προσδαπανησις). Indefinite relative clause with αν and the aorist active subjunctive of προσδαπαναω, to spend besides (προς), a late verb for the common προσαναλισκω and here only in the N.T.

I will repay (εγο αποδωσω). Emphatic. What he had paid was merely by way of pledge. He was a man of his word and known to the innkeeper as reliable.

When I come back again (εν τω επανερχεσθα με). Luke's favourite idiom of εν and the articular infinitive with accusative of general reference. Double compound verb επανερχομα.

Luke 10:36

Proved neighbour to him that fell (πλησιον γεγονενα του εμπεσοντος). Second perfect infinitive of γινομα and second aorist active participle of εμπιπτω. Objective genitive, became neighbour to the one, etc. Jesus has changed the lawyer's standpoint and has put it up to him to decide which of "these three" (τουτων των τριων, priest, Levite, Samaritan) acted like a neighbour to the wounded man.

Luke 10:37

On him (μετ' αυτου). With him, more exactly. The lawyer saw the point and gave the correct answer, but he gulped at the word "Samaritan" and refused to say that.

Do thou (συ ποιε). Emphasis on "thou." Would this Jewish lawyer act the neighbour to a Samaritan? This parable of the Good Samaritan has built the world's hospitals and, if understood and practised, will remove race prejudice, national hatred and war, class jealousy.

Luke 10:38

Now as they went on their way (ην δε τω πορευεσθα αυτους). Luke's favourite temporal clause again as in verse 35.

Received him into her house (υπεδεξατο αυτον εις την οικιαν). Aorist middle indicative of υποδεχομα, an old verb to welcome as a guest (in the N.T. only here and Lu 19:6; Ac 17:7; Jas 2:25). Martha is clearly the mistress of the home and is probably the elder sister. There is no evidence that she was the wife of Simon the leper (Joh 12:1f.). It is curious that in an old cemetery at Bethany the names of Martha, Eleazar, and Simon have been found.

Luke 10:39

Which also sat (η κα παρακαθεσθεισα). First aorist passive participle of παρακαθεζομα, an old verb, but only here in the N.T. It means to sit beside (παρα) and προς means right in front of the feet of Jesus. It is not clear what the point is in κα here. It may mean that Martha loved to sit here also as well as Mary.

Heard (ηκουεν). Imperfect active. She took her seat by the feet of Jesus and went on listening to his talk.

Luke 10:40

Was cumbered (περιεσπατο). Imperfect passive of περισπαω, an old verb with vivid metaphor, to draw around. One has sometimes seen women whose faces are literally drawn round with anxiety, with a permanent twist, distracted in mind and in looks.

She came up to him (επιστασα). Second aorist active participle of εφιστημ, an old verb to place upon, but in the N.T. only in the middle voice or the intransitive tenses of the active (perfect and second aorist as here). It is the ingressive aorist here and really means. stepping up to or bursting in or upon Jesus. It is an explosive act as is the speech of Martha.

Dost thou not care (ου μελε σο). This was a reproach to Jesus for monopolizing Mary to Martha's hurt.

Did leave me (με κατελειπεν). Imperfect active, she kept on leaving me.

Bid her (ειπον αυτη). Late form instead of ειπε, second aorist active imperative, common in the papyri. Martha feels that Jesus is the key to Mary's help.

That she help me (ινα μο συναντιλαβητα). Sub-final use of ινα with second aorist middle subjunctive of συναντιλαμβανομα, a double compound verb (συν, with, αντ, at her end of the line, and λαμβανομα, middle voice of λαμβανω, to take hold), a late compound appearing in the LXX, Diodorus and Josephus. Deissmann (*Light from the Ancient East*, p. 87) finds it in many widely scattered inscriptions "throughout the whole extent of the Hellenistic world of the Mediterranean." It appears only twice in the N.T. (here and Ro 8:26). It is a beautiful word, to take hold oneself (middle voice) at his end of the task (αντ) together with (συν) one.

Luke 10:41

Art anxious (μεριμναις). An old verb for worry and anxiety from μεριζω (μερις, part) to be divided, distracted. Jesus had warned against this in the Sermon on the Mount (Mt 6:25,28,31,34 . See also Lu 12:11,22,26).

And troubled (κα θορυβαζη). From θορυβαζομα, a verb found nowhere else so far. Many MSS. here have the usual form τυρβαζη, from τυρβαζω. Apparently from θορυβος, a common enough word for tumult. Martha had both inward anxiety and outward agitation.

But one thing is needful (ενος δε εστιν χρεια). This is the reading of A C and may be correct. A few manuscripts have: "There is need of few things." Aleph B L (and Westcott and Hort) have: "There is need of few things or one," which seems like a conflate reading though the readings are all old. See Robertson, *Introduction to Textual Criticism of the N.T.*, p. 190. Jesus seems to say to Martha that only one dish was really necessary for the meal instead of the "many" about which she was so anxious.

Luke 10:42

The good portion (την αγαθην μεριδα). The best dish on the table, fellowship with Jesus. This is the spiritual application of the metaphor of the dishes on the table. Salvation is not "the good portion" for Martha had that also.

From her (αυτης). Ablative case after αφαιρηθησετα (future passive indicative). Jesus pointedly takes Mary's side against Martha's fussiness.

Luke 11

Luke 11:1

As he was praying in a certain place (εν τω εινα αυτον εν τοπω τιν προσευχομενον). Characteristically Lukan idiom: εν with articular periphrastic infinitive (εινα προσευχομενον) with accusative of general reference (αυτον).

That . Not in the Greek, asyndeton (κα εγενετο ειπεν).

When he ceased (ως επαυσατο). Supply προσευχομενος (praying), complementary or supplementary participle.

Teach us (διδαξον ημας). Jesus had taught them by precept (Mt 6:7-15) and example (Lu 9:29). Somehow the example of Jesus on this occasion stirred them to fresh interest in the subject and to revival of interest in John's teachings (Lu 5:33). So Jesus gave them the substance of the Model Prayer in Matthew, but in shorter form. Some of the MSS. have one or all of the phrases in Matthew, but the oldest documents have it in the simplest form. See on Mt 6:7-15 for discussion of these details (Father, hallowed, kingdom, daily bread, forgiveness, bringing us into temptation). In Mt 6:11 "give" is δος (second aorist active imperative second singular, a single act) while here Lu 11:3 "give" is διδου (present active imperative, both from διδωμ) and means, "keep on giving." So in Lu 11:4 we have "For we ourselves also forgive" (κα γαρ αυτο αφιομεν), present active indicative of the late ω verb αφιω while Mt 6:12 has "as we also forgave" (ως κα ημεις αφηκαμεν), first aorist (κ aorist) active of αφιημ. So also where Mt 6:12 has "debts" (τα οφειληματα) Lu 11:4 has "sins" (τας αμαρτιας). But the spirit of each prayer is the same. There is no evidence that Jesus meant either form to be a ritual. In both Mt 6:13; Lu 11:4 μη εισενεγκης occurs (second aorist subjunctive with μη in prohibition, ingressive aorist). "Bring us not" is a better translation than "lead us not." There is no such thing as God enticing one to sin (Jas 1:13). Jesus urges us to pray not to be tempted as in Lu 22:40 in Gethsemane.

Luke 11:5

At midnight (μεσονυκτιου). Genitive of time.

And say to him (κα ειπη αυτω). This is the deliberative subjunctive, but it is preceded by two future indicatives that are deliberative also (εξει, πορευσετα).

Lend me (χρησον μο). First aorist active imperative second singular. Lend me

now . From κιχρημ, an old verb, to lend as a matter of friendly interest as opposed to δανειζω, to lend on interest as a business. Only here in the N.T.

Luke 11:6

To set before him (ο παραθησω αυτω).

Which I shall place beside him . Future active of παρατιθημ. See 9:16 for this same verb.

Luke 11:7

And he (κακεινος). Emphatic.

Shall say (ειπη). Still the aorist active deliberative subjunctive as in verse 5 (the same long and somewhat involved sentence).

Trouble me not (μη μο κοπους παρεχε). Μη and the present imperative active. Literally, "Stop furnishing troubles to me." On this use of κοπους παρεχω see also Mt 26:10; Mr 14:6; Ga 6:17 and the singular κοπον, Lu 18:5 .

The door is now shut (ηδη η θυρα κεκλειστα). Perfect passive indicative, shut to stay shut. Oriental locks are not easy to unlock. From κλειω, common verb.

In bed (εις τεν κοιτην). Note use of εις in sense of εν. Often a whole family would sleep in the same room.

I cannot (ου δυναμα). That is, I am not willing.

Luke 11:8

Though (ε κα). Κα ε would be "Even if," a different idea.

Because he is his friend (δια το εινα φιλον αυτου). Δια and the accusative articular infinitive with accusative of general reference, a causal clause="because of the being a friend of his."

Yet because of his importunity (δια γε την αναιδιαν αυτου). From αναιδης, shameless, and that from α privative and αιδως, shame, shamelessness, impudence. An old word, but here alone in the N.T. Examples in the papyri. The use of γε here, one of the intensive particles, is to be noted. It sharpens the contrast to "though" by "yet." As examples of importunate prayer Vincent notes Abraham in behalf of Sodom (Ge 18:23-33) and the Syro-Phoenician woman in behalf of her daughter (Mt 15:22-28).

Luke 11:9

Shall be opened (ανοιγησετα). Second future passive third singular of ανοιγνυμ and the later ανοιγω.

Luke 11:11

Of which of you that is a father (τινα δε εξ υμων τον πατερα). There is a decided anacoluthon here. The MSS. differ a great deal. The text of Westcott and Hort makes τον πατερα (the father) in apposition with τινα (of whom) and in the accusative the object of αιτησε (shall ask) which has also another accusative (both person and thing) "a loaf." So far so good. But the rest of the sentence is,

will ye give him a stone? (μη λιθον επιδωσε αυτωι;). Μη shows that the answer No is expected, but the trouble is that the interrogative τινα in the first clause is in the accusative the object of αιτησε while here the same man (he) is the subject of επιδωσε. It is a very awkward piece of Greek and yet it is intelligible. Some of the old MSS. do not have the part about "loaf" and "stone," but only the two remaining parts about "fish" and "serpent," "egg" and "scorpion." The same difficult construction is carried over into these questions also.

Luke 11:13

Know how to give (οιδατε διδονα). See on Mt 7:11 for this same saying. Only here Jesus adds the Holy Spirit (πνευμα αγιον) as the great gift (the *summum bonum*) that the Father is ready to bestow. Jesus is fond of "how much more" (ποσω μαλλον, by how much more, instrumental case).

Luke 11:14

When (του δαιμονιου εξελθοντος). Genitive absolute ana asyndeton between κα εγενετο and ελαλησεν as often in Luke (no οτ or κα).

Luke 11:15

Dumb (κωφον). See on Mt 9:32 .

By Beelzebub (εν Βεεζεβουλ). Blasphemous accusation here in Judea as in Galilee (Mr 3:22; Mt 12:24,27). See on Matthew for discussion of the form of this name and the various items in the sin against the Holy Spirit involved in the charge. It was useless to deny the fact of the miracles. So they were explained as wrought by Satan himself, a most absurd explanation.

Luke 11:16

Tempting him (πειραζοντες). These "others" (ετερο) apparently realized the futility of the charge of being in league with Beelzebub. Hence they put up to Jesus the demand for "a sign from heaven" just as had been done in Galilee (Mt 12:38). By "sign" (σημειον) they meant a great spectacular display of heavenly power such as they expected the Messiah to give and such as the devil suggested to Jesus on the pinnacle of the temple.

Sought (εζητουν). Imperfect active, kept on seeking.

Luke 11:17

But he (αυτος δε). In contrast with them.

Knowing their thoughts (ειδως αυτων τα διανοηματα). From διανοεω, to think through or distinguish. This substantive is common in Plato, but occurs nowhere else in the N.T. It means intent, purpose. Jesus knew that they were trying to tempt him.

And a house divided against a house falleth (κα οικος επ οικον πιπτε). It is not certain that διαμερισθεισα (divided) is to be repeated here as in Mt 12:25; Mr 3:25 . It may mean,

and house falls upon house , "one tumbling house knocking down its neighbour, a graphic picture of what happens when a kingdom is divided against itself" (Bruce).

Luke 11:18

Because ye say (οτ λεγετε). Jesus here repeats in indirect discourse (accusative and infinitive) the charge made against him in verse 15. The condition is of the first class, determined as fulfilled.

Luke 11:19

And if I by Beelzebub (ε δε εγω εν Βεεζεβουλ). Also a condition of the first class, determined as fulfilled. A Greek condition deals only with the *statement*, not with the actual facts. For sake of argument, Jesus here assumes that he casts out demons by Beelzebub. The

conclusion is a *reductio ad absurdum*. The Jewish exorcists practiced incantations against demons (Ac 19:13).

Luke 11:20

By the finger of God (εν δακτυλω θεου). In distinction from the Jewish exorcists. Mt 12:28 has "by the Spirit of God."

Then is come (αρα εφθασεν). Φθανω in late Greek comes to mean simply to come, not to come before. The aorist indicative tense here is timeless. Note αρα (accordingly) in the conclusion (αποδοσις).

Luke 11:21

Fully armed (καθωπλισμενος). Perfect passive participle of καθοπλιζω, an old verb, but here only in the N.T. Note perfective use of κατα in composition with οπλιζω, to arm (from οπλα, arms). Note indefinite temporal clause (οταν and present subjunctive φυλασση).

His own court (την εαυτου αυλην). His own homestead. Mr 3:27; Mt 12:29 has "house" (οικιαν). Αυλη is used in the N.T. in various senses (the court in front of the house, the court around which the house is built, then the house as a whole).

His goods (τα υπαρχοντα αυτου). "His belongings." Neuter plural present active participle of υπαρχω used as substantive with genitive.

Luke 11:22

But when (επαν δε). Note οταν in verse 21.

Stronger than he (ισχυροτερος αυτου). Comparative of ισχυρος followed by the ablative.

Come upon him and overcome him (επελθων νικηση αυτον). Second aorist active participle of επερχομα and first aorist active subjunctive of νικαω. Aorist tense here because a single onset while in verse 22 the guarding (φυλασση, present active subjunctive) is continuous.

His whole armour (την πανοπλιαν αυτου). An old and common word for all the soldier's outfit (shield, sword, lance, helmet, greaves, breastplate). Tyndale renders it "his harness." In the N.T. only here and Eph 6:11,13 where the items are given.

Wherein he trusted (εφ' η επεποιθε). Second past perfect active of πειθω, to persuade. The second perfect πεποιθα is intransitive, to trust. Old and common verb. He trusted his weapons which had been so efficacious.

His spoils (τα σκυλα αυτου). It is not clear to what this figure refers. Strong as Satan is Jesus is stronger and wins victories over him as he was doing then. In Col 2:15 Christ is pictured as triumphing openly over the powers of evil by the Cross.

Luke 11:23

He that is not with me (ο μη ων μετ' εμου). This verse is just like Mt 12:30 .

Luke 11:24

And finding none (κα μη ευρισκον). Here Mt 12:43 has κα ουχ ευρισκε (present active indicative instead of present active participle). Lu 11:24-26 is almost verbatim like Mt

12:43-45 , which see. Instead of just "taketh" (παραλαμβανε) in verse 26, Matthew has "taketh with himself" (παραλαμβανε μεθ' εαυτου). And Luke omits: "Even so shall it be also unto this evil generation" of Mt 12:45 .

Than the first (των πρωτων). Ablative case after the comparative χειρονα. The seven demons brought back remind one of the seven that afflicted Mary Magdalene (Lu 8:2).

Luke 11:27

As he said these things (εν τω λεγειν αυτον). Luke's common idiom, εν with articular infinitive. Verses 27,28 are peculiar to Luke. His Gospel in a special sense is the Gospel of Woman. This woman "speaks well, but womanly" (Bengel). Her beatitude (μακαρια) reminds us of Elisabeth's words (Lu 1:42 , ευλογημενη). She is fulfilling Mary's own prophecy in 1:48 (μακαριουσιν με, shall call me happy).

Luke 11:28

But he said (αυτος δε ειπεν). Jesus in contrast turns attention to others and gives them a beatitude (μακαριο). "The originality of Christ's reply guarantees its historical character. Such a comment is beyond the reach of an inventor" (Plummer).

Luke 11:29

Were gathering together unto him (επαθροιζομενων). Genitive absolute present middle participle of επαθροιζω, a rare verb, Plutarch and here only in the N.T., from επ and αθροιζω (a common enough verb). It means to throng together (αθροος, in throngs). Vivid picture of the crowds around Jesus.

But the sign of Jonah (ε μη το σημειον Ιωνα). Luke does not give here the burial and resurrection of Jesus of which Jonah's experience in the big fish was a type (Mt 12:39ff.), but that is really implied (Plummer argues) by the use here of "shall be given" (δοθησετα) and "shall be" (εστα), for the resurrection of Jesus is still future. The preaching of Jesus ought to have been sign enough as in the case of Jonah, but the resurrection will be given. Luke's report is much briefer and omits what is in Mt 12:41 .

Luke 11:31

With the men of this generation (μετα των ανδρων της γενεας ταυτης). Here Mt 12:42 has simply "with this generation," which see.

Luke 11:32

At the preaching of Jonah (εις το κηρυγμα Ιωνα). Note this use of εις as in Mt 10:41; 12:41 . Luke inserts the words about the Queen of the South (31) in between the discussion of Jonah (verses 29f., 32). Both Σολομωνος (31) and Ιωνα (verse 32) are in the ablative case after the comparative πλειον (more,

something more).

Luke 11:33

In a cellar (εις κρυπτην). A crypt (same word) or hidden place from κρυπτω, to hide. Late and rare word and here only in the N.T. These other words (lamp, λυχνον, bushel,

μοδιον, stand, λυχνιαν) have all been discussed previously (Mt 5:15). Lu 11:33 is like Mt 6:22f. , which see for details.

Luke 11:35

Whether not (μη). This use of μη in an indirect question is good Greek (Robertson, *Grammar*, p. 1045). It is a pitiful situation if the very light is darkness. This happens when the eye of the soul is too diseased to see the light of Christ.

Luke 11:36

With its bright shining (τη αστραπη). Instrumental case, as if by a flash of lightning the light is revealed in him. See on 10:18.

Luke 11:37

Now as he spake (εν δε τω λαλησα). Luke's common idiom, εν with the articular infinitive (aorist active infinitive) but it does not mean "after he had spoken" as Plummer argues, but simply "in the speaking," no time in the aorist infinitive. See 3:21 for similar use of aorist infinitive with εν.

Asketh (ερωτα). Present active indicative, dramatic present. Request, not question.

To dine (οπως αριστηση). Note οπως rather than the common ινα. Aorist active subjunctive rather than present, for a single meal. The verb is from αριστον (breakfast). See distinction between αριστον and δειπνον (dinner or supper) in Lu 14:12 . It is the morning meal (breakfast or lunch) after the return from morning prayers in the synagogue (Mt 22:4), not the very early meal called ακρατισμα. The verb is, however, used for the early meal on the seashore in Joh 21:12,15 .

With him (παρ' αυτω). By his side.

Sat down to meat (ανεπεσεν). Second aorist active indicative of αναπιπτω, old verb, to recline, to fall back on the sofa or lounge. No word here for "to meat."

Luke 11:38

That he had not first washed before dinner (οτ ου πρωτον εβαπτισθη προ του αριστου). The verb is first aorist passive indicative of βαπτιζω, to dip or to immerse. Here it is applied to the hands. It was the Jewish custom to dip the hands in water before eating and often between courses for ceremonial purification. In Galilee the Pharisees and scribes had sharply criticized the disciples for eating with unwashed hands (Mr 7:1-23; Mt 15:1-20) when Jesus had defended their liberty and had opposed making a necessity of such a custom (tradition) in opposition to the command of God. Apparently Jesus on this occasion had himself reclined at the breakfast (not dinner) without this ceremonial dipping of the hands in water. The Greek has "first before" (πρωτον προ), a tautology not preserved in the translation.

Luke 11:39

The Lord (ο κυριος). The Lord Jesus plainly and in the narrative portion of Luke.

Now (νυν). Probably refers to him. You Pharisees do now what was formerly done.

The platter (του πινακος). The dish. Old word, rendered "the charger" in Mt 14:8 . Another word for "platter" (παροψις) in Mt 23:25 means "side-dish."

But your inward part (το δε εσωθεν υμων). The part within you (Pharisees). They keep the external regulations, but their hearts are full of plunder (αρπαγης, from αρπαζω, to seize) and wickedness (πονηριας, from πονηρος, evil man). See Mt 23:25 for a like indictment of the Pharisees for care for the outside of the cup but neglect of what is on the inside. Both inside and outside should be clean, but the inside first.

Luke 11:40

Howbeit (πλην). See Lu 6:24 . Instead of devoting so much attention to the outside.

Those things which are within (τα ενοντα). Articular neuter plural participle from ενειμ, to be in, common verb. This precise phrase only here in the N.T. though in the papyri, and it is not clear what it means. Probably, give as alms the things within the dishes, that is have inward righteousness with a brotherly spirit and the outward becomes "clean" (καθαρα). Properly understood, this is not irony and is not Ebionism, but good Christianity (Plummer).

Luke 11:42

Tithe (αποδεκατουτε). Late verb for the more common δεκατευω. So in Mt 23:23 . Take a tenth off (απο-). Rue (πηγανον). Botanical term in late writers from πηγνυμ, to make fast because of its thick leaves. Here Mt 23:23 has "anise."

Every herb (παν λαχανον). General term as in Mr 4:32 . Matthew has "cummin."

Pass by (παρερχεσθε). Present middle indicative of παρερχομα, common verb, to go by or beside. Mt 23:23 has "ye have left undone" (αφηκατε). Luke here has "love" (αγαπην), not in Matthew.

Ought (εδε). As in Matthew. Imperfect of a present obligation, not lived up to just like our "ought" (owεδ, not paid). Παρεινα, as in Matthew, the second aorist active infinitive of αφιημ. to leave off. Common verb. Luke does not have the remark about straining out the gnat and swallowing the camel (Mt 23:34). It is plain that the terrible exposure of the scribes and Pharisees in Mt 23 in the temple was simply the culmination of previous conflicts such as this one.

Luke 11:43

The chief seats in the synagogues (την πρωτοκαθεδριαν εν ταις συναγωγαις). Singular here, plural in Mt 23:6 . This semi-circular bench faced the congregation. Mt 23:6 has also the chief place at feasts given by Luke also in that discourse (20:46) as well as in 14:7, a marked characteristic of the Pharisees.

Luke 11:44

The tombs which appear not (τα μνηνεια τα αδηλα). These hidden graves would give ceremonial defilement for seven days (Nu 19:16). Hence they were usually whitewashed as a warning. So in Mt 23:27 the Pharisees are called "whited sepulchres." Men do not know

how rotten they are. The word αδηλος (α privative and δηλος, apparent or plain) occurs in the N.T. only here and 1Co 14:8 , though an old and common word.

Here men walking around (περιπατουντες) walk over the tombs without knowing it. These three woes cut to the quick and evidently made the Pharisees wince.

Luke 11:45

Thou reproachest us also (κα ημας υβριζεις). Because the lawyers (scribes) were usually Pharisees. The verb υβριζω is an old one and common for outrageous treatment, a positive insult (so Lu 18:32; Mt 22:6; Ac 14;5; 1Th 2:2). So Jesus proceeds to give the lawyers three woes as he had done to the Pharisees.

Luke 11:46

Grievous to be borne (δυσβαστακτα). A late word in LXX and Plutarch (δυς and βασταζω). Here alone in text of Westcott and Hort who reject it in Mt 23:4 where we have "heavy burdens" (φορτια βαρεα). In Gal 6:2 we have βαρη with a distinction drawn. Here we have φορτιζετε (here only in the N.T. and Mt 11:28) for "lade," φορτια as cognate accusative and then φορτιοις (dative after ου προσψαυετε, touch not). It is a fierce indictment of scribes (lawyers) for their pettifogging interpretations of the written law in their oral teaching (later written down as *Mishna* and then as *Gemarah*), a terrible load which these lawyers did not pretend to carry themselves, not even "with one of their fingers" to "touch" (προσψαυω, old verb but only here in the N.T.), touch with the view to remove. Mt 23:4 has κινησα, to move. A physician would understand the meaning of προσπαυω for feeling gently a sore spot or the pulse.

Luke 11:48

Consent (συνευδοκειτε). Double compound (συν, ευ, δοκεω), to think well along with others, to give full approval. A late verb, several times in the N.T., in Ac 8:1 of Saul's consenting to and agreeing to Stephen's death. It is a somewhat subtle, but just, argument made here. Outwardly the lawyers build tombs for the prophets whom their fathers (forefathers) killed as if they disapproved what their fathers did. But in reality they neglect and oppose what the prophets teach just as their fathers did. So they are "witnesses" (μαρτυρες) against themselves (Mt 23:31).

Luke 11:49

The wisdom of God (η σοφια του θεου). In Mt 23:34 Jesus uses "I send" (εγω αποστελλω) without this phrase "the wisdom of God." There is no book to which it can refer. Jesus is the wisdom of God as Paul shows (1Co 1:30), but it is hardly likely that he so describes himself here. Probably he means that God in his wisdom said, but even so "Jesus here speaks with confident knowledge of the Divine counsels" (Plummer). See Lu 10:22; 15:7,10 . Here the future tense occurs, "I will send" (αποστελω).

Some of them (εξ αυτων). No "some" (τινας) in the Greek, but understood. They will act as their fathers did. They will kill and persecute.

Luke 11:50

That ... may be required (ινα ... εκζητηθη). Divinely ordered sequence, first aorist passive subjunctive of εκζητεω, a late and rare verb outside of LXX and N.T., requiring as a debt the blood of the prophets.

Which was shed (το εκκεχυμενον). Perfect passive participle of εκχεω and εκχυννω (an Aeolic form appearing in the margin of Westcott and Hort here, εκχυννομενον, present passive participle). If the present passive is accepted, it means the blood which is perpetually shed from time to time.

From the foundation of the world (απο καταβολης κοσμου). See also Mt 25:34; Joh 17:24; Eph 1:4 , etc. It is a bold metaphor for the purpose of God.

Luke 11:51

From the blood of Abel to the blood of Zachariah (απο αιματος Αβελ εως αιματος Ζαχαριου). The blood of Abel is the first shed in the Old Testament (Ge 4:10), that of Zacharias the last in the O.T. canon which ended with Chronicles (2Ch 24:22). Chronologically the murder of Uriah by Jehoiakim was later (Jer 26:23), but this climax is from Genesis to II Chronicles (the last book in the canon). See on Mt 23:35 for discussion of Zachariah as "the son of Barachiah" rather than "the son of Jehoiada."

Between the altar and the sanctuary (μεταξυ του θυσιαστηριου κα του οικου). Literally, between the altar and the house (Mt 23:35 has temple, ναου).

Luke 11:52

Ye took away the key of knowledge (ηρατε την κλειδα της γνωσεως). First aorist active indicative of αιρω, common verb. But this is a flat charge of obscurantism on the part of these scribes (lawyers), the teachers (rabbis) of the people. They themselves (αυτο) refused to go into the house of knowledge (beautiful figure) and learn. They then locked the door and hid the key to the house of knowledge and hindered (εκωλυσατε, effective aorist active) those who were trying to enter (τους εισερχομενους, present participle, conative action). It is the most pitiful picture imaginable of blind ecclesiastics trying to keep others as blind as they were, blind leaders of the blind, both falling into the pit.

Luke 11:53

From thence (κ'ακειθεν). Out of the Pharisee's house. What became of the breakfast we are not told, but the rage of both Pharisees and lawyers knew no bounds.

To press upon him (ενεχειν). An old Greek verb to hold in, to be enraged at, to have it in for one. It is the same verb used of the relentless hatred of Herodias for John the Baptist (Mr 6:19).

To provoke him to speak (αποστοματιζειν). From απο and στομα (mouth). Plato uses it of repeating to a pupil for him to recite from memory, then to recite by heart (Plutarch). Here (alone in the N.T.) the verb means to ply with questions, to entice to answers, to catechize.

Of many things (περ πλειονων). "Concerning more (comparative) things." They were stung to the quick by these woes which laid bare their hollow hypocrisy.

Luke 11:54

Laying wait for him (ενεδρευοντες αυτον). An old verb from εν and εδρα, a seat, so to lie in ambush for one. Here only and Ac 23:21 in the N.T. Vivid picture of the anger of these rabbis who were treating Jesus as if he were a beast of prey.

To catch something out of his mouth (θηρευσα το εκ του στοματος αυτου). An old Greek verb, though here only in the N.T., from θηρα (cf. Ro 11:9), to ensnare, to catch in hunting, to hunt. These graphic words from the chase show the rage of the rabbis toward Jesus. Luke gives more details here than in 20:45-47; Mt 23:1-7 , but there is no reason at all why Jesus should not have had this conflict at the Pharisee's breakfast before that in the temple in the great Tuesday debate.

Luke 12

Luke 12:1

In the meantime (εν οις). It is a classic idiom to start a sentence or even a paragraph as here with a relative, "in which things or circumstances," without any expressed antecedent other than the incidents in 11:53f . In 12:3 Luke actually begins the sentence with two relatives ανθ' ων οσα (wherefore whatsoever).

Many thousands (μυριαδων). Genitive absolute with επισυναχθεισων (first aorist passive participle feminine plural because of μυριαδων), a double compound late verb, επισυναγω, to gather together unto. The word "myriads" is probably hyperbolical as in Ac 21:20 , but in the sense of ten thousand, as in Ac 19:19 , it means a very large crowd apparently drawn together by the violent attacks of the rabbis against Jesus.

Insomuch that they trode one upon another (ωστε καταπατειν αλληλους). The imagination must complete the picture of this jam.

Unto his disciples first of all (προς τους μαθητας αυτου πρωτον). This long discourse in Lu 12 is really a series of separate talks to various groups in the vast crowds around Jesus. This particular talk goes through verse 12.

Beware of (προσεχετε εαυτοις απο). Put your mind (νουν understood) for yourselves (dative) and avoid (απο with the ablative).

The leaven of the Pharisees which is hypocrisy (της ζυμης ητις εστιν υποχρισις των Φαρισαιων). In Mr 8:15 Jesus had coupled the lesson of the Pharisees with that of Herod, in Mt 16:6 with that of the Sadducees also. He had long ago called the Pharisees hypocrites (Mt 6:2,5,16). The occasion was ripe here for this crisp saying. In Mt 13:33 leaven does not have an evil sense as here, which see. See Mt 23:13 for hypocrites. Hypocrisy was the leading Pharisaic vice (Bruce) and was a mark of sanctity to hide an evil heart.

Luke 12:2

Covered up (συγκεκαλυμμενον εστιν). Periphrastic perfect passive indicative of συγκαλυπτω, an old verb, but here only in the N.T., to cover up on all sides and so completely. Verses 2-9 here are parallel with Mt 10:26-33 spoken to the Twelve on their tour of Galilee, illustrating again how often Jesus repeated his sayings unless we prefer to say that he never did so and that the Gospels have hopelessly jumbled them as to time and place. See the passage in Matthew for discussion of details.

Luke 12:3

In the inner chambers (εν τοις ταμειοις). Old form ταμιειον, a store chamber (Lu 12:24), secret room (Mt 6:6; Lu 12:3).

Luke 12:4

Unto you my friends (υμιν τοις φιλοις). As opposed to the Pharisees and lawyers in 11:43,46,53 .

Be not afraid of (μη φοβηθητε απο). First aorist passive subjunctive with μη, ingressive aorist, do not become afraid of, with απο and the ablative like the Hebrew *min* and the English "be afraid of," a translation Hebraism as in Mt 10:28 (Moulton, *Prolegomena*, p. 102).

Have no more that they can do (μη εχοντων περισσοτερον τ ποιησα). Luke often uses the infinitive thus with εχω, a classic idiom (7:40,42; 12:4,50; 14:14; Ac 4:14 , etc.).

Luke 12:5

Whom ye shall fear (τινα φοβηθητε). First aorist passive subjunctive deliberative retained in the indirect question. Τινα is the accusative, the direct object of this transitive passive verb (note απο in verse 4).

Fear him who (φοβηθητε τον). First aorist passive imperative, differing from the preceding form only in the accent and governing the accusative also.

After he hath killed (μετα το αποκτεινα). Preposition μετα with the articular infinitive. Literally, "After the killing" (first aorist active infinitive of the common verb αποκτεινω, to kill.

Into hell (εις την γεενναν). See on Mt 5:22 . Gehenna is a transliteration of *Ge-Hinnom*, Valley of Hinnon where the children were thrown on to the red-hot arms of Molech. Josiah (2Ki 23:10) abolished these abominations and then it was a place for all kinds of refuse which burned ceaselessly and became a symbol of punishment in the other world.

This one fear (τουτον φοβηθητε). As above.

Luke 12:6

Is forgotten (εστιν επιλελησμενον). Periphrastic perfect passive indicative of επιλανθανομα, common verb to forget. See Mt 10:29 for a different construction.

Luke 12:7

Numbered (ηριθμηντα). Perfect passive indicative. Periphrastic form in Mt 10:30 which see for details about sparrows, etc.

Luke 12:8

Everyone who shall confess me (πας ος αν ομολογησε εν εμο). Just like Mt 10:32 except the use of αν here which adds nothing. The Hebraistic use of εν after ομολογεω both here and in Matthew is admitted by even Moulton (*Prolegomena*, p. 104).

The Son of man (ο υιος του ανθρωπου). Here Mt 10:32 has κ'αγω (I also) as the equivalent.

Luke 12:9

Shall be denied (απαρνηθησετα). First future passive of the compound verb απαρνεομα. Here Mt 10:33 has αρνησομα simply. Instead of "in the presence of the angels of God" (εμπροσθεν των αγγελων του θεου) Mt 10:33 has "before my Father who is in heaven."

Luke 12:10

But unto him that blasphemeth against the Holy Spirit (τω δε εις το αγιον πνευμα βλασφημησαντ). This unpardonable sin is given by Mr 3:28f.; Mt 12:31f. immediately after the charge that Jesus was in league with Beelzebub. Luke here separates it from the same charge made in Judea (11:15-20). As frequently said, there is no sound reason for saying that Jesus only spoke his memorable sayings once. Luke apparently finds a different environment here. Note the use of εις here in the sense of "against."

Luke 12:11

Be not anxious (μη μεριμνησητε). First aorist active subjunctive with μη in prohibition. Do not become anxious. See a similar command to the Twelve on their Galilean tour (Mt 10:19f.) and in the great discourse on the Mount of Olives at the end (Mr 13:11; Lu 21:14f.), given twice by Luke as we see.

How or what ye shall answer (πως η τ απολογησησθε). Indirect question and retaining the deliberative subjunctive απολογησησθε and also ειπητε (say).

Luke 12:12

What ye ought to say (α δε ειπειν). Literally, what things it is necessary (δε) to say. This is no excuse for neglect in pulpit preparation. It is simply a word for courage in a crisis to play the man for Christ and to trust the issue with God without fear.

Luke 12:13

Bid my brother (ειπε τω αδελφω μου). This volunteer from the crowd draws attention to the multitude (verses 13-21). He does not ask for arbitration and there is no evidence that his brother was willing for that. He wants a decision by Jesus against his brother. The law (De 21:17) was two-thirds to the elder, one-third to the younger.

Luke 12:14

A judge or a divider (κριτην η μεριστην). Jesus repudiates the position of judge or arbiter in this family fuss. The language reminds one of Ex 2:14 . Jesus is rendering unto Caesar the things of Caesar (Lu 20:25) and shows that his kingdom is not of this world (Joh 18:36). The word for divider or arbiter (μεριστης) is a late word from μεριζομα (verse 13) and occurs here only in the N.T.

Luke 12:15

From all covetousness (απο πασης πλεονεξιας). Ablative case. From every kind of greedy desire for more (πλεον, more, εξια, from εχω, to have) an old word which we have robbed of its sinful aspects and refined to mean business thrift.

In the abundance of the things which he possesseth (εν τω περισσευειν τιν εκ των υπαρχοντων αυτω). A rather awkward Lukan idiom: "In the abounding (articular infinitive) to one out of the things belonging (articular participle) to him."

Luke 12:16

A parable unto them (παραβολην προς αυτους). The multitude of verses 13,15 . A short and pungent parable suggested by the covetousness of the man of verse 13.

Brought forth plentifully (ευφορησεν). Late word from ευφορος (bearing well), in medical writers and Josephus, here only in the N.T.

Luke 12:17

Reasoned within himself (διελογιζετο εν αυτω). Imperfect middle, picturing his continued cogitations over his perplexity.

Where to bestow (που συναξω). Future indicative deliberative, where I shall gather together.

My fruits (τους καρπους μου). So it is with the rich fool: my fruits, my barns, my corn, my goods, just like Nabal whose very name means fool (1Sa 25:11), whether a direct reference to him or not.

Luke 12:18

I will pull down (καθελω). Future active of καθαιρεω, an old verb, the usual future being καθαιρησω. This second form from the second aorist καθειλον (from obsolete ελω) like αφελε in Re 22:19 .

My barns (μου τας αποθηκας). From αποτιθημ, to lay by, to treasure. So a granary or storehouse, an old word, six times in the N.T. (Mt 3:12; 6:26; 13:30; Lu 3:17; 12:18,24).

All my corn (παντα τον σιτον). Better grain (wheat, barley), not maize or Indian corn.

My goods (τα αγαθα μου). Like the English, my good things. So the English speak of goods (freight) train.

Luke 12:19

Laid up for many years (κειμενα εις ετη πολλα). Not in D and some other Latin MSS. The man's apostrophe to his "soul" (ψυχη) is thoroughly Epicurean, for his soul feeds on his goods. The asyndeton here (take thine ease, eat, drink, be merry) shows his eagerness. Note difference in tenses (αναπαυου, keep on resting, φαγε, eat at once, πιε, drink thy fill, ευφραινου, keep on being merry), first and last presents, the other two aorists.

Luke 12:20

Thou foolish one (αφρων). Fool, for lack of sense (α privative and φρην, sense) as in 11:40; 2Co 11:19 . Old word, used by Socrates in Xenophon. Nominative form as vocative.

Is thy soul required of thee (την ψυχην σου αιτουσιν απο σου). Plural active present, not passive: "They are demanding thy soul from thee." The impersonal plural (aitousin) is common enough (Lu 6:38; 12:11; 16:9; 23:31). The rabbis used "they" to avoid saying "God."

Luke 12:21

Not rich toward God (μη εις θεον πλουτων). The only wealth that matters and that lasts. Cf. 16:9; Mt 6:19f . Some MSS. do not have this verse. Westcott and Hort bracket it.

Luke 12:22

Unto his disciples (προς τους μαθητας αυτου). So Jesus turns from the crowd to the disciples (verses 22-40, when Peter interrupts the discourse). From here to the end of the chapter Luke gives material that appears in Matthew, but not in one connection as here. In

Matthew part of it is in the charge to the Twelve on their tour in Galilee, part in the eschatological discourse on the Mount of Olives. None of it is in Mark. Hence Q or the Logia seems to be the source of it. The question recurs again whether Jesus repeated on other occasions what is given here or whether Luke has here put together separate discourses as Matthew is held by many to have done in the Sermon on the Mount. We have no way of deciding these points. We can only say again that Jesus would naturally repeat his favourite sayings like other popular preachers and teachers. So Lu 12:22-31 corresponds to Mt 6:25-33 , which see for detailed discussion. The parable of the rich fool was spoken to the crowd, but this exhortation to freedom from care (22-31) is to the disciples. So the language in Lu 12:22 is precisely that in Mt 6:25 . See there for μη μεριμνατε (stop being anxious) and the deliberative subjunctive retained in the indirect question (φαγητε, ενδυσησθε). So verse 23 here is the same in Mt 6:25 except that there it is a question with ουχ expecting the affirmative answer, whereas here it is given as a reason (γαρ, for) for the preceding command.

Luke 12:24

The ravens (τους κορακας). Nowhere else in the N.T. The name includes the whole crow group of birds (rooks and jackdaws). Like the vultures they are scavengers. Mt 6:26 has simply "the birds" (τα πετεινα).

Storechamber (tameion). Not in Mt 6:26 . Means secret chamber in Lu 12:3 .

Of how much more (ποσω μαλλον). Mt 6:26 has question, ουχ μαλλον.

Luke 12:25

A cubit (πηχυν). Mt 6:27 has πηχυν ενα (one cubit, though ενα is sometimes merely the indefinite article.

Stature (ηλικιαν) as in Matthew, which see.

Luke 12:26

Not able to do even that which is least (ουδε ελαχιστον δυνασθε). Negative ουδε in the condition of the first class. Elative superlative, very small. This verse not in Matthew and omitted in D. Verse 27 as in Mt 6:28 , save that the verbs for toil and spin are plural in Matthew and singular here (neuter plural subject, τα κρινα).

Luke 12:28

Clothe (αμφιαζε). Late Greek verb in the *Koine* (papyri) for the older form αμφιεννυμ (Mt 6:30). See Matthew for discussion of details. Matthew has "the grass of the field" instead of "the grass in the field" as here.

Luke 12:29

Seek not ye (υμεις μη ζητειτε). Note emphatic position of "ye" (υμεις). Stop seeking (μη and present imperative active). Mt 6:31 has: "Do not become anxious" (μη μεριμνησητε), μη and ingressive subjunctive occur as direct questions (What are we to eat? What are we to drink? What are we to put on?) whereas here they are in the indirect form as in verse 22 save that the problem of clothing is not here mentioned:

Neither be ye of doubtful mind (κα μη μετεωριζεσθε). Μη and present passive imperative (stop being anxious) of μετεωριζω. An old verb from μετεωρος in midair, high (our meteor), to lift up on high, then to lift oneself up with hopes (false sometimes), to be buoyed up, to be tossed like a ship at sea, to be anxious, to be in doubt as in late writers (Polybius, Josephus). This last meaning is probably true here. In the LXX and Philo, but here only in the N.T.

Luke 12:31

See Mt 6:33 for this verse. Luke does not have "first" nor "his righteousness" nor "all."

Luke 12:32

Little flock (το μικρον ποιμνιον). Vocative with the article as used in Hebrew and often in the *Koine* and so in the N.T. See both πατερ and ο πατηρ in the vocative in Lu 10:21 . See Robertson, *Grammar*, pp. 465f. Ποιμνιον (flock) is a contraction from ποιμενιον from ποιμην (shepherd) instead of the usual ποιμνη (flock). So it is not a diminutive and μικρον is not superfluous, though it is pathetic.

For it is your Father's good pleasure (οτ ευδοκησεν ο πατηρ υμων). First aorist active indicative of ευδοκεω. Timeless aorist as in Lu 3:22 . This verse has no parallel in Matthew.

Luke 12:33

Sell that ye have (Πωλησατε τα υπαρχοντα υμων). Not in Matthew. Did Jesus mean this literally and always? Luke has been charged with Ebionism, but Jesus does not condemn property as inherently sinful. "The attempt to keep the letter of the rule here given (Ac 2:44,45) had disastrous effects on the church of Jerusalem, which speedily became a church of paupers, constantly in need of alms (Ro 15:25,26; 1Co 16:3; 2Co 8:4; 9:1)" (Plummer).

Purses which wax not old (βαλλαντια μη παλαιουμενα). So already βαλλαντιον in Lu 10:4 . Late verb παλαιοω from παλαιος, old, to make old, declare old as in Heb 8:13 , is passive to become old as here and Heb 1:11 .

That faileth not (ανεκλειπτον). Verbal from α privative and εκλειπω, to fail. Late word in Diodorus and Plutarch. Only here in the N.T. or LXX, but in papyri. "I prefer to believe that even Luke sees in the words not a mechanical rule, but a law for the spirit" (Bruce).

Draweth near (εγγιζε). Instead of Mt 6:19 "dig through and steal."

Destroyeth (διαφθειρε). Instead of "doth consume" in Mt 6:19 .

Luke 12:34

Will be (εστα). Last word in the sentence in Luke. Otherwise like Mt 6:21 . See 1Co 7:32-34 for similar principle.

Luke 12:35

Be girded about (εστωσαν περιεζωσμενα). Periphrastic perfect passive imperative third plural of the verb περιζωννυμ or περιζωννυω (later form), an old verb, to gird around, to fasten the garments with a girdle. The long garments of the orientals made speed difficult. It was important to use the girdle before starting. Cf. 17:8; Ac 12:8 .

Burning (καιομενο). Periphrastic present middle imperative, already burning and continuously burning. The same point of the Parable of the Ten Virgins (Mt 25:1-13) is found here in condensed form. This verse introduces the parable of the waiting servants (Lu 12:35-40).

Luke 12:36

When he shall return from the marriage feast (ποτε αναλυση εκ των γαμων). The interrogative conjunction ποτε and the deliberative aorist subjunctive retained in the indirect question. The verb αναλυω, very common Greek verb, but only twice in the N.T. (here and Php 1:23). The figure is breaking up a camp or loosening the mooring of a ship, to depart. Perhaps here the figure is from the standpoint of the wedding feast (plural as used of a single wedding feast in Lu 14:8), departing from there. See on Mt 22:2 .

When he cometh and knocketh (ελθοντος κα κρουσαντος). Genitive absolute of the aorist active participle without αυτου and in spite of αυτο (dative) being used after ανοιξωσιν (first aorist active subjunctive of ανοιγω).

Luke 12:37

He shall gird himself (περιζωσετα). Direct future middle. Jesus did this (Joh 13:4), not out of gratitude, but to give the apostles an object lesson in humility. See the usual course in Lu 17:7-10 with also the direct middle (verse 8) of περισωννυω.

Luke 12:38

And if (κ'αν = κα + εαν). Repeated. Ελθη and ευρη, both second aorist subjunctive with εαν, condition of the third class, undetermined, but with prospect of being determined.

Blessed (μακαριο). Beatitude here as in verse 37.

Luke 12:39

The thief (ο κλεπτης). The change here almost makes a new parable to illustrate the other, the parable of the housebreaking (verses 39,40) to illustrate the parable of the waiting servants (35-38). This same language appears in Mt 24:43f . "The Master returning from a wedding is replaced by a thief whose study it is to come to the house he means to plunder at an unexpected time" (Bruce). The parallel in Mt 24:43-51 with Lu 12:39-46 does not have the interruption by Peter.

He would have watched (εγρηγορησεν αν). Apodosis of second-class condition, determined as unfulfilled, made plain by use of αν with aorist indicative which is not repeated with ουκ αφηκεν (first aorist active indicative of αφιημ, κ aorist), though it is sometimes repeated (Mt 24:43).

Luke 12:40

Be ye (γινεσθε). Present middle imperative, keep on becoming.

Cometh (ερχετα). Futuristic present indicative. See Mt 24:43-51 for details in the comparison with Luke.

Luke 12:41

Peter said (Ειπεν δε ο Πετρος). This whole paragraph from verse 22-40 had been addressed directly to the disciples. Hence it is not surprising to find Peter putting in a question. This incident confirms also the impression that Luke is giving actual historical data in the environment of these discourses. He is certain that the Twelve are meant, but he desires to know if others are included, for he had spoken to the multitude in verses 13-21. Recall Mr 13:37 . This interruption is somewhat like that on the Mount of Transfiguration (Lu 9:33) and is characteristic of Peter. Was it the magnificent promise in verse 37 that stirred Peter's impulsiveness? It is certainly more than a literary device of Luke. Peter's question draws out a parabolic reply by Jesus (42-48).

Luke 12:42

Who then (τις αρα). Jesus introduces this parable of the wise steward (42-48) by a rhetorical question that answers itself. Peter is this wise steward, each of the Twelve is, anyone is who acts thus.

The faithful and wise steward (ο πιστος οικονομος ο φρονιμος). The faithful steward, the wise one. A steward is house manager (οικοσ, νεμω, to manage). Each man is a steward in his own responsibilities.

Household (θεραπειας). Literally, service from θεραπευω. medical service as in Lu 9:11 , by metonymy household (a body of those domestics who serve).

Their portion of food (το σιτομετριον). Late word from σιτομετρεω (Ge 47:12) for the Attic τον σιτον μετρεω, to measure the food, the rations. Here only in the N.T. or anywhere else till Deissmann (*Bible Studies*, p. 158) found it in an Egyptian papyrus and then an inscription in Lycia (*Light from the Ancient East*, p. 104).

Luke 12:44

Over all (επ πασιν). See Mt 24-47 for επ with locative in this sense. Usually with genitive as in verse 42 and sometimes with accusative as in verse 14.

Luke 12:45

Shall say (ειπη). Second aorist subjunctive, with εαν, condition of the third class, undetermined, but with prospect of being determined.

Delayeth (χρονιζε). From χρονος, time, spends time, lingers.

Shall begin (αρξητα). First aorist middle subjunctive with εαν and the same condition as ειπη, above.

The menservants (τους παιδας)

and the maidservants (κα τας παιδισκας). Παιδισκη is a diminutive of παις for a young female slave and occurs in the papyri, orginally just a damsel. Here παις can mean slave also though strictly just a boy.

Luke 12:46

Shall cut him asunder (διχοτομησε). An old and somewhat rare word from διχοτομος and that from διχα and τεμνω, to cut, to cut in two. Used literally here. In the N.T. only here and Mt 24:51 .

With the unfaithful (μετα των απιστων). Not here "the unbelieving" though that is a common meaning of απιστος (α privative and πιστος, from πειθω), but the unreliable, the untrustworthy. Here Mt 24:51 has "with the hypocrites," the same point. The parallel with Mt 24:43-51 ends here. Mt 24:51 adds the saying about the wailing and the gnashing of teeth. Clearly there Luke places the parable of the wise steward in this context while Matthew has it in the great eschatological discourse. Once again we must either think that Jesus repeated the parable or that one of the writers has misplaced it. Luke alone preserves what he gives in verses 47,48 .

Luke 12:47

Which knew (ο γνους). Articular participle (second aorist active, punctiliar and timeless). The one who knows. So as to μη ετοιμασας η ποιησας (does not make ready or do).

Shall be beaten with many stripes (δαρησετα πολλας). Second future passive of δερω, to skin, to beat, to flay (see on Mt 21:35; Mr 12:3,5). The passive voice retains here the accusative πολλας (supply πληγας, present in Lu 10:30). The same explanation applies to ολιγας in verse 48.

Luke 12:48

To whomsoever much is given (παντ δε ω εδοθη πολυ). Here is inverse attraction from ο to παντ (Robertson, *Grammar*, pp. 767f.). Note παρ' αυτου (from him) without any regard to παντ.

They commit (παρεθεντο). Second aorist middle indicative, timeless or gnomic aorist. Note the impersonal plural after the passive voice just before.

Luke 12:49

I came to cast fire (Πυρ ηλθον βαλειν). Suddenly Jesus lets the volcano in his own heart burst forth. The fire was already burning. "Christ came to set the world on fire, and the conflagration had already begun" (Plummer). The very passion in Christ's heart would set his friends on fire and his foes in opposition as we have just seen (Lu 11:53f.). It is like the saying of Jesus that he came to bring not peace, but a sword, to bring cleavage among men (Mt 10:34-36).

And what will I, if it is already kindled? (κα τ θελω ε ηδη ανηφθη;). It is not clear what this passage means. Probably τ is be taken in the sense of "how" (πως). How I wish. Then ε can be taken as equal to οτ. How I wish that it were already kindled. Ανηφθη is first aorist passive of αναπτω, to set fire to, to kindle, to make blaze. Probably Luke means the conflagration to come by his death on the Cross for he changes the figure and refers to that more plainly.

Luke 12:50

I have a baptism (βαπτισμα δε εχω). Once again Jesus will call his baptism the baptism of blood and will challenge James and John to it (Mr 10:32f.; Mt 20:22f.). So here. "Having used the metaphor of fire, Christ now uses the metaphor of water. The one sets forth the result of his coming as it affects the world, the other as it affects himself. The world is lit up with flames and Christ is bathed in blood" (Plummer).

And how I am straitened (κα πως συνεχομα). See this same vivid verb συνεχομα in Lu 8:37; Ac 18:5; Php 1:23 where Paul uses it of his desire for death just as Jesus does here. The urge of the Cross is upon Jesus at the moment of these words. We catch a glimpse of the tremendous passion in his soul that drove him on.

Till it be accomplished (εως οτου τελεσθη). First aorist passive subjunctive of τελεω with εως οτου (until which time), the common construction for the future with this conjunction.

Luke 12:51

But rather division (αλλ' η διαμερισμον). Peace at any price is not the purpose of Christ. It is a pity for family jars to come, but loyalty to Christ counts more than all else. These ringing words (Lu 12:51-53) occur in Mt 10:34-36 in the address to the Twelve for the Galilean tour. See discussion of details there. These family feuds are inevitable where only part cleave to Christ. In Matthew we have κατα with the genitive whereas in Luke it is επ with the dative (and accusative once).

Luke 12:54

To the multitudes also (κα τοις οχλοις). After the strong and stirring words just before with flash and force Jesus turns finally in this series of discourses to the multitudes again as in verse 15. There are similar sayings to these verses 54-59 in Mt 16:1f; 5:25f . There is a good deal of difference in phraseology whether that is due to difference of source or different use of the same source (Q or Logia) we do not know. Not all the old MSS. give Mt 16:2,3 . In Matthew the Pharisees and Sadducees were asking for a sign from heaven as they often did. These signs of the weather, "a shower" (ομβρος, Lu 12:54) due to clouds in the west, "a hot wave" (καυσων, verse 55) due to a south wind (νοτον) blowing, "fair weather" (ευδια, Mt 16:2) when the sky is red, are appealed to today. They have a more or less general application due to atmospheric and climatic conditions.

Luke 12:56

To interpret this time (τον καιρον τουτον δοκιμαζειν). To test δοκιμαζειν as spiritual chemists. No wonder that Jesus here calls them "hypocrites" because of their blindness when looking at and hearing him. So it is today with those who are willfully blind to the steps of God among men. This ignorance of the signs of the times is colossal.

Luke 12:57

Even of yourselves (κα αφ' εαυτων). Without the presence and teaching of Jesus they had light enough to tell what is right (το δικαιον) and so without excuse as Paul argued in Ro 1-3 .

Luke 12:58

Give diligence to be quit of him (δος εργασιαν απηλλαχθα απ' αυτου). Second aorist active imperative δος from διδωμ. Απηλλαχθα, perfect passive infinitive of απαλλασσω an old verb common, but only twice in the N.T. (here and Ac 19:12). Used here in a legal sense and the tense emphasizes a state of completion, to be rid of him for good.

Hale thee (κατασυρη). Drag down forcibly, old verb, only here in the N.T.

To the officer (τω πρακτορ). The doer, the proctor, the exactor of fines, the executor of punishment. Old word, only here in the N.T.

Luke 12:59

Till thou have paid (εως αποδως). Second aorist active subjunctive of αποδιδωμ, to pay back in full.

The last mite (το εσχατον λεπτον). From λεπω, to peel off the bark. Very small brass coin, one-eighth of an ounce. In the N.T. only here and Lu 21:2; Mr 12:42 (the poor widow's mite) which see.

Luke 13

Luke 13:1

At that very season (εν αυτω τω καιρω). Luke's frequent idiom, "at the season itself." Apparently in close connexion with the preceding discourses. Probably "were present" (παρησαν, imperfect of παρειμ) means "came," "stepped to his side," as often (Mt 26:50; Ac 12:20; Joh 11:28). These people had a piece of news for Jesus.

Whose blood Pilate had mingled with their sacrifices (ων το αιμα Πειλατος εμιξεν μετα των θυσιων αυτων). The verb εμιξεν is first aorist active (not past perfect) of μιγνυμ, a common verb. The incident is recorded nowhere else, but is in entire harmony with Pilate's record for outrages. These Galileans at a feast in Jerusalem may have been involved in some insurrection against the Roman government, the leaders of whom Pilate had slain right in the temple courts where the sacrifices were going on. Jesus comments on the incident, but not as the reporters had expected. Instead of denunciation of Pilate he turned it into a parable for their own conduct in the uncertainty of life.

Luke 13:2

Sinners above all (αμαρτωλο παρα παντας). Παρα means "beside," placed beside all the Galileans, and so beyond or above (with the accusative).

Have suffered (πεπονθασιν). Second perfect active indicative third plural from πασχω, common verb, to experience, suffer. The tense notes that it is "an irrevocable fact" (Bruce).

Luke 13:3

Except ye repent (εαν μη μετανοητε). Present active subjunctive of μετανοεω, to change mind and conduct, linear action, keep on changing. Condition of third class, undetermined, but with prospect of determination.

Ye shall perish (απολεισθε). Future middle indicative of απολλυμ and intransitive. Common verb.

Luke 13:4

The tower in Siloam (ο πυργος εν Σιλωαμ). Few sites have been more clearly located than this. Jesus mentions this accident (only in Luke) of his own accord to illustrate still further the responsibility of his hearers. Jesus makes use of public events in both these incidents to teach spiritual lessons. He gives the "moral" to the massacre of the Galilean pilgrims and the "moral" of the catastrophe at Siloam.

Offenders (οφειλετα). Literally,

debtors , not sinners as in verse 2 and as the Authorized Version renders here. See 7:41; 11:4; Mt 6:12; 18:24-34 .

Luke 13:5

Except ye repent (εαν μη μετανοησητε). First aorist active subjunctive, immediate repentance in contrast to continued repentance, μετανοητε in verse 3, though Westcott and

Hort put μετανοητε in the margin here. The interpretation of accidents is a difficult matter, but the moral pointed out by Jesus is obvious.

Luke 13:6

Planted (πεφυτευμενην). Perfect passive participle of φυτευω, to plant, an old verb, from φυτον, a plant, and that from φυω, to grow. But this participle with ειχεν (imperfect active of εχω) does not make a periphrastic past perfect like our English "had planted." It means rather, he had a fig tree, one already planted in his vineyard.

Luke 13:7

The vinedresser (τον αμπελουργον). Old word, but here only in the N.T., from αμπελος, vine, and εργον, work.

These three years I come (τρια ετη αφ' ου ερχομα). Literally, "three years since (from which time) I come." These three years, of course, have nothing to do with the three years of Christ's public ministry. The three years are counted from the time when the fig tree would normally be expected to bear, not from the time of planting. The Jewish nation is meant by this parable of the barren fig tree. In the withering of the barren fig tree later at Jerusalem we see parable changed to object lesson or fact (Mr 11:12-14; Mt 21:18f.).

Cut it down (εκκοψον). "Cut it out," the Greek has it, out of the vineyard, perfective use of εκ with the effective aorist active imperative of κοπτω, where we prefer "down."

Why? (ινα τ). Ellipsis here of γενητα of which τ is subject (Robertson, *Grammar*, pp. 739,916).

Also (κα). Besides bearing no fruit.

Doth cumber the ground (την γην καταργε). Makes the ground completely idle, of no use (κατα, αργεω, from αργος, α privative and εργον, work). Late verb, here only in the N.T. except in Paul's Epistles.

Luke 13:8

Till I shall dig (εως οτου σκαψω). First aorist active subjunctive like βαλω (second aorist active subjunctive of βαλλω), both common verbs.

Dung it (βαλω κοπρια). Cast dung around it, manure it. Κοπρια, late word, here alone in the N.T.

Luke 13:9

And if it bear fruit thenceforth (κ'αν μεν ποιηση καρπον εις το μελλον). Aposiopesis, sudden breaking off for effect (Robertson, *Grammar*, p. 1203). See it also in Mr 11:32; Ac 23:9 . Trench (*Parables*) tells a story like this of intercession for the fig tree for one year more which is widely current among the Arabs today who say that it will certainly bear fruit this time.

Luke 13:10

He was teaching (ην διδασκων). Periphrastic imperfect active.

Luke 13:11

A spirit of infirmity (πνευμα ασθενειας). A spirit that caused the weakness (ασθενειας, lack of strength) like a spirit of bondage (Ro 8:15), genitive case.

She was bowed together (ην συνκυπτουσα). Periphrastic imperfect active of συνκυπτω, old verb, here only in the N.T., to bend together, medical word for curvature of the spine.

And could in no wise lift herself up (κα μη δυναμενη ανακυψα εις το παντελες). Negative form of the previous statement. Ανακυψα, first aorist active infinitive of ανακυπτω (ανα, κυπτω, same verb above compounded with συν). Unable to bend herself up or back at all (εις το παντελες, wholly as in Heb 7:25 only other passage in the N.T. where it occurs). The poor old woman had to come in all bent over.

Luke 13:12

He called her (προσεφωνησεν). To come to him (προς).

Thou art loosed (απολελυσα). Perfect passive indicative of απολυω, common verb, loosed to stay free. Only N.T. example of use about disease.

Luke 13:13

He laid his hands upon her (επεθηκεν αυτη τας χειρας). First aorist active indicative of επιτιθημ. As the Great Physician with gentle kindness.

She was made straight (ανωρθωθη). First aorist (effective) passive indicative of ανορθοω, old verb, but only three times in the N.T. (Lu 13:13; Heb 12:12; Ac 15:16), to make straight again. Here it has the literal sense of making straight the old woman's crooked back.

She glorified God (εδοξαζεν τον θεον). Imperfect active. Began it (inchoative) and kept it up.

Luke 13:14

Answered (αποκριθεις). First aorist passive participle of αποκρινομα. No one had spoken to him, but he felt his importance as the ruler of the synagogue and was indignant (αγανακτων, from αγαν and αχομα, to feel much pain). His words have a ludicrous sound as if all the people had to do to get their crooked backs straightened out was to come round to his synagogue during the week. He forgot that this poor old woman had been coming for eighteen years with no result. He was angry with Jesus, but he spoke to the multitude (τω οχλω).

Ought (δε). Really, must, necessary, a direct hit at Jesus who had "worked" on the sabbath in healing this old woman.

And not (κα μη). Instead of κα ου, because in the imperative clause.

Luke 13:15

The Lord answered him (απεκριθη δε αυτω ο Κυριος). Note use of "the Lord" of Jesus again in Luke's narrative. Jesus answered the ruler of the synagogue who had spoken to the crowd, but about Jesus. It was a crushing and overwhelming reply.

Hypocrites (υποκριτα). This pretentious faultfinder and all who agree with him.

Each of you (εκαστος υμων). An *argumentum ad hominen*. These very critics of Jesus cared too much for an ox or an ass to leave it all the sabbath without water.

Stall (φατνης). Old word, in the N.T. only here and Lu 2:7,12,16 the manger where the infant Jesus was placed.

To watering (ποτιζε). Old verb, causative, to give to drink.

Luke 13:16

Daughter of Abraham (θυγατερα Αβρααμ). Triple argument, human being and not an ox or ass, woman, daughter of Abraham (Jewess), besides being old and ill.

Ought not (ουκ εδε). Imperfect active. Of necessity. Jesus simply had to heal her even if on the sabbath.

Whom S⊠tan bound (ην εδησεν ο Σατανας). Definite statement that her disease was due to Satan.

Luke 13:17

Were put to shame (κατηισχυνοντο). Imperfect passive of καταισχυνω, old verb, to make ashamed, make one feel ashamed. Passive here, to blush with shame at their predicament.

Rejoiced (εχαιρεν). Imperfect active. Sharp contrast in the emotions of the two groups.

Were done (γινομενοις). Present middle participle, were continually being done.

Luke 13:18

He said therefore (ελεγεν ουν). It is not clear to what to refer "therefore," whether to the case of the woman in verse 11, the enthusiasm of the crowd in verse 17, or to something not recorded by Luke.

Luke 13:19

A grain of mustard seed (κοκκω σιναπεως). Either the *sinapis nigra* or the *salvadora persica*, both of which have small seeds and grow to twelve feet at times. The Jews had a proverb: "Small as a mustard seed." Given by Mr 4:30-32; Mt 13:31f. in the first great group of parables, but just the sort to be repeated.

Cast into his own garden (εβαλεν εις κηπον εαυτου). Different from "earth" (Mark) or "field" (Matthew.)" Κηπος, old word for garden, only here in the N.T. and Joh 19:1,26; 19:41 .

Became a tree (εγενετο εις δενδρον). Common Hebraism, very frequent in LXX, only in Luke in the N.T., but does appear in *Koine* though rare in papyri; this use of εις after words like *ginomai*. It is a translation Hebraism in Luke.

Lodged (κατεσκηνωσεν). Mark and Matthew have κατασκηνοιν infinitive of the same verb, to make tent (or nest).

Luke 13:20

Whereunto shall I liken? (Τιν ομοιωσω;). This question alone in Luke here as in verse 18. But the parable is precisely like that in Mt 13:33 , which see for details.

Luke 13:22

Journeying on unto Jerusalem (πορειαν ποιουμενος εις Ιεροσολυμα). Making his way to Jerusalem. Note tenses here of continued action, and distributive use of κατα with cities and villages. This is the second of the journeys to Jerusalem in this later ministry corresponding to that in Joh 11 .

Luke 13:23

Are they few that be saved? (ε ολιγο ο σωζομενοι;). Note use of ε as an interrogative which can be explained as ellipsis or as ει=η (Robertson, *Grammar*, p. 1024). This was an academic theological problem with the rabbis, the number of the elect.

Luke 13:24

Strive (αγωνιζεσθε). Jesus makes short shrift of the question. He includes others (present middle plural of αγωνιζομα, common verb, our agonize). Originally it was to contend for a prize in the games. The kindred word αγωνια occurs of Christ's struggle in Gethsemane (Lu 22:44). The narrow gate appears also in Mt 7:13 , only there it is an outside gate (πυλης) while here it is the entrance to the house, "the narrow door" (θυρας).

Luke 13:25

When once (αφ' ου αν). Possibly to be connected without break with the preceding verse (so Westcott and Hort), though Bruce argues for two parables here, the former (verse 24) about being in earnest, while this one (verses 25-30) about not being too late. The two points are here undoubtedly. It is an awkward construction, αφ' ου = απο τουτου οτε with αν and the aorist subjunctive (εγερθη and αποκλειση). See Robertson, *Grammar*, p. 978.

Hath shut to (αποκλειση), first aorist active subjunctive of αποκλειω, old verb, but only here in the N.T. Note effective aorist tense and perfective use of απο, slammed the door fast.

And ye begin (κα αρξησθε). First aorist middle subjunctive of αρχομα with αφ' ου αν like εγερθη and αποκλειση.

To stand (εστανα). Second perfect active infinitive of ιστημ, intransitive tense

and to knock (κα κρουειν). Present active infinitive, to keep on knocking.

Open to us (ανοιξον ημιν). First aorist active imperative, at once and urgent.

He shall say (ερε). Future active of ειπον (defective verb). This is probably the apodosis of the αφ' ου clause.

Luke 13:26

Shall ye begin (αρξεσθε). Future middle, though Westcott and Hort put αρξησθε (aorist middle subjunctive of αρχομα) and in that case a continuation of the αφ' ου construction. It is a difficult passage and the copyists had trouble with it.

In thy presence (ενωπιον σου). As guests or hosts or neighbours some claim, or the master of the house. It is grotesque to claim credit because Christ taught in their streets, but they are hard run for excuses and claims.

Luke 13:27

I know not whence ye are (ουκ οιδα ποθεν εστε). This blunt statement cuts the matter short and sweeps away the flimsy cobwebs. Acquaintance with Christ in the flesh does not open the door. Jesus quotes Ps 8:9 as in Mt 7:23 , there as in the LXX, here with παντες εργατα αδικιας, there with ο εργαζομενο την ανομιαν. But αποστητε (second aorist active imperative) here, and there αποχωρειτε (present active imperative).

Luke 13:28

There (εκε). Out there, outside the house whence they are driven.

When ye shall see (οταν οψησθε). First aorist middle subjunctive (of a late aorist ωψαμην) of οραω, though οψεσθε (future middle) in margin of Westcott and Hort, unless we admit here a "future" subjunctive like Byzantine Greek (after Latin).

And yourselves cast forth without (υμας δε εκβαλλομενους εξω). Present passive participle, continuous action, "you being cast out" with the door shut. See on Mt 8:11f. for this same picture.

Luke 13:29

Shall sit down (ανακλιθησοντα). Future passive indicative third plural. Recline, of course, is the figure of this heavenly banquet. Jesus does not mean that these will be saved in different ways, but only that many will come from all the four quarters of the earth.

Luke 13:30

Last (εσχατο). This saying was repeated many times (Mt 19:30; Mr 10:31; Mt 20:16).

Luke 13:31

In that very hour (εν αυτη τη ωρα). Luke's favourite notation of time.

Pharisees (Φαρισαιο). Here we see the Pharisees in a new role, warning Jesus against the machinations of Herod, when they are plotting themselves.

Luke 13:32

That fox (τη αλωπεκ ταυτη). This epithet for the cunning and cowardice of Herod shows clearly that Jesus understood the real attitude and character of the man who had put John the Baptist to death and evidently wanted to get Jesus into his power in spite of his superstitious fears that he might be John the Baptist *redivivus*. The message of Jesus means that he is independent of the plots and schemes of both Herod and the Pharisees. The preacher is often put in a tight place by politicians who are quite willing to see him shorn of all real power.

Cures (ιασεις). Old word, but in the N.T. only here and Ac 4:22,30 .

I am perfected (τελειουμα). Present passive indicative of τελειοω, old verb from τελειος, to bring to perfection, frequent in the N.T. Used in Heb 2:10 of the Father's purpose in the humanity of Christ. Perfect humanity is a process and Jesus was passing through that, without sin, but not without temptation and suffering. It is the prophetic present with the sense of the future.

Luke 13:33

The day following (τη εχομενη). See Ac 20:15 . The same as the third day in verse 32. A proverb.

It cannot be (ουκ ενδεχετα). It is not accepted, it is inadmissible. A severely ironical indictment of Jerusalem. The shadow of the Cross reaches Perea where Jesus now is as he starts toward Jerusalem.

Luke 13:34

O Jerusalem, Jerusalem (Ιερουσαλημ, Ιερουσαλημ). In Mt 23:37f. Jesus utters a similar lament over Jerusalem. The connection suits both there and here, but Plummer considers it "rather a violent hypothesis" to suppose that Jesus spoke these words twice. It is possible, of course, though not like Luke's usual method, that he put the words here because of the mention of Jerusalem. In itself it is not easy to see why Jesus could not have made the lament both here and in Jerusalem. The language of the apostrophe is almost identical in both places (Lu 13:34f.; Mt 23:37-39). For details see on Matthew. In Luke we have επισυναξα (late first aorist active infinitive) and in Matthew επισυναγαγειν (second aorist active infinitive), both from επισυναγω, a double compound of late Greek (Polybius). Both have "How often would I" (ποσακις ηθελησα). How often did I wish. Clearly showing that Jesus made repeated visits to Jerusalem as we know otherwise only from John's Gospel.

Even as (ον τροπον). Accusative of general reference and in Mt 23:37 also. Incorporation of antecedent into the relative clause.

Brood (νοσσιαν) is in Luke while Matthew has

chickens (νοσσια), both late forms for the older νεοσσια. The adjective

desolate (ερημος) is wanting in Lu 13:35 and is doubtful in Mt 23:39 .

Luke 14

Luke 14:1

When he went (εν τω ελθειν αυτον). Luke's favourite temporal clause = "on the going as to him."

That (κα). Another common Lukan idiom, και=οτ after εγενετο, like Hebrew *wav*.

They (αυτο). Emphatic.

Were watching (ησαν παρατηρουμενο). Periphrastic imperfect middle. Note force of αυτο, middle voice, and παρα-. They were themselves watching on the side (on the sly), watching insidiously, with evil intent as in Mr 3:2 (active).

Luke 14:2

Which had the dropsy (υδρωπικος). Late and medical word from υδωρ (water), one who has internal water (υδρωπς). Here only in the N.T. and only example of the disease healed by Jesus and recorded.

Luke 14:3

Answering (αποκριθεις). First aorist passive participle without the passive meaning. Jesus answered the thoughts of those mentioned in verse 1. Here "lawyers and Pharisees" are treated as one class with one article (τους) whereas in 7:30 they are treated as two classes with separate articles.

Or not (η ου). The dilemma forestalled any question by them.

They held their peace (ησυχασαν). Ingressive aorist active of old verb ησυχαζω. They became silent, more so than before.

Luke 14:4

Took him (επιλαβομενος). Second aorist middle participle of επιλαμβανω, an old verb, only in the middle in the N.T. It is not redundant use, "took and healed," but "took hold of him and healed him." Only instance in the N.T. of its use in a case of healing.

Let him go (απελυσεν). Probably, dismissed from the company to get him away from these critics.

Luke 14:5

An ass or an ox (ονος η βους). But Westcott and Hort υιος η βους (**a son or an ox**). The manuscripts are much divided between υιος (son) and ονος (ass) which in the abbreviated uncials looked much alike (TC, OC) and were much alike. The sentence in the Greek reads literally thus: Whose ox or ass of you shall fall (πεσειτα, future middle of πιπτο) into a well and he (the man) will not straightway draw him up (ανασπασε, future active of ανασπαω) on the sabbath day? The very form of the question is a powerful argument and puts the lawyers and the Pharisees hopelessly on the defensive.

Luke 14:6

Could not answer again (ουκ ισχυσαν ανταποκριθηνα). Did not have strength to answer back or in turn (αντι-) as in Ro 9:20 . They could not take up the argument and were helpless. They hated to admit that they cared more for an ox or ass or even a son than for this poor dropsical man.

Luke 14:7

A parable for those which were bidden (προς τους κεκλημενους παραβολην). Perfect passive participle of καλεω, to call, to invite. This parable is for the guests who were there and who had been watching Jesus.

When he marked (επεχων). Present active participle of επεχω with τον νουν understood, holding the mind upon them, old verb and common.

They chose out (εξελεγοντο). Imperfect middle, were picking out for themselves.

The chief seats (τας πρωτοκλισιας). The first reclining places at the table. Jesus condemned the Pharisees later for this very thing (Mt 23:6; Mr 12:39; Lu 20:46). On a couch holding three the middle place was the chief one. At banquets today the name of the guests are usually placed at the plates. The place next to the host on the right was then, as now, the post of honour.

Luke 14:8

Sit not down (μη κατακλιθηις). First aorist (ingressive) passive subjunctive of κατακλινω, to recline. Old verb, but peculiar to Luke in the N.T. (7:36; 9:14; 14:8; 24:30).

Be bidden (η κεκλημενος). Periphrastic perfect passive subjunctive of καλεω after μη ποτε.

Luke 14:9

And say (κα ερε). Changes to future indicative with μη ποτε as in 12:58.

Shalt begin with shame (αρξη μετα αισχυνης). The moment of embarrassment.

To take the lowest place (τον εσχατον τοπον κατεχειν). To hold down the lowest place, all the intermediate ones being taken.

Luke 14:10

Sit down (αναπεσε). Second aorist active imperative of αναπιπτω, to fall up or back, to lie back or down. Late Greek word for ανακλινω (cf. κατακλινω in verse 8).

He that hath bidden thee (ο κεκληκως σε). Perfect active participle as in verse 12 (τω κεκληκοτ) with which compare ο καλεσας in verse 9 (first aorist active participle).

He may say (ερε). The future indicative with ινα does occur in the *Koine* (papyri) and so in the N.T. (Robertson, *Grammar*, p. 984).

Go up higher (προσαναβηθ). Second aorist active imperative second singular of προσαναβαινω, an old double compound verb, but here only in the N.T. Probably, "Come up higher," because the call comes from the host and because of προς.

Luke 14:11

Shall be humbled (ταπεινωθησετα). First future passive. One of the repeated sayings of Jesus (18:14; Mt 23:12).

Luke 14:12

A dinner or a supper (αριστον η δειπνον). More exactly, a breakfast or a dinner with distinction between them as already shown. This is a parable for the host as one had just been given for the guests, though Luke does not term this a parable.

Call not (μη φωνε). Μη and the present imperative active, prohibiting the habit of inviting only friends. It is the *exclusive* invitation of such guests that Jesus condemns. There is a striking parallel to this in Plato's *Phaedrus* 233.

Recompense (ανταποδομα). In the form of a return invitation. Like αντ in "bid thee again" (αντικαλεσωσιν).

Luke 14:13

When thou makest a feast (οταν δοχην ποιης). Ηοταν and the present subjunctive in an indefinite temporal clause. Δοχη means reception as in Lu 5:29 , late word, only in these two passages in the N.T. Note absence of article with these adjectives in the Greek (poor people, maimed folks, lame people, blind people).

Luke 14:14

To recompense thee (ανταποδουνα σο). Second aorist active infinitive of this old and common double compound verb, to give back in return. The reward will come at the resurrection if not before and thou shalt be happy.

Luke 14:15

Blessed (μακαριος). Happy, same word in the Beatitudes of Jesus (Mt 5:3ff.). This pious platitude whether due to ignorance or hypocrisy was called forth by Christ's words about the resurrection. It was a common figure among the rabbis, the use of a banquet for the bliss of heaven. This man may mean that this is a prerogative of the Pharisees. He assumed complacently that he will be among the number of the blest. Jesus himself uses this same figure of the spiritual banquet for heavenly bliss (Lu 22:29).

Shall eat (φαγετα). Future middle from εσθιω, defective verb, from stem of the aorist (εφαγον) like εδομα of the old Greek.

Luke 14:16

Made (εποιε). Imperfect active, was on the point of making (inchoative).

Great supper (δειπνον). Or dinner, a formal feast. Jesus takes up the conventional remark of the guest and by this parable shows that such an attitude was no guarantee of godliness (Bruce). This parable of the marriage of the King's son (Lu 14:15-24) has many points of likeness to the parable of the wedding garment (Mt 22:1-14) and as many differences also. The occasions are very different, that in Matthew grows out of the attempt to arrest Jesus while this one is due to the pious comment of a guest at the feast and the wording is also quite different. Hence we conclude that they are distinct parables.

And he bade many (κα εκαλεσεν πολλους). Aorist active, a distinct and definite act following the imperfect εποιε.

Luke 14:17

His servant (τον δουλον αυτου). His bondservant. *Vocator* or Summoner (Es 5:8; 6:14). This second summons was the custom then as now with wealthy Arabs. Tristram (*Eastern Customs*, p. 82) says: "To refuse the second summons would be an insult, which is equivalent among the Arab tribes to a declaration of war."

Luke 14:18

With one consent (απο μιας). Some feminine substantive like γνωμης or ψυχης has to be supplied. This precise idiom occurs nowhere else. It looked like a conspiracy for each one in his turn did the same thing.

To make excuse (παραιτεισθα). This common Greek verb is used in various ways, to ask something from one (Mr 15:6), to deprecate or ask to avert (Heb 12:19), to refuse or decline (Ac 25:11), to shun or to avoid (2Ti 2:23), to beg pardon or to make excuses for not doing or to beg (Lu 14:18ff.). All these ideas are variations of αιτεω, to ask in the middle voice with παρα in composition.

The first (ο πρωτος). In order of time. There are three of the "many" ("all"), whose excuses are given, each more flimsy than the other.

I must needs (εχω αναγκην). I have necessity. The land would still be there, a strange "necessity."

Have me excused (εχε με παρηιτημενον). An unusual idiom somewhat like the English perfect with the auxiliary "have" and the modern Greek idiom with εχω, but certainly not here a Greek periphrasis for παρηιτησο. This perfect passive participle is predicate and agrees with με. See a like idiom in Mr 3:1; Lu 12:19 (Robertson, *Grammar*, pp. 902f.). The Latin had a similar idiom, *habe me excusatum*. Same language in verse 19.

Luke 14:19

To prove them (δοκιμασα αυτα). He could have tested them before buying. The oxen would not run away or be stolen.

Luke 14:20

I cannot come (ου δυναμα ελθειν). Less polite than the others but a more plausible pretence if he wanted to make it so. The law excused a newly married man from war (De 24:5), "but not from social courtesy" (Ragg). The new wife would probably have been glad to go with him to the feast if asked. But see 1Co 7:33 . There is here as often a sharp difference between the excuses offered and the reasons behind them.

Luke 14:21

Being angry (οργισθεις). First aorist (ingressive) passive, becoming angry.

Quickly (ταχεως). The dinner is ready and no time is to be lost. The invitation goes still to those in the city.

Streets and lanes (τας πλατειας κα ρυμας). Broadways and runways (broad streets and narrow lanes).

Maimed (αναπειρους). So Westcott and Hort for the old word αναπηρους, due to itacism (ει=η in pronunciation). The word is compounded of ανα and πηρος, lame all the way up.

Luke 14:22

And yet there is room (κα ετ τοπος εστιν). The Master had invited "many" (verse 16) who had all declined. The servant knew the Master wished the places to be filled.

Luke 14:23

The highways and hedges (τας οδους κα φραγμους). The public roads outside the city of Judaism just as the streets and lanes were inside the city. The heathen are to be invited this time.

Hedges is fenced in places from φρασσω, to fence in (Ro 3:19).

Compel (αναγκασον). First aorist active imperative of αναγκαζω, from αναγκη (verse 18). By persuasion of course. There is no thought of compulsory salvation. "Not to use force, but to constrain them against the reluctance which such poor creatures would feel at accepting the invitation of a great lord" (Vincent). As examples of such "constraint" in this verb see Mt 14:22; Ac 26:11; Ga 6:12 .

That my house may be filled (ινα γεμισθη μου ο οικος). First aorist passive subjunctive of γεμιζω, to fill full, old verb from γεμω, to be full. Effective aorist. Subjunctive with ινα in final clause. The Gentiles are to take the place that the Jews might have had (Ro 11:25). Bengel says: *Nec natura nec gratia patitur vacuum.*

Luke 14:24

My supper (μου του δειπνου). Here it is still the Master of the feast who is summing up his reasons for his conduct. We do not have to say that Jesus shuts the door now in the face of the Jews who may turn to him.

Luke 14:25

And he turned (κα στραφεις). Second aorist passive participle of στρεφω, common verb. It is a dramatic act on the part of Jesus, a deliberate effort to check the wild and unthinking enthusiasm of the crowds who followed just to be following. Note "many multitudes" (οχλο πολλο) and the imperfect tense συνεπορευοντο, were going along with him.

Luke 14:26

Hateth not (ου μισε). An old and very strong verb μισεω, to hate, detest. The orientals use strong language where cooler spirits would speak of preference or indifference. But even so Jesus does not here mean that one must hate his father or mother of necessity or as such, for Mt 15:4 proves the opposite. It is only where the element of choice comes in (cf. Mt 6:24) as it sometimes does, when father or mother opposes Christ. Then one must not hesitate. The language here is more sharply put than in Mt 10:37 . The ου here coalesces with the

verb μισε in this conditional clause of the first class determined as fulfilled. It is the language of exaggerated contrast, it is true, but it must not be watered down till the point is gone. In mentioning "and wife" Jesus has really made a comment on the excuse given in verse 20 (I married a wife and so I am not able to come).

And his own life also (ετ τε κα την ψυχην εαυτου). Note τε κα, both--and. "The τε (B L) binds all the particulars into one bundle of *renuncianda*" (Bruce). Note this same triple group of conjunctions (ετ τε κα) in Ac 21:28 , "And moreover also," "even going as far as his own life." Martyrdom should be an ever-present possibility to the Christian, not to be courted, but not to be shunned. Love for Christ takes precedence "over even the elemental instinct of self-preservation" (Ragg).

Luke 14:27

His own cross (τον σταυρον εαυτου). This familiar figure we have had already (Lu 9:23; Mr 8:34; Mt 10:38; 16:24). Each follower has a cross which he must bear as Jesus did his. Βασταζω is used of cross bearing in the N.T. only here (figuratively) and Joh 19:17 literally of Jesus. Crucifixion was common enough in Palestine since the days of Antiochus Epiphanes and Alexander Jannaeus.

Luke 14:28

Build a tower (πυργον οικοδομησα). A common metaphor, either a tower in the city wall like that by the Pool of Siloam (Lu 13:4) or a watchtower in a vineyard (Mt 21:33) or a tower-shaped building for refuge or ornament as here. This parable of the rash builder has the lesson of counting the cost.

Sit down (καθισας). Attitude of deliberation.

First (πρωτον). First things first. So in verse 31.

Count (ψηφιζε). Common verb in late writers, but only here and Re 13:18 in the N.T. The verb is from ψηφος, a stone, which was used in voting and so counting. Calculate is from the Latin *calculus*, a pebble. To vote was to cast a pebble (τιθημ ψηφον). Luke has Paul using "deposit a pebble" for casting his vote (Ac 26:10).

The cost (την δαπανην). Old and common word, but here only in the N.T. from δαπτω, to tear, consume, devour. Expense is something which eats up one's resources.

Whether he hath wherewith to complete it (ε εχε εις απαρτισμον). If he has anything for completion of it. Απαρτισμον is a rare and late word (in the papyri and only here in the N.T.). It is from απαρτιζω, to finish off (απ- and αρτιζω like our articulate), to make even or square. Cf. εξηρτισμενος in 2Ti 3:17 .

Luke 14:29

Lest haply (ινα μηποτε). Double final particles (positive and negative with addition of ποτε). Used here with aorist middle subjunctive in αρξωντα (begin).

When he hath laid ... and was not able (θεντος αυτου ... κα μη ισχυοντος)

to finish (εκτελεσα). First aorist active infinitive. Note perfective use of εκ, to finish out to the end. Two genitive absolutes, first, second aorist active participle θεντος; second, present active participle ισχυοντος.

To mock him (αυτω εμπαιζειν). An old verb, εμ-παιζω, to play like a child (παις), at or with, to mock, scoff at, to trifle with like Latin *illudere*.

Luke 14:30

This man (ουτος ο ανθρωπος). This fellow, contemptuous or sarcastic use of ουτος.

Luke 14:31

To encounter (συνβαλειν). Second aorist active infinitive of συνβαλλω, old and common verb, to throw or bring together, to dispute, to clash in war as here.

Another king (ετερω βασιλε), to grapple with another king in war or for war (εις πολεμον). Associative instrumental case.

Take counsel (βουλευσετα). Future middle indicative of old and common verb βουλευω, from βουλη, will, counsel. The middle means to take counsel with oneself, to deliberate, to ponder.

With ten thousand (εν δεκα χιλιασιν). Literally, in ten thousand. See this so-called instrumental use of εν in Jude 1:14 . Equipped in or with ten thousand. See Lu 1:17 . Note μετα εικοσ χιλιαδων just below (midst of twenty thousand).

To meet (υπαντησα). Common verb (like απανταω) from ανταω (αντα, end, face to face, from which αντ) with preposition υπο (or απο), to go to meet. Here it has a military meaning.

Luke 14:32

Or else (ε δε μηγε). Same idiom in 5:36. Luke is fond of this formula.

An ambassage (πρεσβειαν). Old and common word for the office of ambassador, composed of old men (πρεσβεις) like Japanese Elder Statesmen who are supposed to possess wisdom. In the N.T. only here and Lu 19:14 .

Asketh conditions of peace (ερωτα προς ειρηνην). The use of ερωταω in this sense of beg or petition is common in the papyri and *Koine* generally. The original use of asking a question survives also. The text is uncertain concerning προς ειρηνην which means with ερωταω, to ask negotiations for peace. In B we have εις instead of προς like verse 28. Most MSS. have τα before προς or εις, but not in Aleph and B. It is possible that the τα was omitted because of preceding τα (ομοεοτελευτον), but the sense is the same. See Ro 14:19 τα της ειρηνης, the things of peace, which concern or look towards peace, the preliminaries of peace.

Luke 14:33

Renounceth not (ουκ αποτασσετα). Old Greek word to set apart as in a military camp, then in the middle voice to separate oneself from, say good-bye to (Lu 9:61), to renounce, forsake, as here.

All that he hath (πασιν τοις εαυτου υπαρχουσιν). Dative case, says good-bye to all his property, "all his own belongings" (neuter plural participle used as substantive) as named in verse 26. This verse gives the principle in the two parables of the rash builder and of the rash king. The minor details do not matter. The spirit of self-sacrifice is the point.

Luke 14:35

Dunghill (κοπριαν). Later word in the *Koine* vernacular. Here only in the N.T., though in the LXX.

Men cast it out (εξω βαλλουσιν αυτο). Impersonal plural. This saying about salt is another of Christ's repeated sayings (Mt 5:13; Mr 9:50). Another repeated saying is the one here about having ears to hear (Lu 8:8; 14:35, Mt 11:15; 13:43).

Luke 15

Luke 15:1

All the publicans and sinners (παντες ο τελωνα κα ο αμαρτωλο). The two articles separate the two classes (all the publicans and the sinners). They are sometimes grouped together (5:30; Mt 9:11), but not here. The publicans are put on the same level with the outcasts or sinners. So in verse 2 the repeated article separates Pharisees and scribes as not quite one. The use of "all" here may be hyperbole for very many or the reference may be to these two classes in the particular place where Jesus was from time to time.

Were drawing near unto him (ησαν αυτω εγγιζοντες). Periphrastic imperfect of εγγιζω, from εγγυς (near), late verb.

For to hear (ακουειν). Just the present active infinitive of purpose.

Luke 15:2

Both ... and (τε ... κα). United in the complaint.

Murmured (διεγογγυζον). Imperfect active of διαγογγυζω, late Greek compound in the LXX and Byzantine writers. In the N.T. only here and Lu 19:7 . The force of δια here is probably between or among themselves. It spread (imperfect tense) whenever these two classes came in contact with Jesus. As the publicans and the sinners were drawing near to Jesus just in that proportion the Pharisees and the scribes increased their murmurings. The social breach is here an open yawning chasm.

This man (ουτος). A contemptuous sneer in the use of the pronoun. They spoke out openly and probably pointed at Jesus.

Receiveth (προσδεχετα). Present middle indicative of the common verb προσδεχομα. In 12:36 we had it for expecting, here it is to give access to oneself, to welcome like υπεδεξατο of Martha's welcome to Jesus (Lu 10:38). The charge here is that this is the habit of Jesus. He shows no sense of social superiority to these outcasts (like the Hindu "untouchables" in India).

And eateth with them (κα συνεσθιε αυτοις). Associative instrumental case (αυτοις) after συν- in composition. This is an old charge (Lu 5:30) and a much more serious breach from the standpoint of the Pharisees. The implication is that Jesus prefers these outcasts to the respectable classes (the Pharisees and the scribes) because he is like them in character and tastes, even with the harlots. There was a sting in the charge that he was the "friend" (φιλος) of publicans and sinners (Lu 7:34).

Luke 15:3

This parable (την παραβολην ταυτην). The Parable of the Lost Sheep (15:3-7). This is Christ's way of answering the cavilling of these chronic complainers. Jesus gave this same parable for another purpose in another connection (Mt 18:12-14). The figure of the Good Shepherd appears also in Joh 10:1-18 . "No simile has taken more hold upon the mind of

Christendom" (Plummer). Jesus champions the lost and accepts the challenge and justifies his conduct by these superb stories. "The three Episodes form a climax: The Pasture--the House--the Home; the Herdsman--the Housewife--the Father; the Sheep--the Treasure--the Beloved Son" (Ragg).

Luke 15:4

In the wilderness (εν τη ερημω). Their usual pasturage, not a place of danger or peril. It is the owner of the hundred sheep who cares so much for the one that is lost. He knows each one of the sheep and loves each one.

Go after that which is lost (πορευετα επ το απολωλος). The one lost sheep (απολωλος, second perfect active participle of απολλυμ, to destroy, but intransitive, to be lost). There is nothing more helpless than a lost sheep except a lost sinner. The sheep went off by its own ignorance and folly. The use of επ for the goal occurs also in Mt 22:9; Ac 8:26; 9:11 .

Until he find it (εως ευρη αυτο). Second aorist active subjunctive of ευρισκω, common verb, with εως, common Greek idiom. He keeps on going (πορευετα, linear present middle indicative) until success comes (effective aorist, ευρη).

Luke 15:5

On his shoulders (επ τους ωμους αυτου). He does it himself in exuberant affection and of necessity as the poor lost sheep is helpless. Note the plural shoulders showing that the sheep was just back of the shepherd's neck and drawn around by both hands. The word for shoulder (ωμος) is old and common, but in the N.T. only here and Mt 23:4 .

Rejoicing (χαιρων). "There is no upbraiding of the wandering sheep, nor murmuring at the trouble" (Plummer).

Luke 15:6

Rejoice with me (συνχαρητε μο). Second aorist passive of συνχαιρω, an old and common verb for mutual joy as in Php 2:17f . Joy demands fellowship. Same form in verse 9. So the shepherd

calls together (συνκαλε, note συν again) both his friends and his neighbours. This picture of the Good Shepherd has captured the eye of many artists through the ages.

Luke 15:7

Over one sinner that repenteth (επ εν αμαρτωλω μετανοουντ). The word sinner points to verse 1. Repenting is what these sinners were doing, these lost sheep brought to the fold. The joy in heaven is in contrast with the grumbling Pharisees and scribes.

More than over (η επ). There is no comparative in the Greek. It is only implied by a common idiom like our "rather than."

Which need no repentance (οιτινες ου χρειαν εχουσιν μετανοιας). Jesus does not mean to say that the Pharisees and the scribes do not need repentance or are perfect. He for the sake of argument accepts their claims about themselves and by their own words condemns them for their criticism of his efforts to save the lost sheep. It is the same point that he made

against them when they criticized Jesus and the disciples for being at Levi's feast (Lu 5:31f.). They posed as "righteous." Very well, then. That shuts their mouths on the point of Christ's saving the publicans and sinners.

Luke 15:8

Ten pieces of silver (δραχμας δεκα). The only instance in the N.T. of this old word for a coin of 65.5 grains about the value of the common δηναριυς (about eighteen cents), a quarter of a Jewish shekel. The double drachma (διδραχμον) occurs in the N.T. only in Mt 17:24 . The root is from δρασσομα, to grasp with the hand (1Co 3:19), and so a handful of coin. Ten drachmas would be equal to nearly two dollars, but in purchasing power much more.

Sweep (σαρο). A late colloquial verb σαροω for the earlier σαιρω, to clear by sweeping. Three times in the N.T. (Lu 11:25; 15:8; Mt 12:44). The house was probably with out windows (only the door for light and hence the lamp lit) and probably also a dirt floor. Hence Bengel says: *non sine pulvere*. This parable is peculiar to Luke.

Luke 15:9

Her friends and neighbours (τας φιλας κα γειτονας). Note single article and female friends (feminine article and φιλας). Ηεως ου ευρη here as in verse 4, only ου added after εως (until which time) as often.

Which I lost (ην απωλεσα). First aorist active indicative of απολλυμ. She lost the coin (note article). The shepherd did not lose the one sheep.

Luke 15:10

There is joy (γινετα χαρα). More exactly, joy arises. Futuristic present of γινομα (cf. εστα in verse 7).

In the presence of the angels of God (ενωπιον των αγγελων του θεου). That is to say, the joy of God himself. The angels are in a sense the neighbours of God.

Luke 15:11

Had (ειχεν). Imperfect active. Note εχων (verse 4), εχουσα (verse 8), and now ειχεν. The self-sacrificing care is that of the owner in each case. Here (verses 11-32) we have the most famous of all the parables of Jesus, the Prodigal Son, which is in Luke alone. We have had the Lost Sheep, the Lost Coin, and now the Lost Son. Bruce notes that in the moral sphere there must be self-recovery to give ethical value to the rescue of the son who wandered away. That comes out beautifully in this allegory.

Luke 15:12

The portion (το μερος). The Jewish law alloted one-half as much to the younger son as to the elder, that is to say one-third of the estate (De 21:17) at the death of the father. The father did not have to abdicate in favour of the sons, but "this very human parable here depicts the impatience of home restraints and the optimistic ambition of youth" (Ragg).

And he divided (ο δε διειλεν). The second aorist active indicative of διαιρεω, an old and common verb to part in two, cut asunder, divide, but in the N.T. only here and 1Co 12:11 . The elder son got his share also of the "substance" or property or estate (της ουσιας), "the living" (τον βιον) as in Mr 12:44 , not "life" as in Lu 8:14 .

Luke 15:13

Not many days after (μετ' ου πολλας ημερας). Literally, after not many days. Luke is fond of this idiom (7:6; Ac 1:5).

Took his journey (απεδημησεν). First aorist active indicative of αποδημεω (from αποδημος, away from home). Common verb. In the N.T. here and Mt 21:33; 25:14; Mr 12:1; Lu 20:9 . He burned all his bridges behind him, gathering together all that he had.

Wasted (διεσκορπισεν). First aorist active indicative of διασκορπιζω, a somewhat rare verb, the very opposite of "gathered together" (συναγογων). More exactly he scattered his property. It is the word used of winnowing grain (Mt 25:24).

With riotous living (ζων ασωτως). Living dissolutely or profligately. The late adverb ασωτως (only here in the N.T.) from the common adjective ασωτος (α privative and σωζω), one that cannot be saved, one who does not save, a spendthrift, an abandoned man, a profligate, a prodigal. He went the limit of sinful excesses. It makes sense taken actively or passively (*prodigus* or *perditus*), active probably here.

Luke 15:14

When he had spent (δαπανησαντος αυτου). Genitive absolute. The verb is here used in a bad sense as in Jas 4:3 . See on δαπανη Lu 14:28 .

He (αυτος). Emphasis.

To be in want (υστερεισθα). The verb is from υστερος, behind or later (comparative). We use "fall behind" (Vincent) of one in straitened circumstances. Plummer notes the coincidences of Providence. The very land was in a famine when the boy had spent all.

Luke 15:15

Joined himself (εκολληθη). First aorist passive of κολλαω, an old verb to glue together, to cleave to. In the N.T. only the passive occurs. He was glued to, was joined to. It is not necessary to take this passive in the middle reflexive sense.

The citizens (των πολιτων). Curiously enough this common word citizen (πολιτης from πολις, city) is found in the N.T. only in Luke's writings (15:15; 19:14; Ac 21:39) except in He 8:11 where it is quoted from Jer 38:34 .

To feed swine (βοσκειν χοιρους). A most degrading occupation for anyone and for a Jew an unspeakable degradation.

Luke 15:16

He would fain have been filled (επεθυμε χορτασθηνα). Literally, he was desiring (longing) to be filled. Imperfect indicative and first aorist passive infinitive. Χορτασθηνα is

from χορταζω and that from χορτος (grass), and so to feed with grass or with anything. Westcott and Hort put γεμισα την κοιλιαν αυτου in the margin (the Textus Receptus).

With the husks (εκ των κερατιων). The word occurs here alone in the N.T. and is a diminutive of κερας (horn) and so means little horn. It is used in various senses, but here refers to the pods of the carob tree or locust tree still common in Palestine and around the Mediterannean, so called from the shape of the pods like little horns, *Bockshornbaum* in German or goat's-horn tree. The gelatinous substance inside has a sweetish taste and is used for feeding swine and even for food by the lower classes. It is sometimes called Saint John's Bread from the notion that the Baptist ate it in the wilderness.

No man gave unto him (ουδεις εδιδου αυτω). Imperfect active. Continued refusal of anyone to allow him even the food of the hogs.

Luke 15:17

But when he came to himself (εις εαυτον δε ελθων). As if he had been far from himself as he was from home. As a matter of fact he had been away, out of his head, and now began to see things as they really were. Plato is quoted by Ackerman (*Christian Element in Plato*) as thinking of redemption as coming to oneself.

Hired servants (μισθιο). A late word from μισθος (hire). In the N.T. only in this chapter. The use of "many" here suggests a wealthy and luxurious home.

Have bread enough and to spare (περισσευοντα αρτων). Old verb from περισσος and that from περ (around). Present passive here, "are surrounded by loaves" like a flood.

I perish (εγω δε λιμω ωδε απολλυμα). Every word here counts: While I on the other hand am here perishing with hunger. It is the linear present middle of απολλυμ. Note εγω expressed and δε of contrast.

Luke 15:18

I will arise and go (αναστας πορευσομα). This determination is the act of the will after he comes to himself and sees his real condition.

I did sin (ημαρτον). That is the hard word to say and he will say it first. The word means to miss the mark. I shot my bolt and I missed my aim (compare the high-handed demand in verse 12).

Luke 15:19

No longer worthy (ουκετ αξιος). Confession of the facts. He sees his own pitiful plight and is humble.

As one (ως ενα). The hired servants in his father's house are high above him now.

Luke 15:20

To his father (προς τον πατερα εαυτου). Literally, to his own father. He acted at once on his decision.

Yet afar off (ετ αυτου μακραν απεχοντος). Genitive absolute. Μακραν agrees with οδον understood: While he was yet holding off a distant way. This shows that the father

had been looking for him to come back and was even looking at this very moment as he came in sight.

Ran (δραμων). Second aorist active participle of the defective verb τρεχω. The eager look and longing of the father.

Kissed (κατεφιλησεν). Note perfective use of κατα kissed him much, kissed him again and again. The verb occurs so in the older Greek.

Luke 15:21

The son made his speech of confession as planned, but it is not certain that he was able to finish as a number of early manuscripts do not have "Make me as one of the hired servants," though Aleph B D do have them. It is probable that the father interrupted him at this point before he could finish.

Luke 15:22

The best robe (στολην την πρωτην). Στολη is an old word for a fine stately garment that comes down to the feet (from στελλο, to prepare, equip), the kind worn by kings (Mr 16:5; Lu 22:46). Literally, "a robe the first." But not the first that you find, but the first in rank and value, the finest in the house. This in contrast with his shabby clothes.

A ring (δακτυλιον). Common in classical writers and the LXX, but here only in the N.T. From δακτυλος, finger. See χρυσοδακτυλιος in Jas 2:2 .

Shoes (υποδηματα). Sandals, "bound under." Both sandals and ring are marks of the freeman as slaves were barefooted.

Luke 15:23

The fatted calf (τον μοσχον τον σιτευτον). The calf the fatted one. Σιτευτον is the verbal adjective of σιλευω, to feed with wheat (σιτος). The calf was kept fat for festive occasions, possibly in the hope of the son's return.

Kill (θυσατε). Not as a sacrifice, but for the feast.

Make merry (ευφρανθωμεν). First aorist passive subjunctive (volitive). From ευφραινω, an old verb from ευ (well) and φρην (mind).

Luke 15:24

And is alive (κα ανεζησεν). First aorist active indicative of αναζαω, to live again. Literally, he was dead and he came back to life.

He was lost (ην απολωλως, periphrastic past perfect active of απολλυμ and intransitive, in a lost state) and he was found (ευρεθη). He was found, we have to say, but this aorist passive is really timeless, he is found after long waiting (effective aorist) The artists have vied with each other in picturing various items connected with this wonderful parable.

Luke 15:25

As he came and drew nigh (ως ερχομενος ηγγισεν). More exactly, "As, coming, he drew nigh," for ερχομενος is present middle participle and ηγγισεν is aorist active indicative.

Music (συμφωνιας). Our word "symphony." An old Greek word from συμφωνος (συν, together, and φωνη, voice or sound),

harmony, concord , by a band of musicians. Here alone in the N.T.

And dancing (κα χορων). An old word again, but here alone in the N.T. Origin uncertain, possibly from ορχος by metathesis (ορχεομα, to dance). A circular dance on the green.

Luke 15:26

Servants (παιδων). Not δουλο (bondslaves) as in verse 22. The Greeks often used παις for servant like the Latin *puer*. It could be either a hired servant (μισθιος, verse 17) or slave (δουλος).

He inquired (επυνθανετο). Imperfect middle, inquired repeatedly and eagerly.

What these things might be (τ αν ειη ταυτα). Not "poor" Greek as Easton holds, but simply the form of the direct question retained in the indirect. See the direct form as the apodosis of a condition of the fourth class in Ac 17:18 . In Ac 10:17 we have the construction with αν ειη of the direct retained in the indirect question. So also in Lu 1:62 : See Robertson, *Grammar*, p. 1044.

Luke 15:27

Is come (ηκε). Present indicative active, but a stem with perfect sense, old verb ηκω retaining this use after perfect tenses came into use (Robertson, *Grammar*, p. 893).

Hath killed (εθυσεν). Aorist active indicative and literally means,

did kill . Difficult to handle in English for our tenses do not correspond with the Greek.

Hath received (απελαβεν). Second aorist active indicative with similar difficulty of translation. Note απο in compositions, like *re-* in "receive," hath gotten him back (απ-).

Safe and sound (υγιαινοντα). Present active participle of υγιαινω from υγιης, to be in good health. In spite of all that he has gone through and in spite of the father's fears.

Luke 15:28

But he was angry (ωργισθη). First aorist (ingressive) passive indicative. But he became angry, he flew into a rage (οργη). This was the explosion as the result of long resentment towards the wayward brother and suspicion of the father's partiality for the erring son.

Would not go in (ουκ ηθελεν εισελθειν). Imperfect tense (was not willing, refused) and aorist active (ingressive) infinitive.

Entreated (παρεκαλε). Imperfect tense, he kept on beseeching him.

Luke 15:29

Do I serve thee (δουλευω σο). Progressive present tense of this old verb from δουλος (slave) which the elder son uses to picture his virtual slavery in staying at home and perhaps with longings to follow the younger son (Robertson, *Grammar*, p. 879).

Transgressed (παρηλθον). Second aorist active indicative of παρερχομα, to pass by. Not even once (aorist) in contrast with so many years of service (linear present).

A kid (εριφον). Some MSS. have εριφιον, diminutive, a little kid. So margin of Westcott and Hort. B has it also in Mt 25:32 , the only other N.T. passage where the word occurs.

That I might make merry (ινα ευφρανθω). Final clause, first aorist passive subjunctive of the same verb used in verses 23,25 .

Luke 15:30

This thy son (ο υιος σου ουτος). Contempt and sarcasm. He does not say: "This my brother."

Came (ηλθεν). He does not even say, came back or came home.

Devoured (καταφαγων). We say, "eaten up," but the Greek has, "eaten down" (perfective use of κατα-). Suggested by the feasting going on.

With harlots (μετα πορνων). This may be true (verse 13), but the elder son did not know it to be true. He may reflect what he would have done in like case.

Luke 15:31

Son (Τεκνον). Child.

Thou (συ). Expressed and in emphatic position in the sentence. He had not appreciated his privileges at home with his father.

Luke 15:32

It was meet (εδε). Imperfect tense. It expressed a necessity in the father's heart and in the joy of the return that justifies the feasting. Ευφρανθηνα is used again (first aorist passive infinitive) and χαρηνα (second aorist passive infinitive) is more than mere hilarity, deep-seated joy. The father repeats to the elder son the language of his heart used in verse 24 to his servants. A real father could do no less. One can well imagine how completely the Pharisees and scribes (verse 2) were put to silence by these three marvellous parables. The third does it with a graphic picture of their own attitude in the case of the surly elder brother. Luke was called a painter by the ancients. Certainly he has produced a graphic pen picture here of God's love for the lost that justifies forever the coming of Christ to the world to seek and to save the lost. It glorifies also soul-saving on the part of his followers who are willing to go with Jesus after the lost in city and country, in every land and of every race.

Luke 16

Luke 16:1

Unto the disciples (κα προς τους μαθητας). The three preceding parables in chapter 15 exposed the special faults of the Pharisees, "their hard exclusiveness, self-righteousness, and contempt for others" (Plummer). This parable is given by Luke alone. The κα (also) is not translated in the Revised Version. It seems to mean that at this same time, after speaking to the Pharisees (chapter 15), Jesus proceeds to speak a parable to the disciples (16:1-13), the parable of the Unjust Steward. It is a hard parable to explain, but Jesus opens the door by the key in verse 9.

Which had a steward (ος ηιχεν οικονομον). Imperfect active, continued to have. Steward is house-manager or overseer of an estate as already seen in Lu 12:42 .

Was accused (διεβληθη). First aorist indicative passive, of διαβαλλω, an old verb, but here only in the N.T. It means to throw across or back and forth, rocks or words and so to slander by gossip. The word implies malice even if the thing said is true. The word διαβολος (slanderer) is this same root and it is used even of women, she-devils (1Ti 3:11).

That he was wasting (ως διασκορπιζων). For the verb see on 15:13. The use of ως with the participle is a fine Greek idiom for giving the alleged ground of a charge against one.

His goods (τα υπαρχοντα αυτου). "His belongings," a Lukan idiom.

Luke 16:2

What is this that I hear? (τ τουτο ακουω;). There are several ways of understanding this terse Greek idiom. The Revised Version (above) takes τ to be equal to τ εστιν τουτο ο ακουω; That is a possible use of the predicate τουτο. Another way is to take τ to be exclamatory, which is less likely. Still another view is that τ is " Why": "Why do I hear this about thee?" See Ac 14:15 where that is the idiom employed.

Render (αποδος). Second aorist active imperative of αποδιδωμ, Give back (and at once).

The account (τον λογον). The reckoning or report. Common use of λογος.

Stewardship (οικονομιας). Same root as οικονομος (steward). This demand does not necessarily mean dismissal if investigation proved him innocent of the charges. But the reason given implies that he is to be dismissed:

Thou canst no longer (ου γαρ δυνη).

Luke 16:3

Within himself (εν εαυτω). As soon as he had time to think the thing over carefully. He knew that he was guilty of embezzlement of the Master's funds.

Taketh away (αφαιρειτα). Present (linear) middle indicative of αφαιρεω, old verb to take away. Here the middle present means, He is taking away for himself.

To beg I am not ashamed (επαιτειν αισχυνομα). The infinitive with αισχυνομα means ashamed to begin to beg. The participle, επαιτων αισχυνομα would mean, ashamed while begging, ashamed of begging while doing it.

Luke 16:4

I am resolved (εγνων). Second aorist active indicative of γινωσκω. A difficult tense to reproduce in English. I knew, I know, I have known, all miss it a bit. It is a burst of daylight to the puzzled, darkened man: I've got it, I see into it now, a sudden solution.

What to do (τ ποιησω). Either deliberative first aorist active subjunctive or deliberative future active indicative.

When I am put out (οταν μετασταθω). First aorist passive subjunctive of μεθιστημ, (μετα, ιστημ), old verb, to transpose, transfer, remove. He is expecting to be put out.

They may receive me (δεξωντα). First aorist middle subjunctive of δεχομα, common verb. Subjunctive with final particle ινα. He wishes to put the debtors under obligation to himself.

Debtors (των χρεοφιλετων). A late word. In the N.T. only here and Lu 7:41 from χρεος, loan, and οφειλετης, debtor. It is probable that he dealt with "each one" separately.

Luke 16:6

Measures (βατους). Transliterated word for Hebrew *bath*, between eight and nine gallons. Here alone in the N.T. Not the same word as βατος (**bush**) in Lu 6:44 .

Thy bond (σου τα γραμματα). Thy writings, thy contracts, thy note.

Quickly (ταχεως). It was a secret arrangement and speed was essential.

Luke 16:7

Measures (κορους). Another Hebrew word for dry measure. The Hebrew *cor* was about ten bushels. Data are not clear about the Hebrew measures whether liquid (**bath**) or dry (**cor**).

Luke 16:8

His lord commended (επηινεσεν ο κυριος). The steward's lord praised him though he himself had been wronged again (see verse 1 "wasting his goods").

The unrighteous steward (τον οικονομον της αδικιας). Literally, the steward of unrighteousness. The genitive is the case of genus, species, the steward distinguished by unrighteousness as his characteristic. See "the mammon of unrighteousness" in verse 9. See "the forgetful hearer" in Jas 1:25 . It is a vernacular idiom common to Hebrew, Aramaic, and the *Koine*.

Wisely (φρονιμως). An old adverb, though here alone in the N.T. But the adjective φρονιμος from which it comes occurs a dozen times as in Mt 10:16 . It is from φρονεω and that from φρην, the mind (1Co 14:20), the discerning intellect. Perhaps "shrewdly" or "discreetly" is better here than "wisely." The lord does not absolve the steward from guilt and he was apparently dismissed from his service. His shrewdness consisted in finding a place

to go by his shrewdness. He remained the steward of unrighteousness even though his shrewdness was commended.

For (οτ). Probably by this second οτ Jesus means to say that he cites this example of shrewdness because it illustrates the point. "This is the moral of the whole parable. Men of the world in their dealings with men like themselves are more prudent than the children of light in their intercourse with one another" (Plummer). We all know how stupid Christians can be in their co-operative work in the kingdom of God, to go no further.

Wiser than (φρονιμωτερο υπερ). Shrewder beyond, a common Greek idiom.

Luke 16:9

By the mammon of unrighteousness (εκ του μαμωνα της αδικιας). By the use of what is so often evil (money). In Mt 6:24 mammon is set over against God as in Lu 16:13 below. Jesus knows the evil power in money, but servants of God have to use it for the kingdom of God. They should use it discreetly and it is proper to make friends by the use of it.

When it shall fail (οταν εκλιπη). Second aorist active subjunctive with οταν, future time. The mammon is sure to fail.

That they may receive you into the eternal tabernacles (ινα δεξωντα υμας εις τας αιωνιους σκηνας). This is the purpose of Christ in giving the advice about their making friends by the use of money. The purpose is that those who have been blessed and helped by the money may give a welcome to their benefactors when they reach heaven. There is no thought here of purchasing an entrance into heaven by the use of money. That idea is wholly foreign to the context. These friends will give a hearty welcome when one gives him mammon here. The wise way to lay up treasure in heaven is to use one's money for God here on earth. That will give a cash account there of joyful welcome, not of purchased entrance.

Luke 16:10

Faithful in a very little (πιστος εν ελαχιστω). Elative superlative. One of the profoundest sayings of Christ. We see it in business life. The man who can be trusted in a very small thing will be promoted to large responsibilities. That is the way men climb to the top. Men who embezzle in large sums began with small sums. Verses 10-13 here explain the point of the preceding parables.

Luke 16:11

Faithful in the unrighteous mammon (εν τω αδικω μαμωνα). In the use of what is considered "unrighteous" as it so often is. Condition of the first class, "if ye did not prove to be" (ε ουκ εγενεσθε). Failure here forfeits confidence in "the true riches" (το αληθινον). There is no sadder story than to see a preacher go down by the wrong use of money, caught in this snare of the devil.

Luke 16:12

That which is your own (το υμετερον). But Westcott and Hort read το ημετερον (our own) because of B L Origen. The difference is due to itacism in the pronunciation of υ- and

η alike (long). But the point in the passage calls for "yours" as correct. Earthly wealth is ours as a loan, a trust, withdrawn at any moment. It belongs to another (εν τω αλλοτριω). If you did not prove faithful in this, who will give you what is really yours forever? Compare "rich toward God" (Lu 12:21).

Luke 16:13

Servant (οικετης). Household (οικος) servant. This is the only addition to Mt 6:24 where otherwise the language is precisely the same, which see. Either Matthew or Luke has put the λογιον in the wrong place or Jesus spoke it twice. It suits perfectly each context. There is no real reason for objecting to repetition of favourite sayings by Jesus.

Luke 16:14

Who were lovers of money (φιλαργυρο υπαρχοντες). Literally, being lovers of money. Φιλαργυρο is an old word, but in the N.T. only here and 2Ti 3:2 . It is from φιλος and αργυρος.

Heard (ηκουον). Imperfect active, were listening (all the while Jesus was talking to the disciples (verses 1-13).

And they scoffed at him (κα εξεμυκτηριζον). Imperfect active again of εκμυκτηριζω. LXX where late writers use simple verb. In the N.T. only here and Lu 23:35 . It means to turn out or up the nose at one, to sneer, to scoff. The Romans had a phrase, *naso adunco suspendere*, to hang on the hooked nose (the subject of ridicule). These money-loving Pharisees were quick to see that the words of Jesus about the wise use of money applied to them. They had stood without comment the three parables aimed directly at them (the lost sheep, the lost coin, the lost son). But now they do not remain quiet while they hear the fourth parable spoken to the disciples. No words were apparently spoken, but their eyes, noses, faces were eloquent with a fine disdain.

Luke 16:15

That justify yourselves (ο δικαιουντες εαυτους). They were past-masters at that and were doing it now by upturned noses.

An abomination in the sight of God (βδελυγμα ενωπιον του θεου). See on Mt 24:15; Mr 13:14 for this LXX word for a detestable thing as when Antiochus Epiphanes set up an altar to Zeus in place of that to Jehovah. There is withering scorn in the use of this phrase by Jesus to these pious pretenders.

Luke 16:16

Entereth violently into it (εις αυτην βιαζετα). A corresponding saying occurs in Mt 11:12 in a very different context. In both the verb βιαζετα, occurs also, but nowhere else in the N.T. It is present middle here and can be middle or passive in Matthew, which see. It is rare in late prose. Deissmann (*Bible Studies*, p. 258) cites an inscription where βιαζομα is reflexive middle and used absolutely. Here the meaning clearly is that everyone forces his

way into the kingdom of God, a plea for moral enthusiasm and spiritual passion and energy that some today affect to despise.

Luke 16:17

One tittle (μιαν κεραιαν). See on Mt 5:18 .

Luke 16:18

Committeth adultery (μοιχευει). Another repeated saying of Christ (Mt 5:32; Mr 10:11f.; Mt 19:9f.). Adultery remains adultery, divorce or no divorce, remarriage or no marriage.

Luke 16:19

He was clothed (ενεδιδυσκετο). Imperfect middle of ενδιδυσκω, a late intensive form of ενδυω. He clothed himself in or with. It was his habit.

Purple (πορφυραν). This purple dye was obtained from the purple fish, a species of mussel or μυρεξ (1Macc. 4:23). It was very costly and was used for the upper garment by the wealthy and princes (royal purple). They had three shades of purple (deep violet, deep scarlet or crimson, deep blue). See also Mr 15:17,20; Re 18:12 .

Fine linen (βυσσον).

Byssus or Egyptian flax (India and Achaia also). It is a yellowed flax from which fine linen was made for undergarments. It was used for wrapping mummies. "Some of the Egyptian linen was so fine that it was called *woven air*" (Vincent). Here only in the N.T. for the adjective βυσσινος occurs in Re 18:12; 19:8,14 .

Faring sumptuously (ευφραινομενος λαμπρως).

Making merry brilliantly . The verb ευφραινομαι we have already had in 12:19; 15:23,25,32 . Λαμπρως is an old adverb from λαμπρος, brilliant, shining, splendid, magnificent. It occurs here only in the N.T. This parable apparently was meant for the Pharisees (verse 14) who were lovers of money. It shows the wrong use of money and opportunity.

Luke 16:20

Beggar (πτωχος). Original meaning of this old word. See on Mt 5:3 . The name Lazarus is from Ελεαζαρος, "God a help," and was a common one. *Lazar* in English means one afflicted with a pestilential disease.

Was laid (εβεβλητο). Past perfect passive of the common verb βαλλω. He had been flung there and was still there, "as if contemptuous roughness is implied" (Plummer).

At his gate (προς τον πυλωνα αυτου). Right in front of the large portico or gateway, not necessarily a part of the grand house, porch in Mt 26:71 .

Full of sores (ειλκωμενος). Perfect passive participle of ελκοω, to make sore, to ulcerate, from ελκος, ulcer (Latin *ulcus*). See use of ελκος in verse 21. Common in Hippocrates and other medical writers. Here only in the N.T.

Luke 16:21

With the crumbs that fell (απο των πιπτοντων). From the things that fell from time to time. The language reminds one of Lu 15:16 (the prodigal son) and the Syro-Phoenician

woman (Mr 7:28). Only it does not follow that this beggar did not get the scraps from the rich man's table. Probably he did, though nothing more. Even the wild street dogs would get them also.

Yea, even the dogs (αλλα κα ο κυνες). For αλλα κα see also 12:7; 24:22 . Αλλα can mean "yea," though it often means "but." Here it depends on how one construes Luke's meaning. If he means that he was dependent on casual scraps and it was so bad that even the wild dogs moreover were his companions in misery, the climax came that he was able to drive away the dogs. The other view is that his hunger was unsatisfied, but even the dogs increased his misery.

Licked his sores (επελειχον τα ελκη αυτου). Imperfect active of επιλειχω, a late vernacular *Koine* verb, to lick over the surface. It is not clear whether the licking of the sores by the dogs added to the misery of Lazarus or gave a measure of comfort, as he lay in his helpless condition. "Furrer speaks of witnessing dogs and lepers waiting together for the refuse" (Bruce). It was a scramble between the dogs and Lazarus.

Luke 16:22

Was borne (απενεχθηνα). First aorist passive infinitive from αποφερω, a common compound defective verb. The accusative case of general reference (αυτον) is common with the infinitive in such clauses after εγενετο, like indirect discourse. It is his soul, of course, that was so borne by the angels, not his body.

Into Abraham's bosom (εις τον ολπον Αβρααμ). To be in Abraham's bosom is to the Jew to be in Paradise. In Joh 1:18 the Logos is in the bosom of the Father. Abraham, Isaac, and Jacob are in heaven and welcome those who come (Mt 8:11 ; 4Macc. 14:17). The beloved disciple reclined on the bosom of Jesus at the last passover (Joh 13:23) and this fact indicates special favour. So the welcome to Lazarus was unusual.

Was buried (εταφη). Second aorist (effective) passive of the common verb θαπτω. Apparently in contrast with the angelic visitation to the beggar.

Luke 16:23

In Hades (εν τω Ηαιδη). See on Mt 16:18 for discussion of this word. Lazarus was in Hades also for both Paradise (Abraham's bosom) and Gehenna are in the unseen world beyond the grave.

In torments (εν βασανοις). The touchstone by which gold and other metals were tested, then the rack for torturing people. Old word, but in the N.T. only here, Lu 16:28; Mt 4:24 .

Sees (ορα). Dramatic present indicative. The Jews believed that Gehenna and Paradise were close together. This detail in the parable does not demand that we believe it. The picture calls for it.

From afar (απο μακροθεν). Pleonastic use of απο as μακροθεν means

from afar .

Luke 16:24

That he may dip (ινα βαψη). First aorist active subjunctive of βαπτω, common verb, to dip.

In water (υδατος). Genitive, the specifying case, water and not something else.

Cool (καταψυξη). First aorist active subjunctive of καταψυχω, a late Greek compound, to cool off, to make cool. Only here in the N.T. but common in medical books. Note perfective use of κατα- (down). A small service that will be welcome.

For I am in anguish (οτ οδυνωμα). The active has a causative sense to cause intense pain, the middle to torment oneself (Lu 2:48; Ac 20:38), the passive to be translated as here. Common verb, but no other examples in the N.T.

Luke 16:25

Receivedst (απελαβες). Second aorist indicative of απολαμβανω, old verb to get back what is promised and in full. See also Lu 6:34; 18:30; 23:41 .

Evil things (τα κακα). Not "his," but "the evil things" that came upon him.

Thou art in anguish (οδυνασα). Like καυχασα in Ro 2:17 . They contracted -αεσα without the loss of ς. Common in the *Koine*.

Luke 16:26

Beside all this (εν πασ τουτοις).

In all these things (or regions).

Gulf (χασμα). An old word from χαινω, to yawn, our chasm, a gaping opening. Only here in the N.T.

Is fixed (εστηρικτα). Perfect passive indicative of στηριζω, old verb (see on Lu 9:51). Permanent chasm.

May not be able (μη δυνωντα). Present middle subjunctive of δυναμα. The chasm is there on purpose (**that not** , οπως μη) to prevent communication.

Luke 16:27

That you send him (ινα πεμψηις αυτον). As if he had not had a fair warning and opportunity. The Roman Catholics probably justify prayer to saints from this petition from the Rich Man to Abraham, but both are in Hades (the other world). It is to be observed besides, that Abraham makes no effort to communicate with the five brothers. But heavenly recognition is clearly assumed. Dante has a famous description of his visit to the damned (*Purg.* iii, 114).

Luke 16:28

That he may testify (οπως διαμαρτυρητα). An old verb for solemn and thorough (δια-) witness. The Rich Man labours under the delusion that his five brothers will believe the testimony of Lazarus as a man from the dead.

Luke 16:29

Let them hear them (ακουσατωσαν αυτων). Even the heathen have the evidence of nature to show the existence of God as Paul argues in Romans so that they are without excuse (Ro 1:20f.).

Luke 16:30

They will repent (μετανοησουσιν). The Rich Man had failed to do this and he now sees that it is the one thing lacking. It is not wealth, not poverty, not alms, not influence, but repentance that is needed. He had thought repentance was for others, not for all.

Luke 16:31

Neither will they be persuaded (ουδ' πεισθησοντα). First future passive of πειθω. Gressmann calls attention to the fact that Jesus is saying this in the conclusion of the parable. It is a sharp discouragement against efforts today to communicate with the dead. "Saul was not led to repentance when he saw Samuel at Endor nor were the Pharisees when they saw Lazarus come forth from the tomb. The Pharisees tried to put Lazarus to death and to explain away the resurrection of Jesus" (Plummer). Alford comments on the curious fact that Lazarus was the name of the one who did rise from the dead but whose return from the dead "was the immediate exciting cause of their (Pharisees) crowning act of unbelief."

Luke 17

Luke 17:1

It is impossible (ανενδεκτον εστιν). See ουκ ενδεχετα in 13:33. Alpha privative (αν-) and ενδεκτος, verbal adjective, from ενδεχομα. The word occurs only in late Greek and only here in the N.T. The meaning is inadmissible, unallowable.

But that occasions of stumbling should come (του τα σκανδαλα μη ελθειν). This genitive articular infinitive is not easy to explain. In Ac 10:25 there is another example where the genitive articular infinitive seems to be used as a nominative (Robertson, *Grammar*, p. 1040). The loose Hebrew infinitive construction may have a bearing here, but one may recall that the original infinitives were either locatives (-εν) or datives (-α). Τα σκανδαλα is simply the accusative of general reference. Literally, the not coming as to occasions of stumbling. For σκανδαλον (a trap) see on Mt 5:29; 16:23 . It is here only in Luke. The positive form of this saying appears in Mt 18:7 , which see.

Luke 17:2

It were well for him (λυσιτελε αυτω). An old word, but only here in the N.T., from λυσιτελης and this from λυω, to pay, and τα τελη, the taxes. So it pays the taxes, it returns expenses, it is profitable. Literally here, "It is profitable for him" (dative case, αυτω). Matthew has συμφερε (it is advantageous, bears together for).

If a millstone were hanged (ε λιθος μυλικος περικειτα). Literally, "if a millstone is hanged." Present passive indicative from περικειμα (to lie or be placed around). It is used as a perfect passive of περιτιθημ. So it is a first-class condition, determined as fulfilled, not second-class as the English translations imply. Μυλικος is simply a stone (λιθος), belonging to a mill. Here only in the text of Westcott and Hort, not in Mr 9:42 which is like Mt 18:6 μυλος ονικος where the upper millstone is turned by an ass, which see.

Were thrown (ερριπτα). Perfect passive indicative from ριπτω, old verb. Literally, is thrown or has been thrown or cast or hurled. Mark has βεβλητα and Matthew καταποντισθη, which see, all three verbs vivid and expressive. Rather than (η). The comparative is not here expressed before η as one would expect. It is implied in λυσιτελε. See the same idiom in Lu 15:7 .

Luke 17:3

If thy brother sin (εαν αμαρτη). Second aorist (ingressive) subjunctive in condition of third class.

Luke 17:4

Seven times in a day (επτακις της ημερας). Seven times within the day. On another occasion Peter's question (Mt 18:21) brought Christ's answer "seventy times seven" (verse 22), which see. Seven times during the day would be hard enough for the same offender.

Luke 17:5

Increase (προσθες). Second aorist active imperative of προστιθημ, to add to. Bruce thinks that this sounds much like the stereotyped petition in church prayers. A little reflection will show that they should answer the prayer themselves.

Luke 17:6

If ye have (ε εχετε). Condition of the first class, assumed to be true.

Ye would say (ελεγετε αν). Imperfect active with αν and so a conclusion (apodosis) of the second class, determined as unfulfilled, a mixed condition therefore.

Sycamine tree (συκαμινω). At the present time both the black mulberry (sycamine) and the white mulberry (sycamore) exist in Palestine. Luke alone in the N.T. uses either word, the sycamine here, the sycamore in 19:4. The distinction is not observed in the LXX, but it is observed in the late Greek medical writers for both trees have medicinal properties. Hence it may be assumed that Luke, as a physician, makes the distinction. Both trees differ from the English sycamore. In Mt 17:20 we have "mountain" in place of "sycamine tree."

Be thou rooted up (εκριζωθητ). First aorist passive imperative as is φυτευθητ.

Would have obeyed (υπηκουσεν αν). First aorist active indicative with αν, apodosis of a second-class condition (note aorist tense here, imperfect ελεγετε).

Luke 17:7

Sit down to meat (αναπεσε). Recline (for the meal). Literally, fall up (or back).

Luke 17:8

And will not rather say (αλλ' ουκ ερε).

But will not say? Ουκ in a question expects the affirmative answer.

Gird thyself (περιζωσαμενος). Direct middle first aorist participle of περιζωννυμ, to gird around.

Till I have eaten and drunken (εως φαγω κα πιω). More exactly, till I eat and drink. The second aorist subjunctives are not future perfects in any sense, simply punctiliar action, effective aorist.

Thou shalt eat and drink (φαγεσα κα πιεσα). Future middle indicative second person singular, the uncontracted forms -εσα as often in the *Koine*. These futures are from the aorist stems εφαγον and επιον without *sigma*.

Luke 17:9

Does he thank? (μη εχε χαριν;). Μη expects the negative answer. Εχω χαριν, to have gratitude toward one, is an old Greek idiom (1Ti 1:12; 2Ti 1:3; Heb 12:28).

Luke 17:10

Unprofitable (αχρειο). The Syriac Sinaitic omits "unprofitable." The word is common in Greek literature, but in the N.T. only here and Mt 25:30 where it means "useless" (α privative and χρειος from χραομα, to use). The slave who only does what he is commanded by his master to do has gained no merit or credit. "In point of fact it is not commands, but

demands we have to deal with, arising out of special emergencies" (Bruce). The slavish spirit gains no promotion in business life or in the kingdom of God.

Luke 17:11

Through the midst of Samaria and Galilee (δια μεσον Σαμαριας κα Γαλιλαιας). This is the only instance in the N.T. of δια with the accusative in the local sense of "through." Xenophon and Plato use δια μεσου (genitive). Jesus was going from Ephraim (Joh 11:54) north through the midst of Samaria and Galilee so as to cross over the Jordan near Bethshean and join the Galilean caravan down through Perea to Jerusalem. The Samaritans did not object to people going north away from Jerusalem, but did not like to see them going south towards the city (Lu 9:51-56).

Luke 17:12

Which stood afar off (ο ανεστησαν πορρωθεν). The margin of Westcott and Hort reads simply εστησαν. The compound read by B means "rose up," but they stood at a distance (Le 13:45f.). The first healing of a leper (5:12-16) like this is given by Luke only.

Luke 17:13

Lifted up (ηραν). First aorist active of the liquid verb αιρω.

Luke 17:14

As they went (εν τω υπαγειν αυτους). Favourite Lukan idiom of εν with articular infinitive as in 17:11 and often.

Luke 17:16

And he was a Samaritan (κα αυτος ην Σαμαρειτης). This touch colours the whole incident. The one man who felt grateful enough to come back and thank Jesus for the blessing was a despised Samaritan. The αυτος has point here.

Luke 17:18

Save this stranger (ε μη ο αλλογενης). The old word was αλλοφυλος (Ac 10:28), but αλλογενης occurs in the LXX, Josephus, and inscriptions. Deissmann (*Light from the Ancient East*, p. 80) gives the inscription from the limestone block from the Temple of Israel in Jerusalem which uses this very word which may have been read by Jesus:

Let no foreigner enter within the screen and enclosure surrounding the sanctuary (Μηθενα αλλογενη εισπορευεσθα εντος του περ το ιερον τρυφακτου κα περιβολου).

Luke 17:20

With observation (μετα παρατησεως). Late Greek word from παρατηρεω, to watch closely. Only here in the N.T. Medical writers use it of watching the symptoms of disease. It is used also of close astronomical observations. But close watching of external phenomena will not reveal the signs of the kingdom of God.

Luke 17:21

Within you (εντος υμων). This is the obvious, and, as I think, the necessary meaning of εντος. The examples cited of the use of εντος in Xenophon and Plato where εντος means

"among" do not bear that out when investigated. Field (*Ot. Norv.*) "contends that there is no clear instance of εντος in the sense of among" (Bruce), and rightly so. What Jesus says to the Pharisees is that they, as others, are to look for the kingdom of God within themselves, not in outward displays and supernatural manifestations. It is not a localized display "Here" or "There." It is in this sense that in Lu 11:20 Jesus spoke of the kingdom of God as "come upon you" (εφθασεν εφ' υμας), speaking to Pharisees. The only other instance of εντος in the N.T. (Mt 23:26) necessarily means "within" ("the inside of the cup"). There is, beside, the use of εντος meaning "within" in the Oxyrhynchus Papyrus saying of Jesus of the Third Century (Deissmann, *Light from the Ancient East*, p. 426) which is interesting: "The kingdom of heaven is within you" (εντος υμων as here in Lu 17:21).

Luke 17:23

Go not away nor follow after them (μη απελθητε μηδε διωξητε). Westcott and Hort bracket απελθητε μηδε. Note aorist subjunctive with μη in prohibition, ingressive aorist. Do not rush after those who set times and places for the second advent. The Messiah was already present in the first advent (verse 21) though the Pharisees did not know it.

Luke 17:24

Lighteneth (αστραπτουσα). An old and common verb, though only here and 24:4 in the N.T. The second coming will be sudden and universally visible. There are still some poor souls who are waiting in Jerusalem under the delusion that Jesus will come there and nowhere else.

Luke 17:25

But first (πρωτον δε). The second coming will be only after the Cross.

Luke 17:27

They ate, they drank, they married, they were given in marriage (ησθιον, επινον, εγαμουν, εγαμιζοντο). Imperfects all of them vividly picturing the life of the time of Noah. But the other tenses are aorists (Noah entered εισηλθεν, the flood came ηλθεν, destroyed απωλεσεν).

Luke 17:28

Note the same sharp contrast between the imperfects here (**ate** ησθιον,
drank επινον,
bought ηγοραζον,
sold επωλουν,
planted εφυτευον,
builded ωικοδομουν) and the aorists in verse 29 (**went out** εξηλθεν,
rained εβρεξεν,
destroyed απωλεσεν).

Luke 17:30

Is revealed (αποκαλυπτετα). Prophetic and futuristic present passive indicative.

Luke 17:31

Let him not go down (μη καταβατω). Second aorist active imperative of καταβαινω with μη in a prohibition in the third person singular. The usual idiom here would be μη and the aorist subjunctive. See Mr 13:15f.; Mt 24:17f. when these words occur in the great eschatological discussion concerning flight before the destruction of Jerusalem. Here the application is "absolute indifference to all worldly interests as the attitude of readiness for the Son of Man" (Plummer).

Luke 17:32

Remember Lot's wife (μνημονευετε της γυναικος Λωτ). Here only in the N.T. A pertinent illustration to warn against looking back with yearning after what has been left behind (Ge 19:26).

Luke 17:33

Shall preserve it (ζωογονησε αυτην). Or save it alive. Here only in the N.T. except 1Ti 6:13; Ac 7:19 . It is a late word and common in medical writers, to bring forth alive (ζωοσ, γενω) and here to keep alive.

Luke 17:34

In that night (ταυτη τη νυκτ). More vivid still, "on this night," when Christ comes.

Luke 17:35

Shall be grinding (εσοντα αληθουσα). Periphrastic future active indicative of αληθω, an old verb only in the N.T. here and Mt 24:41 .

Together (επ το αυτο). In the same place, near together as in Ac 2:1 .

Luke 17:37

The eagles (ο αετο). Or the vultures attracted by the carcass. This proverb is quoted also in Mt 24:28 . See Job 39:27-30; Heb 1:8; Ho 8:1 . Double compound (επι-συν-) in επι-συν-αχθησοντα completes the picture.

Luke 18

Luke 18:1

To the end that (προς το δειν).

With a view to the being necessary , προς and the articular infinitive. The impersonal verb δε here is in the infinitive and has another infinitive loosely connected with it προσευχεσθα, to pray.

Not to faint (μη ενκακειν). Literally, not to give in to evil (εν, κακεω, from κακος, bad or evil), to turn coward, lose heart, behave badly. A late verb used several times in the N.T. (2Co 4:1,16, etc.).

Luke 18:2

Regarded not (μη εντρεπομενος). Present middle participle of εντρεπω, old verb, to turn one on himself, to shame one, to reverence one. This was a "hard-boiled" judge who knew no one as his superior. See on Mt 21:37 .

Luke 18:3

Came oft (ηρχετο). Imperfect tense denotes repetitions, no adverb for "oft" in the Greek.

Avenge me of (εκδικησον με απο). A late verb for doing justice, protecting one from another (note both εκ and απο, here). Deissmann (*Light from the Ancient East*, pp. 420ff.) quotes a στηλη of the second century B.C. with a prayer for vengeance for a Jewish girl that had been murdered which has this very verb εκδικεω.

Luke 18:4

He would not (ουκ ηθελεν). Imperfect tense of continued refusal.

Though (ε κα). Concerning sentence, not κα ε (even if).

Luke 18:5

Yet (γε). Delicate intensive particle of deep feeling as here.

Because this widow troubleth me (δια το παρεχειν μο κοπον την χηραν ταυτην). Literally, because of the furnishing me trouble as to this widow (accusative of general reference with the articular infinitive).

Lest she wear me out (ινα μη υπωπιαζη με). Some take it that the judge is actually afraid that the widow may come and assault him, literally beat him under the eye. That idea would be best expressed here by the aorist tense.

Luke 18:6

The unrighteous judge (ο κριτης της αδικιας). The judge of unrighteousness (marked by unrighteousness), as in 16:8 we have "the steward of unrighteousness," the same idiom.

Luke 18:7

And he is longsuffering (μακροθυμε). This present active indicative comes in awkwardly after the aorist subjunctive ποιηση after ου μη, but this part of the question is positive. Probably κα here means "and yet" as so often (Joh 9:30; 16:32 , etc.). God delays taking

vengeance on behalf of his people, not through indifference, but through patient forbearance.

Luke 18:8

Howbeit (πλην). It is not clear whether this sentence is also a question or a positive statement. There is no way to decide. Either will make sense though not quite the same sense. The use of αρα before ευρησε seems to indicate a question expecting a negative answer as in Ac 8:30; Ro 14:19 . But here αρα comes in the middle of the sentence instead of near the beginning, an unusual position for either inferential αρα or interrogative αρα. On the whole the interrogative αρα is probably correct, meaning to question if the Son will find a persistence of faith like that of the widow.

Luke 18:9

Set all others at naught (εξουθενουντας τους λοιπους). A late verb εξουθενεω, like ουδενεω, from ουθεν (ουδεν), to consider or treat as nothing. In LXX and chiefly in Luke and Paul in the N.T.

Luke 18:10

Stood (σταθεις). First aorist passive participle of ιστημ. Struck an attitude ostentatiously where he could be seen. Standing was the common Jewish posture in prayer (Mt 6:5; Mr 11:25).

Prayed thus (ταυτα προσηυχετο). Imperfect middle, was praying these things (given following).

With himself (προς εαυτον). A soliloquy with his own soul, a complacent recital of his own virtues for his own self-satisfaction, not fellowship with God, though he addresses God.

I thank thee (ευχαριστω σο). But his gratitude to God is for his own virtues, not for God's mercies to him. One of the rabbis offers a prayer like this of gratitude that he was in a class by himself because he was a Jew and not a Gentile, because he was a Pharisee and not of the *am-haaretz* or common people, because he was a man and not a woman.

Extortioners (αρπαγες). An old word, αρπαξ from same root as αρπαζω, to plunder. An adjective of only one gender, used of robbers and plunderers, grafters, like the publicans (Lu 3:13), whether wolves (Mt 7:15) or men (1Co 5:19f.). The Pharisee cites the crimes of which he is not guilty.

Or even (η κα). As the climax of iniquity (Bruce), he points to "this publican." Zaccheus will admit robbery (Lu 19:8).

God (ο θεος). Nominative form with the article as common with the vocative use of θεος (so verse 13; Joh 20:28).

Luke 18:12

Twice in the week (δις του σαββατου). One fast a year was required by the law (Le 16:29; Nu 29:7). The Pharisees added others, twice a week between passover and pentecost, and between tabernacles and dedication of the temple.

I get (κτωμα). Present middle indicative, not perfect middle κεκτημα (I possess). He gave a tithe of his income, not of his property.

Luke 18:13

Standing afar off (μακροθεν εστως). Second perfect active participle of ιστημ, intransitive like σταθεις above. But no ostentation as with the Pharisee in verse 11. At a distance from the Pharisee, not from the sanctuary.

Would not lift (ουκ ηθελεν ουδε επαρα). Negatives (double) imperfect of

thelo , was not willing even to lift up, refused to lift (επαρα, first aorist active infinitive of the liquid compound verb, επ-αιρω). Smote (ετυπτε). Imperfect active of τυπτω, old verb, kept on smiting or beating. Worshippers usually lifted up their closed eyes to God.

Be merciful (ιλασθητ). First aorist passive imperative of ιλασκομα, an old verb, found also in LXX and inscriptions (εξιλασκομα, Deissmann, *Bible Studies*, p. 224).

A sinner (τω αμαρτωλω). The sinner, not a sinner. It is curious how modern scholars ignore this Greek article. The main point in the contrast lies in this article. The Pharisee thought of others as sinners. The publican thinks of himself alone as the sinner, not of others at all.

Luke 18:14

This man (ουτος). This despised publican referred to contemptuously in verse 11 as "this" (ουτος) publican.

Rather than the other (παρ' εκεινον). In comparison with (placed beside) that one. A neat Greek idiom after the perfect passive participle δεδικαιομενος.

For (οτ). This moral maxim Christ had already used in 14:11. Plummer pertinently asks: "Why is it assumed that Jesus did not repeat his sayings?"

Luke 18:15

They brought (προσεφερον). Imperfect active, they were bringing. So Mr 10:13 .

Their babes (τα βρεφη). Old word for

infants . Here Mr 10:13; Mt 19:13 have παιδια (little children). Note "also" (κα) in Luke, not in Mark and Matthew.

That he should touch them (ινα αυτων απτητα). Present middle subjunctive (linear action, repeatedly touch or one after the other), where Mr 10:13 has aorist middle subjunctive (αψητα).

Rebuked (επετιμων). Imperfect indicative active. Either inchoative began to rebuke, or continued, kept on rebuking. Matthew and Mark have the aorist επετιμησαν.

Luke 18:16

Called (προσεκαλεσατο). Indirect middle aorist indicative, called the children with their parents to himself and then rebuked the disciples for their rebuke of the parents. The language of Jesus is precisely that of Mr 10:14 which see, and nearly that of Mt 19:14 which see also. The plea of Jesus that children be allowed to come to him is one that many parents

need to heed. It is a tragedy to think of parents "forbidding" their children or of preachers doing the same or of both being stumbling-blocks to children.

Luke 18:17

As a little child (ως παιδιον). Jesus makes the child the model for those who seek entrance into the kingdom of God, not the adult the model for the child. He does not say that the child is already in the kingdom without coming to him. Jesus has made the child's world by understanding the child and opening the door for him.

Luke 18:18

Ruler (αρχων). Not in Mr 10:17; Mt 19:16 .

What shall I do to inherit? (Τ ποιησας κληρονομησω;). "By doing what shall I inherit?" Aorist active participle and future active indicative. Precisely the same question is asked by the lawyer in Lu 10:25 . This young man probably thought that by some one act he could obtain eternal life. He was ready to make a large expenditure for it.

Good (αγαθον). See on Mr 10:17; Mt 19:16 for discussion of this adjective for absolute goodness. Plummer observes that no Jewish rabbi was called "good" in direct address. The question of Jesus will show whether it was merely fulsome flattery on the part of the young man or whether he really put Jesus on a par with God. He must at any rate define his attitude towards Christ.

Luke 18:22

One thing thou lackest yet (ετ εν σο λειπε). Literally, one thing still fails thee or is wanting to thee. An old verb with the dative of personal interest. Mr 10:21 has here υστερε σε, which see. It was an amazing compliment for one who was aiming at perfection (Mt 19:21). The youth evidently had great charm and was sincere in his claims.

Distribute (διαδος). Second aorist active imperative of διαδιδωμ (give to various ones, δια-). Here Mark and Matthew simply have δος (give). The rest the same in all three Gospels.

Luke 18:23

Became (εγενηθη). First aorist passive indicative of γινομα. Like his countenance fell (στυγνασας), in Mr 10:22 .

Exceedingly sorrowful (περιλυπος). Old adjective (περι, λυπη) with perfective use of περ.

Very rich (πλουσιος σφοδρα). Rich exceedingly. Today, a multimillionaire.

Luke 18:24

Shall they enter (εισπορευοντα). Present middle indicative, futuristic present.

Luke 18:25

Through a needle's eye (δια τρηματος βελονης). Both words are old. Τρημα means a perforation or hole or eye and in the N.T. only here and Mt 19:24 . Βελονη means originally the point of a spear and then a surgeon's needle. Here only in the N.T. Mr 10:25; Mt 19:24

have ραφιδος for needle. This is probably a current proverb for the impossible. The Talmud twice speaks of an elephant passing through the eye of a needle as being impossible.

Luke 18:26

Then who (κα τις). Literally,

and who . The κα calls attention to what has just been said. Wealth was assumed to be mark of divine favour, not a hindrance to salvation.

Luke 18:27

The impossible with men possible with God (τα αδυνατα παρα ανθρωποις δυνατα παρα τω θεω). Paradoxical, but true. Take your stand "beside" (παρα) God and the impossible becomes possible. Clearly then Jesus meant the humanly impossible by the parabolic proverb about the camel going through the needle's eye. God can break the grip of gold on a man's life, but even Jesus failed with this young ruler.

Luke 18:28

Our own (τα ιδια). Our own things (home, business, etc.). Right here is where so many fail. Peter speaks here not in a spirit of boastfulness, but rather with his reactions from their consternation at what has happened and at the words of Jesus (Plummer).

Luke 18:30

Shall not receive (ουχ μη λαβη). Very strong double negative with aorist active subjunctive of λαμβανω.

Manifold more (πολλαπλασιονα). Late Greek word, here alone in the N.T. save Mt 19:29 where Westcott and Hort have it though many MSS. there read εκατονπλασιονα (a hundredfold) as in Mr 10:30 .

Luke 18:31

Took unto him (παραλαβων). Second aorist active participle of παραλαμβανω. Taking along with himself. So Mr 10:32 . Mt 20:17 adds κατ' ιδιαν (apart). Jesus is making a special point of explaining his death to the Twelve.

We go up (αναβαινομεν). Present active indicative, we are going up.

Unto the Son of man (τω υιω του ανθρωπου). Dative case of personal interest. The position is amphibolous and the construction makes sense either with "shall be accomplished" (τελεσθησετα) or "that are written" (τα γεγραμμενα), probably the former. Compare these minute details of the prophecy here (verses 32f.) with the words in Mr 10:33f.; Mt 20:18f. , which see.

Luke 18:33

The third day (τη ημερα τη τριτη). The day the third. In Mt 20:19 it is "the third day" while in Mr 10:34 "after three days" occurs in the same sense, which see.

Luke 18:34

And they perceived not (κα ουκ εγινωσκον). Imperfect active. They kept on not perceiving. Twice already Luke has said this in the same sentence.

They understood none of these things (ουδεν τουτων συνηκαν). First aorist active indicative, a summary statement.

This saying was hid from them (ην το ρημα τουτο κεκρυμμενον απ' αυτων). Past perfect passive indicative (periphrastic), state of completion. It was a puzzling experience. No wonder that Luke tries three times to explain the continued failure of the apostles to understand Jesus. The words of Christ about his death ran counter to all their hopes and beliefs.

Luke 18:35

Unto Jericho (εις Ιερειχω). See on Mt 20:29; Mr 10:46 , for discussion of the two Jerichos in Mark and Matt. (the old and the new as here).

Begging (επαιτων). Asking for something. He probably was by the wayside between the old Jericho and the new Roman Jericho. Mark gives his name Bartimaeus (10:46). Mt 20:30 mentions two.

Luke 18:36

Inquired (επυνθανετο). Imperfect middle. Repeatedly inquired as he heard the tramp of the passing crowd going by (διαπορευομενου).

What this meant (Τ ειη τουτο). Literally, What it was. Without αν the optative is due to indirect discourse, changed from εστιν. With αν (margin of Westcott and Hort) the potential optative of the direct discourse is simply retained.

Luke 18:37

Passeth by (παρερχετα). Present middle indicative retained in indirect discourse as παραγε is in Mt 20:30 . No reason for differences of English tenses in the two passages (was passing by, passeth by).

Luke 18:38

He cried (εβοησεν). Old verb, βοαω, to shout, as in 9:38.

Son of David (υιε Δαυειδ). Shows that he recognizes Jesus as the Messiah.

Luke 18:39

That he should hold his peace (ινα σιγηση). Ingressive aorist subjunctive. That he should become silent; as with ινα σιωπηση in Mr 10:48 .

The more a great deal (πολλω μαλλον). By much more as in Mr 10:48 .

Luke 18:40

Stood (σταθεις). First aorist passive where Mr 10:49; Mt 20:32 have στας (second aorist active) translated "stood still." One is as "still" as the other. The first is that Jesus " stopped."

Be brought (αχθηνα). First aorist infinitive in indirect command.

Luke 18:41

What wilt thou that I should do unto thee? (Τ σο θελεις ποιησω;). Same idiom in Mr 10:51; Mt 20:32 which see, the use of θελω without ινα with aorist subjunctive (or future

indicative). See same references also for ινα αναβλεψω "that I may see again" without verb before ινα. Three uses of αναβλεπω here (verses 41,42,43).

Luke 18:43

Followed (ηκολουθε). Imperfect active as in Mr 10:52 . Either inchoative he began to follow, or descriptive, he was following.

Luke 19

Luke 19:1

Was passing through (διηρχετο). Imperfect middle. Now Jesus was inside the Roman Jericho with the procession.

Luke 19:2

Chief publican (αρχιτελωνης). The word occurs nowhere else apparently but the meaning is clear from the other words with αρχι- like αρχιερευς (chief priest) αρχιποιμην (chief shepherd). Jericho was an important trading point for balsam and other things and so Zacchaeus was the head of the tax collections in this region, a sort of commissioner of taxes who probably had other publicans serving under him.

Luke 19:3

He sought (εζητε). Imperfect active. He was seeking, conative idea.

Jesus who he was (Ιησουν τις εστιν). Prolepsis, to see who Jesus was. He had heard so much about him. He wanted to see which one of the crowd was Jesus.

For the crowd (απο του οχλου). He was short and the crowd was thick and close.

Stature (τη ηλικια). No doubt of that meaning here and possibly so in 2:52. Elsewhere "age" except Lu 12:25; Mt 6:27 where it is probably "stature" also.

Luke 19:4

Ran on before (προδραμων εις το εμπροσθεν). Second aorist active participle of προτρεχω (defective verb). "Before" occurs twice (προ- and εις το εμπροσθεν).

Into a sycamore tree (επ συκομορεαν). From συκον, fig, and μορον, mulberry. The fig-mulberry and quite a different tree from the sycamine tree in 17:6, which see. It bore a poor fruit which poor people ate (Am 7:14). It was a wide open tree with low branches so that Zacchaeus could easily climb into it.

That way (εκεινης). Feminine for οδος (way) is understood. Genitive case with δ in composition (διερχεσθα) or as an adverbial use.

Luke 19:5

Make haste and come down (σπευσας καταβηθ). Simultaneous aorist active participle (σπευσας) with the second aorist active imperative. "Come down in a hurry."

Luke 19:6

He made haste and came down (σπευσας κατεβη). Luke repeats the very words of Jesus with the same idiom.

Received him joyfully (υπεδεξατο αυτον χαιρων). The very verb used of Martha's welcome to Jesus (10:38). "Joyfully" is the present active participle, "rejoicing" (χαιρων).

Luke 19:7

Murmured (διεγογγυζοντο). Imperfect middle of this compound onomatopoetic word δια-γογγυζω. In Lu 5:30 we have the simple γογγυζω, a late word like the cooing doves or the hum of bees. This compound with δια- is still rarer, but more expressive.

To lodge (καταλυσα). Jesus was the hero of this crowd from Galilee on their way to the passover. But here he had shocked their sensibilities and those of the people of Jericho by inviting himself to be the guest of this chief publican and notorious sinner who had robbed nearly everybody in the city by exorbitant taxes.

Luke 19:8

Stood (σταθεις). Apparently Jesus and Zacchaeus had come to the house of Zacchaeus and were about to enter when the murmur became such a roar that Zacchaeus turned round and faced the crowd.

If I have wrongfully exacted aught of any man (ε τινος τ εσυκοφαντησα). A most significant admission and confession. It is a condition of the first class (ε and the aorist active indicative) that assumes it to be true. His own conscience was at work. He may have heard audible murmurs from the crowd. For the verb συκοφαντειν, see discussion on 3:14, the only two instances in the N.T. He had extorted money wrongfully as they all knew.

I return fourfold (αποδιδωμ τετραπλουν). I offer to do it here and now on this spot. This was the Mosaic law (Ex 22:1; Nu 5:6f.). Restitution is good proof of a change of heart. D. L. Moody used to preach it with great power. Without this the offer of Zacchaeus to give half his goods to the poor would be less effective. "It is an odd coincidence, nothing more, that the fig-mulberry (sycamore) should occur in connexion with the *fig*-shewer (sycophant)."

Luke 19:10

The lost (το απολωλος). The neuter as a collective whole, second perfect active participle of απολλυμ, to destroy. See Lu 15 for the idea of the lost.

Luke 19:11

He added and spake (προσθεις ειπεν). Second aorist active participle of προστιθημ with ειπεν. It is a Hebrew idiom seen also in Lu 20:1f. he added to send (προσεθετο πεμψα) and in Ac 12:3 "he added to seize" (προσεθετο συλλαβειν). This undoubted Hebraism occurs in the N.T. in Luke only, probably due to the influence of the LXX on Luke the Greek Christian.

To appear (αναφαινεσθα). Present passive infinitive of an old verb to be made manifest, to be shown up. In the N.T. only here and Ac 21:3 .

Luke 19:12

To take to himself a kingdom (λαβειν εαυτω βασιλειαν). Second aorist active infinitive of λαμβανω with the dative reflexive εαυτω where the middle voice could have been used. Apparently this parable has the historical basis of Archelaus who actually went from Jerusalem to Rome on this very errand to get a kingdom in Palestine and to come back to it. This happened while Jesus was a boy in Nazareth and it was a matter of common knowledge.

Luke 19:13

Trade ye herewith till I come (πραγματευσασθε εν ω ερχομα). First aorist middle imperative of πραγματευομα, an old verb from πραγμα, business. Here only in the N.T. Westcott and Hort in their text read πραγματευσασθα, first aorist middle infinitive (-α and -ε were pronounced alike). The infinitive makes it indirect discourse, the imperative direct.

While I am coming is what εν ω ερχομα really means.

Luke 19:14

His citizens (ο πολιτα αυτου). That actually happened with Archelaus.

Luke 19:15

When he was come back again (εν τω επανελθειν αυτον). "On the coming back again as to him." Luke's favourite idiom of the articular infinitive after εν and with the accusative of general reference.

Had given (δεδωκε). Past perfect active indicative without augment of διδωμ.

That he might know (ινα γνο). Second aorist active subjunctive of γινοσκω. The optative would be γνοιη.

Luke 19:16

Hath made (προσηργασατο). Only here in the N.T. Note προσ- in addition, besides, more.

Luke 19:17

Have thou authority (ισθ εξουσιαν εχων). Periphrastic present active imperative. Keep on having authority.

Luke 19:19

Be thou also over (κα συ επανο γινου). Present middle imperative. Keep on becoming over. There is no real reason for identifying this parable of the pounds with the parable of the talents in Mt 25 . The versatility of Jesus needs to be remembered by those who seek to flatten out everything.

Luke 19:20

I kept (ειχον). Imperfect active of εχω. I kept on keeping.

Laid up (αποκειμενην). Present passive participle agreeing with ην (which), used often as perfect passive of τιθημ as here, laid away or off (απο). It is not the periphrastic construction, but two separate verbs, each with its own force.

In a napkin (εν σουδαριω). A Latin word *sudarium* from *sudor* (sweat) transliterated into Greek, a sweatcloth handkerchief or napkin. Found in papyrus marriage contracts as part of the dowry (second and third centuries A.D., Deissmann, *Bible Studies*, p. 223). Used also for swathing the head of the dead (Joh 11:44; 20:7).

Luke 19:21

I feared (εφοβουμην). Imperfect middle, I continued to fear.

Austere (αυστηρος). Old Greek word from αυω, to dry up. Reproduced in Latin *austeros* and English *austere*. It means rough to the taste, stringent. Here only in the N.T. Compare σκληρος (hard) in Mt 25:24 . "Harsh in flavour, then in disposition" (Bruce).

Thou layedst not down (ουκ εθηκας). Probably a proverb for a grasping profiteer.

Luke 19:22

Thou knewest (ηιδεις). Second past perfect of οραω, to see, used as imperfect of οιδα, to know. Either it must be taken as a question as Westcott and Hort do or be understood as sarcasm as the Revised Version has it. The words of the wicked (πονηρος) slave are turned to his own condemnation.

Luke 19:23

Then wherefore (κα δια τ). Note this inferential use of και- in that case.

Into the bank (επ τραπεζαν). Literally,

upon a table . This old word τραπεζα, from τετραπεζα (τετρα, four, πους, foot). It means then any table (Mr 7:28), food on the table (Ac 16:34), feast or banquet (Ro 11:9), table of the money-changers (Joh 2:15; Mr 11:15; Mt 21:12), or bank as here. Our word bank is from Old English *bench*.

With interest (συν τοκω). Not usury, but proper and legal interest. Old word from τικτω, to bring forth. In the N.T. only here and Mt 25:27 .

Should have required it (αν αυτο επραξα). Conclusion of second-class condition the condition or apodosis being implied in the participle "coming" (ελθων), and the previous question. On this technical use of πρασσω (επραξα) see Lu 3:13 .

Luke 19:25

And they said unto him (κα ειπαν αυτω). Probably the eager audience who had been listening to this wonderful parable interrupted Jesus at this point because of this sudden turn when the one pound is given to the man who has ten pounds. If so, it shows plainly how keenly they followed the story which Jesus was giving because of their excitement about the kingdom (Lu 19:11).

Luke 19:26

That hath not (του μη εχοντος). The present tense of εχω here, that keeps on not having, probably approaches the idea of acquiring or getting, the one who keeps on not acquiring. This is the law of nature and of grace.

Luke 19:27

Reign (βασιλευσα). First aorist active infinitive, ingressive aorist, come to rule.

Slay (κατασφαξατε). First aorist active imperative of κατασφαζω, to slaughter, an old verb, but only here in the N.T.

Luke 19:28

Went on before (επορευετο εμπροσθεν). Imperfect middle. Jesus left the parable to do its work and slowly went on his way up the hill to Jerusalem.

Luke 19:29

Unto Bethphage and Bethany (εις Βηθφαγη κα Βηθανια). Both indeclinable forms of the Hebrew or Aramaic names. In Mr 11:1 "Bethany" is inflected regularly, which see.

Of Olives (Ελαιων). As in Mr 11:1; Mt 21:1 , though some editors take it to be, not the genitive plural of ελαια (olive tree), but the name of the place Olivet. In the Greek it is just a matter of accent (circumflex or acute) Olivet is correct in Ac 1:12 . See on Mt 21:1ff.; Mr 11:1ff. for details.

Luke 19:30

Whereon no man ever yet sat (εφ' ον ουδεις πωποτε ανθρωπων εκαθισεν). Plummer holds that this fact indicated to the disciples a royal progress into the city of a piece with the Virgin Birth of Jesus and the burial in a new tomb.

Luke 19:32

As he had said unto them (καθως ειπεν αυτοις). Luke alone notes this item.

Luke 19:33

As they were loosing (λυοντων αυτων). Genitive absolute.

The owners thereof (ο κυριο αυτου). The same word κυριος used of the Lord Jesus in verse 31 (and 34) and which these "owners" would understand. See on Mt 21:3; Mr 11:3 for κυριος used by Jesus about himself with the expectation that these disciples would recognize him by that title as they did. The word in common use for the Roman emperor and in the LXX to translate the Hebrew *Elohim* (God).

Luke 19:35

Set Jesus thereon (επεβιβασαν τον Ιησουν). First aorist active. Old verb, to cause to mount, causative verb from βαινω, to go. In the N.T. only here and Lu 10:34; Ac 23:24 .

Luke 19:36

They spread (υπεστρωννυον). Imperfect active describing the continued spreading as they went on. Ηυποστρωννυω is a late form of the old verb υποστορεννυμ. Here only in the N.T.

Luke 19:37

At the descent (προς τη καταβασε). Epexegetic of "drawing nigh." They were going by the southern slope of the Mount of Olives. As they turned down to the city, the grand view stirred the crowd to rapturous enthusiasm. This was the first sight of the city on this route which is soon obscured in the descent. The second view bursts out again (verse 41). It was a shout of triumph from the multitude with their long pent-up enthusiasm (verse 11), restrained no longer by the parable of the pounds.

For all the mighty works which they had seen (περ πασων ειδον δυναμεων). Neat Greek idiom, incorporation of the antecedent (δυναμεων) into the relative clause and attraction of the case of the relative from the accusative ας to the genitive ων. And note "all." The climax had come, Lazarus, Bartimaeus, and the rest.

Luke 19:38

The king cometh (ο ερχομενοσ, ο βασιλευς). The Messianic hopes of the people were now all ablaze with expectation of immediate realization. A year ago in Galilee he had frustrated their plans for a revolutionary movement "to take him by force to make him king" (Joh 6:15). The phrase "the coming king" like "the coming prophet" (Joh 6:14; De 18:15) expressed the hope of the long-looked-for Messiah. They are singing from the Hallel in their joy that Jesus at last is making public proclamation of his Messiahship.

Peace in heaven, and glory in the highest (εν ουρανω ειρηνη κα δοξα εν υψιστοις). This language reminds one strongly of the song of the angels at the birth of Jesus (Lu 2:14). Mr 11:10; Mt 21:9 have "Hosannah in the highest."

Luke 19:39

Some of the Pharisees (τινες των Φαρισαιων). Luke seems to imply by "from the multitude" (απο του οχλου) that these Pharisees were in the procession, perhaps half-hearted followers of the mob. But Joh 12:19 speaks of Pharisees who stood off from the procession and blamed each other for their failure and the triumph of Jesus. These may represent the bolder spirits of their same group who dared to demand of Jesus that he rebuke his disciples.

Luke 19:40

If these shall hold their peace (εαν ουτο σιωπησουσιν). A condition of the first class, determined as fulfilled. The use of εαν rather than ε cuts no figure in the case (see Ac 8:31; 1Th 3:8; 1Jo 5:15). The kind of condition is determined by the mode which is here indicative. The future tense by its very nature does approximate the aorist subjunctive, but after all it is the indicative.

The stones will cry out (ο λιθο κραξουσιν). A proverb for the impossible happening.

Luke 19:41

Wept (εκλαυσεν). Ingressive aorist active indicative, burst into tears. Probably audible weeping.

Luke 19:42

If thou hadst known (ε εγνως). Second aorist active indicative of γινωσκω. Second-class condition, determined as unfulfilled.

Even thou (κα συ). Emphatic position of the subject.

But now (νυν δε). Aposiopesis. The conclusion is not expressed and the sudden breaking off and change of structure is most impressive.

They are hid (εκρυβη). Second aorist passive indicative of κρυπτω, common verb, to hide.

Luke 19:43

Shall cast up a bank (παρεμβαλουσιν χαρακα). Future active indicative of παρεμβαλλω, a double compound (παρα, εν, βαλλω) of long usage, finally in a military sense of line of

battle or in camp. Here alone in the N.T. So also the word χαρακα (χαραξ) for bank, stake, palisade, rampart, is here alone in the N.T., though common enough in the old Greek.

Compass thee round (περικυκλωσουσιν σε). Future active indicative. Another common compound to make a circle (κυκλος) around (περ), though here only in the N.T.

Keep thee in (συνεξουσιν σε). Shall hold thee together on every side (παντοθεν). See about συνεχω on 4:38.

Luke 19:44

Shall dash to the ground (εδαφιουσιν). Attic future of εδαφιζω, to beat level, to raze to the ground, a rare verb from εδαφος, bottom, base, ground (Ac 22:7), here alone in the N.T.

Because (ανθ' ων). "In return for which things."

Thou knewest not (ουκ εγνως). Applying the very words of the lament in the condition in verse 42. This vivid prophecy of the destruction of Jerusalem is used by those who deny predictive prophecy even for Jesus as proof that Luke wrote the Gospel after the destruction of Jerusalem. But it is no proof at all to those who concede to Jesus adequate knowledge of his mission and claims.

Luke 19:45

Began to cast out (ηρξατο εκβαλλειν). So Mr 11:15 whereas Mt 21:12 has simply "he cast out." See Mark and Matthew for discussion of this second cleansing of the temple at the close of the public ministry in relation to the one at the beginning in Joh 2:14-22 . There is nothing gained by accusing John or the Synoptics of a gross chronological blunder. There was abundant time in these three years for all the abuses to be revived.

Luke 19:47

He was teaching (ην διδασκων). Periphrastic imperfect.

Daily (το καθ' ημεραν). Note the accusative neuter article, "as to the according to the day," very awkward English surely, but perfectly good Greek. The same idiom occurs in 11:3.

Sought (εζητουν). Imperfect active, conative imperfect, were seeking, trying to seek.

The principal men of the people (ο πρωτο του λαου). The first men of the people. The position after the verb and apart from the chief priests and the scribes calls special attention to them. Some of these "first men" were chief priests or scribes, but not all of them. The lights and leaders of Jerusalem were bent on the destruction (απολεσα) of Jesus. The raising of Lazarus from the dead brought them together for this action (Joh 11:47-53; 12:9-11).

Luke 19:48

They could not find (ουχ ηυρισκον). Imperfect active. They kept on not finding.

What they might do (το τ ποιησωσιν). First aorist active deliberative subjunctive in a direct question retained in the indirect. Note the article το (neuter accusative) with the question.

Hung upon him (εξεκρεμετο αυτου). Imperfect middle of εκκρεμαμα, an old verb (μ form) to hang from, here only in the N.T. The form is an ομεγα form from εκκρεμομα, a constant tendency to the ομεγα form in the *Koine*. It pictures the whole nation (save the leaders in verse 47) hanging upon the words of Jesus as if in suspense in mid-air, rapt attention that angered these same leaders. Tyndale renders it "stuck by him."

Luke 20

Luke 20:1

On one of the days (εν μια των ημερων). Luke's favourite way of indicating time. It was the last day of the temple teaching (Tuesday). Lu 20:1-19 is to be compared with Mr 11:27-12:12; Mt 21:23-46 .

There came upon him (επεστησαν). Second aorist active indicative, ingressive aorist of εφιστημ, old and common verb, stood up against him, with the notion of sudden appearance. These leaders (cf. 19:47) had determined to attack Jesus on this morning, both Sadducees (chief priests) and Pharisees (scribes), a formal delegation from the Sanhedrin.

Luke 20:2

Tell us (ειπον ημιν). Luke adds these words to what Mark and Matthew have. Second aorist active imperative for the old form ειπε and with ending -ον of the first aorist active. Westcott and Hort punctuate the rest of the sentence as an indirect question after ειπον, but the Revised Version puts a semicolon after "us" and retains the direct question. The Greek manuscripts have no punctuation.

Luke 20:3

Question (λογον). Literally, word. So in Mr 11:29; Mt 21:24 .

Luke 20:5

They reasoned with themselves (συνελογισαντο). First aorist middle of συλλογιζομα, to bring together accounts, an old word, only here in the N.T. Mark and Matthew have διελογιζοντο (imperfect middle of διαλογιζομα, a kindred verb, to reckon between one another, confer). This form (διελογιζοντο) in verse 14 below.

If we shall say (εαν ειπωμεν). Third-class condition with second aorist active subjunctive. Suppose we say! So in verse 6.

Luke 20:6

Will stone us (καταλιθασε). Late verb and here only in the N.T. Literally, will throw stones down on us, stone us down, overwhelm us with stones.

They be persuaded (πεπεισμενος εστιν). Periphrastic perfect passive indicative of πειθω, to persuade, a settled state of persuasion, "is persuaded" (no reason for use of "be" here).

That John was a prophet (Ιωανην προφητην ειναι). Accusative and infinitive in indirect assertion.

Luke 20:7

That they knew not (μη ειδεναι). Accusative and infinitive in indirect assertion again with the negative μη rather than ου.

Luke 20:9

Vineyard (αμπελωνα). Late word from αμπελος (vine), place of vines. So in Mr 12:1; Mt 21:33 .

Let it out (εξεδετο). Second aorist middle of εκδιδωμ, but with variable vowel ε in place of ο of the stem δο (εξεδοτο). Same form in Mark and Matthew.

For a long time (χρονους ικανους). Accusative of extent of time, considerable times or periods of time. Not in Mark and Matthew, though all three have απεδημησεν (went off from home). See on Lu 7:6 for ικανος.

Luke 20:10

At the season (καιρω). The definite season for the fruit like ο καιρος των καρπων (Mt 21:34). That they should give (ινα δωσουσιν). Future indicative with ινα for purpose like the aorist subjunctive, though not so frequent.

Luke 20:11

He sent yet another (προσεθετο ετερον πεμψα). Literally,

he added to send another . A clear Hebraism repeated in verse 12 and also in 19:11.

Luke 20:12

They wounded (τραυματισαντες). First aorist active participle of τραυματιζω. An old verb, from τραυμα, a wound, but in the N.T. only here and Ac 19:16 .

Luke 20:13

What shall I do? (Τ ποιησω;). Deliberative future indicative or aorist subjunctive (same form). This detail only in Luke. Note the variations in all three Gospels. All three have "will reverence" (εντραπησοντα) for which see Matthew and Mark.

It may be (ισως). Perhaps, from ισος, equal. Old adverb, but only here in the N.T.

Luke 20:14

That the inheritance may be ours (ινα ημων γενητα η κληρονομια). That the inheritance may become (γενητα, second aorist middle subjunctive of γινομα). Here Mt 21:39 has σχωμεν "let us get, ingressive aorist active subjunctive." Cf. εχωμεν, present subjunctive of the same verb εχω in Ro 5:1; Mr 12:7 has "and it will be ours" (εστα).

Luke 20:16

God forbid (μη γενοιτο). Optative of wish about the future with μη. Literally,

may it not happen . No word "God" in the Greek. This was the pious protest of the defeated members of the Sanhedrin who began to see the turn of the parable against themselves.

Luke 20:17

He looked upon them (εμβλεψας αυτοις). Not in Mark and Matthew. First aorist active participle of εμβλεπω, to look on. It was a piercing glance. The scripture quoted is from Ps 118:22 and is in Mr 11:10; Mt 21:42 , which see for the inverted attraction of the case λιθον (stone) to that of the relative ον (which).

Luke 20:18

Shall be broken to pieces (συνθλασθησετα). Future passive indicative of συνθλαω, a rather late compound, only here in the N.T. unless Mt 21:44 is genuine. It means to shatter.

Will scatter him as dust (λικμησε). From λικμαω, an old verb to winnow and then to grind to powder. Only here in the N.T. unless in Mt 21:44 is genuine, which see.

Luke 20:19

To lay hands on him (επιβαλειν επ' αυτον τας χειρας). Second aorist active infinitive of επιβαλλω, an old verb and either transitively as here or intransitively as in Mr 4:37 . Vivid picture here where Mr 12:12; Mt 21:46 has "to seize" (κρατησα).

In that very hour (εν αυτη τη ωρα). Luke's favourite idiom, in the hour itself. Not in Mark or Matthew and shows that the Sanhedrin were angry enough to force the climax then.

And they feared (κα εφοβηθησαν). Adversative use of κα = but they feared. Hence they refrained.

For they perceived (εγνωσαν γαρ). The reason for their rage. Second aorist active indicative of γινωσκω.

Against them (προς αυτους). As in Mr 12:12 . The cap fitted them and they saw it.

Luke 20:20

They watched him (παρατηρησαντες). First aorist active participle of παρατηρεω, a common Greek verb to watch on the side or insidiously or with evil intent as in Lu 6:7 (παρετηρουντο) of the scribes and Pharisees. See on Mr 3:2 . There is no "him" in the Greek. They were watching their chance.

Spies (ενκαθετους). An old verbal adjective from ενκαθιημ, to send down in or secretly. It means liers in wait who are suborned to spy out, one who is hired to trap one by crafty words. Only here in the N.T.

Feigned themselves (υποκρινομενους εαυτους). Hypocritically professing to be "righteous" (δικαιους). "They posed as scrupulous persons with a difficulty of conscience" (Plummer).

That they might take hold of his speech (ινα επιλαβωντα αυτου λογου). Second aorist middle of επιλαμβανω, an old verb for seizing hold with the hands and uses as here the genitive case. These spies are for the purpose of (ινα) catching hold of the talk of Jesus if they can get a grip anywhere. This is their direct purpose and the ultimate purpose or result is also stated, "so as to deliver him up" (ωστε παραδουνα αυτον). Second aorist active infinitive of παραδιδωμ, to hand over, to give from one's side to another. The trap is all set now and ready to be sprung by these "spies."

Of the governor (του ηγεμονος). The Sanhedrin knew that Pilate would have to condemn Jesus if he were put to death. So then all their plans focus on this point as the goal. Luke alone mentions this item here.

Luke 20:21

Rightly (ορθως). Matthew (Mt 22:16) notes that these "spies" were "disciples" (students) of the Pharisees and Mark (Mr 12:13) adds that the Herodians are also involved in the plot.

These bright theologues are full of palaver and flattery and openly endorse the teaching of Jesus as part of their scheme.

Acceptest not the person of any (ου λαμβανεις προσωπον). Dost not take the face (or personal appearance) as the test. It is a Hebraism from which the word προσωπολεμψια (Jas 2:1) comes. Originally it meant to lift the face, to lift the countenance, to regard the face, to accept the face value. See Mr 12:13-17; Mt 22:15-22 for discussion of details here. They both have βλεπεις here.

Luke 20:22

Tribute (φορον). Old word for the annual tax on land, houses, etc. Mark and Matthew have κηνσον, which see for this Latin word in Greek letters. The picture on the coin may have been that of Tiberius.

Luke 20:23

Perceived (κατανοησας). From κατανοεω, to put the mind down on. Mark has ειδως, "knowing," and Matthew γνους, coming to know or grasping (second aorist active participle of γινωσκω).

Craftiness (πανουργιαν). Old word for doing any deed. Matthew has "wickedness" (πονηριαν) and Mark "hypocrisy" (υποκρισιν). Unscrupulous they certainly were. They would stoop to any trick and go the limit.

Luke 20:26

They were not able (ουκ ισχυσαν). They did not have strength. An old verb ισχυω from ισχυς (strength). They failed "to take hold (cf. verse 20) of the saying before the people." These "crack" students had made an ignominious failure and were not able to make a case for the surrender of Jesus to Pilate. He had slipped through their net with the utmost ease.

Held their peace (εσιγησαν). Ingressive aorist active of σιγαω. They became silent as they went back with the "dry grins."

Luke 20:27

There is no resurrection (αναστασιν μη ειναι). Accusative and infinitive with negative μη in indirect assertion. The Sadducees rally after the complete discomfiture of the Pharisees and Herodians. They had a stock conundrum with which they had often gotten a laugh on the Pharisees. So they volunteer to try it on Jesus. For discussion of details here see on Mt 22:23-33; Mr 12:18-27 . Only a few striking items remain for Luke.

Luke 20:33

Had her (εσχον). Constative second aorist indicative of εχω including all seven seriatim. So Mt 22:28; Mr 12:33 **To wife** (γυναικα). As wife, accusative in apposition with "her."

Luke 20:36

Equal unto the angels (ισαγγελοι). A rare and late word from ισος, equal, and αγγελος. Only here in the N.T. Mark and Matthew have "as angels" (ως αγγελοι). Angels do not marry, there is no marriage in heaven.

Sons of God, being sons of the resurrection (υιο θεου της αναστασεως υιο οντες). This Hebraistic phrase, "sons of the resurrection" defines "sons of God" and is a direct answer to the Sadducees.

Luke 20:37

Even Moses (κα Μωυσης). Moses was used by the Sadducees to support their denial of the resurrection. This passage (Ex 3:6) Jesus skilfully uses as a proof of the resurrection. See discussion on Mt 22:32; Mr 12:26f .

Luke 20:39

Certain of the scribes (τινες των γραμματεων). Pharisees who greatly enjoyed this use by Jesus of a portion of the Pentateuch against the position of the Sadducees. So they praise the reply of Jesus, hostile though they are to him.

Luke 20:40

They durst not any more (ουκετ ετολμων ουδεν). Double negative and imperfect active of τολμαω. The courage of Pharisees, Sadducees, Herodians vanished.

Luke 20:41

How say they? (Πως λεγουσιν;). The Pharisees had rallied in glee and one of their number, a lawyer, had made a feeble contribution to the controversy which resulted in his agreement with Jesus and in praise from Jesus (Mr 12:28-34; Mt 27:34-40). Luke does not give this incident which makes it plain that by "they say" (λεγουσιν) Jesus refers to the Pharisees (rabbis, lawyers), carrying on the discussion and turning the tables on them while the Pharisees are still gathered together (Mt 22:41). The construction with λεγουσιν is the usual infinitive and the accusative in indirect discourse. By "the Christ" (τον Χριστον) "the Messiah" is meant.

Luke 20:42

For David himself (αυτος γαρ Δαυειδ). This language of Jesus clearly means that he treats David as the author of Ps 110 . The inspiration of this Psalm is expressly stated in Mr 12:36; Mt 22:43 (which see) and the Messianic character of the Psalm in all three Synoptics who all quote the LXX practically alike. Modern criticism that denies the Davidic authorship of this Psalm has to say either that Jesus was ignorant of the fact about it or that he declined to disturb the current acceptation of the Davidic authorship. Certainly modern scholars are not agreed on the authorship of Ps 110 . Meanwhile one can certainly be excused for accepting the natural implication of the words of Jesus here, "David himself."

In the book of the Psalms (εν βιβλω Ψαλμων). Compare 3:4 "in the book of the words of Isaiah the prophet."

Luke 20:44

David therefore (Δαυειδ ουν). Without ε as in Mt 22:45 . On the basis of this definite piece of exegesis (ουν, therefore) Jesus presses the problem (πως, how) for an explanation.

The deity and the humanity of the Messiah in Ps 110 are thus set forth, the very problems that disturbed the rabbis then and that upset many critics today.

Luke 20:45

In the hearing of all the people (ακουοντος παντος του λαου). Genitive absolute, "while all the people were listening" (present active participle). That is the time to speak. The details in this verse and verse 47 are precisely those given in Mr 12:38f. , which see for discussion of details. Mt 23:1-39 has a very full and rich description of this last phase of the debate in the temple where Jesus drew a full-length portrait of the hypocrisy of the Pharisees and scribes in their presence. It was a solemn climax to this last public appearance of Christ in the temple when Jesus poured out the vials of his indignation as he had done before (Mt 16:2; Lu 11:37-54; 12-1).

Luke 21

Luke 21:1

And he looked up (Αναβλεψας δε). He had taken his seat, after the debate was over and the Sanhedrin had slunk away in sheer defeat, "over against the treasury" (Mr 12:41). The word for "treasury" (γαζοφυλακιον) is a compound of γαζα (Persian word for royal treasury) and φυλακη guard or protection. It is common in the LXX, but in the N.T. only here and Mr 12:41,43; Joh 8:20 . Jesus was watching (Mr 12:41) the rich put in their gifts as a slight diversion from the intense strain of the hours before.

Luke 21:2

Poor (πενιχραν). A rare word from πενης (πενομα, to work for one's living). Latin *penuria* and Greek πειναω, to be hungry are kin to it. Here only in the N.T. Mr 12:42 has πτωχη, a more common word from πτωσσω, to be frightened, to strike and hide from fear, to be in beggary. And Luke uses this adjective also of her in verse 3.

Luke 21:3

More than they all (πλειον παντων). Ablative case after the comparative πλειον.

Luke 21:4

All these did cast (παντες ουτο εβαλον). Constative second aorist active indicative covering the whole crowd except the widow.

Living (βιον). Livelihood as in Mr 12:44 , not ζωην, principle of life.

Luke 21:5

As some spake (τινων λεγοντων). Genitive absolute. The disciples we know from Mr 13:1; Mt 24:1 .

How (οτ). Literally, "that."

It was adorned (κεκοσμητα). Perfect passive indicative, state of completion, stands adorned, tense retained in indirect discourse, though English has to change it. Κοσμεω, old and common verb for orderly arrangement and adorning.

With goodly stones and offerings (λιθοις καλοις κα αναθημασιν). Instrumental case. Some of these stones in the substructure were enormous. "The columns of the cloister or portico were monoliths of marble over forty feet high" (Plummer). Cf. Josephus, *War*, V.5. The word αναθημα (here only in the N.T.) is not to be confused with αναθεμα from the same verb ανατιθημ, but which came to mean a curse (Ga 1:8; Ac 23:14). So αναθεμα came to mean devoted in a bad sense, αναθημα in a good sense. "Thus *knave*, lad, becomes a *rascal; villain*, a *farmer*, becomes a *scoundrel; cunning*, *skilful*, becomes *crafty*" (Vincent). These offerings in the temple were very numerous and costly (2Macc. 3:2-7) like the golden vine of Herod with branches as tall as a man (Josephus, *Ant*. XV. ii.3).

Luke 21:6

As for these things (ταυτα). Accusative of general reference.

One stone upon another (λιθος επ λιθω). Stone upon stone (locative). Here both Mr 13:2; Mt 24:2 have επ λιθον (accusative). Instead of ουκ αφεθησετα (future passive) they both have ου μη αφεθη (double negative with aorist passive subjunctive). It was a shock to the disciples to hear this after the triumphal entry.

Luke 21:8

That ye be not led astray (μη πλανηθητε). First aorist passive subjunctive with μη (lest). This verb πλαναω occurs here only in Luke though often in the rest of the N.T. (as Mt 24:4,5,11,24 , which see). Our word *planet* is from this word.

The time is at hand (ο καιρος ηγγικεν). Just as John the Baptist did of the kingdom (Mt 3:2) and Jesus also (Mr 1:15).

Go ye not after them (μη πορευθητε οπισω αυτων). First aorist passive subjunctive with μη. A needed warning today with all the false cries in the religious world.

Luke 21:9

Be not terrified (μη πτοηθητε). First aorist passive subjunctive with μη from πτοεω an old verb to terrify, from πτοα, terror. In the N.T. only here and Lu 24:37 .

First (Πρωτον). It is so easy to forget this and to insist that the end is "immediately" in spite of Christ's explicit denial here. See Mt 24:4-42; Mr 13:1-37 for discussion of details for Lu 21:8-36 , the great eschatological discourse of Jesus

Luke 21:11

Famines and pestilences (λοιμο κα λιμο). Play on the two words pronounced just alike in the *Koine* (itacism).

And terrors (φοβηθρα τε). The use of τε ... τε in this verse groups the two kinds of woes. This rare word φοβηθρα is only here in the N.T. It is from φοβεω, to frighten, and occurs only in the plural as here.

Luke 21:12

But before all these things (προ δε τουτων παντων). In Mr 13:8; Mt 24:8 these things are termed "the beginning of travail." That may be the idea here. Plummer insists that priority of time is the point, not magnitude.

Bringing you (απαγομενους). Present passive participle from απαγω, an old verb to lead off or away. But here the participle is in the accusative plural, not the nominative like παραδιδοντες (present active participle, delivering you up), agreeing with υμας not expressed the object of παραδιδοντες, "you being brought before or led off." "A technical term in Athenian legal language" (Bruce).

Luke 21:13

It shall turn unto you (αποβησετα υμιν). Future middle of αποβαινω. It will come off, turn out for you (dative of advantage).

For a testimony (εις μαρτυριον). To their loyalty to Christ. Besides, "the blood of the martyrs is the seed of the church."

Luke 21:14

Not to meditate beforehand (μη προμελεταιν). The classical word for conning a speech beforehand. Mr 13:11 has προμεριμναω, a later word which shows previous anxiety rather than previous preparation.

How to answer (απολογηθηνα). First aorist passive infinitive. It is the preparation for the speech of defence (apology) that Jesus here forbids, not the preparation of a sermon.

Luke 21:15

Your adversaries (ο αντικειμενο υμιν). Those who stand against, line up face to face with (note αντι-).

To withstand or to gainsay (αντιστηνα η αντειπειν). Two second aorist active infinitives with αντι- in composition again. But these "antis" will go down before the power of Christ.

Luke 21:16

Shall they cause to be put to death (θανατωσουσιν). Future active of θανατοω, to put to death or to make to die (causative). Either makes sense here. Old and common verb.

Luke 21:17

Not a hair of your head shall perish (θριξ εκ της κεφαλης υμων ου μη απολητα). Only in Luke. Second aorist middle subjunctive of απολλυμ with ου μη (double negative). Jesus has just said that some they will put to death. Hence it is spiritual safety here promised such as Paul claimed about death in Php 1:21 .

Luke 21:19

Ye shall win (κτησεσθε). Future middle of κταομα, to acquire. They will win their souls even if death does come.

Luke 21:20

Compassed with armies (κυκλουμενην υπο στρατοπεδων). Present passive participle of κυκλοω, to circle, encircle, from κυκλος, circle. Old verb, but only four times in N.T. The point of this warning is the present tense, being encircled. It will be too late after the city is surrounded. It is objected by some that Jesus, not to say Luke, could not have spoken (or written) these words before the Roman armies came. One may ask why not, if such a thing as predictive prophecy can exist and especially in the case of the Lord Jesus. The word στρατοπεδων (στρατος, army, πεδον, plain) is a military camp and then an army in camp. Old word, but only here in the N.T.

Then know (τοτε γνωτε). Second aorist active imperative of γινωσκω. Christians did flee from Jerusalem to Pella before it was too late as directed in Lu 21:21; Mr 13:14f.; Mt 24:16f .

Luke 21:22

That may be fulfilled (του πλησθηνα). Articular infinitive passive to express purpose with accusative of general reference. The O.T. has many such warnings (Ho 9:7; De 28:49-57 , etc.).

Luke 21:24

Edge of the sword (στοματ μαχαιρης). Instrumental case of στοματ which means "mouth" literally (Ge 34:26). This verse like the close of verse 22 is only in Luke. Josephus (*War*, VI. 9.3) states that 1,100,000 Jews perished in the destruction of Jerusalem and 97,000 were taken captive. Surely this is an exaggeration and yet the number must have been large.

Shall be led captive (αιχμαλωτισθησοντα). Future passive of αιχμαλωτιζω from αιχμη, spear and αλωτος (αλισκομα). Here alone in the literal sense in the N.T.

Shall be trodden under foot (εστα πατουμενη). Future passive periphrastic of πατεω, to tread, old verb.

Until the times of the Gentiles be fulfilled (αχρ ου πληρωθωσιν καιρο εθνων). First aorist passive subjunctive with αχρ ου like εως ου. What this means is not clear except that Paul in Ro 11:25 shows that the punishment of the Jews has a limit. The same idiom appears there also with αχρ ου and the aorist subjunctive.

Luke 21:25

Distress (συνοχη). From συνεχω. In the N.T. only here and 2Co 2:4 . Anguish.

In perplexity (εν απορια). State of one who is απορος, who has lost his way (α privative and πορος). Here only in the N.T. though an old and common word.

For the roaring of the sea (ηχους θαλασσης). Our word echo (Latin *echo*) is this word ηχος, a reverberating sound. Sense of rumour in Lu 4:37 .

Billows (σαλου). Old word σαλος for the swell of the sea. Here only in the N.T.

Luke 21:26

Men fainting (αποψυχοντων ανθρωπων). Genitive absolute of αποψυχω, to expire, to breathe off or out. Old word. Here only in N.T.

Expectation (προσδοκιας). Old word from προσδοκαω, to look for or towards. In the N.T. only here and Ac 12:11 .

The world (τη οικουμενη). Dative case, "the inhabited" (earth, γη).

Luke 21:27

And then shall they see (κα τοτε οψοντα). As much as to say that it will be not till then. Clearly the promise of the second coming of the Son of man in glory here (Mr 13:26f.; Mt 24:30f.) is pictured as not one certain of immediate realization. The time element is left purposely vague.

Luke 21:28

Look up (ανακυψατε). First aorist active imperative of ανακυπτω, to raise up. Here of the soul as in Joh 8:7,10 , but in Lu 13:11 of the body. These the only N.T. examples of this common verb.

Redemption (απολυτρωσις). Act of redeeming from απολυτροω. The final act at the second coming of Christ, a glorious hope.

Luke 21:29

The fig tree, and all the trees (την συκην κα παντα τα δενδρα). This parable of the fig-tree (Mr 13:28-32; Mt 24:32-35) Luke applies to "all the trees." It is true about all of them, but the fig tree was very common in Palestine.

Luke 21:30

Shoot forth (προβαλωσιν). Second aorist active subjunctive of προβαλλω, common verb, but in the N.T. only here and Ac 19:33 .

Summer (θερος). Not harvest, but summer. Old word, but in the N.T. only here (Mr 13:28; Mt 24:32).

Luke 21:31

Coming to pass (γινομενα). Present middle participle of γινομα and so descriptive of the process.

Nigh (εγγυς). The consummation of the kingdom is here meant, not the beginning.

Luke 21:32

This generation (η γενεα αυτη). Naturally people then living.

Shall not pass away (ου μη παρελθη). Second aorist active subjunctive of παρερχομα. Strongest possible negative with ου μη.

Till all things be accomplished (εως αν παντα γενητα). Second aorist middle subjunctive of γινομα with εως, common idiom. The words give a great deal of trouble to critics. Some apply them to the whole discourse including the destruction of the temple and Jerusalem, the second coming and the end of the world. Some of these argue that Jesus was simply mistaken in his eschatology, some that he has not been properly reported in the Gospels. Others apply them only to the destruction of Jerusalem which did take place in A.D. 70 before that generation passed away. It must be said for this view that it is not easy in this great eschatological discourse to tell clearly when Jesus is discussing the destruction of Jerusalem and when the second coming. Plummer offers this solution: "The reference, therefore, is to the destruction of Jerusalem regarded as the type of the end of the world."

Luke 21:33

My words shall not pass away (ο λογο μου ου μη παρελευσοντα). Future middle indicative with ου μη, a bit stronger statement than the subjunctive. It is noteworthy that Jesus utters these words just after the difficult prediction in verse 32.

Luke 21:34

Lest haply your hearts be overcharged (μη ποτε βαρηθωσιν α καρδια υμων). First aorist passive subjunctive of βαρεω, an old verb to weigh down, depress, with μη ποτε.

With surfeiting (εν κρεπαλη). A rather late word, common in medical writers for the nausea that follows a debauch. Latin *crapula*, the giddiness caused by too much wine. Here only in the N.T.

Drunkenness (μεθη). From μεθυ (wine). Old word but in the N.T. only here and Ro 13:13; Ga 5:21 .

Cares of this life (μεριμναις βιωτικαις). Anxieties of life. The adjective βιωτικος is late and in the N.T. only here and 1Co 6:3f .

Come on you (επιστη). Second aorist active subjunctive of εφιστημ, ingressive aorist. Construed also with μη ποτε.

Suddenly (εφνιδιος). Adjective in predicate agreeing with ημερα (day).

As a snare (ως παγις). Old word from πηγνυμ, to make fast a net or trap. Paul uses it several times of the devil's snares for preachers (1Ti 3:7; 2Ti 2:26).

Luke 21:36

But watch ye (αγρυπνειτε δε). Αγρυπνεω is a late verb to be sleepless (α privative and υπνος, sleep). Keep awake and be ready is the pith of Christ's warning.

That ye may prevail to escape (ινα κατισχυσητε εκφυγειν). First aorist active subjunctive with ινα of purpose. The verb κατισχυω means to have strength against (cf. Mt 16:18). Common in later writers. Εκφυγειν is second aorist active infinitive, to escape out.

To stand before the Son of man (σταθηνα εμπροσθεν του υιου του ανθρωπου). That is the goal. There will be no dread of the Son then if one is ready. Σταθηνα is first aorist passive infinitive of ιστημ.

Luke 21:37

Every day (τας ημερας). During the days, accusative of extent of time.

Every night (τας νυκτας). "During the nights," accusative of extent of time.

Lodged (ηυλιζετο). Imperfect middle, was lodging, αυλιζομα from αυλη (court).

Luke 21:38

Came early (ωρθριζεν). Imperfect active of ορθριζω from ορθρος, late form for ορθρευω, to rise early. Only here in the N.T.

Luke 22

Luke 22:1

The Passover (πασχα) Both names (unleavened bread and passover) are used here as in Mr 14:1 . Strictly speaking the passover was Nisan 14 and the unleavened bread 15-21. This is the only place in the N.T. where the expression "the feast of unleavened bread" (common in LXX, Ex. 23:15 , etc.) occurs, for Mr 14:1 has just "the unleavened bread." Mt 26:17 uses unleavened bread and passover interchangeably.

Drew nigh (ηγγιζεν). Imperfect active. Mr 14:1; Mt 26:2 mention "after two days" definitely.

Luke 22:2

Sought (εζητουν). Imperfect active of ζητεω, were seeking, conative imperfect.

How they might put him to death (το πως ανελωσιν αυτον). Second aorist active deliberative subjunctive (retained in indirect question) of αναιρεω, to take up, to make away with, to slay. Common in Old Greek. Luke uses it so here and in 23:32 and eighteen times in the Acts, a favourite word with him. Note the accusative neuter singular article το with the whole clause, "as to the how, etc."

For they feared (εφοβουντο γαρ). Imperfect middle describing the delay of the "how." The triumphal entry and the temple speeches of Jesus had revealed his tremendous power with the people, especially the crowds from Galilee at the feast. They were afraid to go on with their plan to kill him at the feast.

Luke 22:3

Satan entered into Judas (εισηλθεν εις Ιουδαν). Ingressive aorist active indicative. Satan was now renewing his attack on Jesus suspended temporarily (Lu 4:13) "until a good chance." He had come back by the use of Simon Peter (Mr 8:33; Mt 16:23). The conflict went on and Jesus won ultimate victory (Lu 10:18). Now Satan uses Judas and has success with him for Judas allowed him to come again and again (Joh 13:27). Judas evidently opened the door to his heart and let Satan in. Then Satan took charge and he became a devil as Jesus said (Joh 6:70). This surrender to Satan in no way relieves Judas of his moral responsibility.

Luke 22:4

Went away (απελθων). Second aorist active participle of απερχομα. He went off under the impulse of Satan and after the indignation over the rebuke of Jesus at the feast in Simon's house (Joh 12:4-6).

Captains (στρατηγοις). Leaders of the temple guards (Ac 4:1), the full title, "captains of the temple," occurs in verse 52.

How he might deliver him unto them (το πως αυτοις παραδω αυτον). The same construction as in verse 2, the article το with the indirect question and deliberative subjunctive second aorist active (παραδω).

Luke 22:5

Were glad (εχαρησαν). Second aorist passive indicative of χαιρω as in Mr 14:11 . Ingressive aorist, a natural exultation that one of the Twelve had offered to do this thing.

Covenanted (συνεθεντο). Second aorist indicative middle of συντιθημ. An old verb to put together and in the middle with one another. In the N.T. outside of Joh 9:22 only in Luke (here and Ac 23:20; 24:9). Luke only mentions "money" (αργυριον), but not "thirty pieces" (Mt 26:15).

Luke 22:6

Consented (εξωμολογησεν). Old verb, but the ancients usually used the simple form for promise or consent rather than the compound. This is the only instance of this sense in the N.T. It is from ομολογος (ομος, same, and λεγω, to say), to say the same thing with another and so agree.

Opportunity (ευκαριαν). From ευκαιρος (ευ, καιρος), a good chance. Old word, but in the N.T. only here and parallel passage Mt 26:16 .

In the absence of the multitude (ατερ οχλου). Ατερ is an old preposition, common in the poets, but rare in prose. Also in verse 35. It means "without," "apart from," like χωρις. The point of Judas was just this. He would get Jesus into the hands of the Sanhedrin during the feast in spite of the crowd. It was necessary to avoid tumult (Mt 26:5) because of the popularity of Jesus.

Luke 22:7

The day of unleavened bread came (ηλθεν η ημερα των αζυμων). The day itself came, not simply was drawing nigh (verse 1).

Must be sacrificed (εδε θυεσθα). This was Nisan 14 which began at sunset. Luke is a Gentile and this fact must be borne in mind. The lamb must be slain by the head of the family (Ex 12:6). The controversy about the day when Christ ate the last passover meal has already been discussed (Mt 26:17; Mr 14:12). The Synoptics clearly present this as a fact. Jesus was then crucified on Friday at the passover or Thursday (our time) at the regular hour 6 P.M. (beginning of Friday). The five passages in John (13:1f.; 13:27; 18:28; 19:14; 19:31) rightly interpreted teach the same thing as shown in my *Harmony of the Gospels for Students of the Life of Christ* (pp.279-284).

Luke 22:8

Peter and John (Πετρον κα Ιωανην). Mr 14:13 has only "two" while Mt 26:17 makes the disciples take the initiative. The word passover in this context is used either of the meal, the feast day, the whole period (including the unleavened bread). "Eat the passover" can refer to the meal as here or to the whole period of celebration (Joh 18:28).

Luke 22:9

Where wilt thou that we make ready? (Που θελεις ετοιμασωμεν;). Deliberative first aorist active subjunctive without ινα after θελεις, perhaps originally two separate questions.

Luke 22:10

When you are entered (εισελθοντων υμων). Genitive absolute.

Meet you (συναντησε υμιν). An old verb συνανταω (from συν, with, and ανταω, to face, αντ) with associative instrumental (υμιν). See on Mr 14:13 about the "man bearing a pitcher of water."

Luke 22:11

Goodman of the house (οικοδεσποτη). Master of the house as in Mr 14:14; Mt 10:25 . A late word for the earlier δεσποτης οικου.

I shall eat (φαγω). Second aorist futuristic (or deliberative) subjunctive as in Mr 14:14 .

Luke 22:12

And he (κ'ακεινος). Κα and εκεινος (χρασις) where Mr 14:15 has κα αυτος. Literally, And that one. See on Mark for rest of the verse.

Luke 22:13

He had said (ειρηκε). Past perfect active indicative of ειπον where Mr 14:16 has ειπεν (second aorist).

Luke 22:14

Sat down (ανεπεσεν). Reclined, fell back (or up). Second aorist active of αναπιπτω.

Luke 22:15

With desire I have desired (επιθυμια επεθυμησα). A Hebraism common in the LXX. Associative instrumental case of substantive and first aorist active indicative of same like a cognate accusative. Peculiar to Luke is all this verse. See this idiom in Joh 3:29; Ac 4:17 .

Before I suffer (προ του με παθειν). Preposition προ with articular infinitive and accusative of general reference, "before the suffering as to me." Παθειν is second aorist active infinitive of πασχω.

Luke 22:16

Until it be fulfilled (εως οτου πληρωθη). First aorist passive subjunctive of πληροω with εως (οτου), the usual construction about the future. It seems like a Messianic banquet that Jesus has in mind (cf. 14:15).

Luke 22:17

He received a cup (δεξαμενος ποτηριον). This cup is a diminutive of ποτηρ. It seems that this is still one of the four cups passed during the passover meal, though which one is uncertain. It is apparently just before the formal introduction of the Lord's Supper, though he gave thanks here also (ευχαριστησας). It is from this verb ευχαριστεω (see also verse 19) that our word Eucharist comes. It is a common verb for giving thanks and was used also for "saying grace" as we call it.

Luke 22:18

The fruit of the vine (του γενηματος της αμπελου). So Mr 14:25; Mt 26:29 and not οινος though it was wine undoubtedly. But the language allows anything that is "the fruit of the vine."

Come (ελθη). Second aorist active subjunctive with εως as in verse 16. Here it is the consummation of the kingdom that Jesus has in mind, for the kingdom had already come.

Luke 22:19

Which is given for you (το υπερ υμων διδομενον). Some MSS. omit these verses though probably genuine. The correct text in 1Co 11:24 has "which is for you," not "which is broken for you." It is curious to find the word "broken" here preserved and justified so often, even by Easton in his commentary on Luke, p. 320.

In remembrance of me (εις την εμην αναμνησιν). Objective use of the possessive pronoun εμην, not the subjective.

This do (τουτο ποιειτε). Present active indicative, repetition, keep on doing this.

Luke 22:20

After the supper (μετα το δειπνησα). Preposition μετα and the accusative articular infinitive. The textual situation here is confusing, chiefly because of the two cups (verses 17,20). Some of the documents omit the latter part of verse 19 and all of verse 20. It is possible, of course, that this part crept into the text of Luke from 1Co 11:24f . But, if this part is omitted, Luke would then have the order reversed, the cup before the bread. So there are difficulties whichever turn one takes here with Luke's text whether one cup or two cups.

The New Covenant (ε καινη διαθηκη). See on Mt 26:28; Mr 14:24 for "covenant." Westcott and Hort reject "new" there, but accept it here and in 1Co 11:25 . See on Lu 5:38 for difference between καινη and νεα. "The ratification of a covenant was commonly associated with the shedding of blood; and what was written in blood was believed to be indelible" (Plummer).

Poured out (εκχυννομενον). Same word in Mr 14:24; Mt 26:28 translated "shed." Late form present passive participle of εκχυννω of εκχεω, to pour out.

Luke 22:21

That betrayeth (του παραδιδοντος). Present active participle, actually engaged in doing it. The hand of Judas was resting on the table at the moment. It should be noted that Luke narrates the institution of the Lord's Supper before the exposure of Judas as the traitor while Mark and Matthew reverse this order.

Luke 22:22

As it hath been determined (κατα το ωρισμενον). Perfect passive participle of οριζω, to limit or define, mark off the border, our "horizon." But this fact does not absolve Judas of his guilt as the "woe" here makes plain.

Luke 22:23

Which of them it was (το τις αρα ειη εξ αυτων). Note the article το with the indirect question as in verses 2,4 . The optative ειη here is changed from the present active indicative εστιν, though it was not always done, for see δοκε in verse 24 where the present indicative is retained. They all had their hands on the table. Whose hand was it?

Luke 22:24

Contention (φιλονεικια). An old word from φιλονεικος, fond of strife, eagerness to contend. Only here in the N.T.

Greatest (μειζων). Common use of the comparative as superlative.

Luke 22:25

Have lordship over (κυριευουσιν). From κυριος. Common verb, to lord it over.

Benefactors (ευεργετα). From ευ and εργον. Doer of good. Old word. Here only in the N.T. Latin Benefactor is exact equivalent.

Luke 22:26

Become (γινεσθω). Present middle imperative of γινομα. Act so. True greatness is in service, not in rank.

Luke 22:27

But I (Εγω δε). Jesus dares to cite his own conduct, though their leader, to prove his point and to put a stop to their jealous contention for the chief place at this very feast, a wrangling that kept up till Jesus had to arise and give them the object lesson of humility by washing their feet (Joh 13:1-20).

Luke 22:28

In my temptations (εν τοις πειρασμοις μου). Probably "trials" is better here as in Jas 1:2 though temptations clearly in Jas 1:13f. . This is the tragedy of the situation when Jesus is facing the Cross with the traitor at the table and the rest chiefly concerned about their own primacy and dignity.

Luke 22:29

And I appoint unto you (κ'αγω διατιθημα υμιν). They had on the whole been loyal and so Jesus passes on to them (διαθημα verb from which διαθηκη comes).

Luke 22:30

And ye shall sit (καθησεσθε). But Westcott and Hort read in the text καθησθε (present middle subjunctive with ινα). The picture seems to be that given in Mt 19:28 when Jesus replied to Peter's inquiry. It is not clear how literally this imagery is to be taken. But there is the promise of honour for the loyal among these in the end.

Luke 22:31

Asked to have you (εξητησατο). First aorist indirect middle indicative of εξαιτεω, an old verb to beg something of one and (middle) for oneself. Only here in the N.T. The verb is used either in the good or the bad sense, but it does not mean here "obtained by asking" as margin in Revised Version has it.

That he might sift you (του σινιασα). Genitive articular infinitive of purpose. First aorist active infinitive of σινιαζω, to shake a sieve, to sift, from σινιον, a winnowing fan. Later word. Here only in the N.T.

Luke 22:32

That thy faith fail not (ινα μη εκλιπη ε πιστις μου). Second aorist active subjunctive of purpose with ινα after εδεηθην (**I prayed**) of εκλειπω, old verb. Our word *eclipse* is this word. Evidently Jesus could not keep Satan from attacking Peter. He had already captured Judas. Did he not repeatedly attack Jesus? But he could and did pray for Peter's faith and his praying won in the end, though Peter stumbled and fell.

And do thou (κα συ). The words single out Peter sharply.

Once thou hast turned again (ποτε επιστρεψας). First aorist active participle of επιστρεφω, common verb to turn to, to return. But the use of this word implied that Peter would fall though he would come back and "strengthen thy brethren."

Luke 22:33

To prison and to death (εις φυλακην κα εις θανατον). Evidently Peter was not flattered by the need of Christ's earnest prayers for his welfare and loyalty. Hence this loud boast.

Luke 22:34

Until thou shalt thrice deny that thou knowest me (εως τρις με απαρνηση ειδενα). "Thrice" is in all four Gospels here for they all give this warning to Peter (Mr 14:30; Mt 26:34; Lu 22:34; Joh 18:38). Peter will even deny knowing Jesus (ειδενα).

Luke 22:35

Without purse (ατερ βαλλαντιου). Money bag or purse. Old word, but in the N.T. only in Luke (10:4; 12:33; 22:35ff.).

Wallet (πηρας). See on Mt 10:10 .

Lacked ye anything (μη τινος υστερησατε;). Answer No expected (ουθενος below). Ablative case after υστερεω.

Luke 22:36

Buy a sword (αγορασατω μαχαιραν). This is for defence clearly. The reference is to the special mission in Galilee (Lu 9:1-6; Mr 6:6-13; Mt 9:35-11:1). They are to expect persecution and bitter hostility (Joh 15:18-21). Jesus does not mean that his disciples are to repel force by force, but that they are to be ready to defend his cause against attack. Changed conditions bring changed needs. This language can be misunderstood as it was then.

Luke 22:38

Lord, behold, here are two swords (κυριε ιδου μαχαιρα ωδε δυο). They took his words literally. And before this very night is over Peter will use one of these very swords to try to cut off the head of Malchus only to be sternly rebuked by Jesus (Mr 14:47; Mt 26:51f.; Lu 22:50f.; Joh 18:10f.). Then Jesus will say: "For all that take the sword shall perish with the sword" (Mt 26:52). Clearly Jesus did not mean his language even about the sword to be

pressed too literally. So he said: "It is enough" (Ικανον εστιν). It is with sad irony and sorrow that Jesus thus dismisses the subject. They were in no humour now to understand the various sides of this complicated problem. Every preacher and teacher understands this mood, not of impatience, but of closing the subject for the present.

Luke 22:39

As his custom was (κατα το εθος). According to the custom (of him). It was because Judas knew the habit of Jesus of going to Gethsemane at night that he undertook to betray him without waiting for the crowd to go home after the feast.

Luke 22:40

At the place (επ του τοπου). The place of secret prayer which was dear to Jesus.

Pray that ye enter not into temptation (προσευχεσθε μη εισελθειν εις πειρασμον). "Keep on praying not to enter (ingressive aorist infinitive, not even once) into temptation." It is real "temptation" here, not just "trial." Jesus knew the power of temptation and the need of prayer. These words throw a light on the meaning of his language in Mt 6:13 . Jesus repeats this warning in verse 46.

Luke 22:41

About a stone's throw (ωσε λιθου βολην). Accusative of extent of space. Luke does not tell of leaving eight disciples by the entrance to Gethsemane nor about taking Peter, James, and John further in with him.

Kneeled down (θεις τα γονατα). Second aorist active participle from τιθημ. Mr 14:35 says "fell on the ground" and Mt 26:39 "fell on his face." All could be true at different moments.

Prayed (προσηυχετο). Imperfect middle, was praying, kept on praying.

Luke 22:42

If thou be willing (ε βουλε). This condition is in the first petition at the start.

Be done (γινεσθω). Present middle imperative, keep on being done, the Father's will.

Luke 22:43

An angel (αγγελος). The angels visited Jesus at the close of the three temptations at the beginning of his ministry (Mt 4:11). Here the angel comes during the conflict.

Luke 22:44

In an agony (εν αγωνια). It was conflict, contest from αγων. An old word, but only here in the N.T. Satan pressed Jesus harder than ever before.

As it were great drops of blood (ωσε θρομβο αιματος). Thick, clotted blood. An old word (θρομβο) common in medical works, but here only in the N.T. This passage (verses 43,44) is absent from some ancient documents. Aristotle speaks of a bloody sweat as does Theophrastus.

Luke 22:45

Sleeping for sorrow (κοιμωμενους απο της λυπης). Luke does not tell of the three turnings of Jesus to the trusted three for human sympathy.

Luke 22:46

Why sleep ye? (Τ καθευδετε;). This reproach Luke gives, but not the almost bitter details in Mr 14:37-42; Mt 26:40-46).

Luke 22:47

Went before them (προηρχετο). Imperfect middle. Judas was leading the band for he knew the place well (Joh 18:2).

Luke 22:48

With a kiss (φιληματ). Instrumental case. Jesus challenges the act of Judas openly and calls it betrayal, but it did not stop him.

Luke 22:49

What would follow (το εσομενον). Article and the future middle participle of ειμ, to be.

Shall we smite with a sword? (ε παταξομεν εν μαχαιρηι;). Note ε in a direct question like the Hebrew. Luke alone gives this question. Instrumental use of εν. They had the two swords already mentioned (22:38).

Luke 22:50

His right ear (το ους αυτου το δεξιον). Mark 14:47; Mt 26:51 do not mention "right," but Luke the Physician does. Joh 18:10 follows Luke in this item and also adds the names of Peter and of Malchus since probably both were dead by that time and Peter would not be involved in trouble.

Luke 22:51

Suffer us thus far (εατε εως τουτου). Present active imperative of εαω, to allow. But the meaning is not clear. If addressed to Peter and the other disciples it means that they are to suffer this much of violence against Jesus. This is probably the idea. If it is addressed to the crowd, it means that they are to excuse Peter for his rash act.

He touched his ear and healed him (αψαμενος του οτιου ιασατο αυτον). Whether Jesus picked up the piece of the ear and put it back is not said. He could have healed the wound without that. This miracle of surgery is given alone by Luke.

Luke 22:52

As against a robber? (ως επ ληιστην;). They were treating Jesus as if he were a bandit like Barabbas.

Luke 22:53

But this is your hour (αλλ' αυτη εστιν υμων η ωρα). So Jesus surrenders. The moral value of his atoning sacrifice on the Cross consists in the voluntariness of his death. He makes it clear that they have taken undue advantage of him in this hour of secret prayer

and had failed to seize him in public in the temple. But "the power of darkness" (η εξουσια του σκοτους), had its turn. A better day will come. The might, authority of darkness.

Luke 22:54

Into the high priest's house (εις την οικιαν του αρχιερεως). Luke alone mentions "the house." Though it is implied in Mr 14:53; Mt 26:57 .

Followed (ηκολουθε). Imperfect, was following, as Mt 26:58; Joh 18:15 . Curiously Mr 14:54 has the aorist.

Luke 22:55

When they had kindled a fire (περιαψαντων πυρ). Genitive absolute, first aorist active participle of περιαπτω, an old verb, but here only in the N.T. Kindle around, make a good fire that blazes all over. It was April and cool at night. The servants made the fire.

And had sat down together (κα συνκαθισαντων). Genitive absolute again. Note συν- (together), all had taken seats around the fire.

Peter sat in the midst of them (εκαθητο ο Πετρος μεσος αυτων). Imperfect tense, he was sitting, and note μεσος, nominative predicate adjective with the genitive, like Joh 1:26 , good Greek idiom.

Luke 22:56

In the light (προς το φως). Facing (προς) the light, for the fire gave light as well as heat. Mr 14:65 has "warming himself in the light," John (Joh 18:18,25) "warming himself."

Looking steadfastly (ατενισασα). Favourite word in Luke (4:20, etc.) for gazing steadily at one.

This man also (κα ουτος). As if pointing to Peter and talking about him. The other Gospels (Mr 14:67; Mt 26:69; Joh 18:25) make a direct address to Peter. Both could be true, as she turned to Peter.

Luke 22:57

I know him not (ουκ οιδα αυτον). Just as Jesus had predicted that he would do (Lu 22:34).

Luke 22:58

After a little while another (μετα βραχυ ετερος). Mt 26:71 makes it after Peter had gone out into the porch and mentions a maid as speaking as does Mr 14:69 , while here the "other" (ετερος) is a man (masculine gender). It is almost impossible to co-ordinate the three denials in the four accounts unless we conceive of several joining in when one led off. This time Peter's denial is very blunt, "I am not."

Luke 22:59

After the space of about one hour (διαστασης ωσε ωρας μιας). Genitive absolute with second aorist active participle feminine singular of διιστημ. This classical verb in the N.T. is used only by Luke (22:59; 24:51; Ac 27:28). It means standing in two or apart, about an hour intervening.

Confidently affirmed (διισχυριζετο). Imperfect middle, he kept affirming strongly. An old verb (δια, ισχυριζομα), to make oneself strong, to make emphatic declaration. In the N.T. only here and Ac 12:15 .

For he is a Galilean (κα γαρ Γαλιλαιος εστιν). Mt 26:73 makes it plain that it was his speech that gave him away, which see.

Luke 22:60

I know not what thou sayest (ουκ οιδα ο λεγεις). Each denial tangles Peter more and more.

While he yet spake (ετ λαλουντος αυτου). Genitive absolute. Peter could hear the crowing all right.

Luke 22:61

The Lord turned (στραφεις ο κυριος). Second aorist passive participle of στρεφω, coming verb. Graphic picture drawn by Luke alone.

Looked upon Peter (ενεβλεψεν τω Πετρω). Ingressive aorist active indicative of ενβλεπω, an old and vivid verb, to glance at.

Remembered (υπεμνησθη). First aorist passive indicative of υπομιμνησκω, common verb to remind one of something (υπο giving a suggestion or hint). The cock crowing and the look brought swiftly back to Peter's mind the prophecy of Jesus and his sad denials. The mystery is how he had forgotten that warning.

Luke 22:62

And he went out and wept bitterly (κα εξελθων εξω εκλαυσεν πικρως). A few old Latin documents omit this verse which is genuine in Mt 26:75 . It may be an insertion here from there, but the evidence for the rejection is too slight. It is the ingressive aorist (εκλαυσεν), he burst into tears. "Bitter" is a common expression for tears in all languages and in all hearts.

Luke 22:63

That held (ο συνεχοντες). See on 8:45; 19:43 for this verb συνεχω. Here alone in the N.T. for holding a prisoner (holding together). The servants or soldiers, not the Sanhedrin.

Mocked (ενεπαιζον). Imperfect active, were mocking, inchoative, began to mock, to play like boys.

And beat him (δεροντες). Present active participle of δερω, to flay, tan, or hide. Literally, "beating."

Luke 22:64

Blindfolded (περικαλυψαντες). First aorist active participle of περικαλυπτω, old verb, to put a veil around. In the N.T. only here and Mr 14:65 . See Mr 14:65; Mt 26:67f. for further discussion.

Luke 22:65

Many other things (ετερα πολλα). These are just samples.

Luke 22:66

As soon as it was day (ως εγενετο ημερα). Mr 15:1 (Mt 27:1) has "morning."

The assembly of the people (το πρεσβυτεριον του λαου). The technical word for "the eldership" (from πρεσβυτερος, an old man or elder) or group of the elders composing the Sanhedrin. The word occurs in the LXX for the Sanhedrin. In the N.T. occurs only here and Ac 22:5 of the Sanhedrin. In 1Ti 4:14 Paul uses it of the elders in a church (or churches). The Sanhedrin was composed of the elders and scribes and chief priests (Mr 15:1) and all three groups are at this meeting. Luke's language (both chief priests and scribes, τε ... κα) seems to apply the word πρεσβυτεριον to the whole Sanhedrin. Sadducees (chief priests) and Pharisees (scribes) were nearly equally represented.

Into their council (εις το συνεδριον αυτων). The place of the gathering is not given, but Jesus was led into the council chamber.

Luke 22:67

If thou art the Christ (Ε συ ε ο Χριστος). The Messiah, they mean. The condition is the first class, assuming it to be true.

If I tell you (Εαν υμιν ειπω). Condition of the third class, undetermined, but with likelihood of being determined. This is the second appearance of Jesus before the Sanhedrin merely mentioned by Mr 15:1; Mt 27:1 who give in detail the first appearance and trial. Luke merely gives this so-called ratification meeting after daybreak to give the appearance of legality to their vote of condemnation already taken (Mr 14:64; Mt 26:66).

Ye will not believe (ου μη πιστευσητε). Double negative with the aorist subjunctive, strongest possible negative. So as to verse 68.

Luke 22:69

The Son of man (ο υιος του ανθρωπου). Jesus really answers their demand about "the Messiah" by asserting that he is "the Son of man" and they so understand him. He makes claims of equality with God also which they take up.

Luke 22:70

Art thou the Son of God? (Συ ουν ε ο υιος του θεου;). Note how these three epithets are used as practical equivalents. They ask about "the Messiah." Jesus affirms that he is the Son of Man and will sit at the right hand of the power of God. They take this to be a claim to be the Son of God (both humanity and deity). Jesus accepts the challenge and admits that he claims to be all three (Messiah, the Son of man, the Son of God).

Ye say (Υμεις λεγετε). Just a Greek idiom for "Yes" (compare "I am" in Mr 14:62 with "Thou has said" in Mt 26:64).

Luke 22:71

For we ourselves have heard (αυτο γαρ ηκουσαμεν). They were right if Jesus is not what he claimed to be. They were eternally wrong for he is the Christ, the Son of man, the Son of God. They made their choice and must face Christ as Judge.

Luke 23

Luke 23:1

The whole company (απαν το πληθος). All but Nicodemus and Joseph of Arimathea who were probably not invited to this meeting.

Luke 23:2

Began to accuse (ηρξαντο κατηγορειν). They went at it and kept it up. Luke mentions three, but neither of them includes their real reason nor do they mention their own condemnation of Jesus. They had indulged their hatred in doing it, but they no longer have the power of life and death. Hence they say nothing to Pilate of that.

We found (ευραμεν). Second aorist active indicative with first aorist vowel α. Probably they mean that they had caught Jesus in the act of doing these things (*in flagrante delicto*) rather than discovery by formal trial.

Perverting our nation (διαστρεφοντα το εθνος ημων). Present active participle of διαστρεφω, old verb to turn this way and that, distort, disturb. In the N.T. only here and Ac 13:10 . The Sanhedrin imply that the great popularity of Jesus was seditious.

Forbidding to give tribute to Caesar , (κωλυοντα φορους καισαρ διδονα). Note object infinitive διδονα after the participle κωλυοντα. Literally, hindering giving tribute to Caesar. This was a flat untruth. Their bright young students had tried desperately to get Jesus to say this very thing, but they had failed utterly (Lu 20:25).

Saying that he himself is Christ a king (λεγοντα αυτον Χριστον βασιλεα εινα). Note the indirect discourse here after the participle λεγοντα with the accusative (αυτον where αυτον could have been used), and the infinitive. This charge is true, but not in the sense meant by them. Jesus did claim to be the Christ and the king of the kingdom of God. But the Sanhedrin wanted Pilate to think that he set himself up as a rival to Caesar. Pilate would understand little from the word "Christ," but "King" was a different matter. He was compelled to take notice of this charge else he himself would be accused to Caesar of winking at such a claim by Jesus.

Luke 23:3

Thou sayest (συ λεγεις). A real affirmative as in 22:70. The Gospels all give Pilate's question about Jesus asking of the Jews in precisely the same words (Mr 15:2; Mt 27:11; Lu 23:3; Joh 18:33).

Luke 23:4

The multitude (τους οχλους). The first mention of them. It is now after daybreak. The procession of the Sanhedrin would draw a crowd (Plummer) and some may have come to ask for the release of a prisoner (Mr 15:8). There was need of haste if the condemnation went through before friends of Jesus came.

I find no fault (ουδεν ευρισκω αιτιον). In the N.T. Luke alone uses this old adjective αιτιος (Lu 23:4,14,22; Ac 19:40) except Heb. 5:9 . It means one who is the author, the cause of or responsible for anything. Luke does not give the explanation of this sudden decision of Pilate that Jesus is innocent. Evidently he held a careful examination before he delivered his judgment on the case. That conversation is given in Joh 18:33-38 . Pilate took Jesus inside the palace from the upper gallery (Joh 18:33) and then came out and rendered his decision to the Sanhedrin (Joh 18:38) who would not go into the palace of Pilate (Joh 18:28).

Luke 23:5

But they were the more urgent (ο δε επισχυον). Imperfect active of επισχυω, to give added (επ) strength (ισχυω). And they kept insisting. Evidently Pilate had taken the thing too lightly.

He stirred up the people (ανασειε τον λαον). This compound is rare, though old (Thucydides), to shake up (back and forth). This is a more vigorous repetition of the first charge (verse 2, "perverting our nation").

Beginning from Galilee (αρξαμενος απο της Γαλιλαιας). These very words occur in the address of Peter to the group in the house of Cornelius (Ac 10:37). The idiomatic use of αρξαμενος appears also in Ac 1:22 . Galilee (Grote) was the mother of seditious men (see Josephus).

Luke 23:6

A Galilean (Γαλιλαιος). If so, here was a way out for Herod without going back on his own decision.

Luke 23:7

When he knew (επιγνους). Second aorist active participle from επιγινωσκω, having gained full (επ, added knowledge).

Of Herod's jurisdiction (εκ της εξουσιας Ηρωιδου). Herod was naturally jealous of any encroachment by Pilate, the Roman Procurator of Judea. So here was a chance to respect the prerogative (εξουσια) of Herod and get rid of this troublesome case also.

Sent him up (ανεπεμψεν). First aorist active indicative of αναπεμπω. This common verb is used of sending back as in verse 11 or of sending up to a higher court as of Paul to Caesar (Ac 25:21).

Who himself also was (οντα κα αυτον). Being also himself in Jerusalem. Present active participle of ειμ.

Luke 23:8

Was exceeding glad (εχαρη λιαν). Second aorist passive indicative of χαιρω, ingressive aorist, became glad.

Of a long time (εξ ικανων χρονων). For this idiom see 8:27; 20:9; Ac 8:11).

He hoped (ηλπιζεν). Imperfect active. He was still hoping. He had long ago gotten over his fright that Jesus was John the Baptist come to life again (9:7-9).

Done (γινομενον). Present middle participle. He wanted to see a miracle happening like a stunt of a sleight-of-hand performer.

Luke 23:9

He questioned (επηρωτα). Imperfect active, kept on questioning.

In many words (εν λογοις ικανοις). Same use of ικανος as in verse 8.

Luke 23:10

Stood (ιστηκεισαν). Second perfect active intransitive of ιστημ with sense of imperfect. They stood by while Herod quizzed Jesus and when he refused to answer, they broke loose with their accusations like a pack of hounds with full voice (ευτονως, adverb from adjective ευτονος, from ευ, well, and τεινω, to stretch, well tuned). Old word, but in the N.T. only here and Ac 18:28 .

Luke 23:11

Set him at nought (εξουθενησας). First aorist active participle from εξουθενεω, to count as nothing, to treat with utter contempt, as zero.

Arraying him in gorgeous apparel (περιβαλων εσθητα λαμπραν). Second aorist active participle of περιβαλλω, to fling around one. Λαμπραν is brilliant, shining as in Jas 2:2 , so different from the modest dress of the Master. This was part of the shame.

Luke 23:12

For before they were at enmity between themselves (προυπηρχον γαρ εν εχθρα οντες προς εαυτους). A periphrastic imperfect of the double compound προυπερχω, an old verb, to exist (υπαρχω) previously (προ-), here alone in the N.T., with οντες (participle of ειμ) added.

Luke 23:13

Called together (συνκαλεσαμενος). First aorist middle participle (to himself). Pilate included "the people" in the hope that Jesus might have some friends among them.

Luke 23:14

As one that perverteth the people (ως αποστρεφοντα τον λαον). Pilate here condenses the three charges in verse 2 into one (Plummer). He uses a more common compound of στρεφω here, αποστρεφω, to turn away from, to seduce, to mislead, whereas διαστρεφω in verse 2 has more the notion of disturbing (turning this way and that). Note the use of ως with the particle, the alleged reason. Pilate understands the charge against Jesus to be that he is a revolutionary agitator and a dangerous rival to Caesar, treason in plain words.

Having examined him before you (ενωπιον υμων ανακρινας). Right before your eyes I have given him a careful examination (ανα) up and down, κρινω, to judge, sift. Old and common verb in the general sense and in the forensic sense as here and which Luke alone has in the N.T. (Lu 23:14; 4:9; 12:19; 28:18; Ac 24:8) except 1Co 9:3 .

Whereof (ων). Attraction of the relative α to the case (genitive) of the unexpressed antecedent τουτων.

Luke 23:15

No nor yet (αλλ' ουδε). But not even.

Hath been done by him (εστιν πεπραγμενον αυτω). Periphrastic perfect passive indicative of πρασσω, common verb, to do. The case of αυτω can be regarded as either the dative or the instrumental (Robertson, *Grammar*, pp. 534,542).

Luke 23:16

Chastise (παιδευσας). First aorist active participle of παιδευω, to train a child (παις), and then, as a part of the training, punishment. Our English word chasten is from the Latin *castus*, pure, chaste, and means to purify (cf. Heb 12:6f.). Perhaps Pilate may have split a hair over the word as Wycliff puts it: "I shall deliver him amended." But, if Jesus was innocent, Pilate had no doubt to "chastise" him to satisfy a mob. Verse 17 is omitted by Westcott and Hort as from Mr 15:6; Mt 27:15 .

Luke 23:18

All together (πανπληθε). An adverb from the adjective πανπληθης, all together. Used by Dio Cassius. Only here in the N.T.

Away (αιρε). Present active imperative, Take him on away and keep him away as in Ac 21:36; 22:22 , of Paul. But

release (απολυσον) is first aorist active imperative, do it now and at once.

Luke 23:19

Insurrection (στασιν). An old word for sedition, standing off, the very charge made against Jesus (and untrue). If Jesus had raised insurrection against Caesar, these accusers would have rallied to his standard.

And for murder (κα φονον). They cared nought for this. In fact, the murderer was counted a hero like bandits and gangsters today with some sentimentalists.

Was cast (ην βληθεις). Periphrastic aorist passive indicative of βαλλω, a quite unusual form.

Luke 23:21

But they shouted (ο δε επεφωνουν). Imperfect active of επιφωνεω, to call to. Old verb and a verb pertinent here. They kept on yelling.

Crucify, crucify (σταυρου, σταυρου). Present active imperative. Go on with the crucifixion. Mr 15:13 has σταυρωσον (first aorist active imperative), do it now and be done with it. No doubt some shouted one form, some another.

Luke 23:22

Why, what evil? (Τ γαρ κακον;). Note this use of γαρ (explanatory and argumentative combined).

Luke 23:23

But they were instant (ο δε επεκειντο). Imperfect middle of επικειμα, an old verb for the rush and swirl of a tempest.

With loud voices (φωναις μεγαλαις). Instrumental case. Poor Pilate was overwhelmed by this tornado.

Prevailed (κατισχυον). Imperfect active of κατισχυω (see Mt 16:18; Lu 21:36). The tempest Pilate had invited (23:13).

Luke 23:24

Gave sentence (επεκρινεν). Pronounced the final sentence. The usual verb for the final decision. Only here in the N.T.

Luke 23:25

Whom they asked for (ον ηιτουντο). Imperfect middle, for whom they had been asking for themselves. Luke repeats that Barabbas was in prison "for insurrection and murder."

To their will (τω θεληματ αυτων). This is mob law by the judge who surrenders his own power and justice to the clamour of the crowd.

Luke 23:26

They laid hold (επιλαβομενο). Second aorist middle participle of the common verb επιλαμβανω. The soldiers had no scruples about taking hold of any one of themselves (middle voice). Mr 15:21; Lu 27:32 use the technical word for this process αγγαρευω, which see for discussion and also about Cyrene.

Laid on him (επεθηκαν). K first aorist of επιτιθημ.

To bear it (φερειν). Present infinitive, to go on bearing.

Luke 23:27

Followed (ηκολουθε). Imperfect active, was following. Verses 27-32 are peculiar to Luke.

Bewailed (εκοπτοντο). Imperfect middle of κοπτω, to cut, smite, old and common verb. Direct middle, they were smiting themselves on the breast. "In the Gospels there is no instance of a woman being hostile to Christ" (Plummer). Luke's Gospel is appropriately called the Gospel of Womanhood (1:39-56; 2:36-38; 7:11-15, 37-50; 8:1-3; 10:38-42; 11:27; 13:11-16).

Lamented (εθρηνουν). Imperfect active of θρηνεω, old verb from θρεομα, to cry aloud, lament.

Luke 23:28

Turning (στραφεις). Luke is fond of this second aorist passive participle of στρεφω (7:9,44,55; 10:23). If he had been still carrying the Cross, he could not have made this dramatic gesture.

Weep not (μη κλαιετε). Present active imperative with μη, Stop weeping.

Luke 23:29

Blessed (μακαρια). A beatitude to the barren, the opposite of the hopes of Jewish mothers. Childless women are commiserated (1:25,36).

To the hills (τοις βουνοις). A Cyrenaic word. In the N.T. only here and 3:5. Quotation from Ho 10:8 .

Luke 23:31

In the green tree (εν υγρω ξυλω). Green wood is hard to burn and so is used for the innocent.

In the dry (εν τω ξηρω). Dry wood kindles easily and is a symbol for the guilty. This common proverb has various applications. Here the point is that if they can put Jesus to death, being who he is, what will happen to Jerusalem when its day of judgment comes?

What shall be done (τ γενητα). Deliberative subjunctive.

Luke 23:32

Were led (gonto). Imperfect passive of αγÂω, were being led.

Malefactors (κακουργο). Evil (κακον), doers (work, εργον). Old word, but in the N.T. only in this passage (32,33,39) and 2Ti 2:9 . Luke does not call them "robbers" like Mr 15:27; Mt 27:38,44 .

To be put to death (αναιρεθηνα). First aorist passive infinitive of αναιρεω, old verb, to take up, to take away, to kill.

Luke 23:33

The skull (το κρανιον). Probably because it looked like a skull. See on Mt 27:33; Mr 15:22 .

There they crucified him (εκε εσταυρωσαν). There between the two robbers and on the very cross on which Barabbas, the leader of the robber band, was to have been crucified.

One (ον μεν),

the other (ον δε). Common idiom of contrast with this old demonstrative ος and μεν and δε.

Luke 23:34

Father forgive them (Πατερ, αφες αυτοις). Second aorist active imperative of αφιημ, with dative case. Some of the oldest and best documents do not contain this verse, and yet, while it is not certain that it is a part of Luke's Gospel, it is certain that Jesus spoke these words, for they are utterly unlike any one else. Jesus evidently is praying for the Roman soldiers, who were only obeying, but not for the Sanhedrin.

Cast lots (εβαλον κληρον). Second aorist active indicative of βαλλω. See Mr 15:24; Mt 27:35 . Joh 19:23f . shows how the lot was cast for the seamless garment, the four soldiers dividing the other garments.

Luke 23:35

The people stood beholding (ιστηκε). Past perfect active of ιστημ, intransitive and like imperfect. A graphic picture of the dazed multitude, some of whom may have been in the Triumphal Entry on Sunday morning.

Scoffed (εξεμυκτηριζον). Imperfect active, perhaps inchoative, began to turn up (out, εξ) at the dying Christ. The language comes from Ps 22:7 .

The Christ of God (ο Χριστος του θεου). He had claimed to be just this (22:67,70). The sarcastic sneer (he saved others; let him save others, for himself he cannot save) is in Mr 15:31; Mt 27:42 . Luke alone gives the contemptuous use of ουτος (this fellow) and the fling in "the elect" (ο εκλεκτος). These rulers were having their day at last.

Luke 23:36

Mocked (ενεπαιξαν). Even the soldiers yielded to the spell and acted like boys in their jeers. Aorist tense here and different verb also from that used of the rulers. They were not so bitter and persistent.

Luke 23:37

If (ε). Condition of the first class as is text in verse 35 used by the rulers. The soldiers pick out "the king of the Jews" as the point of their sneer, the point on which Jesus was condemned. But both soldiers and rulers fail to understand that Jesus could not save himself if he was to save others.

Luke 23:38

A superscription (επιγραφη). Mr 15:26 has "the superscription of his accusation" Mt 27:37 , "his accusation," Joh 19:19 "a title." But they all refer to the charge written at the top on the cross giving, as was the custom, the accusation on which the criminal was condemned, with his name and residence. Put all the reports together and we have: This is Jesus of Nazareth the King of the Jews. This full title appeared in Latin for law, in Aramaic for the Jews, in Greek for everybody (Joh 19:20).

Luke 23:39

Railed (εβλασφημε). Imperfect active, implying that he kept it up. His question formally calls for an affirmative answer (ουχ), but the ridicule is in his own answer: "Save thyself and us." It was on a level with an effort to break prison. Luke alone gives this incident (39-43), though Mr 15:32; Mt 27:44 allude to it.

Luke 23:40

Rebuking (επιτιμων). From what Mark and Matthew say both robbers sneered at Jesus at first, but this one came to himself and turned on his fellow robber in a rage.

Dost thou not even fear God? (Ουδε φοβη τον θεον;). Ουδε here goes with the verb. Φοβη (second person singular present indicative middle of φοβεομα. Both of you will soon appear before God. Jesus has nothing to answer for and you have added this to your other sins.

Luke 23:41

Nothing amiss (ουδεν ατοπον). Nothing out of place (α privative, τοπος, place). Old word, three times in the N.T. (Lu 23:44; Ac 28:6; 2Th 3:2). This can only mean that this

robber accepts the claims of Jesus to be true. He is dying for claiming to be Messiah, as he is.

Luke 23:42

In thy kingdom (εις την βασιλειαν σου, text of Westcott and Hort or εν τε βασιλεια σου, margin). Probably no difference in sense is to be found, for εις and εν are essentially the same preposition. He refers to the Messianic rule of Jesus and begs that Jesus will remember him. It is not clear whether he hopes for immediate blessing or only at the judgment.

Luke 23:43

Today shalt thou be with me in Paradise (Σημερον μετ' εμου εση εν τω παραδεισω). However crude may have been the robber's Messianic ideas Jesus clears the path for him. He promises him immediate and conscious fellowship after death with Christ in Paradise which is a Persian word and is used here not for any supposed intermediate state; but the very bliss of heaven itself. This Persian word was used for an enclosed park or pleasure ground (so Xenophon). The word occurs in two other passages in the N.T. (2Co 12:4; Re 2:7), in both of which the reference is plainly to heaven. Some Jews did use the word for the abode of the pious dead till the resurrection, interpreting "Abraham's bosom" (Lu 16:22f.) in this sense also. But the evidence for such an intermediate state is too weak to warrant belief in it.

Luke 23:45

The sun's light failing (του ηλιου εκλειποντος). Genitive absolute of the present active participle of εκλειπω, an old verb, to leave out, omit, pass by, to fail, to die. The word was used also of the eclipse of the sun or moon. But this was impossible at this time because the moon was full at the passover. Hence many documents change this correct text to "the sun was darkened" (εσκοτισθη ο ηλιος) to obviate the difficulty about the technical eclipse. But the sun can be darkened in other ways. In a London fog at noon the street lights are often turned on. The Revised Version translates it correctly, "the sun's light failing." Leave the darkness unexplained.

In the midst (μεσον). In the middle. Mr 15:38; Mt 27:51 have "in two" (εις δυο).

Luke 23:46

Father (Πατερ). Jesus dies with the words of Ps 31:5 on his lips.

Gave up the ghost (εξεπνευσεν). First aorist active indicative of εκπνεω, to breathe out, to expire, old word, but in the N.T. only here and Mr 15:37,39 . There is no special reason for retaining "ghost" in the English as both Mt 27:50 (yielded up his spirit, αφηκεν το πνευμα) and Joh 19:30 (gave up his spirit, παρεδωκεν το πνευμα) use πνευμα which is the root of εκπνεω, the verb in Mark and Luke.

Luke 23:47

Glorified (εδοξαζεν). Imperfect active. Began to glorify (inchoative) or kept on glorifying.

Luke 23:48

Certainly (οντως). Really, old adverb from the participle ον from ειμ, to be. Used also in 24:34 of the resurrection of Jesus.

A righteous man (δικαιος). Mr 15:39 (Mt 27:54) which see, represents the centurion as saying θεου υιος (God's Son) which may mean to him little more than "righteous man."

That came together (συνπαραγενομενο). Double compound (συν, together, παρα, along), that came along together.

To this sight (επ την θεωριαν ταυτην). This spectacle (θεωριαν from θεωρεω, verse 35).

Returned (υπεστρεφον). Imperfect active of υποστρεφω. See them slowly wending their way back to the city from this Tragedy of the Ages which they had witnessed in awe.

Luke 23:49

Stood afar off (ιστηκεισαν απο μακροθεν). Same verb as in verse 35. Melancholy picture of the inner circle of the acquaintances of Jesus and the faithful band of women from Galilee.

Seeing these things (ορωσα ταυτα). And helpless either to prevent them or to understand them. They could only stand and look with blinded eyes.

Luke 23:51

He had not consented to their counsel and deed (ουτος ουκ ην συνκατατεθειμενος τη βουλη κα τη πραξε αυτων). This parenthesis is given by Luke alone and explains that, though a councillor (βουλευτης, Mr 5:43) he had not agreed to the vote of the Sanhedrin. It is fairly certain that both Joseph and Nicodemus were suspected of sympathy with Jesus and so were not invited to the trial of Jesus.

Was looking for (προσεδεχετο). Imperfect middle. Mr 15:43 has the periphrastic imperfect (ην προσδεχομενος).

Luke 23:52

Asked for (ηιτησατο). First aorist middle (indirect) indicative as in Mr 15:43; Mt 27:58 . The middle voice shows that Joseph of Arimathea asked the body of Jesus as a personal favour.

Luke 23:53

Took it down (καθελων). Second aorist active participle of καθαιρεω as in Mr 15:46 .

Wrapped (ενετυλιξεν), as in Mt 27:59 where Mr 15:46 has ενειλησεν (wound), which see. Joh 19:40 has "bound" (εδησαν). See Matt. and Mark also for the linen cloth (σινδον).

Hewn in stone (λαξευτω). From λαξευω (λας, a stone, ξεω, to polish). In the LXX and here only in the N.T. Nowhere else so far as known. See the usual Greek verb λατομεω in Mr 15:46; Mt 27:60 .

Where never man had yet lain (ου ουκ εν ουδεις ουπω κειμενος). Triple negative and periphrastic past perfect passive in sense (κειμα), though periphrastic imperfect passive in

form. Same item in Joh 19:40 who uses ην τεθειμενος (periphrastic past perfect passive in form).

Luke 23:54

The day of the Preparation (ημερα παρασκευης). The technical Jewish phrase for the day before the sabbath for which see discussion on Mt 27:62 .

Drew on (επεφωσκεν). Imperfect active, began to dawn or give light. However, it was sundown, not sunrise when the Jewish sabbath (twenty-four-hour day) began. The confusion is to us, not to the Jews or the readers of the Greek New Testament. Luke is not speaking of the twelve-hour day which began with sunrise, but the twenty-four-hour day which began with sunset.

Luke 23:55

Had come with him (ησαν συνεληλυθυια). Periphrastic past perfect active of συνερχομα.

Followed after (κατακολουθησασα). Aorist active participle of κατακολουθεω, an old verb, but in the N.T. only here and Ac 16:17 . It is possible that they followed after Joseph and Nicodemus so that they "beheld the tomb," (εθεασαντο το μνημειον), and also "how his body was laid" (ως ετεθη το σωμα αυτου). First aorist passive indicative of τιθημ. They may in fact, have witnessed the silent burial from a distance. The Syriac Sinaitic and the Syriac Curetonian give it thus: "and the women, who came with Him from Galilee went to the sepulchre in their footsteps, and saw the body when they had brought it in there." At any rate the women saw "that" and "how" the body of Jesus was laid in this new tomb of Joseph in the rocks.

Luke 23:56

On the sabbath they rested (το σαββατον ησυχασαν). They returned and prepared spices before the sabbath began. Then they rested all during the sabbath (accusative of extent of time, το σαββατον).

Luke 24

Luke 24:1

At early dawn (ορθρου βαθεος). Genitive of time. Literally, at deep dawn. The adjective βαθυς (deep) was often used of time. This very idiom occurs in Aristophanes, Plato, et cetera. Joh 20:1 adds "while it was yet dark." That is, when they started, for the sun was risen when they arrived (Mr 16:2).

Which they had prepared (α ητοιμασαν). Mr 16:1 notes that they bought other spices after the sabbath was over besides those which they already had (Lu 23:56).

Luke 24:2

Rolled away (αποκεκυλισμενον). Perfect passive participle of αποκυλιω, late verb and in the N.T. only in this context (Mr 16:3; Mt 28:2) while Joh 20:1 has ηρμενον (taken away).

Luke 24:3

Of the Lord Jesus (του κυριου Ιησου). The Western family of documents does not have these words and Westcott and Hort bracket them as Western non-interpolations. There are numerous instances of this shorter Western text in this chapter. For a discussion of the subject see my *Introduction to the Textual Criticism of the New Testament*, pp. 225-237. This precise combination (the Lord Jesus) is common in the Acts, but nowhere else in the Gospels.

Luke 24:4

While they were perplexed thereabout (εν τω απορεισθα αυτας περ τουτου). Luke's common Hebraistic idiom, εν with the articular infinitive (present passive απορεισθα from απορεω, to lose one's way) and the accusative of general reference.

Two men (ανδρες δυο). Men, not women. Mr 16:5 speaks of a young man (νεανισκον) while Mt 28:5 has "an angel." We need not try to reconcile these varying accounts which agree in the main thing. The angel looked like a man and some remembered two. In verse 23 Cleopas and his companion call them "angels."

Stood by (επεστησαν). Second aorist active indicative of εφιστημ. This common verb usually means to step up suddenly, to burst upon one.

In dazzling apparel (εν εσθητ αστραπτουση). This is the correct text. This common simplex verb occurs only twice in the N.T., here and Lu 17:24 (the Transfiguration). It has the same root as αστραπη (lightning). The "men" had the garments of "angels."

Luke 24:5

As they were affrighted (εμφοβων γενομενων αυτων). Genitive absolute with second aorist middle of γινομα, to become. Hence,

when they became affrighted . They had utterly forgotten the prediction of Jesus that he would rise on the third day.

Luke 24:6

He is not here, but is risen (ουκ εστιν ωδε, αλλα ηγερθη). Another Western non-interpolation according to Westcott and Hort. The words are genuine at any rate in Mr 16:6; Mt 28:7 .

The third day rise again (τη τριτη ημερα αναστηνα). See 9:22; 18:32,33 where Jesus plainly foretold this fact. And yet they had forgotten it, for it ran counter to all their ideas and hopes.

Luke 24:9

From the tomb (απο του μνημειου). Some documents omit these words. This word for tomb is like our "memorial" from μιμνησκω, to remind.

Told (απηγγειλαν). It was a wonderful proclamation. Luke does not separate the story of Mary Magdalene from that of the other women as John does (Joh 20:2-18).

Luke 24:11

As idle talk (ως ληρος). Old word for nonsense, only here in the N.T. Medical writers used it for the wild talk of those in delirium or hysteria.

Disbelieved (⌧pistoun). Imperfect active of απιστεω, old verb from απιστος, without confidence or faith in. They kept on distrusting the story of the women.

Luke 24:12

This entire verse is a Western non-interpolation. This incident is given in complete form in Joh 18:2-10 and most of the words in this verse are there also. It is of a piece with many items in this chapter about which it is not easy to reach a final conclusion.

Stooping and looking in (παρακυψας). First aorist active participle of παρακυπτω, to stoop besides and peer into. Old verb used also in Joh 20:5,11; Jas 1:25; 1Pe 1:12 .

By themselves (μονα). Without the body.

To his home (προς αυτον). Literally, "to himself."

Luke 24:13

Were going (ησαν πορευομενο). Periphrastic imperfect middle of πορευομα.

Sixty stadia (σταδιους εξηκοντα). About seven miles.

Luke 24:14

They communed (ωμιλουν). Imperfect active of ομιλεω, old and common verb (from ομιλος, in company with). In the N.T. only here (and verse 15) and Ac 20:11; 24:26 . Our word homiletics is derived from this word for preaching was at first largely conversational in style and not declamatory.

Luke 24:15

While they communed and questioned together (εν τω ομιλειν αυτους κα συνζητειν). Same idiom as in verse 14, which see. Note συνζητειν; each questioned the other.

Jesus himself (αυτος Ιησους). In actual person.

Went with them (συνεπορευετο αυτοις). Imperfect middle, was going along with them.

Luke 24:16

Were holden that they should not know him (εκρατουντο του μη επιγνωνα αυτον). Imperfect passive of κρατεω, continued being held, with the ablative case of the articular infinitive, "from recognizing him," from knowing him fully (επι-γνωνα, ingressive aorist of επιγινωσκο). The μη is a redundant negative after the negative idea in εκρατουντο.

Luke 24:17

That you have with another (ους αντιβαλλετε προς αλληλους). Αντι-βαλλω is an old verb and means to throw in turn, back and forth like a ball, from one to another, a beautiful picture of conversation as a game of words. Only here in the N.T.

They stood still (εσταθησαν). First aorist passive of ιστημ, intransitive. They stopped.

Looking sad (σκυθρωπο). This is the correct text. It is an old adjective from σκυθρος, gloomy and οπς, countenance. Only here in the N.T.

Luke 24:18

Dost thou alone sojourn? (συ μονος παροικεισ;). Μονος is predicate adjective. "Hast thou been dwelling alone (all by thyself)?"

And not know? (κα ουκ εγνωσ;). Second aorist active indicative and difficult to put into English as the aorist often is. The verb παροικεω means to dwell beside one, then as a stranger like παροικο (Eph 2:19). In Jerusalem everybody was talking about Jesus.

Luke 24:21

But we hoped (ημεις δε ηλπιζομεν). Imperfect active, we were hoping. Note emphasis in ημεις (we).

Redeem (λυτρουσθα). From the bondage of Rome, no doubt.

Yea and beside all this (αλλα γε κα συν πασιν τουτοις). Particles pile up to express their emotions.

Yea (αλλα here affirmative, as in verse 22, not adversative) at least (γε) also (κα) together with all these things (συν πασιν τουτοις). Like Pelion on Ossa with them in their perplexity.

Now the third day (τριτην ταυτην ημεραν αγε). A difficult idiom for the English. "One is keeping this a third day." And he is still dead and we are still without hope.

Luke 24:22

Amazed us (εξεστησαν ημας). First aorist active (transitive) indicative with accusative ημας of εξιστημ. The second aorist active is intransitive.

Early (ορθρινα). A poetic and late form for ορθριος. In the N.T. only here and Re 24:22 . Predicate adjective agreeing with the women.

Luke 24:23

Had seen (εωρακενα). Perfect active infinitive in indirect assertion after λεγουσα. Same construction for ζην after λεγουσιν. But all this was too indirect and uncertain (women and angels) for Cleopas and his companion.

Luke 24:25

Foolish men (ανοητο). Literally without sense (νους), not understanding. Common word.

Slow of heart (βραδεις τη καρδια). Slow in heart (locative case). Old word for one dull, slow to comprehend or to act.

All that (πασιν οις). Relative attracted from the accusative α to the case of the antecedent πασιν (dative). They could only understand part of the prophecies, not all.

Luke 24:26

Behooved it not? (ουχ εδει;). Was it not necessary? The very things about the death of Jesus that disturbed them so were the strongest proof that he was the Messiah of the Old Testament.

Luke 24:27

Interpreted (διηρμηνευσεν). First aorist active (constative aorist) indicative of διερμηνευω (Margin has the imperfect διηρμηνευεν), intensive compound (δια) of ερμηνευω, the old verb to interpret from ερμηνευς, interpreter, and that from Ηερμης, the messenger of the gods as the people of Lystra took Paul to be (Ac 14:12). But what wonderful exegesis the two disciples were now hearing!

Concerning himself (περ εαυτον). Jesus found himself in the Old Testament, a thing that some modern scholars do not seem able to do.

Luke 24:28

Made as though (προσεποιησατο). First aorist active middle (Some MSS. have προσεποιειτο imperfect) indicative of προσποιεω, old verb to conform oneself to, to pretend. Only here in the N.T. Of course he would have gone on if the disciples had not urged him to stay.

Luke 24:29

Constrained (παρεβιασαντο). Strong verb παραβιαζομα, to compel by use of force (Polybius and LXX). In the N.T. only here and Ac 16:15 . It was here compulsion of courteous words.

Is far spent (κεκλικεν). Perfect active indicative of κλινω. The day "has turned" toward setting.

Luke 24:30

When he had sat down (εν τω κατακλιθηνα αυτον). Luke's common idiom as in verses 4,15 . Note first aorist passive infinitive (on the reclining as to him).

Gave (επεδιδου). Imperfect, inchoative idea, began to give to them, in contrast with the preceding aorist (punctiliar) participles.

Luke 24:31

Were opened (διηνοιχθησαν). Ingressive first aorist passive indicative of διανοιγω.

Knew (επεγνωσαν). Effective first aorist active indicative fully recognized him. Same word in verse 16.

Vanished (αφαντος εγενετο). Became invisible or unmanifested. Αφαντος from α privative and φαινομα, to appear. Old word, only here in the N.T.

Luke 24:32

Was not our heart burning? (Ουχ η καρδια εμων καιομενη ην;). Periphrastic imperfect middle.

Spake (ελαλε). Imperfect active, was speaking. This common verb λαλεω is onomatopoetic, to utter a sound, λα-λα and was used of birds, children chattering, and then for conversation, for preaching, for any public speech.

Opened (διηνοιγεν). Imperfect active indicative of the same verb used of the eyes in verse 31.

Luke 24:33

That very hour (αυτη τη ωρα). Locative case and common Lukan idiom, at the hour itself. They could not wait.

Gathered (ηθροισμενους). Perfect passive participle of αθροιζω, old verb from αθροος (copulative α and θροος, crowd). Only here in the N.T.

Luke 24:34

Saying (λεγοντας). Accusative present active participle agreeing with "the eleven and those with them" in verse 33.

Indeed (οντως). Really, because "he has appeared to Simon" (ωπθη Σιμων). First aorist passive indicative of οραω. This is the crucial evidence that turned the scales with the disciples and explains "indeed." Paul also mentions it (1Co 15:5).

Luke 24:35

Rehearsed (εξηγουντο). Imperfect middle indicative of εξηγεομα, verb to lead out, to rehearse. Our word exegesis comes from this verb. Their story was now confirmatory, not revolutionary. The women were right then after all.

Of them (αυτοις). To them, dative case. They did not recognize Jesus in his exegesis, but did in the breaking of bread. One is reminded of that saying in the *Logia of Jesus*: "Raise the stone and there thou shalt find me, cleave the wood and there am I."

Luke 24:36

He himself stood (αυτος εστη). He himself stepped and stood. Some documents do not have "Peace be unto you."

Luke 24:37

Terrified (πτοηθεντες). First aorist passive participle of πτοεω, old verb and in the N.T. only here and Lu 21:9 which see.

Affrighted (εμφοβο γενομενο). Late adjective from εν and φοβος (fear). Both these terms of fear are strong.

Supposed (εδοκουν). Imperfect active of δοκεω, kept on thinking so.

Luke 24:38

Why are ye troubled? (τ τεταραγμενο εστε;). Periphrastic perfect passive indicative of ταρασσω, old verb, to agitate, to stir up, to get excited.

Luke 24:39

Myself (αυτος). Jesus is patient with his proof. They were convinced before he came into the room, but that psychological shock had unnerved them all.

Handle (ψηλαφησατε). This very word is used in 1Jo 1:1 as proof of the actual human body of Jesus. It is an old verb for touching with the hand.

Flesh and bones (σαρκα κα οστεα). At least this proves that he is not just a ghost and that Jesus had a real human body against the Docetic Gnostics who denied it. But clearly we are not to understand that our resurrection bodies will have "flesh and bones." Jesus was in a transition state and had not yet been glorified. The mystery remains unsolved, but it was proof to the disciples of the identity of the Risen Christ with Jesus of Nazareth.

Luke 24:40

Another Western non-interpolation according to Westcott and Hort. It is genuine in Joh 20:20 .

Luke 24:41

Disbelieved for joy (απιστουντων αυτων απο της χαρας). Genitive absolute and a quite understandable attitude. They were slowly reconvinced, but it was after all too good to be true.

Anything to eat (βρωσιμον). Only here in the N.T., though an old word from βιβρωσκω, to eat.

Luke 24:42

A piece of broiled fish (ιχθυος οπτου μερος). Οπτος is a verbal from οπταω, to cook, to roast, to broil. Common word, but only here in the N.T. The best old documents omit "and a honeycomb" (κα απο μελισσιου κηριου).

Luke 24:44

While I was yet with you (ετ ων συν υμιν). Literally,

Being yet with you . The participle ων takes the time of the principal verb.

Luke 24:45

Opened he their mind (διηνοιξεν αυτων τον νουν). The same verb as that in verses 31,32 about the eyes and the Scriptures. Jesus had all these years been trying to open their minds that they might understand the Scriptures about the Messiah and now at last he makes one more effort in the light of the Cross and the Resurrection. They can now see better the will and way of God, but they will still need the power of the Holy Spirit before they will fully know the mind of Christ.

Luke 24:46

It is written (γεγραπτα). Perfect passive indicative of γραφω, to write, the usual phrase for quoting Scripture. Jesus now finds in the Old Testament his suffering, his resurrection,

and the preaching of repentance and forgiveness of sins to all nations. Note the infinitives παθειν, αναστηναι, κηρυχθηνα.

Luke 24:47

Beginning (αρξαμενο). Aorist middle participle of αρχω, but the nominative plural with no syntactical connection (an anacoluthon).

Luke 24:49

Until ye be clothed (εως ου ενδυσησθε). First aorist middle subjunctive of ενδυω or ενδυνω. It is an old verb for putting on a garment. It is here the indirect middle, put on yourselves power from on high as a garment. They are to wait till this experience comes to them. This is "the promise of the Father." It is an old metaphor in Homer, Aristophanes, Plutarch, and Paul uses it often.

Luke 24:50

Over against Bethany (εως προς Βηθανιαν). That is on Olivet. On this blessed spot near where he had delivered the great Eschatological Discourse he could see Bethany and Jerusalem.

Luke 24:51

He parted from them (διεστη απ' αυτων). Second aorist active (intransitive) indicative of διιστημ. He stood apart (δια) and he was gone. Some manuscripts do not have the words "and was carried into heaven." But we know that Jesus was taken up into heaven on a cloud (Ac 1:9).

Luke 24:52

Worshipped him (προσκυνησαντες αυτον). Here again we have one of Westcott and Hort's Western non-interpolations that may be genuine or not.

With great joy (μετα χαρας μεγαλης). Now that the Ascension has come they are no longer in despair. Joy becomes the note of victory as it is today. No other note can win victories for Christ. The bells rang in heaven to greet the return of Jesus there, but he set the carillon of joy to ringing on earth in human hearts in all lands and for all time.

THE FOURTH GOSPEL
BY WAY OF INTRODUCTION

GREATEST OF BOOKS

The test of time has given the palm to the Fourth Gospel over all the books of the world. If Luke's Gospel is the most beautiful, John's Gospel is supreme in its height and depth and reach of thought. The picture of Christ here given is the one that has captured the mind and heart of mankind. It is not possible for a believer in Jesus Christ as the Son of God to be indifferent to modern critical views concerning the authorship and historical value of this Holy of Holies of the New Testament. Here we find *The Heart of Christ* (E. H. Sears), especially in chapters Joh 14-17 . If Jesus did not do or say these things, it is small consolation to be told that the book at least has symbolic and artistic value for the believer. The language of the Fourth Gospel has the clarity of a spring, but we are not able to sound the bottom of the depths. Lucidity and profundity challenge and charm us as we linger over it.

THE BELOVED DISCIPLE

The book claims to be written by "the disciple whom Jesus loved" (Joh 21:20) who is pointedly identified by a group of believers (apparently in Ephesus) as the writer: "This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true" (Joh 21:24). This is the first criticism of the Fourth Gospel of which we have any record, made at the time when the book was first sent forth, made in a postscript to the epilogue or appendix. Possibly the book closed first with Joh 20:31 , but chapter 21 is in precisely the same style and was probably added before publication by the author. The natural and obvious meaning of the language in Joh 21:24 is that the Beloved Disciple wrote the whole book. He is apparently still alive when this testimony to his authorship is given. There are scholars who interpret it to mean that the Beloved Disciple is responsible for the facts in the book and not the actual writer, but that is a manifest straining of the language. There is in this verse no provision made for a redactor as distinct from the witness as is plausibly set forth by Dr. A. E. Garvie in *The Beloved Disciple* (1922).

A PERSONAL WITNESS

It is manifest all through the book that the writer is the witness who is making the contribution of his personal knowledge of the Lord Jesus Christ during his earthly ministry. In Joh 1:14 he plainly says that "the Word became flesh, and dwelt among us and we beheld his glory" (εθεασαμεθα την δοξαν αυτου). He here associates others with him in this witness to the glory of the Word, but in Joh 21:25 he employs the singular "I suppose" (οιμα) in sharp dis- tinction from the plural "we know" (οιδαμεν) just before. The writer is present in nearly all the scenes described. The word witness (μαρτυρεω, μαρτυρια) so common in this Gospel (Joh 1:7,8,19; 3:11,26,33; 5:31; 12:17; 21:24 , etc.) illustrates well this point of view. In the Gospel of Luke we have the work of one who was not a personal witness of

Christ (Lu 1:1-4). In the Gospel of Matthew we possess either the whole work of a personal follower and apostle or at least the Logia of Matthew according to Papias preserved in it. In Mark's Gospel we have as the basis the preaching of Simon Peter as preserved by his interpreter John Mark. John's Gospel claims to be the personal witness of "the disciple whom Jesus loved" and as such deserves and has received exceptional esteem. One may note all through the book evidences of an eye-witness in the vivid details.

WITH A HOME IN JERUSALEM

It is not only that the writer was a Jew who knew accurately places and events in Palestine, once denied though now universally admitted. The Beloved Disciple took the mother of Jesus "to his own home" (εις τα ιδια, Joh 19:27) from the Cross when Jesus commended his mother to his care. But this Beloved Disciple had access to the palace of the high priest (Joh 18:15f.). Delff (*Das vierte Evangelium wiederhergestellt*, 1890) argues that this fact shows that the Beloved Disciple was not one of the twelve apostles, one of a priestly family of wealth in Jerusalem. He does seem to have had special information concerning what took place in the Sanhedrin (Joh 7:45-52; 11:47-53; 12:10ff.). But at once we are confronted with the difficulty of supposing one outside of the circle of the twelve on even more intimate terms with Jesus than the twelve themselves and who was even present at the last passover meal and reclined on the bosom of Jesus (Joh 13:23). Nor is this all, for he was one of the seven disciples by the Sea of Galilee (Joh 21:1ff.) when Peter speaks to Jesus about the "Beloved Disciple" (Joh 21:20).

ONLY ONE JOHN OF EPHESUS

It is true that an ambiguous statement of Papias (circa A.D. 120) is contained in Eusebius where the phrase "the Elder John " (ο πρεσβυτερος Ιωαννης) occurs. The most natural way to understand Papias is that he is referring to the Apostle John by this phrase as he describes the teachings of the apostles by "the words of the elders" just before. This interpretation of the allusion of Papias has been rendered almost certain by the work of Dom John Chapman, *John the Presbyter and the Fourth Gospel* (1911). Not before Eusebius is the error found of two Johns in Ephesus, one the apostle, the other the so-called Presbyter. "Papias is no witness for the admission of two Johns of Asia Minor. Irenaeus, too, in any case, knows of but one John of Asia Minor. And this John was an eye-witness of our Lord's Life" (Bousset, *Die Offenbarumg des Joh.*, p. 38, translation of Nolloth, *The Fourth Evangelist*, p. 63, note). Let this be admitted and much becomes clear.

NO EARLY MARTYRDOM FOR THE APOSTLE JOHN

In 1862 a fragment of the Chronicle of Georgius Hamartolus, a Byzantine monk of the ninth century, was published. It is the *Codex Coislinianus*, Paris, 305, which differs from the other manuscripts of this author in saying that John according to Papias was slain by the Jews (υπο Ιουδαιων ανηιρεθη) while the other manuscripts say that John rested in peace (εν ειρηνη ανεπαυσατο). The passage also quotes Eusebius to the effect that John received

Asia as his sphere of work and lived and died in Ephesus. This same George the Sinner misquotes Origen about the death of John for Origen really says that the Roman king condemned him to the Isle of Patmos, not to death. Another fragment of Philip of Side, apparently used by Georgius, makes the same erroneous reference to Papias. It is therefore a worthless legend growing out of the martyrdom promised James and John by Jesus (Mr 10:39; Mt 20:23) and realized by James first of all (Ac 12:1f.). John drank the cup in the exile to Patmos. The correction to Peter in Joh 21:20-23 would have no meaning if the Apostle John had already been put to death.

THE AUTHOR THE APOSTLE JOHN

Loisy (*Le Quatr. Evangile*, p. 132) says that if one takes literally what is given in the body of the Gospel of the Beloved Disciple he is bound to be one of the twelve. Loisy does not take it "literally." But why not? Are we to assume that the author of this greatest of books is playing a part or using a deliberate artifice to deceive? It may be asked why John does not use his own name instead of a *nom de plume*. Reference can be made to the Gospels of Matthew, Mark, and Luke, no one of which gives the author's name. One can see a reason for the turn here given since the book consists so largely of personal experiences of the author with Christ. He thus avoids the too frequent use of the personal pronoun and preserves the element of witness which marks the whole book. One by one the other twelve apostles disappear if we test their claims for the authorship. In the list of seven in chapter Joh 21 it is easy to drop the names of Simon Peter, Thomas, and Nathanael. There are left two unnamed disciples and the sons of Zebedee (here alone mentioned, not even named, in the book). John in this Gospel always means the Baptist. Why does the author so uniformly slight the sons of Zebedee if not one of them himself? In the Acts Luke does not mention his own name nor that of Titus his brother, though so many other friends of Paul are named. If the Beloved Disciple is John the Apostle, the silence about James and himself is easily understood. James is ruled out because of his early death (Ac 12:1). The evidence in the Gospel points directly to the Apostle John as the author.

EARLY AND CLEAR WITNESS TO THE APOSTLE JOHN

Ignatius (*ad Philad*. vii. 1) about A.D. 110 says of the Spirit that "he knows whence he comes and whither he is going," a clear allusion to Joh 3:8 . Polycarp (*ad Phil*. S 7) quotes 1Jo 4:2,3 . Eusebius states that Papias quoted First John. Irenaeus is quoted by Eusebius (H.E. V, 20) as saying that he used as a boy to hear Polycarp tell "of his intercourse with John and the others who had seen the Lord." Irenaeus accepted all our Four Gospels. Tatian made his *Diatessaron* out of the Four Gospels alone. Theophilus of Antioch (*Ad Autol*. ii. 22) calls John the author of the Fourth Gospel. This was about A.D. 180. The Muratorian Canon near the close of the second century names John as the author of the Fourth Gospel. Till after the time of Origen no opposition to the Johannine authorship appears outside of Marcion and the Alogi. No other New Testament book has stronger external evidence.

THE USE OF THE SYNOPTIC GOSPELS

As the latest of the Gospels and by the oldest living apostle, it is only natural that there should be an infrequent use of the Synoptic Gospels. Outside of the events of Passion Week and the Resurrection period the Fourth Gospel touches the Synoptic narrative in only one incident, that of the Feeding of the Five Thousand and the walking on the water. The author supplements the Synoptic record in various ways. He mentions two passovers not given by the other Gospels (Joh 2:23; 6:4) and another (Joh 5:1) may be implied. Otherwise we could not know certainly that the ministry of Jesus was more than a year in length. He adds greatly to our knowledge of the first year of our Lord's public ministry ("the year of obscurity," Stalker) without which we should know little of this beginning (Joh 1:19-4:45). The Synoptics give mainly the Galilean and Perean and Judean ministry, but John adds a considerable Jerusalem ministry which is really demanded by allusions in the Synoptics. The Prologue (Joh 1:1-18) relates the Incarnation to God's eternal purpose as in Col 1:14-20 and Heb 1:1-3 and employs the language of the intellectuals of the time (Λογος -- Word) to interpret Christ as the Incarnate Son of God.

A DIFFERENT STYLE OF TEACHING

So different is it in fact that some men bluntly assert that Jesus could not have spoken in the same fashion as presented in the Synoptics and in the Fourth Gospel. Such critics need to recall the Socrates of Xenophon's *Memorabilia* and of Plato's *Dialogues*. There is a difference beyond a doubt, but there is also some difference in the reports in the Synoptics. Jesus for the most part spoke in Aramaic, sometimes in Greek, as to the great crowds from around Palestine (the Sermon on the Mount, for instance). There is the Logia of Jesus (Q of criticism) preserved in the non-Markan portions of Matthew and Luke besides Mark, and the rest of Matthew and Luke. Certain natural individualities are preserved. The difference is greater in the Fourth Gospel, because John writes in the ripeness of age and in the richness of his long experience. He gives his reminiscences mellowed by long reflection and yet with rare dramatic power. The simplicity of the language leads many to think that they understand this Gospel when they fail to see the graphic pictures as in chapters Joh 7-11 . The book fairly throbs with life. There is, no doubt, a Johannine style here, but curiously enough there exists in the Logia (Q) a genuine Johannine passage written long before the Fourth Gospel (Mt 11:25-30; Lu 10:21-24). The use of "the Father" and "the Son" is thoroughly Johannine. It is clear that Jesus used the Johannine type of teaching also. Perhaps critics do not make enough allowance for the versatility and variety in Jesus.

THE SAME STYLE IN THE DISCOURSES

It is further objected that there is no difference in style between the discourses of Jesus in John's Gospel and his own narrative style. There is an element of truth in this criticism. There are passages where it is not easy to tell where discourse ends and narrative begins. See, for instance, Joh 3:16-21 . Does the discourse of Jesus end with verse 15,16, or 21? So

in Joh 12:44-50 . Does John give here a resume of Christ's teaching or a separate discourse? It is true also that John preserves in a vivid way the conversational style of Christ as in chapters 4,6,7,8,9. In the Synoptic Gospels this element is not so striking, but we do not have to say that John has done as Shakespeare did with his characters. Each Gospel to a certain extent has the colouring of the author in reporting the words of Jesus. An element of this is inevitable unless men are mere automata, phonographs, or radios. But each Gospel preserves an accurate and vivid picture of Christ. We need all four pictures including that of John's Gospel for the whole view of Christ.

HISTORICAL VALUE OF THE FOURTH GOSPEL

It is just here that the chief attack is made on the Fourth Gospel even by some who admit the Johannine authorship. It is now assumed by some that the Fourth Gospel is not on a par with the Synoptics in historical reliability and some harmonies omit it entirely or place it separately at the close, though certainly Tatian used it with the Synoptics in his *Diatessaron*, the first harmony of the Gospels. Some even follow Schmiedel in seeing only a symbolic or parabolic character in the miracles in the Fourth Gospel, particularly in the narrative of the raising of Lazarus in chapter Joh 11 which occurs here alone. But John makes this miracle play quite an important part in the culmination of events at the end. Clearly the author professes to be giving actual data largely out of his own experience and knowledge. It is objected by some that the Fourth Gospel gives an unnatural picture of Christ with Messianic claims at the very start. But the Synoptics give that same claim at the baptism and temptation, not to mention Luke's account of the Boy Jesus in the temple. The picture of the Jews as hostile to Jesus is said to be overdrawn in the Fourth Gospel. The answer to that appears in the Sermon on the Mount, the Sabbath miracles, the efforts of the Pharisees and lawyers to catch Jesus in his talk, the final denunciation in Mt 23 , all in the Synoptics. The opposition to Jesus grew steadily as he revealed himself more clearly. Some of the difficulties raised are gratuitous as in the early cleansing of the temple as if it could not have happened twice, confounding the draught of fishes in chapter Joh 21 with that in Lu 5 , making Mary of Bethany at the feast of a Simon in chapter Joh 12 the same as the sinful woman at the feast of another Simon in Lu 7 , making John's Gospel locate the last passover meal a day ahead instead of at the regular time as the Synoptics have it. Rightly interpreted these difficulties disappear. In simple truth, if one takes the Fourth Gospel at its face value, the personal recollections of the aged John phrased in his own way to supplement the narratives in the Synoptics, there is little left to give serious trouble. The Jerusalem ministry with the feasts is a case in point. The narrative of the call of the first disciples in chapter Joh 1 is another. The author followed Simon in bringing also his own brother James to Jesus. John was present in the appearance of Christ before Annas, and Pilate. He was at the Cross when no other apostles were there. He took the mother of Jesus to his home and then returned to the Cross. He saw the piercing of the side of Jesus. He knew and saw the deed of Joseph of Arimathea

and Nicodemus. E. H. Askwith has a most helpful discussion of this whole problem in *The Historical Value of the Fourth Gospel* (1910).

LIKE THE JOHANNINE EPISTLES

Critics of all classes agree that, whoever was the author of the Fourth Gospel, the same man wrote the First Epistle of John. There is the same inimitable style, the same vocabulary, the same theological outlook. Undoubtedly the same author wrote also Second and Third John, for, brief as they are, they exhibit the same characteristics. In Second and Third John the author describes himself as "the Elder" (ο πρεσβυτερος), which fact has led some to argue for the mythical "Presbyter John" as the author in place of the Apostle John and so of First John and the Fourth Gospel. It is argued that the Apostle John would have termed himself "the Apostle John" after the fashion of Paul. But the example of the Apostle Peter disposes of that argument, for in addressing the elders (1Pe 5:1) he calls himself "your fellow-elder" (ο συνπρεσβυτερος). In the Epistles John opposes Gnosticism both of the Docetic type which denied the actual humanity of Jesus as in 1Jo 1:1-4 and the Cerinthian type which denied the identity of the man Jesus and the *aeon* Christ which came on Jesus at his baptism and left him at his death on the Cross as in 1Jo 2:22 . One of the many stories told about John is his abhorrence of Cerinthus when found in the same public bath with him. As Westcott shows, the Epistles of John prove his actual humanity while assuming his deity, whereas the Fourth Gospel proves his deity while assuming his humanity.

BUT DIFFERENT FROM THE APOCALYPSE

It should be said at once that the Johannine authorship of the Fourth Gospel does not depend on that of the Apocalypse. In fact, some men hold to the Johannine authorship of the Apocalypse who deny that of the Gospel while some hold directly the opposite view. Some deny the Johannine authorship of both Gospel and Apocalypse, while the majority hold to the Johannine authorship of Gospel, Epistles, and Apocalypse as was the general rule till after the time of Origen. The author of the Apocalypse claims to be John (Re 1:4,9; 22:8), though what John he does not say. Denial of the existence of a "Presbyter John" naturally leads one to think of the Apostle John. Origen says that John, the brother of James, was banished to the Isle of Patmos where he saw the Apocalypse. There is undoubted radical difference in language between the Apocalypse and the other Johannine books which will receive discussion when the Apocalypse is reached. Westcott explained these differences as due to the early date of the Apocalypse in the reign of Vespasian before John had become master of the Greek language. Even J. H. Moulton (*Prolegomena*, p. 9, note 4) says bluntly: "If its date was 95 A.D., the author cannot have written the fourth Gospel only a short time after." Or before, he would say. But the date of the Apocalypse seems definitely to belong to the reign of Domitian. So one ventures to call attention to the statement in Ac 4:13 where Peter and John are described as αγραμματο κα ιδιωτα (unlettered and private or unschooled men). It is curious also that it is precisely in 2Peter and the Apocalypse that we have so many

grammatical solecisms and peculiarities. We know that the Fourth Gospel was reviewed by a group of John's friends in Ephesus, while he was apparently alone in the Isle of Patmos. The excitement of the visions would naturally increase the uncouth vernacular of the Apocalypse so much like that in the Greek papyri as seen in Milligan's *Greek Papyri*, for instance. This being true, one is able, in spite of Moulton's dictum, to hold to the Johannine authorship of both Gospel and Apocalypse and not far apart in date.

THE UNITY OF THE GOSPEL

This has been attacked in various ways in spite of the identity of style throughout. There are clearly three parts in the Gospel: the Prologue, Joh 1:1-18 , the Body of the Book, Joh 1:19-20:31 , the Epilogue, Joh 21 . But there is no evidence that the Prologue was added by another hand, even though the use of Logos (Word) for Christ does not occur thereafter. This high conception of Christ dominates the whole book. Some argue that the Epilogue was added by some one else than John, but here again there is no proof and no real reason for the supposition. It is possible, as already stated, that John stopped at Joh 20:31 and then added Joh 21 before sending the book forth after his friends added Joh 21:24 as their endorsement of the volume. Some scholars claim that they detect various displacements in the arrangement of the material, but such subjective criticism is never convincing. There are undoubtedly long gaps in the narrative as between chapters 5 and 6, but John is not giving a continuous narrative, but only a supplementary account assuming knowledge of the Synoptics. It is held that editorial comments by redactors can be detected here and there. Perhaps, and perhaps not. The unity of this great book stands even if that be true.

ORIGINAL LANGUAGE OF THE BOOK

The late Dr. C. F. Burney of Oxford wrote a volume called, *The Aramaic Origin of the Fourth Gospel* (1922) in which he tried to prove that the Fourth Gospel is really the first in time and was originally written in Aramaic. The theory excited some interest, but did not convince either Aramaic or Greek scholars to an appreciable extent. Some of the examples cited are plausible and some quite fanciful. This theory cannot be appealed to in any serious interpretation of the Fourth Gospel. The author was beyond doubt a Jew, but he wrote in the *Koine* Greek of his time that is comparatively free from crude Semiticisms, perhaps due in part to the help of the friends in Ephesus.

THE PURPOSE OF THE BOOK

He tells us himself in Joh 20:30f . He has made a selection of the many signs wrought by Jesus for an obvious purpose: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." This is the high and noble purpose plainly stated by the author. The book is thus confessedly apologetic and this fact ruins it with the critics who demand a dull and dry chronicle of events without plan or purpose in a book of history. Such a book would not be read and would be of little value if written. Each of the Synoptics is written with a purpose and every history or biography

worth reading is written with a purpose. It is one thing to have a purpose in writing, but quite another to suppress or distort facts in order to create the impression that one wishes. This John did not do. He has given us his deliberate, mature, tested view of Jesus Christ as shown to him while alive and as proven since his resurrection. He writes to win others to like faith in Christ.

JOHN'S PORTRAIT OF CHRIST

No one questions that the Fourth Gospel asserts the deity of Christ. It is in the Prologue at the very start: "And the Word was God" (Joh 1:1) and in the correct text of Joh 1:18 , "God only begotten" (θεος μονογενης). It occurs repeatedly in the book as in the witness of the Baptist: "This is the Son of God" (Joh 1:34). It is in the charge of the Pharisees (Joh 5:18) and the claim of Christ himself (Joh 5:20-23; 6:48; 8:12,58; 11:25; 14:9; 17:5) with the full and frank conviction of the author in Joh 20:31 . He has made good his purpose. He has proven that Jesus of Nazareth is the Son of God. With some critics this purpose has vitiated the entire book. The effort has been made to show that Paul, Peter, the Epistle to the Hebrews, the Synoptics give a lower view of Christ without the term θεος applied to him. In particular it was once argued that Q, the Logia of Jesus, used by Matthew and Luke (the non-Markan portions in both Matthew and Luke), gives a reduced picture of Jesus as on a lower plane than God, the Arian or Ritschlian view at any rate as answering for God to us though not God in actual nature. But in the Logia of Jesus we find the same essential picture of Jesus Christ as the Son of God and the Son of Man as I have shown in my *The Christ of the Logia* (1924). The only way to get rid of the deity of Christ in the New Testament is to throw overboard all the books in it as legendary or reflections of late theological development away from the original picture. The very earliest picture drawn of Christ that has been preserved to us, that in the Logia of Jesus (drawn W. M. Ramsay believes before Christ's crucifixion), is in essential agreement with the fully drawn portrait in the Fourth Gospel. Each picture in the Four Gospels adds touches of its own, but the features are the same, those of the God-Man Jesus Christ, the Saviour of the world. The brilliant blind preacher of Edinburgh, George Matheson, sees this clearly (*Studies in the Portrait of the Messiah*, 1900; *St. John's Portrait of Christ*, 1910).

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John 1

John 1:1

In the beginning (εν αρχη). Αρχη is definite, though anarthrous like our at home, in town, and the similar Hebrew *be reshith* in Ge 1:1 . But Westcott notes that here John carries our thoughts beyond the beginning of creation in time to eternity. There is no argument here to prove the existence of God any more than in Genesis. It is simply assumed. Either God exists and is the Creator of the universe as scientists like Eddington and Jeans assume or matter is eternal or it has come out of nothing.

Was (ην). Three times in this sentence John uses this imperfect of ειμ to be which conveys no idea of origin for God or for the Logos, simply continuous existence. Quite a different verb (εγενετο, became) appears in verse 14 for the beginning of the Incarnation of the Logos. See the distinction sharply drawn in 8:58 "before Abraham came (γενεσθα) I am" (ειμ, timeless existence).

The Word (ο λογος). Λογος is from λεγω, old word in Homer to lay by, to collect, to put words side by side, to speak, to express an opinion. Λογος is common for reason as well as speech. Heraclitus used it for the principle which controls the universe. The Stoics employed it for the soul of the world (ανιμα μυνδ) and Marcus Aurelius used σπερματικος λογος for the generative principle in nature. The Hebrew *memra* was used in the Targums for the manifestation of God like the Angel of Jehovah and the Wisdom of God in Pr 8:23 . Dr. J. Rendel Harris thinks that there was a lost wisdom book that combined phrases in Proverbs and in the Wisdom of Solomon which John used for his Prologue (The Origin of the *Prologue to St. John*, p. 43) which he has undertaken to reproduce. At any rate John's standpoint is that of the Old Testament and not that of the Stoics nor even of Philo who uses the term Λογος, but not John's conception of personal pre-existence. The term Λογος is applied to Christ only in Joh 1:1,14; Re 19:13; 1Jo 1:1 "concerning the Word of life" (an incidental argument for identity of authorship). There is a possible personification of "the Word of God" in Heb 4:12 . But the personal pre-existence of Christ is taught by Paul (2Co 8:9; Php 2:6f.; Col 1:17) and in Heb 1:2f. and in Joh 17:5 . This term suits John's purpose better than σοφια (wisdom) and is his answer to the Gnostics who either denied the actual humanity of Christ (Docetic Gnostics) or who separated the αεον Christ from the man Jesus (Cerinthian Gnostics). The pre-existent Logos "became flesh" (σαρξ εγενετο, verse 14) and by this phrase John answered both heresies at once.

With God (προς τον θεον). Though existing eternally with God the Logos was in perfect fellowship with God. Προς with the accusative presents a plane of equality and intimacy, face to face with each other. In 1Jo 2:1 we have a like use of προς: "We have a Paraclete with the Father" (παρακλητον εχομεν προς τον πατερα). See προσωπον προς προσωπον (face to face, 1Co 13:12), a triple use of προς. There is a papyrus example of προς in this sense το

γνωστον της προς αλληλους συνηθειας, "the knowledge of our intimacy with one another" (M.&M., *Vocabulary*) which answers the claim of Rendel Harris, *Origin of Prologue*, p. 8) that the use of προς here and in Mr 6:3 is a mere Aramaism. It is not a classic idiom, but this is *Koine*, not old Attic. In Joh 17:5 John has παρα σο the more common idiom.

And the Word was God (κα θεος ην ο λογος). By exact and careful language John denied Sabellianism by not saying ο θεος ην ο λογος. That would mean that all of God was expressed in ο λογος and the terms would be interchangeable, each having the article. The subject is made plain by the article (ο λογος) and the predicate without it (θεος) just as in Joh 4:24 πνευμα ο θεος can only mean "God is spirit," not "spirit is God." So in 1Jo 4:16 ο θεος αγαπη εστιν can only mean "God is love," not "love is God" as a so-called Christian scientist would confusedly say. For the article with the predicate see Robertson, *Grammar*, pp. 767f. So in Joh 1:14 ο Λογος σαρξ εγενετο, "the Word became flesh," not "the flesh became Word." Luther argues that here John disposes of Arianism also because the Logos was eternally God, fellowship of Father and Son, what Origen called the Eternal Generation of the Son (each necessary to the other). Thus in the Trinity we see personal fellowship on an equality.

John 1:2

The same (ουτος). "This one," the Logos of verse 1, repeated for clarity, characteristic of John's style. He links together into one phrase two of the ideas already stated separately, "in the beginning he was with God," "afterwards in time he came to be with man" (Marcus Dods). Thus John clearly states of the Logos Pre-existence before Incarnation, Personality, Deity.

John 1:3

All things (παντα). The philosophical phrase was τα παντα (the all things) as we have it in 1Co 8:6; Ro 11:36; Col 1:16 . In verse 10 John uses ο κοσμος (the orderly universe) for the whole.

Were made (egeneto). Second aorist middle indicative of γινομα, the constative aorist covering the creative activity looked at as one event in contrast with the continuous existence of ην in verses 1,2 . All things "came into being." Creation is thus presented as a becoming (γινομα) in contrast with being (ειμ).

By him (δι' αυτου). By means of him as the intermediate agent in the work of creation. The Logos is John's explanation of the creation of the universe. The author of Hebrews (Heb 1:2) names God's Son as the one "through whom he made the ages." Paul pointedly asserts that "the all things were created in him" (Christ) and "the all things stand created through him and unto him" (Col 1:16). Hence it is not a peculiar doctrine that John here enunciates. In 1Co 8:6 , Paul distinguishes between the Father as the primary source (εξ ου) of the all things and the Son as the intermediate agent as here (δι' ου).

Without him (χωρις αυτου). Old adverbial preposition with the ablative as in Php 2:14 , "apart from." John adds the negative statement for completion, another note of his style as in Joh 1:20; 1Jo 1:5 . Thus John excludes two heresies (Bernard) that matter is eternal and that angels or aeons had a share in creation.

Not anything (ουδε εν). "Not even one thing." Bernard thinks the entire Prologue is a hymn and divides it into strophes. That is by no means certain. It is doubtful also whether the relative clause "that hath been made" (ο γεγονεν) is a part of this sentence or begins a new one as Westcott and Hort print it. The verb is second perfect active indicative of γινομα. Westcott observes that the ancient scholars before Chrysostom all began a new sentence with ο γεγονεν. The early uncials had no punctuation.

John 1:4

In him was life (εν αυτω ζωη ην). That which has come into being (verse 3) in the Logos was life. The power that creates and sustains life in the universe is the Logos. This is what Paul means by the perfect passive verb εκτιστα (stands created) in Col 1:16 . This is also the claim of Jesus to Martha (Joh 11:25). This is the idea in Heb 1:3 "bearing (upholding) the all things by the word of his power." Once this language might have been termed unscientific, but not so now after the spiritual interpretation of the physical world by Eddington and Jeans. Usually in John ζωη means spiritual life, but here the term is unlimited and includes all life; only it is not βιος (manner of life), but the very principle or essence of life. That is spiritual behind the physical and to this great scientists today agree. It is also personal intelligence and power. Some of the western documents have εστιν here instead of ην to bring out clearly the timelessness of this phrase of the work of the Λογος.

And the life was the light of men (κα η ζωη ην το φως των ανθρωπων). Here the article with both ζωη and φως makes them interchangeable. "The light was the life of men" is also true. That statement is curiously like the view of some physicists who find in electricity (both light and power) the nearest equivalent to life in its ultimate physical form. Later Jesus will call himself the light of the world (Joh 8:12). John is fond of these words life and light in Gospel, Epistles, Revelation. He here combines them to picture his conception of the Pre-incarnate Logos in his relation to the race. He was and is the Life of men (των ανθρωπον, generic use of the article) and the Light of men. John asserts this relation of the Logos to the race of men in particular before the Incarnation.

John 1:5

Shineth (φαινε). Linear present active indicative of φαινω, old verb from φαω, to shine (φαοσ, φως). "The light keeps on giving light."

In the darkness (εν τη σκοτια). Late word for the common σκοτος (kin to σκια, shadow). An evident allusion to the darkness brought on by sin. In 2 Peter 2:17 we have ο ζοφος του σκοτου (the blackness of darkness). The Logos, the only real moral light, keeps on shining both in the Pre-incarnate state and after the Incarnation. John is fond of σκοτια (σκοτος)

for moral darkness from sin and φως (φωτιζω, φαινω) for the light that is in Christ alone. In 1Jo 2:8 he proclaims that "the darkness is passing by and the true light is already shining." The Gnostics often employed these words and John takes them and puts them in the proper place.

Apprehended it not (αυτο ου κατελαβεν). Second aorist active indicative of καταλαμβανω, old verb to lay hold of, to seize. This very phrase occurs in Joh 12:35 (ινα μη σκοτια υμας καταλαβη) "that darkness overtake you not," the metaphor of night following day and in 1Th 5:4 the same idiom (ινα καταλαβη) is used of day overtaking one as a thief. This is the view of Origen and appears also in 2Macc. 8:18. The same word appears in Aleph D in Joh 6:17 κατελαβε δε αυτους η σκοτια ("but darkness overtook them," came down on them). Hence, in spite of the Vulgate *comprehenderunt*, "overtook" or "overcame" seems to be the idea here. The light kept on shining in spite of the darkness that was worse than a London fog as the Old Testament and archaeological discoveries in Egypt, Assyria, Babylonia, Persia, Crete, Asia Minor show.

John 1:6

There came a man (εγενετο ανθρωπος). Definite event in the long darkness, same verb in verse 3.

Sent (απεσταλμενος). Perfect passive participle of αποστελλω, to send.

From God (παρα θεου). From the side of (παρα) God (ablative case θεου).

Whose name (ονομα αυτω). "Name to him," nominative parenthetic and dative (Robertson, *Grammar*, p. 460).

John (Ιωανης). One ν in Westcott and Hort. In the giving of the name see Lu 1:59-63 , Hellenized form of Jonathan, Joanan (Gift of God), used always of the Baptist in this Gospel which never mentions the name of John son of Zebedee (the sons of Zebedee once, 21:2).

John 1:7

For witness (εις μαρτυριαν). Old word from μαρτυρεω (from μαρτυς), both more common in John's writings than the rest of the N.T. This the purpose of the Baptist's ministry.

That he might bear witness (ινα μαρτυρηση). Final clause with ινα and aorist active subjunctive of μαρτυρεω to make clearer εις μαρτυριαν.

Of the light (περ του φωτος). "Concerning the light." The light was shining and men with blinded eyes were not seeing the light (Joh 1:26), blinded by the god of this world still (2Co 4:4). John had his own eyes opened so that he saw and told what he saw. That is the mission of every preacher of Christ. But he must first have his own eyes opened.

That all might believe (ινα πιστευσωσιν). Final clause with ινα and first aorist active subjunctive of πιστευω, ingressive aorist "come to believe." This is one of John's great words (about 100 times), "with nine times the frequency with which it is used by the Synoptists" (Bernard). And yet πιστις, so common in Paul, John uses only in 1Jo 5:4 and four times in

the Apocalypse where πιστευω does not occur at all. Here it is used absolutely as in Joh 1:50 , etc.

Through him (δι' αυτου). As the intermediate agent in winning men to believe in Christ (the Logos) as the Light and the Life of men. This is likewise the purpose of the author of this book (21:31). The preacher is merely the herald to point men to Christ.

John 1:8

He (εκεινος). "That one," i.e. John. He was a light (Joh 5:35) as all believers are (Mt 5:14), but not "the light" (το φως).

But came (αλλ'). No verb in the Greek, to be supplied by repeating ηλθεν of verse 7. See similar ellipses in 9:3; 13:18; 15:25 . In Johannine fashion we have the final ινα clause of verse 7 repeated.

John 1:9

There was (ην). Imperfect indicative. Emphatic position at the beginning of the sentence and so probably not periphrastic conjugation with ερχομενον (coming) near the end, though that is possible.

The true light (το φως το αληθινον). "The light the genuine," not a false light of wreckers of ships, but the dependable light that guides to the harbor of safety. This true light had been on hand all the time in the darkness (ην imperfect, linear action) before John came.

Even the light (not in the Greek). Added in the English to make plain this interpretation.

Lighteth every man (φωτιζε παντα ανθρωπον). Old verb (from φως) to give light as in Re 22:5; Lu 11:35f . The Quakers appeal to this phrase for their belief that to every man there is given an inner light that is a sufficient guide, the Quaker's text it is called. But it may only mean that all the real light that men receive comes from Christ, not necessarily that each one receives a special revelation.

Coming (ερχομενον). This present middle participle of ερχομα can be taken with ανθρωπον just before (accusative masculine singular), "every man as he comes into the world." It can also be construed with φως (nominative neuter singular). This idea occurs in Joh 3:19; 11:27; 12:46 . In the two last passages the phrase is used of the Messiah which makes it probable here. But even so the light presented in 11:27; 12:46 is that of the Incarnate Messiah, not the Pre-incarnate Logos. Here κοσμος rather than παντα occurs in the sense of the orderly universe as often in this Gospel. See Eph 1:4 .

John 1:10

He was in the world (εν τω κοσμω ην). Imperfect tense of continuous existence in the universe before the Incarnation as in verses 1,2 .

Was made by him (δι' αυτου εγενετο). "Through him." Same statement here of "the world" (ο κοσμος) as that made in verse 3 of παντα.

Knew him not (αυτον ουκ εγνω). Second aorist active indicative of common verb γινοσκω, what Gildersleeve called a negative aorist, refused or failed to recognize him, his

world that he had created and that was held together by him (Col 1:16). Not only did the world fail to know the Pre-incarnate Logos, but it failed to recognize him when he became Incarnate (Joh 1:26). Two examples in this sentence of John's fondness for κα as in verses 1,4,5,14 , the paratactic rather than the hypotactic construction, like the common Hebrew use of *wav*.

John 1:11

Unto his own (εις τα ιδια). Neuter plural, "unto his own things," the very idiom used in 19:27 when the Beloved Disciple took the mother of Jesus "to his own home." The world was "the own home" of the Logos who had made it. See also 16:32; Ac 21:6 .

They that were his own (ο ιδιο). In the narrower sense, "his intimates," "his own family," "his own friends" as in 13:1. Jesus later said that a prophet is not without honour save in his own country (Mr 6:4; Joh 4:44), and the town of Nazareth where he lived rejected him (Lu 4:28f.; Mt 13:58). Probably here ο ιδιο means the Jewish people, the chosen people to whom Christ was sent first (Mt 15:24), but in a wider sense the whole world is included in ο ιδιο. Conder's *The Hebrew Tragedy* emphasizes the pathos of the situation that the house of Israel refused to welcome the Messiah when he did come, like a larger and sadder Enoch Arden experience.

Received him not (αυτον ου παρελαβον). Second aorist active indicative of παραλαμβανω, old verb to take to one's side, common verb to welcome, the very verb used by Jesus in 14:3 of the welcome to his Father's house. Cf. κατελαβεν in verse 5. Israel slew the Heir (Heb 1:2) when he came, like the wicked husbandmen (Lu 20:14).

John 1:12

As many as received him (οσο ελαβον αυτον). Effective aorist active indicative of λαμβανω "as many as did receive him," in contrast with ο ιδιο just before, exceptional action on the part of the disciples and other believers.

To them (αυτοις). Dative case explanatory of the relative clause preceding, an anacoluthon common in John 27 times as against 21 in the Synoptists. This is a common Aramaic idiom and is urged by Burney (*Aramaic Origin*, etc., p. 64) for his theory of an Aramaic original of the Fourth Gospel.

The right (εξουσιαν). In 5:27 εδωκεν (first aorist active indicative of διδωμ) εξουσιαν means authority but includes power (δυναμις). Here it is more the notion of privilege or right.

To become (γενεσθα). Second aorist middle of γινομα, to become what they were not before.

Children of God (τεκνα θεου). In the full spiritual sense, not as mere offspring of God true of all men (Ac 17:28). Paul's phrase υιο θεου (Gal 3:26) for believers, used also by Jesus of the pure in heart (Mt 5:9), does not occur in John's Gospel (but in Re 21:7). It is possible that John prefers τα τεκνα του θεου for the spiritual children of God whether Jew or Gentile

(Joh 11:52) because of the community of nature (τεκνον from root τεκ-, to beget). But one cannot follow Westcott in insisting on "adoption" as Paul's reason for the use of υιο since Jesus uses υιο θεου in Mt 5:9 . Clearly the idea of regeneration is involved here as in Joh 3:3 .

Even to them that believe (τοις πιστευουσιν). No "even" in the Greek, merely explanatory apposition with αυτοις, dative case of the articular present active participle of πιστευω.

On his name (εις το ονομα). Bernard notes πιστευω εις 35 times in John, to put trust in or on. See also 2:23; 3:38 for πιστευω εις το ονομα αυτου. This common use of ονομα for the person is an Aramaism, but it occurs also in the vernacular papyri and εις το ονομα is particularly common in the payment of debts (Moulton and Milligan's *Vocabulary*). See Ac 1:15 for ονοματα for persons.

John 1:13

Which were born (ο εγεννηθησαν). First aorist passive indicative of γενναω, to beget, "who were begotten." By spiritual generation (of God, εκ θεου), not by physical (εξ αιματων, plural as common in classics and O.T., though why it is not clear unless blood of both father and mother; εκ θεληματος σαρκος, from sexual desire; εκ θεληματος ανδρος, from the will of the male). But *b* of the old Latin reads *qui natus est* and makes it refer to Christ and so expressly teach the Virgin Birth of Jesus. Likewise Irenaeus reads *qui natus est* as does Tertullian who argues that *qui nati sunt* (ο εγεννηθησαν) is an invention of the Valentinian Gnostics. Blass (*Philology of the Gospels*, p. 234) opposes this reading, but all the old Greek uncials read ο εγεννηθησαν and it must be accepted. The Virgin Birth is doubtless implied in verse 14, but it is not stated in verse 13.

John 1:14

And the Word became flesh (κα ο λογος σαρξ εγενετο). See verse 3 for this verb and note its use for the historic event of the Incarnation rather than ην of verse 1. Note also the absence of the article with the predicate substantive σαρξ, so that it cannot mean "the flesh became the Word." The Pre-existence of the Logos has already been plainly stated and argued. John does not here say that the Logos entered into a man or dwelt in a man or filled a man. One is at liberty to see an allusion to the birth narratives in Mt 1:16-25; Lu 1:28-38 , if he wishes, since John clearly had the Synoptics before him and chiefly supplemented them in his narrative. In fact, one is also at liberty to ask what intelligent meaning can one give to John's language here apart from the Virgin Birth? What ordinary mother or father ever speaks of a child "becoming flesh"? For the Incarnation see also 2Co 8:9; Ga 4:4; Ro 1:3; 8:3; Php 2:7f.; 1Ti 3:16; Heb 2:14 . "To explain the exact significance of εγενετο in this sentence is beyond the powers of any interpreter" (Bernard). Unless, indeed, as seems plain, John is referring to the Virgin Birth as recorded in Matthew and Luke. "The Logos of philosophy is, John declares, the Jesus of history" (Bernard). Thus John asserts the deity and the real humanity of Christ. He answers the Docetic Gnostics who denied his humanity.

Dwelt among us (εσκηνωσεν εν ημιν). First aorist ingressive aorist active indicative of σκηνοω, old verb, to pitch one's tent or tabernacle (σκηνος or σκηνη), in N.T. only here and Re 7-15; 12:12; 13:6; 21:3 . In Revelation it is used of God tabernacling with men and here of the Logos tabernacling, God's Shekinah glory here among us in the person of his Son.

We beheld his glory (εθεασαμεθα την δοξαν αυτου). First aorist middle indicative of θεαομα (from θεα, spectacle). The personal experience of John and of others who did recognize Jesus as the Shekinah glory (δοξα) of God as James, the brother of Jesus, so describes him (Jas 2:1). John employs θεαομα again in 1:32 (the Baptist beholding the Spirit coming down as a dove) and 1:38 of the Baptist gazing in rapture at Jesus. So also 4:35; 11:45; 1Jo 1:1f.; 4:12,14 . By this word John insists that in the human Jesus he beheld the Shekinah glory of God who was and is the Logos who existed before with God. By this plural John speaks for himself and all those who saw in Jesus what he did.

As of the only begotten from the Father (ως μονογενους παρα πατρος). Strictly, "as of an only born from a father," since there is no article with μονογενους or with πατρος. In Joh 3:16; 1Jo 4:9 we have τον μονογενη referring to Christ. This is the first use in the Gospel of πατηρ of God in relation to the Logos. Μονογενης (only born rather than only begotten) here refers to the eternal relationship of the Logos (as in 1:18) rather than to the Incarnation. It distinguishes thus between the Logos and the believers as children (τεκνα) of God. The word is used of human relationships as in Lu 7:12; 8:42; 9:38 . It occurs also in the LXX and Heb 11:17 , but elsewhere in N.T. only in John's writings. It is an old word in Greek literature. It is not clear whether the words παρα πατρος (from the Father) are to be connected with μονογενους (cf. 6:46; 7:29 , etc.) or with δοξαν (cf. 5:41,44). John clearly means to say that "the manifested glory of the Word was as it were the glory of the Eternal Father shared with His only Son" (Bernard). Cf. 8:54; 14:9; 17:5 .

Full (πληρης). Probably indeclinable accusative adjective agreeing with δοξαν (or genitive with μονογενους) of which we have papyri examples (Robertson, *Grammar*, p. 275). As nominative πληρης can agree with the subject of εσκηνωσεν.

Of grace and truth (χαριτος κα αληθειας). Curiously this great word χαρις (grace), so common with Paul, does not occur in John's Gospel save in 1:14,16,17 , though αληθεια (truth) is one of the keywords in the Fourth Gospel and in 1John, occurring 25 times in the Gospel and 20 in the Johannine Epistles, 7 times in the Synoptics and not at all in Revelation (Bernard). In 1:17 these two words picture the Gospel in Christ in contrast with the law of Moses. See Epistles of Paul for origin and use of both words.

John 1:15

Beareth witness (μαρτυρε). Historical (dramatic) present indicative of this characteristic word in John (cf. 1:17f.). See 1:32,34 for historical examples of John's witness to Christ. This sentence is a parenthesis in Westcott and Hort's text, though the Revised Version makes

a parenthesis of most of verse 14. The witness of John is adduced in proof of the glory full of grace and truth already claimed for the Incarnate Logos.

Crieth (κεκραγεν). Second perfect active indicative of κραζω, old verb for loud crying, repeated in dramatic form again for emphasis recalling the wonderful Voice in the wilderness which the Beloved Disciple can still hear echoing through the years.

This was (ουτος ην). Imperfect indicative where John throws the tense back in past time when he looked forward to the coming of the Messiah as in Ac 3:10 where we should prefer "is" (εστιν). Gildersleeve (*Syntax*, p. 96) calls this the "imperfect of sudden appreciation of the real state of things."

Of whom I said (ον ειπον). But B C and a corrector of Aleph (Westcott and Hort) have ο ειπων "the one who said," a parenthetical explanation about the Baptist, not the words of the Baptist about Christ.

After me (οπισω μου). See also 1:27. Later in time John means. He described "the Coming One" (ο ερχομενος) before he saw Jesus. The language of John here is precisely that in Mt 3:11 ο οπισω μου ερχομενος (cf. Mr 1:7). The Beloved Disciple had heard the Baptist say these very words, but he also had the Synoptic Gospels.

Is become (γεγονεν). Second perfect active indicative of γινομα. It is already an actual fact when the Baptist is speaking.

Before me (εμπροσθεν μου). In rank and dignity, the Baptist means, ο ισχυροτερος μου "the one mightier than I" (Mr 1:7) and ισχυροτερος μου "mightier than I" (Mt 3:11). In Joh 3:28 εμπροσθεν εκεινου (before him, the Christ) does mean priority in time, but not here. This superior dignity of the Messiah John proudly recognizes always (Joh 3:25-30).

For he was before me (οτ πρωτος μου ην). Paradox, but clear. He had always been (ην ιμπερφεχτ) before John in his Pre-incarnate state, but "after" John in time of the Incarnation, but always ahead of John in rank immediately on his Incarnation. Πρωτος μου (superlative with ablative) occurs here when only two are compared as is common in the vernacular *Koine*. So the Beloved Disciple came first (πρωτος) to the tomb, ahead of Peter (20:4). So also πρωτον υμων in 15:18 means "before you" as if it were προτερον υμων. Verse 30 repeats these words almost exactly.

John 1:16

For (οτ). Correct text (Aleph B C D L) and not κα (and) of the Textus Receptus. Explanatory reason for verse 14.

Of his fulness (εκ του πληρωματος). The only instance of πληρωμα in John's writings, though five times of Christ in Paul's Epistles (Col 1:19; 2:9; Eph 1:23; 3:19; 4:13). See Col 1:19 for discussion of these terms of the Gnostics that Paul employs for all the attributes of God summed up in Christ (Col 2:9) and so used here by John of the Incarnate Logos.

We all (ημεις παντες). John is facing the same Gnostic depreciation of Christ of which Paul writes in Colossians. So here John appeals to all his own contemporaries as participants with him in the fulness of the Logos.

Received (ελαβομεν). Second aorist active indicative of λαμβανω, a wider experience than beholding (εθεασαμεθα, verse 14) and one that all believers may have.

Grace for grace (χαριν αντ χαριτος). The point is in αντ, a preposition disappearing in the *Koine* and here only in John. It is in the locative case of αντα (end), "at the end," and was used of exchange in sale. See Lu 11:11 , αντ ιχθυος οφιν, "a serpent for a fish," Heb 12:2 where "joy" and "cross" are balanced against each other. Here the picture is "grace" taking the place of "grace" like the manna fresh each morning, new grace for the new day and the new service.

John 1:17

Was given (εδοθη). First aorist passive indicative of διδωμ.

By Moses (δια Μωυσεως). "Through Moses" as the intermediate agent of God.

Came (εγενετο). The historical event, the beginning of Christianity.

By Jesus Christ (δια Ιησου Χριστου). "Through Jesus Christ," the intermediate agent of God the Father. Here in plain terms John identifies the Pre-incarnate Logos with Jesus of Nazareth, the Messiah. The full historical name "Jesus Christ" is here for the first time in John. See also 17:3 and four times in 1John and five times in Revelation. Without Christ there would have been no Christianity. John's theology is here pictured by the words "grace and truth" (η χαρις κα η αληθεια), each with the article and each supplementary to the other. It is grace in contrast with law as Paul sets forth in Galatians and Romans. Paul had made grace "a Christian commonplace" (Bernard) before John wrote. It is truth as opposed to Gnostic and all other heresy as Paul shows in Colossians and Ephesians. The two words aptly describe two aspects of the Logos and John drops the use of Λογος and χαρις, but clings to αληθεια (see 8:32 for the freedom brought by truth), though the ideas in these three words run all through his Gospel.

John 1:18

No man hath seen God at any time (θεον ουδεις εωρακεν πωποτε). "God no one has ever seen." Perfect active indicative of οραω. Seen with the human physical eye, John means. God is invisible (Ex 33:20; De 4:12). Paul calls God αορατος (Col 1:15; 1Ti 1:17). John repeats the idea in Joh 5:37; 6:46 . And yet in 14:7 Jesus claims that the one who sees him has seen the Father as here.

The only begotten Son (ο μονογενης υιος). This is the reading of the Textus Receptus and is intelligible after ως μονογενους παρα πατρος in verse 14. But the best old Greek manuscripts (Aleph B C L) read μονογενης θεος (God only begotten) which is undoubtedly the true text. Probably some scribe changed it to ο μονογενης υιος to obviate the blunt statement of the deity of Christ and to make it like 3:16. But there is an inner harmony in

the reading of the old uncials. The Logos is plainly called θεος in verse 1. The Incarnation is stated in verse 14, where he is also termed μονογενης. He was that before the Incarnation. So he is "God only begotten," "the Eternal Generation of the Son" of Origen's phrase.

Which is in the bosom of the Father (ο ων εις τον κολπον του πατρος). The eternal relation of the Son with the Father like προς τον θεον in verse 1. In 3:13 there is some evidence for ο ων εν τω ουρανω used by Christ of himself while still on earth. The mystic sense here is that the Son is qualified to reveal the Father as Logos (both the Father in Idea and Expression) by reason of the continual fellowship with the Father.

He (εκινος). Emphatic pronoun referring to the Son.

Hath declared him (εξηγησατο). First aorist (effective) middle indicative of εξηγεομα, old verb to lead out, to draw out in narrative, to recount. Here only in John, though once in Luke's Gospel (24:35) and four times in Ac (10:8; 15:12,14; 21:19). This word fitly closes the Prologue in which the Logos is pictured in marvellous fashion as the Word of God in human flesh, the Son of God with the Glory of God in him, showing men who God is and what he is.

John 1:19

And this is the witness of John (κα αυτη εστιν η μαρτυρια του Ιωανου). He had twice already alluded to it (verses 7f., 15) and now he proceeds to give it as the most important item to add after the Prologue. Just as the author assumes the birth narratives of Matthew and Luke, so he assumes the Synoptic accounts of the baptism of Jesus by John, but adds various details of great interest and value between the baptism and the Galilean ministry, filling out thus our knowledge of this first year of the Lord's ministry in various parts of Palestine. The story in John proceeds along the same lines as in the Synoptics. There is increasing unfolding of Christ to the disciples with increasing hostility on the part of the Jews till the final consummation in Jerusalem.

When the Jews sent unto him (οτε απεστειλαν προς αυτον ο Ιουδαιο). John, writing in Ephesus near the close of the first century long after the destruction of Jerusalem, constantly uses the phrase "the Jews" as descriptive of the people as distinct from the Gentile world and from the followers of Christ (at first Jews also). Often he uses it of the Jewish leaders and rulers in particular who soon took a hostile attitude toward both John and Jesus. Here it is the Jews from Jerusalem who sent (απεστειλαν, first aorist active indicative of αποστελλω).

Priests and Levites (ιερεις κα Λευειτας). Sadducees these were. Down below in verse 24 the author explains that it was the Pharisees who sent the Sadducees. The Synoptics throw a flood of light on this circumstance, for in Mt 3:7 we are told that the Baptist called the Pharisees and Sadducees "offspring of vipers" (Lu 3:7). Popular interest in John grew till people were wondering "in their hearts concerning John whether haply he were the Christ"

(Lu 3:15). So the Sanhedrin finally sent a committee to John to get his own view of himself, but the Pharisees saw to it that Sadducees were sent.

To ask him (ινα ερωτησωσιν αυτον). Final ινα and the first aorist active subjunctive of ερωταω, old verb to ask a question as here and often in the *Koine* to ask for something (Joh 14:16) like αιτεω.

Who art thou? (συ τις ει;). Direct question preserved and note proleptic position of συ, "Thou, who art thou?" The committee from the Sanhedrin put the question sharply up to John to define his claims concerning the Messiah.

John 1:20

And he confessed (κα ωμολογησεν). The continued paratactic use of κα (and) and the first aorist active indicative of ομολογεω, old verb from ομολογος (ομον, λεγω, to say the same thing), to confess, in the Synoptics (Mt 10:32) as here.

And denied not (κα ουκ ηρνησατο). Negative statement of same thing in Johannine fashion, first aorist middle indicative of αρνεομα, another Synoptic and Pauline word (Mt 10:33; 2Ti 2:12). He did not contradict or refuse to say who he was.

And he confessed (κα ωμολογησεν). Thoroughly Johannine again in the paratactic repetition.

I am not the Christ (Εγω ουκ ειμ ο Χριστος). Direct quotation again with recitative οτ before it like our modern quotation marks. "I am not the Messiah," he means by ο Χριστος (the Anointed One). Evidently it was not a new question as Luke had already shown (Lu 3:15).

John 1:21

And they asked him (κα ηρωτησαν αυτον). Here the paratactic κα is like the transitional ουν (then).

What then? (Τ ουν;). Argumentative ουν like Paul's τ ουν in Ro 6:15 . *Quid ergo?* **Art thou Elijah?** (Συ Ελιας ει;). The next inevitable question since Elijah had been understood to be the forerunner of the Messiah from Mal 4:5 . In Mr 9:11f. Jesus will identify John with the Elijah of Malachi's prophecy. Why then does John here flatly deny it? Because the expectation was that Elijah would return in person. This John denies. Jesus only asserts that John was Elijah in spirit. Elijah in person they had just seen on the Mount of Transfiguration.

He saith (λεγε). Vivid dramatic present.

I am not (ουκ ειμ). Short and blunt denial.

Art thou the prophet? (ο προφητης ε συ;). "The prophet art thou?" This question followed naturally the previous denials. Moses (De 18:15) had spoken of a prophet like unto himself. Christians interpreted this prophet to be the Messiah (Ac 3:22; 7:37), but the Jews thought him another forerunner of the Messiah (Joh 7:40). It is not clear in Joh 6:15 whether the people identified the expected prophet with the Messiah, though apparently so. Even the Baptist later became puzzled in prison whether Jesus himself was the true

Messiah or just one of the forerunners (Lu 7:19). People wondered about Jesus himself whether he was the Messiah or just one of the looked for prophets (Mr 8:28; Mt 16:14).

And he answered (κα απεκριθη). First aorist passive (deponent passive, sense of voice gone) indicative of αποκρινομα, to give a decision from myself, to reply.

No (Ου). Shortest possible denial.

John 1:22

They said therefore (ειπαν ουν). Second aorist active indicative of defective verb ειπον with α instead of usual ο. Note ουν, inferential here as in verse 21 though often merely transitional in John.

Who art thou? (Τις ει;). Same question as at first (verse 19), but briefer.

That we give answer (ινα αποκρισιν δωμεν). Final use of ινα with second aorist active subjunctive of διδωμ with αποκρισιν from αποκρινομα, above, old substantive as in Lu 2:47 .

To those that sent (τοις πεμψασιν). Dative case plural of the articular participle first aorist active of πεμπω.

What sayest thou of thyself? (Τ λεγεις περ σεαυτου;). This time they opened wide the door without giving any hint at all.

John 1:23

He said (εφη). Common imperfect active (or second aorist active) of φημ, to say, old defective verb.

I am the voice of one crying in the wilderness (Εγω φωνη βοωντος εν τη ερημω). For his answer John quotes Isa 40:3 . The Synoptics (Mr 1:3; Mt 3:3; Lu 3:4) quote this language from Isaiah as descriptive of John, but do not say that he also applied it to himself. There is no reason to think that he did not do so. John also refers to Isaiah as the author of the words and also of the message, " **Make straight the way of the Lord** " (Ευθυνατε την οδον του κυριου). By this language (ευθυνω in N.T. only here and Jas 3:4 , first aorist active imperative here) John identifies himself to the committee as the forerunner of the Messiah. The early writers note the differences between the use of Λογος (Word) for the Messiah and φωνη (Voice) for John.

John 1:24

They had been sent (απεσταλμενο ησαν). Periphrastic past perfect passive of αποστελλω.

From the Pharisees (εκ των Φαρισαιων). As the source (εκ) of the committee of Sadducees (verse 19).

John 1:25

Why then baptizest thou? (Τ ουν βαπτιζεις;). In view of his repeated denials (three here mentioned).

If thou art not (ε συ ουκ ε). Condition of first class. They did not interpret his claim to be "the voice" to be important enough to justify the ordinance of baptism. Abrahams

(*Studies in Pharisaism and the Gospels*) shows that proselyte baptism was probably practised before John's time, but its use by John was treating the Jews as if they were themselves Gentiles.

John 1:26

In the midst of you standeth (μεσος υμων στηκε). Adjective as in 19:18, not εν μεσω υμων. Present active indicative of late verb στηκω from perfect stem εστηκα. John had already baptized Jesus and recognized him as the Messiah.

Whom ye know not (ον υμεις ουκ οιδατε). This was the tragedy of the situation (1:11). Apparently this startling declaration excited no further inquiry from the committee.

John 1:27

Coming after me (οπισω μου ερχομενος). No article (ο) in Aleph B. John as the forerunner of the Messiah has preceded him in time, but not in rank as he instantly adds.

The latchet of whose shoe I am not worthy to unloose (ου ουκ ειμ αξιος ινα λυσω αυτου τον ιμαντα του υποδηματος). Literally, "of whom I am not worthy that I unloose the latchet (see Mr 1:7 for ιμας) of his sandal (see Mt 3:11 for υποδημα, bound under the foot)." Only use of αξιος with ινα in John, though used by Paul in this saying of the Baptist (Ac 13:25), ικανος ινα in Mt 3:8 , but ικανος λυσα (aorist active infinitive instead of λυσω, aorist active subjunctive) in Mr 1:7 (Lu 3:16) and βαστασα in Mt 3:11 .

John 1:28

In Bethany beyond Jordan (εν Βηθανια περαν του Ιορδανου). Undoubtedly the correct text, not "in Bethabara" as Origen suggested instead of "in Bethany" of all the known Greek manuscripts under the mistaken notion that the only Bethany was that near Jerusalem.

Was baptizing (ην βαπτιζων). Periphrastic imperfect, common idiom in John.

John 1:29

On the morrow (τη επαυριον). Locative case with ημηρα (day) understood after the adverb επαυριον. "Second day of this spiritual diary" (Bernard) from verse 19.

Seeth Jesus coming (βλεπε τον Ιησουν ερχομενον). Dramatic historical present indicative (βλεπε) with vivid present middle participle (ερχομενον). Graphic picture.

Behold the Lamb of God (ιδε ο αμνος του θεου). Exclamation ιδε like ιδου, not verb, and so nominative αμνος. Common idiom in John (1:36; 3:26 , etc.). For "the Lamb of God" see 1Co 5:7 (cf. Joh 19:36) and 1Pe 1:19 . The passage in Isa 53:6f. is directly applied to Christ by Philip in Ac 8:32 . See also Mt 8:17; 1Pe 2:22f.; Heb 9:28 . But the Jews did not look for a suffering Messiah (Joh 12:34) nor did the disciples at first (Mr 9:32; Lu 24:21). But was it not possible for John, the Forerunner of the Messiah, to have a prophetic insight concerning the Messiah as the Paschal Lamb, already in Isa 53 , even if the rabbis did not see it there? Symeon had it dimly (Lu 2:35), but John more clearly. So Westcott rightly. Bernard is unwilling to believe that John the Baptist had more insight on this point than

current Judaism. Then why and how did he recognize Jesus as Messiah at all? Certainly the Baptist did not have to be as ignorant as the rabbis.

Which taketh away the sin of the world (ο αιρων την αμαρτιαν του κοσμου). Note singular αμαρτιαν not plural αμαρτιας (1Jo 3:5) where same verb αιρω, to bear away, is used. The future work of the Lamb of God here described in present tense as in 1Jo 1:7 about the blood of Christ. He is the Lamb of God for the world, not just for Jews.

John 1:30

Of whom (υπερ ου). Not περ, but υπερ. "On behalf of whom." John points to Jesus as he speaks: "This is he." There he is. See verse 15 for discussion of these words of John.

John 1:31

And I knew him not (καγω ουκ ηιδειν αυτον). Repeated in verse 33. Second past perfect of οιδα as imperfect. He had predicted the Messiah and described him before he met him and baptized him. See the Synoptics for that story. Whether John knew Jesus personally before the baptism we do not know.

But that he should be made manifest to Israel (αλλ' ινα φανερωθη τω Ισραηλ). Final clause with ινα and first aorist passive subjunctive of φανεροω. The purpose of John's ministry was to manifest to Israel with their spiritual privileges (1:49) the presence of the Messiah. Hence he was baptizing in water those who confessed their sins, he means, as in Mr 1:5 . The Synoptic account is presupposed all along here.

John 1:32

Bare witness (εμαρτυρησεν). First aorist active indicative of μαρτυρεω. Another specimen of John's witness to the Messiah (1:7,15,19,29,35,36).

I have beheld (τεθεαμα). Perfect middle indicative of θεαομα, the realization of the promise of the sign (verse 33) by which he should recognize the Messiah. As a matter of fact, we know that he so recognized Jesus as Messiah when he came for baptism before the Holy Spirit came (Mt 3:14ff.). But this sight of the Spirit descending as a dove upon Jesus at his baptism (Mr 1:10; Mt 3:16; Lu 3:22) became permanent proof to him. John's allusion assumes the Synoptic record. The Semites regarded the dove as a symbol of the Spirit.

John 1:33

He said (εκεινος ειπεν). Explicit and emphatic pronoun as in verse 8, referring to God as the one who sent John (verse 6).

With the Holy Spirit (εν πνευματ αγιω). "In the Holy Spirit." Here again one needs the background of the Synoptics for the contrast between John's baptism in water (Joh 1:26) and that of the Messiah in the Holy Spirit (Mr 1:8; Mt 3:11; Lu 3:16).

John 1:34

I have seen (εωρακα). Present perfect active of οραω. John repeats the statement of verse 32 (τεθεαμα).

Have borne witness (μεμαρτυρηκα). Perfect active indicative of μαρτυρεω for which verb see 32.

This is the Son of God (ο υιος του θεου). The Baptist saw the Spirit come on Jesus at his baptism and undoubtedly heard the Father's voice hail him as "My Beloved Son" (Mr 1:11; Mt 3:17; Lu 3:22). Nathanael uses it as a Messianic title (Joh 1:49) as does Martha (11:27). The Synoptics use it also of Christ (Mr 3:11; Mt 14:33; Lu 22:70). Caiaphas employs it to Christ as a Messianic title (Mt 26:63) and Jesus confessed under oath that he was (verse Mt 26:64), thus applying the term to himself as he does in John's Gospel (5:25; 10:36; 11:4) and by implication (the Father, the Son) in Mt 11:27 (Lu 10:22). Hence in the Synoptics also Jesus calls himself the Son of God. The phrase means more than just Messiah and expresses the peculiar relation of the Son to the Father (Joh 3:18; 5:25; 17:5; 19:7; 20:31) like that of the Logos with God in 1:1.

John 1:35

Again on the morrow (τη επαυριον παλιν). Third day since verse 19.

Was standing (ιστηκε). Past perfect of ιστημ, intransitive, and used as imperfect in sense. See same form in 7:37.

Two (δυο). One was Andrew (verse 40), the other the Beloved Disciple (the Apostle John), who records this incident with happy memories.

John 1:36

He looked (εμβλεψας). First aorist active participle of εμβλεπω, antecedent action before λεγε (says).

As he walked (περιπατουντ). Present active participle in dative case after εμβλεψας and like ερχομενον in verse 29 vividly pictures the rapture of John in this vision of Jesus, so far as we know the third and last glimpse of Jesus by John (the baptism, verse 29, and here).

Saith (λεγε). Historical present, change from ιστηκε before. He repeats part of the tribute in verse 29.

John 1:37

Heard him speak (ηκουσαν αυτου λαλουντος). First active indicative of ακουω and present active participle of λαλεω in genitive case agreeing with αυτου, object of ακουω. "Heard him speaking" (kind of indirect discourse). John had disciples (μαθητα, learners, from μανθανω, to learn).

They followed Jesus (ηκολουθησαν τω Ιησου). Associative instrumental case after verb (first aorist active indicative, ingressive aorist, of ακολουθεω). These two disciples of the Baptist (Andrew and John) took him at his word and acted on it. John the Baptist had predicted and portrayed the Messiah, had baptized him, had interpreted him, and now for the second time had identified him.

John 1:38

Turned (στραφεις). Second aorist passive participle of στρεφω, vividly picturing the sudden act of Jesus on hearing their steps behind him.

Beheld (θεασαμενος). First aorist middle participle of θεαομα (verse 32). Both participles here express antecedent action to λεγε (saith).

Following (ακολοθουντας). Present active participle of ακολουθεω (verse 37). It was Christ's first experience of this kind and the two came from the Baptist to Jesus.

What seek ye? (Τ ζητειτε;). Not "whom" (τινα 18:4; 20:15), but "what purpose have you." The first words of Jesus preserved in this Gospel. See Lu 2:49; Mt 3:15 for words spoken before this and Mr 1:15 for Mark's first report in the Galilean ministry.

Rabbi (Ραββε). Aramaic title for "Teacher" which John here translates by Διδασκαλε as he is writing late and for general readers. Luke, a Greek Christian, does not use it, but John recalls his first use of this term to Jesus and explains it. Matthew has it only in the greeting of Judas to the Master (Mt 26:25,49) and Mark once by Judas (Mr 14:45) and twice by Peter (Mr 9:5; 11:21). John's Gospel has the disciples at first addressing Jesus by Rabbi while others address him by Κυριε (Lord or Sir) as in 4:11,49; 5:7 . Peter uses Κυριε in 6:68. In the end the disciples usually say Κυριε (13:6,25 , etc.), but Mary Magdalene says Ραββουνε (20:16).

Being interpreted (μεθερμημευομενον). Present passive participle of μεθερμηνευω, late compound of μετα and ερμηνευω, to explain (Joh 1:42), old word from Ηερμες, the god of speech (hermeneutics). John often explains Aramaic words (1:38,41,42; 4:25; 9:7 , etc.).

Where abidest thou? (Που μενεισ;). They wished a place for quiet converse with Jesus.

John 1:39

Come and ye shall see (ερχεσθε κα οψεσθε). Polite invitation and definite promise (future middle indicative οψεσθε from οραω, correct text, not imperative ιδετε).

Where he abode (που μενε). Indirect question preserving the present active indicative after secondary tense (ειδαν, saw) according to regular Greek idiom. Same verb μενω as in 38.

With him (παρ' αυτω). "By his side," "beside him."

That day (την ημεραν εκεινην). Accusative of extent of time, all during that day.

About the tenth hour (ωρα ως δεκατη). Roman time and so ten o'clock in the morning. John in Ephesus at the close of the century naturally uses Roman time. See 20:19 "evening on that day," clearly Roman time. Thus also Joh 19:14 (sixth hour, morning) and Mr 15:25 (third hour, nine A.M.) suit. To his latest day John never forgot the hour when first he met Jesus.

John 1:40

Andrew (Ανδρεας). Explained by John as one of the two disciples of the Baptist and identified as the brother of the famous Simon Peter (cf. also 6:8; 12:22). The more formal call of Andrew and Simon, James and John, comes later (Mr 1:16ff.; Mt 4:18ff.; Lu 3:1-11).

That heard John speak (των ακουσαντων παρα Ιωανου). "That heard from John," a classical idiom (παρα with ablative after ακουω) seen also in 6:45; 7:51; 8:26,40; 15:15 .

John 1:41

He findeth first (ευρισκε ουτος πρωτον). "This one finds (vivid dramatic present) first" (προτων). Προτων (adverb supported by Aleph A B fam. 13) means that Andrew sought "his own brother Simon" (τον αδελφον τον ιδιον Σιμωνα) before he did anything else. But Aleph L W read πρωτος (nominative adjective) which means that Andrew was the first who went after his brother implying that John also went after his brother James. Some old Latin manuscripts (b, e, r apparently), have μανε for Greek πρω (early in the morning). Bernard thinks that this is the true reading as it allows more time for Andrew to bring Simon to Jesus. Probably πρωτον is correct, but even so John likely brought also his brother James after Andrew's example.

We have found the Messiah (Ηευρηκαμεν τον Μεσσιαν). First aorist active indicative of ευρισκω. Andrew and John had made the greatest discovery of the ages, far beyond gold or diamond mines. The Baptist had told about him. "We have seen him."

Which is (ο εστιν). Same explanatory neuter relative as in verse 38, "which word is." This Aramaic title Messiah is preserved in the N.T. only here and 4:25, elsewhere translated into Χριστος, Anointed One, from χριω, to anoint. See on Mt 1:1 for discussion.

John 1:42

Looked upon him (εμβλεψας αυτω). See verse 36 for same word and form of John's eager gaze at Jesus. Luke uses this word of Jesus when Peter denied him (Lu 22:61).

He brought him (ηγαγεν αυτον). Effective second aorist active indicative of αγο as if Andrew had to overcome some resistance on Simon's part.

Thou shalt be called Cephas (συ κληθηση Κηφας). Apparently before Simon spoke. We do not know whether Jesus had seen Simon before or not, but he at once gives him a nickname that will characterize him some day, though not yet, when he makes the noble confession (Mt 16:17f.), and Jesus will say, "Thou art Peter." Here the future passive indicative of καλεω is only prophecy. The Aramaic Χηφας (rock) is only applied to Simon in John except by Paul (1Co 1:12; Ga 1:18 , etc.). But the Greek Πετρος is used by all. In the ancient Greek πετρα was used for the massive ledge of rock like Stone Mountain while πετρος was a detached fragment of the ledge, though itself large. This distinction may exist in Mt 16:17f. , except that Jesus probably used Aramaic which would not have such a distinction.

John 1:43

On the morrow (τη επαυριον). The fourth of the days from verse 19.

He findeth Philip (ευρισκε Φιλιππον). Vivid dramatic present as in 41, though ηθελησεν (was minded, wished) is aorist active indicative. Apparently not an accidental finding, possibly due to the efforts of Andrew and Peter. Both Andrew and Philip have Greek names.

Follow me (ακολουθε μο). Present active imperative, a direct challenge to Philip. Often Jesus uses this verb to win disciples (Mr 2:14; Mt 8:22; 9:21; 19:21 ; Lu 9:59; Joh 21:19). Already Jesus had four personal followers (Andrew and Simon, John and James). He has begun his work.

John 1:44

From Bethsaida (απο Βηθσαιδα). Same expression in 12:21 with the added words "of Galilee," which locates it in Galilee, not in Iturea. There were two Bethsaidas, one called Bethsaida Julias in Iturea (that in Lu 9:10) or the Eastern Bethsaida, the other the Western Bethsaida in Galilee (Mr 6:45), perhaps somewhere near Capernaum. This is the town of Andrew and Peter and Philip. Hence Philip would be inclined to follow the example of his townsmen.

John 1:45

Philip findeth (ευρισκε Φιλιππος). Dramatic present again. Philip carries on the work. One wins one. If that glorious beginning had only kept on! Now it takes a hundred to win one.

Nathaniel (τον Ναθαναηλ). It is a Hebrew name meaning "God has given" like the Greek Θεοδορε (Gift of God). He was from Cana of Galilee (Joh 21:2), not far from Bethsaida and so known to Philip. His name does not occur in the Synoptics while Bartholomew (a patronymic, *Bar Tholmai*) does not appear in John. They are almost certainly two names of the same man. Philip uses ευρηκαμεν (verse 41) also to Nathanael and so unites himself with the circle of believers, but instead of Μεσσιαν describes him "of whom (ον accusative with εγραψεν) Moses in the law (De 18:15) and the prophets (so the whole O.T. as in Lu 24:27,44) did write."

Jesus of Nazareth the son of Joseph (Ιησουν υιον του Ιωσηφ τον απο Ναζαρετ). More exactly, "Jesus, son of Joseph, the one from Nazareth." Jesus passed as son (no article in the Greek) of Joseph, though John has just described him as "God-only Begotten" in verse 18, but certainly Philip could not know this. Bernard terms this part "the irony of St. John" for he is sure that his readers will agree with him as to the real deity of Jesus Christ. These details were probably meant to interest Nathanael.

John 1:46

Can any good thing come out of Nazareth? (Εκ Ναζαρετ δυνατα τ αγαθον ειναι;). Literally, "Out of Nazareth can anything good be." There is a tinge of scorn in the question as if Nazareth (note position at beginning of sentence) had a bad name. Town rivalry may account to some extent for it since Cana (home of Nathanael) was near Nazareth. Clearly he had never heard of Jesus. The best thing in all the world came out of Nazareth, but Philip

does not argue the point. A saying had arisen that no prophet comes out of Galilee (Joh 7:52), untrue like many such sayings.

Come and see (ερχου κα ιδε). Present middle imperative (come on) and second active imperative (and see at once). Philip followed the method of Jesus with Andrew and John (verse 39), probably without knowing it. Wise is the one who knows how to deal with the sceptic.

John 1:47

Behold (ιδε). Here an exclamation (see 1:29) as often like ιδου.

An Israelite indeed (αληθως Ισραηλειτης). "Truly an Israelite," one living up to the covenant name, Israel at its best (Ro 2:29), without the guile (δολος, deceit, bait for fish, from δελεαζω, to catch with bait) that Jacob once had of which Isaac complained (Ge 27:35 , δολος, here in LXX). The servant of Jehovah was to be without guile (Isa 53:9).

John 1:48

Whence knowest thou me? (Ποθεν με γινωσκεις;). Nathanael is astonished at this tribute, at any knowledge about himself by Jesus. He had overheard Christ's comment and longed to know its source.

Before Philip called thee (Προ του σε Φιλιππον φωνησα). Idiomatic Greek, προ and the ablative case of the articular aorist active infinitive (του φωνησα, from φωνεω, to call) with σε as the object and Φιλιππον, the accusative of general reference, "before the calling thee as to Philip."

When thou wast under the fig tree (οντα υπο την συκην). "Being under the fig tree," accusative present participle agreeing with σε. The fig tree was a familiar object in Palestine, probably in leaf at this time, the accusative with υπο may suggest that Nathanael had withdrawn there for prayer. Note genitive with υποκατω in verse 50. Jesus saw Nathanael's heart as well as his mere presence there. He saw him in his worship and so knew him.

John 1:49

Thou art the Son of God (συ ε ο υιος του θεου). Whether Nathanael had heard the Baptist say this of Jesus (1:34) we do not know, apparently not, but Nathanael was a student of the Old Testament as Philip implied (1:45) and was quick to put together his knowledge, the statement of Philip, and the manifest supernatural knowledge of Jesus as just shown. There is no reason for toning down the noble confession of Nathanael in the light of Christ's claim in verse 51. Cf. the confession of Peter in 6:69; Mt 16:16 and Martha's in Joh 11:27 . Nathanael goes further.

Thou art King of Israel (Βασιλευς ε του Ισραηλ). To us this seems an anti-climax, but not so to Nathanael for both are Messianic titles in Ps 2 and Jesus is greeted in the Triumphal Entry as the King of Israel (Joh 12:13).

John 1:50

Answered and said (απεκριθη κα ειπεν). This redundant use of both verbs (cf. 1:26) occurs in the Synoptics also and in the LXX also. It is Aramaic also and vernacular. It is not proof of an Aramaic original as Burney argues (*Aramaic Origin*, etc., p. 53).

Because (οτ). Causal use of οτ at beginning of the sentence as in 14:19; 15:19; 16:6 . The second οτ before ειδον (I saw) is either declarative (that) or merely recitative (either makes sense here).

Thou shalt see greater things than these (μειζω τουτων οψη). Perhaps volitive future middle indicative of οραω (though merely futuristic is possible as with οψεσθε in 51) ablative case of τουτων after the comparative adjective μειζω. The wonder of Nathanael no doubt grew as Jesus went on.

John 1:51

Verily, Verily (Αμην, αμην). Hebrew word transliterated into Greek and then into English, our "amen." John always repeats it, not singly as in the Synoptics, and only in the words of Jesus, an illustration of Christ's authoritative manner of speaking as shown also by λεγω υμιν (I say unto you). Note plural υμιν though αυτω just before is singular (to him). Jesus addresses thus others besides Nathanael.

The heaven opened (τον ουρανον ανεωιγοτα). Second perfect active participle of ανοιγω with double reduplication, standing open. The words remind one of what took place at the baptism of Jesus (Mt 3:16; Lu 3:21), but the immediate reference is to the opened heaven as the symbol of free intercourse between God and man (Isa 64:1) and as it was later illustrated in the death of Stephen (Ac 7:56). There is a quotation from Ge 28:12f. , Jacob's vision at Bethel. That was a dream to Jacob, but Christ is himself the bond of fellowship between heaven and earth, between God and man, for Jesus is both "the Son of God" as Nathanael said and "the Son of Man" (επ τον υιον του ανθρωπου) as Jesus here calls himself. God and man meet in Christ. He is the true Jacob's Ladder. "I am the Way," Jesus will say. He is more than King of Israel, he is the Son of Man (the race). So quickly has this Gospel brought out in the witness of the Baptist, the faith of the first disciples, the claims of Jesus Christ, the fully developed picture of the Logos who is both God and man, moving among men and winning them to his service. At the close of the ministry Christ will tell Caiaphas that he will see the Son of Man sitting at the right hand of power and coming with the clouds of heaven (Mr 14:62). Here at the start Jesus is conscious of the final culmination and in apocalyptic eschatological language that we do not fully understand he sets forth the dignity and majesty of his Person.

John 2

John 2:1

The third day (τη ημερα τη τριτη). "On the day the third" (locative case), from the start to Galilee when Philip was found (1:43), seven days since 1:19.

There was a marriage (γαμος εγενετο). "A wedding (or marriage festival) took place." See on Mt 22:8 .

In Cana of Galilee (εν Κανα της Γαλιλαιας). This town, the home of Nathanael (21:2), is only mentioned again in 4:46 as the home of the nobleman. There was a Cana in Coele-Syria. It is usually located at *Kefr Kenna* (3 1/2 miles from Nazareth), though *Ain Kana* and *Khirbet Kana* are also possible. Bernard thinks that it was probably on Wednesday afternoon the fourth day of the week (usual day for marriage of virgins), when the party of Jesus arrived.

And the mother of Jesus was there (κα ην η μητηρ του Ιησου εκε). When they arrived. John does not mention her name, probably because already well known in the Synoptics. Probably Joseph was already dead. Mary may have been kin to the family where the wedding took place, an intimate friend clearly.

John 2:2

Jesus also was bidden (εκληθη κα ο Ιησους). First aorist passive indicative of καλεω, "was also invited" as well as his mother and because of her presence, possibly at her suggestion.

And his disciples (κα ο μαθητα). Included in the invitation and probably all of them acquaintances of the family. See on 1:35 for this word applied to John's followers. This group of six already won form the nucleus of the great host of "learners" through the ages who will follow Jesus as Teacher and Lord and Saviour. The term is sometimes restricted to the twelve apostles, but more often has a wider circle in view as in Joh 6:61,66; 20:30 .

John 2:3

When the wine failed (υστερησαντος οινου). Genitive absolute with first aorist active participle of υστερεω, old verb from υστερος, late or lacking. See same use in Mr 10:21 . A longer Western paraphrase occurs in some manuscripts. It was an embarrassing circumstance, especially to Mary, if partly due to the arrival of the seven guests.

They have no wine (Οινον ουκ εχουσιν). The statement of the fact was in itself a hint and a request. But why made by the mother of Jesus and why to Jesus? She would not, of course, make it to the host. Mary feels some kind of responsibility and exercises some kind of authority for reasons not known to us. Mary had treasured in her heart the wonders connected with the birth of Jesus (Lu 2:19,51). The ministry of the Baptist had stirred her hopes afresh. Had she not told Jesus all that she knew before he went to the Jordan to be baptized of John? This group of disciples meant to her that Jesus had begun his Messianic work. So she dares propose the miracle to him.

John 2:4

Woman (γυνα). Vocative case of γυνη, and with no idea of censure as is plain from its use by Jesus in 19:26. But the use of γυνα instead of μητερ (Mother) does show her she can no longer exercise maternal authority and not at all in his Messianic work. That is always a difficult lesson for mothers and fathers to learn, when to let go.

What have I to do with thee? (Τ εμο κα σοι;). There are a number of examples of this ethical dative in the LXX (Jud 11:12; 2Sa 16:10; 1Ki 17:18; 2Ki 3:13; 2Ch 35:21) and in the N.T. (Mr 1:24; 5:7; Mt 8:29; 27:19; Lu 8:28). Some divergence of thought is usually indicated. Literally the phrase means, "What is it to me and to thee?" In this instance F.C. Burkitt (*Journal of Theol. Studies*, July, 1912) interprets it to mean, "What is it to us?" That is certainly possible and suits the next clause also.

Mine hour is not yet come (ουπω ηκε η ωρα μου). This phrase marks a crisis whenever it occurs, especially of his death (7:30; 8:20; 12:23; 13:1; 17:1). Here apparently it means the hour for public manifestation of the Messiahship, though a narrower sense would be for Christ's intervention about the failure of the wine. The Fourth Gospel is written on the plane of eternity (W. M. Ramsay) and that standpoint exists here in this first sign of the Messiah.

John 2:5

Unto the servants (τοις διακονοις). See on Mt 20:26 for this word (our "deacon," but not that sense here).

Whatsoever he saith unto you, do it (Ηοτ αν λεγη υμιν ποιησατε). Indefinite relative sentence (οτ αν and present active subjunctive, general statement) with aorist active imperative of ποιεω for instant execution. Mary took comfort in the "not yet" (ουπω) and recognized the right of Jesus as Messiah to independence of her, but evidently expected him to carry out her suggestion ultimately as he did. This mother knew her Son.

John 2:6

Waterpots (υδρια). Old word from υδωρ (water) and used in papyri for pots or pans for holding money or bread as well as water. These stone (λιθινα as in 2Co 3:3) jars full of water were kept handy (**set there** , κειμενα, present middle participle of κειμα) at a feast for ceremonial cleansing of the hands (2Ki 3:11; Mr 7:3), "after the Jews' manner of purifying" (κατα τον καθαρισμον των Ιουδαιων). See Mr 1:44; Lu 2:22 for the word καθαρισμος (from καθαριζω) which fact also raised a controversy with disciples of John because of his baptizing (Joh 3:25).

Containing (χωρουσα). Present active participle feminine plural of χωρεω, old verb from χωρος, place, space, having space or room for.

Two or three firkins apiece (ανα μετρητας δυο η τρεις). The word μετρητης, from μετρεω, to measure, simply means "measurer," an amphora for measuring liquids (in Demosthenes, Aristotle, Polybius), the Hebrew *bath* (2Ch 4:5), here only in N.T., about 8 1/2 English gallons. Each υδρια thus held about 20 gallons. This common distributive use of

ανα occurs here only in this Gospel, but is in Re 4:8 . In Joh 4:28 a much smaller υδρια was used for carrying water.

John 2:7

Fill (γεμισατε). Effective first aorist active imperative of γεμιζω, to fill full.

With water (υδατος). Genitive case of material.

Up to the brim (εως ανω). "Up to the top." See εως κατω (Mt 27:51) for "down to the bottom." No room left in the waterpots now full of water.

John 2:8

Draw out now (Αντλησατε νυν). First aorist active imperative of αντλεω, from ο αντλος, bilge water, or the hold where the bilge water settles (so in Homer). The verb occurs in Joh 4:7,15 , for drawing water from the well, and Westcott so interprets it here, but needlessly so, since the servants seem bidden to draw from the large water-jars now full of water. Apparently the water was still water when it came out of the jars (verse 9), but was changed to wine before reaching the guests. The water in the jars remained water.

Unto the ruler of the feast (τω αρχιτρικλινω). Dative case. The τρικλινος was a room (οικος) with three couches (κλινη) for the feast. The αρχιτρικλινος was originally the superintendent of the dining-room who arranged the couches and tasted the food, not the toastmaster (συμποσιαρχης).

And they bare it (ο δε ηνεγκαν). Second aorist active indicative of φερω. Apparently not knowing at first that they bore wine.

John 2:9

Tasted (εγευσατο). First aorist middle indicative of γευομα. As it was his function to do.

The water now become wine (το υδωρ οινον γεγενημενον). Accusative case, though the genitive also occurs with γευομα. Perfect passive participle of γινομα and οινον, predicative accusative. The tablemaster knew nothing of the miracle, "whence it was" (ποθεν εστιν, indirect question retaining present indicative). The servants knew the source of the water, but not the power that made the wine.

Calleth the bridegroom (φωνε τον νυμφιον). As apparently responsible for the supply of the wine (**thou hast kept** τετηρηκας). See Mt 9:15 for νυμφιος. When men have drunk freely (οταν μεθυσθωσιν). Indefinite temporal clause with οταν and first aorist passive subjunctive of μεθυσκω. The verb does not mean that these guests are now drunk, but that this is a common custom to put "the worse" (τον ελασσω, the less, the inferior) wine last. It is real wine that is meant by οινος here. Unlike the Baptist Jesus mingled in the social life of the time, was even abused for it (Mt 11:19; Lu 7:34). But this fact does not mean that today Jesus would approve the modern liquor trade with its damnable influences. The law of love expounded by Paul in 1Co 8-10 and in Ro 14,15 teaches modern Christians to be willing gladly to give up what they see causes so many to stumble into sin.

John 2:11

This beginning of his signs did Jesus (ταυτην εποιησεν αρχην των σημειων ο Ιησους). Rather, "this Jesus did as a beginning of his signs," for there is no article between ταυτην and αρχην. "We have now passed from the 'witness' of the Baptist to the 'witness' of the works of Jesus" (Bernard). This is John's favourite word "signs" rather than wonders (τερατα) or powers (δυναμεις) for the works (εργα) of Jesus. Σημειον is an old word from σημαινω, to give a sign (12:33). He selects eight in his Gospel by which to prove the deity of Christ (20:30) of which this is the first.

Manifested his glory (εφανερωσεν την δοξαν αυτου). First aorist (effective) active indicative of φανεροω, that glory of which John spoke in 1:14.

Believed on him (επιστευσαν εις αυτον). First aorist active indicative of πιστευω, to believe, to put trust in, so common in John. These six disciples (learners) had already believed in Jesus as the Messiah (1:35-51). Now their faith was greatly strengthened. So it will be all through this Gospel. Jesus will increasingly reveal himself while the disciples will grow in knowledge and trust and the Jews will become increasingly hostile till the culmination.

John 2:12

He went down to Capernaum (κατεβη εις Καφαρναουμ αυτος). Second aorist active indicative of καταβαινω. Cana was on higher ground. This brief stay (**not many days** , ου πολλας ημερας) in this important city (Tell Hum) on the north shore of Galilee was with Christ's mother, brothers (apparently friendly at first) and the six disciples, all in the fresh glow of the glory manifested at Cana. Surely Mary's heart was full.

John 2:13

The passover of the Jews (το πασχα των Ιουδαιων). The Synoptics do not give "of the Jews," but John is writing after the destruction of the temple and for Gentile readers. John mentions the passovers in Christ's ministry outside of the one when Christ was crucified, this one and one in 6:4. There may be another (5:1), but we do not know. But for John we should not know that Christ's ministry was much over a year in length.

John 2:14

Those that sold (τους πωλουντας). Present active articular participle of πωλεω, to sell. They were in the Court of the Gentiles within the temple precinct (εν τω ιερω), but not in the ναος or temple proper. The sacrifices required animals (oxen, βοας, sheep, προβατα, doves, περιστερας) and "changers of money" (κερματιστας, from κερματιζω, to cut into small pieces, to change money, only here in N.T., late and rare). Probably their very presence in his Father's house angered Jesus. The Synoptics (Mr 11:15-17; Mt 21:12f.; Lu 10:45f.) record a similar incident the day after the Triumphal Entry. If there was only one, it would seem more natural at the close. But why could it not occur at the beginning also? Here it is an obvious protest by Christ at the beginning of his ministry as in the Synoptics it is an indignant outcry against the desecration. The cessation was only temporary in both instances.

John 2:15

A scourge of cords (φραγελλιον εκ σχοινιων). The Latin *flagellum*. In papyri, here only in N.T. and note Latin *l* becomes ρ in *Koine*. Σχοινιων is a diminutive of σχοινος (a rush), old word for rope, in N.T. only here and Ac 27:32 .

Cast out (εξεβαλεν). Second aorist active indicative of εκβαλλω. It is not said that Jesus smote the sheep and oxen (note τε κα, both and), for a flourish of the scourge would answer.

He poured out (εξεχεεν). Second aorist active indicative of εκχεω, to pour out.

The changers' money (των κολλυβιστων τα κερματα). "The small pieces of money (κερματα, cut in pieces, change) of the bankers (κολλυβιστης from κολλυβος, clipped, late word see on Mt 21:12)." Perhaps he took up the boxes and emptied the money.

Overthrew their tables (τας τραπεζας ανετρεψεν). First aorist active indicative of ανατρεπω, to turn up, though some MSS. have ανεστρεψεν from αναστρεφω, also to turn up.

John 2:16

Take these things hence (Αρατε ταυτα εντευθεν). First aorist active imperative of αιρω. Probably the doves were in baskets or cages and so had to be taken out by the traders.

Make not my Father's house a house of merchandise (μη ποιειτε τον οικον του πατρος μου οικον εμποριου). "Stop making," it means, μη and the present active imperative. They had made it a market-house (εμποριου, here only in N.T., old word from εμπορος, merchant, one who goes on a journey for traffic, a drummer). Note the clear-cut Messianic claim here (My Father as in Lu 2:49). Jerome says: "A certain fiery and starry light shone from his eyes and the majesty of Godhead gleamed in His face."

John 2:17

Remembered (εμνησθησαν). First aorist passive indicative of μιμνησκω, to remind, "were reminded." Westcott notes the double effect of this act as is true of Christ's words and deeds all through John's Gospel. The disciples are helped, the traders are angered.

That it is written (οτ γεγραμμενον εστιν). Periphrastic perfect passive indicative of γραφω retained in indirect discourse (assertion).

The zeal of thine house (ο ζηλος του οικου σου). Objective genitive. "The zeal for thy house."

Shall eat me up (καταφαγετα με). Future middle indicative of κατεσθιω, defective verb, to eat down ("up" we say), perfective use of κατα-. This future φαγομα is from the second aorist εφαγον. It is a quotation from Ps 69:9 , frequently quoted in the N.T.

John 2:18

What sign shewest thou unto us? (Τ σημειον δεικνυεις ημιν;). They may have heard of the "sign" at Cana or not, but they have rallied a bit on the outside of the temple area and demand proof for his Messianic assumption of authority over the temple worship. These

traders had paid the Sadducees and Pharisees in the Sanhedrin for the concession as traffickers which they enjoyed. They were within their technical rights in this question.

John 2:19

Destroy this temple (λυσατε τον ναον τουτον). First aorist active imperative of λυω, to loosen or destroy. It is the permissive imperative, not a command to do it. Note also ναος, not ιερον, the sanctuary, symbol of God's ναος, in our hearts (1Co 3:16f.). There is much confusion about this language since Jesus added: "And in three days I will raise it up" (κα εν τρισιν ημεραις εγερω αυτον). Those who heard Jesus, including the disciples till after the resurrection (verse 22), understood the reference to be to Herod's temple. Certainly that is the obvious way to take it. But Jesus often spoke in parables and even in enigmas. He may have spoken of the literal temple as a parable for his own body which of course they would not understand, least of all the resurrection in three days.

John 2:20

Forty and six years was this temple in building (Τεσσερακοντα κα εξ ετεσιν οικοδομηθη ο ναος ουτος). "Within forty and six years (associative instrumental case) was built (first aorist passive indicative, constative or summary use of the aorist, of οικοδομεω, without augment) this temple." As a matter of fact, it was not yet finished, so distrustful had the Jews been of Herod.

And wilt thou? (κα συ;). An evident sneer in the use of συ (thou, an unknown upstart from Galilee, of the peasant class, not one of the Sanhedrin, not one of the ecclesiastics or even architects).

John 2:21

But he spake of the temple of his body (εκεινος δε ελεγεν περ του ναου του σωματος αυτου). Emphatic he (εκεινος) and imperfect tense (he had been speaking). This is John's view as he looks back at it, not what he understood when Jesus spoke the words.

John 2:22

When therefore he was raised from the dead (Ηοτε ουν ηγερθη εκ νεκρων). First aorist passive indicative of εγειρω, to raise up. And not at first then, but only slowly after the disciples themselves were convinced. Then "they believed the Scripture" (επιστευσαν τη γραφη). They "believed" again. Dative case γραφη. Probably Ps 16:10 is meant (Ac 2:31; 13:35).

And the word which Jesus had said (κα τω λογω ον ειπεν). Dative case λογω also, but ον (relative) is not attracted to the dative. Clearly then John interprets Jesus to have a parabolic reference to his death and resurrection by his language in 2:19. There are those who bluntly say that John was mistaken. I prefer to say that these scholars are mistaken. Even Bernard considers it "hardly possible" that John interprets Jesus rightly in 1:21. "Had he meant that, He would have spoken with less ambiguity." But how do we know that Jesus wished to be understood clearly at this time? Certainly no one understood Christ when he

spoke the words. The language of Jesus is recalled and perverted at his trial as "I will destroy" (Mr 14:58), "I can destroy" (Mt 26:61), neither of which he said.

John 2:23

In Jerusalem (εν τοις Ιεροσολυμοις). The form Ιεροσολυμα as in 2:13 always in this Gospel and in Mark, and usually in Matthew, though Ιερουσαλημ only in Revelation, and both forms by Luke and Paul.

During the feast (εν τη εορτη). The feast of unleavened bread followed for seven days right after the passover (one day strictly), though το πασχα is used either for the passover meal or for the whole eight days.

Believed on his name (επιστευσαν εις το ονομα αυτου). See on 1:12 for this phrase. Only one has to watch for the real import of πιστευω.

Beholding his signs (θεωρουντες αυτου τα σημεια). Present active participle (causal use) of θεωρεω.

Which he did (α εποιε). "Which he was doing" (imperfect tense). He did his first sign in Cana, but now he was doing many in Jerusalem. Already Jesus had become the cynosure of all eyes in Jerusalem at this first visit in his ministry.

John 2:24

But Jesus did not trust himself to them (αυτος δε Ιησους ουκ επιστευεν αυτον αυτοις). "But Jesus himself kept on refusing (negative imperfect) to trust himself to them." The double use of πιστευω here is shown by Ac 8:13 where Simon Magus "believed" (επιστευσεν) and was baptized, but was unsaved. He merely believed that he wanted what Philip had.

For that he knew all men (δια το αυτον γινωσκειν παντας). Causal use of δια and the accusative case of the articular infinitive το γινωσκειν (because of the knowing) with the object of the infinitive (παντας, all men) and the accusative of general reference (αυτον, as to himself).

John 2:25

And because he needed not (κα οτ χρειαν ειχεν). Imperfect active, "and because he did not have need."

That any one should bear witness concerning man (ινα τις μαρτυρηση περ του ανθρωπου). Non-final use of ινα with first aorist active subjunctive of μαρτυρεω and the generic article (περ του ανθρωπου) concerning mankind as in the next clause also.

For he himself knew (αυτος γαρ εγινωσκεν). Imperfect active, "for he himself kept on knowing" as he did from the start.

What was in man (τ ην εν τω ανθρωπω). Indirect question with εστιν of the direct changed to the imperfect ην, a rare idiom in the *Koine*. This supernatural knowledge of man is a mark of deity. Some men of genius can read men better than others, but not in the sense meant here.

John 3

John 3:1

Now (δε). So often in John δε is explanatory and transitional, not adversative. Nicodemus is an instance of Christ's knowledge of men (2:25) and of one to whom he did trust himself unlike those in 2:24. As a Pharisee "he belonged to that party which with all its bigotry contained a salt of true patriotism and could rear such cultured and high-toned men as Gamaliel and Paul" (Marcus Dods).

Named Nicodemus (Νικοδημος ονομα). Same construction as in 1:6, "Nicodemus name to him." So Re 6:8 . It is a Greek name and occurs in Josephus (*Ant*. XIV. iii. 2) as the name of an ambassador from Aristobulus to Pompey. Only in John in N.T. (here, 7:50; 19:39). He was a Pharisee, a member of the Sanhedrin, and wealthy. There is no evidence that he was the young ruler of Lu 18:18 because of αρχων (ruler) here.

John 3:2

The same (ουτος). "This one."

By night (νυκτος). Genitive of time. That he came at all is remarkable, not because there was any danger as was true at a later period, but because of his own prominence. He wished to avoid comment by other members of the Sanhedrin and others. Jesus had already provoked the opposition of the ecclesiastics by his assumption of Messianic authority over the temple. There is no ground for assigning this incident to a later period, for it suits perfectly here. Jesus was already in the public eye (2:23) and the interest of Nicodemus was real and yet he wished to be cautious.

Rabbi (Ραββε). See on 1:38. Technically Jesus was not an acknowledged Rabbi of the schools, but Nicodemus does recognize him as such and calls him "My Master" just as Andrew and John did (1:38). It was a long step for Nicodemus as a Pharisee to take, for the Pharisees had closely scrutinized the credentials of the Baptist in 1:19-24 (Milligan and Moulton's *Comm*.).

We know (οιδαμεν). Second perfect indicative first person plural. He seems to speak for others of his class as the blind man does in 9:31. Westcott thinks that Nicodemus has been influenced partly by the report of the commission sent to the Baptist (1:19-27).

Thou art a teacher come from God (απο θεου εληλυθας διδασκαλος). "Thou hast come from God as a teacher." Second perfect active indicative of ερχομα and predicative nominative διδασκαλος. This is the explanation of Nicodemus for coming to Jesus, obscure Galilean peasant as he seemed, evidence that satisfied one of the leaders in Pharisaism.

Can do (δυνατα ποιειν). "Can go on doing" (present active infinitive of ποιεω and so linear).

These signs that thou doest (ταυτα τα σημεια α συ ποιεις). Those mentioned in 2:23 that convinced so many in the crowd and that now appeal to the scholar. Note συ (thou) as

quite out of the ordinary. The scorn of Jesus by the rulers held many back to the end (Joh 12:42), but Nicodemus dares to feel his way.

Except God be with him (εαν μη η ο θεος μετ' αυτου). Condition of the third class, presented as a probability, not as a definite fact. He wanted to know more of the teaching accredited thus by God. Jesus went about doing good because God was with him, Peter says (Ac 10:38).

John 3:3

Except a man be born anew (εαν μη τις γεννηθη ανωθεν). Another condition of the third class, undetermined but with prospect of determination. First aorist passive subjunctive of γενναω. Ανωθεν. Originally "from above" (Mr 15:38), then "from heaven" (Joh 3:31), then "from the first" (Lu 1:3), and then "again" (παλιν ανωθεν, Ga 4:9). Which is the meaning here? The puzzle of Nicodemus shows (δευτερον, verse 4) that he took it as "again," a second birth from the womb. The Vulgate translates it by *renatus fuerit denuo*. But the misapprehension of Nicodemus does not prove the meaning of Jesus. In the other passages in John (3:31; 19:11,23) the meaning is "from above" (δεσυπερ) and usually so in the Synoptics. It is a second birth, to be sure, regeneration, but a birth from above by the Spirit.

He cannot see the kingdom of God (ου δυνατα ιδειν την βασιλειαν του θεου). To participate in it as in Lu 9:27 . For this use of ιδειν (second aorist active infinitive of οραω) see Joh 8:51; Re 18:7 .

John 3:4

Being old (γερων ων). Nicodemus was probably familiar with the notion of re-birth for proselytes to Judaism for the Gentiles, but not with the idea that a Jew had to be reborn. But "this stupid misunderstanding" (Bernard) of the meaning of Jesus is precisely what John represents Nicodemus as making. How "old" Nicodemus was we do not know, but surely too old to be the young ruler of Lu 18:18 as Bacon holds. The blunder of Nicodemus is emphasized by the second question with the μη expecting the negative answer. The use of δευτερον adds to the grotesqueness of his blunder. The learned Pharisee is as jejune in spiritual insight as the veriest tyro. This is not an unheard of phenomenon.

John 3:5

Of water and the Spirit (εξ υδατος κα πνευματος). Nicodemus had failed utterly to grasp the idea of the spiritual birth as essential to entrance into the Kingdom of God. He knew only Jews as members of that kingdom, the political kingdom of Pharisaic hope which was to make all the world Jewish (Pharisaic) under the King Messiah. Why does Jesus add εξ υδατος here? In verse 3 we have "ανωθεν" (from above) which is repeated in verse 7, while in verse 8 we have only εκ του πνευματος (of the Spirit) in the best manuscripts. Many theories exist. One view makes baptism, referred to by εξ υδατος (coming up out of water), essential to the birth of the Spirit, as the means of obtaining the new birth of the Spirit. If so, why is water mentioned only once in the three demands of Jesus (3,5,7)? Calvin makes

water and Spirit refer to the one act (the cleansing work of the Spirit). Some insist on the language in verse 6 as meaning the birth of the flesh coming in a sac of water in contrast to the birth of the Spirit. One wonders after all what was the precise purpose of Jesus with Nicodemus, the Pharisaic ceremonialist, who had failed to grasp the idea of spiritual birth which is a commonplace to us. By using water (the symbol before the thing signified) first and adding Spirit, he may have hoped to turn the mind of Nicodemus away from mere physical birth and, by pointing to the baptism of John on confession of sin which the Pharisees had rejected, to turn his attention to the birth from above by the Spirit. That is to say the mention of "water" here may have been for the purpose of helping Nicodemus without laying down a fundamental principle of salvation as being by means of baptism. Bernard holds that the words υδατος κα (water and) do not belong to the words of Jesus, but "are a gloss, added to bring the saying of Jesus into harmony with the belief and practice of a later generation." Here Jesus uses εισελθειν (enter) instead of ιδειν (see) of verse 3, but with the same essential idea (participation in the kingdom).

John 3:6

That which is born (το γεγεννημενον). Perfect passive articular participle. The sharp contrast between flesh (σαρξ) and Spirit (πνευμα), drawn already in 1:13, serves to remind Nicodemus of the crudity of his question in 3:4 about a second physical birth.

John 3:7

Marvel not (μη θαυμασης). "Do not begin to wonder" (ingressive first aorist active subjunctive with μη), as clearly Nicodemus had done. In John the word θαυμαζω usually means "unintelligent wonder" (Bernard).

Ye must be born anew (δε υμας γεννηθηνα ανωθεν). Jesus repeats the point in verse 3 (δε and the infinitive instead of εαν μη and the subjunctive) with ανωθεν (from above) only and not εξ υδατος.

John 3:8

The wind (το πνευμα). In Greek πνευμα means either wind or spirit as *spiritus* does in Latin (so also in Hebrew and Syriac). Wycliff follows the Latin and keeps spirit here and Marcus Dods argues for it. The word πνευμα occurs 370 times in the N.T. and never means wind elsewhere except in a quotation from the O.T. (Heb 1:7 from Ps 104:4), though common in the LXX. On the other hand πνεω (bloweth, πνε) occurs five times elsewhere in the N.T. and always of the wind (like Joh 6:18). So φωνη can be either sound (as of wind) or voice (as of the Spirit). In simple truth either sense of πνευμα can be taken here as one wills. Tholuck thinks that the night-wind swept through the narrow street as Jesus spoke. In either case the etymology of πνευμα is "wind" from πνεω, to blow. The Spirit is the use of πνευμα as metaphor. Certainly the conclusion "of the Spirit" is a direct reference to the Holy Spirit who works his own way beyond our comprehension even as men even yet do not know the law of the wind.

John 3:9

How? (Πωσ;) Nicodemus is not helped either by the use of υδωρ or πνευμα to understand δε γεννηθηνα ανωθεν (the necessity of the birth from above or regeneration). He falls back into his "stupid misunderstanding." There are none so dull as those who will not see. Preoccupation prevents insight. Literally one must often empty his mind to receive new truth.

John 3:10

The teacher of Israel (ο διδασκαλος του Ισραηλ). The well-known or the authorized (the accepted) teacher of the Israel of God. Note both articles.

And understandest not these things? (κα ταυτα ου γινωσκεισ;). After being told by Jesus and after so propitious a start. His Pharisaic theology had made him almost proof against spiritual apprehension. It was outside of his groove (rote, rut, rot, the three terrible r's of mere traditionalism).

John 3:11

We speak that we do know (ο οιδαμεν λαλουμεν). Jesus simply claims knowledge of what he has tried to make plain to the famous Rabbi without success. John uses λαλεω some 60 times, half of them by Jesus, very little distinction existing between the use of λαλεω and λεγω in John. Originally λαλεω referred to the chatter of birds. Note John's frequent use of αμην αμην and λεγω (double emphasis).

And bear witness of that we have seen (κα ο εωρακαμεν μαρτυρουμεν). The same use of neuter singular relative ο as before. Perfect active indicative of οραω. He is not a dreamer, guesser, or speculator. He is bearing witness from personal knowledge, strange as this may seem to Nicodemus.

And ye receive not our witness (κα την μαρτυριαν ημων ου λαμβανετε). This is the tragedy of the matter as John has shown (1:11,26) and as will continue to be true even today. Jesus probably associates here with himself ("we") those who have personal experience of grace and so are qualified as witnesses. Note the plural in 1Jo 1:1f . Bernard thinks that John has here read into the words of Jesus the convictions of a later age, a serious charge to make.

John 3:12

If I told (ε ειπον). Condition of the first class, assumed to be true.

Earthly things (τα επιγεια). Things upon the earth like τα επ της γης (Col 3:2), not things of an earthly nature or worldly or sinful. The work of the kingdom of God including the new birth which Nicodemus did not understand belongs to τα επιγεια.

If I tell you heavenly things (εαν ειπω υμιν τα επουρανια). Condition of the third class, undetermined. What will Nicodemus do in that case? By τα επουρανια Jesus means the things that take place in heaven like the deep secrets of the purpose of God in the matter of redemption such as the necessity of the lifting up of Christ as shown in verse 14. Both Godet and Westcott note that the two types of teaching here pointed out by Jesus (the earthly, the

heavenly) correspond in general to the difference between the Synoptics (the earthly) and the Fourth Gospel (the heavenly), a difference noted here in the Fourth Gospel as shown by Jesus himself. Hence the one should not be pitted against the other. There are specimens of the heavenly in the Synoptics as in Mt 11:25ff.; Lu 10:18f. .

John 3:13

But he that descended out of heaven (ε μη ο εκ του ουρανου καταβας). The Incarnation of the Pre-existent Son of God who was in heaven before he came down and so knows what he is telling about "the heavenly things." There is no allusion to the Ascension which came later. This high conception of Christ runs all through the Gospel and is often in Christ's own words as here.

Which is in heaven (ο ων εν τω ουρανω). This phrase is added by some manuscripts, not by Aleph B L W 33, and, if genuine, would merely emphasize the timeless existence of God's Son who is in heaven even while on earth. Probably a gloss. But "the Son of man" is genuine. He is the one who has come down out of heaven.

John 3:14

Moses lifted up the serpent (Μωυσης υψωσεν τον οφιν). Reference to Nu 21:7ff. where Moses set the brazen serpent upon the standard that those who believed might look and live. Jesus draws a vivid parallel between the act of Moses and the Cross on which he himself (the Son of man) "must" (δε, one of the heavenly things) "be lifted up" (υψωθηνα, first aorist passive infinitive of υψοω, a word not used about the brazen serpent). In John υψοω always refers to the Cross (8:28; 12:32,34), though to the Ascension in Acts (Ac 2:33; 5:31). Jesus is complimenting the standing and intelligence of Nicodemus as "the teacher of Israel" by telling him this great truth and fact that lies at the basis of the work of the kingdom of God (the atoning death of Christ on the Cross).

John 3:15

That whosoever believeth may in him have eternal life (ινα πας ο πιστευων εν αυτω εχη ζωην αιωνιον). Final use of ινα with present active subjunctive of εχω, that he may keep on having eternal life (a frequent phrase in John, always in John αιωνιος occurs with ζωη, 16 times in the Gospel, 6 in 1John, ageless or endless life, beginning now and lasting forever). It is more than endless, for it is sharing in the life of God in Christ (5:26; 17:3; 1Jo 5:12). So here εν αυτω (in him) is taken with εχη rather than with πιστευων. The interview with Nicodemus apparently closes with verse 15. In verses 16-21 we have past tenses constantly as is natural for the reflection of John, but unnatural for Jesus speaking. There are phrases like the Prologue (verse 19; 1:9-11). "Only begotten" does not occur elsewhere in the words of Jesus, but is in 1:14,18; 1Jo 4:9 . John often puts in explanatory comments (1:16-18; 12:37-41).

John 3:16

For so (ουτως γαρ). This use of γαρ is quite in John's style in introducing his comments (2:25; 4:8; 5:13 , etc.). This "Little Gospel" as it is often called, this "comfortable word" (the Anglican Liturgy), while not a quotation from Jesus is a just and marvellous interpretation of the mission and message of our Lord. In verses 16-21 John recapitulates in summary fashion the teaching of Jesus to Nicodemus.

Loved (ηγαπησεν). First aorist active indicative of αγαπαω, the noble word so common in the Gospels for the highest form of love, used here as often in John (14:23; 17:23; 1Jo 3:1; 4:10) of God's love for man (cf. 2Th 2:16; Ro 5:8; Eph 2:4). In 21:15 John presents a distinction between αγαπαω and φιλεω. Αγαπαω is used also for love of men for men (13:34), for Jesus (8:42), for God (1Jo 4:10).

The world (τον κοσμον). The whole cosmos of men, including Gentiles, the whole human race. This universal aspect of God's love appears also in 2Co 5:19; Ro 5:8 .

That he gave (ωστε εδωκεν). The usual classical construction with ωστε and the indicative (first aorist active) practical result, the only example in the N.T. save that in Ga 2:13 . Elsewhere ωστε with the infinitive occurs for actual result (Mt 13:32) as well as purpose (Mt 10:1), though even this is rare.

His only begotten Son (τον υιον τον μονογενη). "The Son the only begotten." For this word see on 1:14,18; 3:18 . The rest of the sentence, the purpose clause with ινα-εχη precisely reproduces the close of 3:15 save that εις αυτον takes the place of εν αυτω (see 1:12) and goes certainly with πιστευων (not with εχη as εν αυτω in verse 15) and the added clause "should not perish but" (μη απολητα αλλα, second aorist middle subjunctive, intransitive, of απολλυμ, to destroy). The same contrast between "perish" and "eternal life" (for this world and the next) appears also in 10:28. On "perish" see also 17:12.

John 3:17

For God sent not the Son (ου γαρ απεστειλεν ο θεος τον υιον). Explanation (γαρ) of God's sending the Son into the world. First aorist active indicative of αποστελλω. John uses both αποστελλω from which comes αποστολος (3:34; 5:36,38 , etc.) and πεμπω (4:34; 5:23,24,30 , etc.) for God's sending the Son and πεμπω more frequently, but with no real difference in meaning. All the Gospels use ο υιος in the absolute sense in contrast with the Father (Mr 13:32; Mt 11:27; Lu 10:22).

To judge (ινα κρινη). Final clause with ινα and the present (or aorist) active subjunctive of κρινω. The Messiah does judge the world as Jesus taught (Mt 25:31f.; Joh 5:27), but this was not the primary or the only purpose of his coming. See on Mt 7:1 for κρινω, to pick out, select, approve, condemn, used so often and in so many varying contexts in the N.T.

But that the world should be saved through him (αλλ ινα σωθη ο κοσμος δι' αυτου). First aorist passive subjunctive of σωζω, the common verb to save (from σως, safe and sound), from which σωτηρ (Saviour) comes (the Saviour of the world, 4:42; 1Jo 4:14) and

σωτηρια (salvation, 4:22 here only in John). The verb σωζω is often used for physical health (Mr 5:28), but here of the spiritual salvation as in 5:34.

John 3:18

Is not judged (ου κρινετα). Present passive indicative. Trust in Christ prevents condemnation, for he takes our place and pays the penalty for sin for all who put their case in his hands (Ro 8:32f.). The believer in Christ as Saviour does not come into judgment (Joh 5:24).

Hath been judged already (ηδη κεκριτα). Perfect passive indicative of κρινω. Judgment has already been passed on the one who refuses to believe in Christ as the Saviour sent by the Father, the man who is not willing to come to Christ for life (5:40).

Because he hath not believed (οτ μη πεπιστευκεν). Perfect active indicative of πιστευω, has taken a permanent attitude of refusal. Here οτ μη states the reason subjectively as the judgment of the Judge in any such case (ο μη πιστευων already mentioned) while in 1Jo 5:10 οτ ου πεπιστευκεν gives the reason objectively (ου instead of μη) conceived as an actual case and no longer hypothetical. See 1:12 for εις το ονομα with πιστευω (believing on the name) and 1:14 for μονογενους (only begotten) and also 3:16.

John 3:19

And this is the judgment (αυτη δε εστιν η κρισις). A thoroughly Johannine phrase for sequence of thought (15:12; 17:3; 1Jo 1:5; 5:11,14; 3Jo 1:6). It is more precisely the process of judging (κρι-σις) rather than the result (κρι-μα) of the judgment. "It is no arbitrary sentence, but the working out of a moral law" (Bernard).

The light is come (το φως εληλυθεν). Second perfect active indicative of ερχομα, a permanent result as already explained in the Prologue concerning the Incarnation (1:4,5,9,11). Jesus is the Light of the world.

Loved darkness (ηγαπησαν το σκοτος). Job (Job 24:13) spoke of men rebelling against the light. Here το σκοτος, common word for moral and spiritual darkness (1Th 5:5), though η σκοτια in Joh 1:5 . "Darkness" is common in John as a metaphor for the state of sinners (8:12; 12:35, 46; 1Jo 1:6; 2:8,9,11). Jesus himself is the only moral and spiritual light of the world (8:12) as he dared claim to his enemies. The pathos of it all is that men fall in love with the darkness of sin and rebel against the light like denizens of the underworld, "for their works were evil (πονηρα)." When the light appears, they scatter to their holes and dens. Πονηρος (from πονος, toil, πονεω, to toil) is used of the deeds of the world by Jesus (7:7). In the end the god of this world blinds men's eyes so that they do not see the light (2Co 4:4). The fish in the Mammoth Cave have no longer eyes, but only sockets where eyes used to be. The evil one has a powerful grip on the world (1Jo 5:19).

John 3:20

That doeth ill (ο φαυλα πρασσων). The word φαυλος means first worthless and then wicked (usually so in N.T.) and both senses occur in the papyri. In 5:29 see contrast between αγαθα ποιεω (doing good things) and φαυλα πρασσω (practising evil things).

Hateth the light (μισε το φως). Hence talks against it, ridicules Christ, Christianity, churches, preachers, etc. Does it in talk, magazines, books, in a supercilious tone of sheer ignorance.

Cometh not to the light (ουκ ερχετα προς το φως). The light hurts his eyes, reveals his own wickedness, makes him thoroughly uncomfortable. Hence he does not read the Bible, he does not come to church, he does not pray. He goes on in deeper darkness.

Lest his works should be reproved (ινα μη ελεγχθη τα εργα αυτου). Negative final clause (ινα μη) with first aorist passive subjunctive of ελεγχω, old word to correct a fault, to reprove, to convict. See also 8:46; 16:8 . To escape this unpleasant process the evil man cuts out Christ.

John 3:21

That doeth the truth (ο ποιων την αληθειαν). See 1Jo 1:6 for this striking phrase.

Comes to the light (ερχετα προς το φως). Is drawn by the light, spiritual heliotropes, not driven from it.

That may be made manifest (ινα φανερωθη). Final ινα with first aorist passive subjunctive of φανεροω.

They have been wrought in God (εν θεω εστιν ειργασμενα). Periphrastic perfect passive indicative of εργαζομα. He does not claim that they are perfect, only that they have been wrought in the sphere of and in the power of God. Hence he wants the light turned on.

John 3:22

After these things (μετα ταυτα). Transition after the interview with Nicodemus. For the phrase see 5:1; 6:1; 7:1 .

Into the land of Judea (εις την Ιουδαιαν γην). Into the country districts outside of Jerusalem. The only example of this phrase in the N.T., but "the region of Judea" (η Ιουδαια χωρα) in Mr 1:5 .

He tarried (διετριβεν). Descriptive imperfect active of διατριβω, old verb to rub between or hard, to spend time (Ac 14:3).

Baptized (εβαπτιζεν). Imperfect active of βαπτιζω. "He was baptizing." The six disciples were with him and in 4:2 John explains that Jesus did the baptizing through the disciples.

John 3:23

John was also baptizing (ην δε κα ο Ιωανης βαπτιζων). Periphrastic imperfect picturing the continued activity of the Baptist simultaneous with the growing work of Jesus. There was no real rivalry except in people's minds.

In Aenon near to Salim (εν Αινων εγγυς του Σαλειμ). It is not clearly known where this place was. Eusebius locates it in the Jordan valley south of Beisan west of the river where are many springs (fountains, eyes). There is a place called Salim east of Shechem in Samaria with a village called 'Aimen, but with no water there. There may have been water there then, of course.

Because there was much water there (οτ υδατα πολλα ην εκε). "Because many waters were there." Not for drinking, but for baptizing. "Therefore even in summer baptism by immersion could be continued" (Marcus Dods).

And they came, and were baptized (κα παρεγινοντο κα εβαπτιζοντο). Imperfects both, one middle and the other passive, graphically picturing the long procession of pilgrims who came to John confessing their sins and receiving baptism at his hands.

John 3:24

For John had not yet been cast into prison (ουπω γαρ ην βεβλημενος εις την φυλακην Ιωανης). Periphrastic past perfect indicative of βαλλω explaining (γαρ) why John was still baptizing, the reason for the imprisonment having been given by Luke (Lu 3:19f.).

John 3:25

A questioning (ζητησις). Old word from ζητεω. See Ac 15:2 for the word where also ζητημα (question) occurs. Ζητησις (process of inquiry) means a meticulous dispute (1Ti 6:4).

With a Jew (μετα Ιουδαιου). So correct text, not Ιουδαιων (Jews). Probably some Jew resented John's baptism of Jesus as implying impurity or that they were like Gentiles (cf. proselyte baptism).

About purifying (περ καθαρισμου). See 2:6 for the word. The committee from the Sanhedrin had challenged John's right to baptize (1:25). The Jews had various kinds of baptisms or dippings (Heb 6:2), "baptisms of cups and pots and brazen vessels" (Mr 6:4). The disciples of John came to him with the dispute (the first known baptismal controversy, on the meaning of the ceremony) and with a complaint.

John 3:26

Rabbi (Ραββε). Greeting John just like Jesus (1:38; 3:2).

Beyond Jordan (περαν του Ιορδανου). Evident reference to John's witness to Jesus told in 1:29-34.

To whom thou hast borne witness (ω συ μεμαρτυρηκας). Note avoidance of calling the name of Jesus. Perfect active indicative of μαρτυρεω so common in John (1:7, etc.). These disciples of John are clearly jealous of Jesus as a rival of John and they distinctly blame John for his endorsement of one who is already eclipsing him in popularity.

The same baptizeth (ουτος βαπτιζε). "This one is baptizing." Not personally (4:2), as John did, but through his six disciples.

And all men come to him (κα παντες ερχοντα προς αυτον). Linear present middle indicative, "are coming." The sight of the growing crowds with Jesus and the dwindling crowds with John stirred John's followers to keenest jealousy. What a life-like picture of ministerial jealousy in all ages.

John 3:27

Except it have been given him from heaven (εαν μη η δεδομενον αυτω εκ του ουρανου). See the same idiom in Joh 6:65 (cf. 19:11). Condition of third class, undetermined with prospect of determination, εαν μη with the periphrastic perfect passive subjunctive of διδωμ. The perfect tense is rare in the subjunctive and an exact rendering into English is awkward, "unless it be granted him from heaven." See 1Co 4:7 where Paul says the same thing.

John 3:28

I said (ειπον). As in 1:20,23 . He had always put Jesus ahead of him as the Messiah (1:15).

Before him (εμπροσθεν εκεινου). "Before that one" (Jesus) as his forerunner simply.

I am sent (απεσταλμενος ειμ). Periphrastic perfect passive indicative of αποστελλω.

John 3:29

The bridegroom (νυμφιος). Predicate nominative without article. Both νυμφη (bride) and νυμφιος are old and common words. Jesus will use this metaphor of himself as the Bridegroom (Mr 2:19) and Paul develops it (2Co 11:2; Eph 5:23-32) and so in Revelation (19:7; 21:2). John is only like the *paranymph* (παρανυμφιος) or "the friend of the bridegroom." His office is to bring groom and bride together. So he stands expectant (εστηκως, second perfect active participle of ιστημ) and listens (ακουων, present active participle of ακουω) with joy (**rejoiceth greatly** , χαρα χαιρε, "with joy rejoices") to the music of the bridegroom's voice.

This my joy therefore is fulfilled (αυτη ουν η χαρα πεπληρωτα). Perfect passive indicative of πληροω, stands filled like a cup to the brim with joy.

John 3:30

Must (δε). It has to be (see 3:14). He is to go on growing (present active infinitive αυξανειν) while I go on decreasing (present passive infinitive ελαττουσθα, from comparative ελαττων, less). These are the last words that we have from John till the despondent message from the dungeon in Machaerus whether Jesus is after all the Messiah (Mt 11:2; Lu 7:19). He went on to imprisonment, suspense, martyrdom, while Jesus grew in popular favour till he had his *via dolorosa*. "These last words of St. John are the fulness of religious sacrifice and fitly close his work" (Westcott).

John 3:31

Is above all (επανω παντων). Ablative case with the compound preposition επανω. See the same idea in Ro 9:5 . Here we have the comments of Evangelist (John) concerning the last words of John in verse 30 which place Jesus above himself. He is above all men, not

alone above the Baptist. Bernard follows those who treat verses 31-36 as dislocated and put them after verse 21 (the interview with Nicodemus), but they suit better here.

Of the earth (εκ της γης). John is fond of this use of εκ for origin and source of character as in 1:46; 1Jo 4:5 . Jesus is the one that comes out of heaven (ο εκ του ουρανου ερχομενος) as he has shown in 1:1-18. Hence he is "above all."

John 3:32

What he hath seen and heard (ο εωρακεν κα ηκουσεν). Perfect active indicative followed by aorist active indicative, because, as Westcott shows, the first belongs to the very existence of the Son and the latter to his mission. There is no confusion of tenses here.

No man (ουδεις). There were crowds coming to Jesus, but they do not really accept him as Saviour and Lord (1:11; 2:24). It is superficial as time will show. But "no one" is not to be pressed too far, for it is the rhetorical use.

John 3:33

Hath set his seal (εσφραγισεν). First aorist active indicative of σφραγιζω for which verb see Mt 27:66 . The metaphor of sealing is a common one for giving attestation as in 6:27. The one who accepts the witness of Jesus attests that Jesus speaks the message of God.

John 3:34

The words of God (τα ρηματα του θεου). God sent his Son (3:17) and he speaks God's words.

By measure (εκ μετρου). That is God has put no limit to the Spirit's relation to the Son. God has given the Holy Spirit in his fulness to Christ and to no one else in that sense.

John 3:35

Hath given all things into his hand (παντα δεδωκεν εν τη χειρ αυτου). John makes the same statement about Jesus in 13:3 (using εις τας χειρας instead of εν τη χειρ). Jesus makes the same claim in 5:19-30; Mt 11:27; 28:18 .

John 3:36

Hath eternal life (εχε ζωην αιωνιον). Has it here and now and for eternity.

That obeyeth not (ο απειθων). "He that is disobedient to the Son." Jesus is the test of human life as Simeon said he would be (Lu 2:34f.). This verb does not occur again in John's Gospel.

John 4

John 4:1

When therefore (Ηως ουν). Reference to 3:22f . the work of the Baptist and the jealousy of his disciples. Ουν is very common in John's Gospel in such transitions.

The Lord (ο Κυριος). So the best manuscripts (Neutral Alexandrian), though the Western class has ο Ιησους. Mark usually has ο Ιησους and Luke often ο Κυριος. In the narrative portion of John we have usually ο Ιησους, but ο Κυριος in five passages (4:1; 6:23; 11:2; 20:20; 21:12). There is no reason why John should not apply ο Κυριος to Jesus in the narrative sections as well as Luke. Bernard argues that these are "explanatory glosses," not in the first draft of the Gospel. But why? When John wrote his Gospel he certainly held Jesus to be Κυριος (Lord) as Luke did earlier when he wrote both Gospel and Acts This is hypercriticism.

Knew (εγνω). Second aorist active indicative of γινωσκω. The Pharisees knew this obvious fact. It was easy for Jesus to know the attitude of the Pharisees about it (2:24). Already the Pharisees are suspicious of Jesus.

How that (οτ). Declarative οτ (indirect assertion).

Was making and baptizing more disciples than John (πλειονας μαθητας ποιε κα βαπτιζε η Ιωανης). Present active indicative in both verbs retained in indirect discourse. Recall the tremendous success of John's early ministry (Mr 1:5; Mt 3:5; Lu 3:7,15) in order to see the significance of this statement that Jesus had forged ahead of him in popular favour. Already the Pharisees had turned violently against John who had called them broods of vipers. It is most likely that they drew John out about the marriage of Herod Antipas and got him involved directly with the tetrarch so as to have him cast into prison (Lu 3:19f.). Josephus (*Ant*. XVIII. v. 2) gives a public reason for this act of Herod Antipas, the fear that John would "raise a rebellion," probably the public reason for his private vengeance as given by Luke. Apparently John was cast into prison, though recently still free (Joh 3:24), before Jesus left for Galilee. The Pharisees, with John out of the way, turn to Jesus with envy and hate.

John 4:2

Although Jesus himself baptized not, but his disciples (καιτοιγε Ιησους αυτος ουκ εβαπτιζεν αλλ' ο μαθητα αυτου). Parenthetical explanation that applies also to 3:22. Imperfect tense means that it was not the habit of Jesus. This is the only N.T. instance of καιτοιγε (and yet indeed), compound conjunction (καιτο in Ac 14:17; Heb 4:3) with intensive particle γε added. This is the last mention of baptism under the direction of Jesus till the Great Commission (Mt 28:19). It is possible that Jesus stopped the baptizing because of the excitement and the issue raised about his Messianic claims till after his resurrection when he enjoined it upon his disciples as a rite of public enlistment in his service.

John 4:3

Left Judea (αφηκεν την Ιουδαιαν). Unusual use of αφιημ. First (Καππα) aorist active indicative. Originally the word means to send away, to dismiss, to forsake, to forgive, to allow. Jesus uses it in this sense in 16:28. Evidently because Jesus did not wish to bring the coming conflict with the Pharisees to an issue yet. So he mainly avoids Jerusalem and Judea now till the end. Each time hereafter that Jesus appears in Jerusalem and Judea before the last visit there is an open breach with the Pharisees who attack him (Joh 5:1-47; 7:14-10:21; 10:22-42; 11:17-53).

Again into Galilee (παλιν εις την Γαλιλαιαν). Reference to 2:1-12. The Synoptics tell nothing of this early work in Perea (Joh 1:19-51), Galilee, or Judea (2:13-4:2). John supplements their records purposely.

John 4:4

He must needs pass through Samaria (Εδε δε αυτον διερχεσθα δια της Σαμαριας). Imperfect indicative of the impersonal verb δε with subject infinitive (διερχεσθα) and accusative of general reference (αυτον). Note repetition of δια. It was only necessary to pass through Samaria in going directly north from Judea to Galilee. In coming south from Galilee travellers usually crossed over the Jordan and came down through Perea to avoid the hostility of the Samaritans towards people who passed through their land to go to Jerusalem. Jesus once met this bitterness on going to the feast of tabernacles (Lu 9:51-56).

John 4:5

So he cometh (ερχετα ουν). Vivid present middle indicative and transitional ουν.

Sychar (Συχαρ). There is a dispute whether this is just a variation of Shechem as meaning "drunken-town" (Isa 28:1) or "lying-town" (Hab 2:18) or is a separate village near Shechem (Neapolis, Nablous) as the Talmud and Eusebius indicate. Apparently the present village Askar corresponds well with the site. The use of πολιν (city) does not mean that it was a large town. Mark and John use it freely for small places.

Parcel of ground (χωριου). Old use of this diminutive of χωρος or χωρα, a piece of ground.

That Jacob gave to his son Joseph (ο εδωκεν Ιακωβ τω Ιωσηφ τω υιω αυτου). See Ge 33:19; 48:22 . Relative ο is not attracted to case of χωριου. First aorist active indicative εδωκεν.

John 4:6

Jacob's well (πηγη του Ιακωβ). "A spring of Jacob" (here and verse 14), but φρεαρ (well, pit, cistern) in verses 11,12 . It is really a cistern 100 feet deep dug by a stranger apparently in a land of abundant springs (Ge 26:19).

Wearied (κεκοπιακως). Perfect active participle of κοπιαω, a state of weariness. The verb means to toil excessively (Lu 5:5). John emphasizes the human emotions of Jesus (1:14; 11:3,33,35,38,41f.; 12:27; 13:21; 19:28).

With his journey (εκ της οδοιποριας). As a result (εκ) of the journey. Old compound word from οδοπορος (wayfarer), in N.T. only here and 2Co 11:26 .

Sat (εκαθεζετο). Imperfect (descriptive) middle of καθεζομα, "was sitting."

Thus (ουτως). Probably "thus wearied," graphic picture.

By the well (επ τη πηγη). Literally, "upon the curbstone of the well."

Sixth hour (ως εκτη). Roman time, about 6 P.M., the usual time for drawing water.

John 4:7

There cometh (ερχετα). Vivid historical present as in verse 5.

A woman of Samaria (γυνη εκ της Σαμαριας). The country, not the city which was two hours away.

To draw water (αντλησα υδωρ). First aorist active infinitive of purpose of αντλεω for which see 2:8f . Cf. Rebecca in Ge 24:11,17 .

Give me to drink (δος μο πειν). Second aorist active imperative of διδωμ and second aorist active infinitive (object of δος) of πινω, shortened form of πιειν. A polite request.

John 4:8

For (γαρ). Explanation of the reason for asking her.

Were gone away (απεληλυθεισαν). Past perfect of απερχομα, to go off. They had already gone before she came. To Sychar (5,39).

To buy food (ινα τροφας αγορασωσιν). Ηινα in purpose clause with first aorist active subjunctive of αγοραζω, old verb from αγορα (marketplace). See Mt 21:12 . Τροφη (nourishment) is old word from τρεφω, to nourish (Mt 3:4). "Victuals" (plural).

John 4:9

The Samaritan woman (η γυνη η Σαμαρειτις). Different idiom from that in 7, "the woman the Samaritan." The Samaritans were a mixture by intermarriage of the Jews left in the land (2Ch 30:6,10; 34:9) with colonists from Babylon and other regions sent by Shalmaneser. They had had a temple of their own on Mt. Gerizim and still worshipped there.

Thou being a Jew (συ Ιουδαιος ων). Race antipathy was all the keener because the Samaritans were half Jews.

Drink (πειν). Same infinitive form as in 7 and the object of αιτεις (askest).

Of me (παρ' εμου). "From me," ablative case with παρα.

For Jews have no dealings with Samaritans (ου γαρ συνχρωντα Ιουδαιο Σαμαρειταις). Explanatory (γαρ) parenthesis of the woman's astonishment. Associative instrumental case with συνχρωντα (present middle indicative of συνχραομα, compound in literary *Koine*, here only in N.T.). The woman's astonishment is ironical according to Bernard. At any rate the disciples had to buy food in a Samaritan village and they were travelling through Samaria. Perhaps she was surprised that Jesus would drink out of her waterpot. The Western class omit this explanatory parenthesis of the author.

John 4:10

Answered and said (απεκριθη κα ειπεν). As often (redundant) in John. The first aorist passive (απεκριθη) is deponent, no longer passive in sense.

If thou knewest (ε ηιδεις). Condition of second class, determined as unfulfilled, ε and past perfect ηιδεις (used as imperfect) in condition and αν and aorist active indicative in conclusion (αν ηιτησας κα αν εδωκεν, note repetition of αν, not always done).

The gift of God (την δωρεαν του θεου). Naturally the gift mentioned in 3:16 (Westcott), the inexpressible gift (2Co 9:15). Some take it to refer to the living water below, but that is another allusion (metaphor) to 3:16. See Eph 4:7 for Paul's use of both χαρις and δωρεα (from διδωμ, to give).

Who it is (τις εστιν). She only knew that he was a Jew. This Messianic self-consciousness of Jesus is plain in John, but it is early in the Synoptics also.

Living water (υδωρ ζων). Running water like a spring or well supplied by springs. This Jacob's Well was filled by water from rains percolating through, a sort of cistern, good water, but not equal to a real spring which was always preferred (Ge 26:19; Le 14:5; Nu 19:17). Jesus, of course, is symbolically referring to himself as the Living Water though he does not say it in plain words as he does about the Living Bread (6:51). The phrase "the fountain of life" occurs in Pr 13:14 . Jesus supplies the water of life (Joh 7:39). Cf. Re 7:17; 22:1 .

John 4:11

Sir (Κυριε). So it has to mean here in the mouth of the Samaritan woman, not Lord.

Thou hast nothing to draw with and the well is deep (ουτε αντλημα εχεις κα το φρεαρ εστιν βαθυ). This broken construction of ουτε-κα (neither--and) occurs in N.T. elsewhere only in 3Jo 1:10 . Αντλημα (from αντλεω, to draw) is a late word for that which is drawn, then (Plutarch) for the act of drawing, and then for the rope as here to draw with. This well (φρεαρ) is 100 feet deep and Jesus had no rope. The bucket of skin ("with three cross sticks at the mouth to keep it open," Vincent) was kept at the well to be let down by a goat's hair rope.

That living water (το υδωρ το ζων). "The water the living," with the article referring to the language of Jesus in verse 10. She is still thinking only of literal water.

John 4:12

Art thou (Μη συ ε). Expecting a negative answer.

Greater than our father Jacob (μειζων ε του πατρος ημων Ιακωβ). Ablative case πατρος after the comparative adjective μειζων (positive μεγας). The Samaritans claimed descent from Jacob through Joseph (tribes of Ephraim and Manasseh).

Cattle (θρεμματα). Old word from τρεφω, to nourish, nursling, child, flock, cattle. Only here in N.T.

John 4:13

Every one that drinketh (πας ο πινων). Present active articular participle with πας, parallel to the indefinite relative with the second aorist active subjunctive (ος αν πιη) in verse 14. With this difference in the tenses used (πινων, keep on drinking, πιη, once for all). Note εκ and the ablative both times, out of the water. Jesus pointed to the well ("this water").

John 4:14

That I shall give him (ου εγω δωσω αυτω). Relative ου attracted to the case (genitive) of the antecedent (υδατος). Future active indicative of διδωμ.

Shall never thirst (ου μη διψησε εις τον αιονα). The double negative ου μη is used with either the future indicative as here or the aorist subjunctive, the strongest possible negative. See both constructions (ου μη πειναση and ου με διψησε) in Joh 6:35 . Jesus has not answered the woman's question save by the necessary implication here that he is superior to Jacob.

A well of water springing up unto eternal life (πηγη υδατος αλλομενου εις ζωην αιωνιον). "Spring (or fountain) of water leaping (bubbling up) unto life eternal." Present middle participle of αλλομα, old verb, in N.T. only here and Ac 3:8; 14:10 . The woman's curiosity is keenly excited about this new kind of water.

John 4:15

Sir (Κυριε). Not yet "Lord" for her. See verse 11.

This water (τουτο το υδωρ). This peculiar kind of water. She did not grasp the last phrase "unto life eternal," and speaks half ironically of "this water."

That I thirst not (ινα μη διψω). Final clause with ινα, alluding to the words of Jesus, water that will prevent thirst.

Neither come (μηδε διερχωμα). Carrying on the negative purpose with present middle subjunctive, "nor keep on coming" as she has to do once or twice every day. She is evidently puzzled and yet attracted.

John 4:16

Go, call thy husband (Ηυπαγε φωνησον σου τον ανδρα). Two imperatives (present active, first aorist active). Had she started to leave after her perplexed reply? Her frequent trips to the well were partly for her husband. We may not have all the conversation preserved, but clearly Jesus by this sudden sharp turn gives the woman a conviction of sin and guilt without which she cannot understand his use of water as a metaphor for eternal life.

John 4:17

I have no husband (ουκ εχω ανδρα). The Greek ανηρ means either "man" or "husband." She had her "man," but he was not a legal "husband." Her language veils her deceit.

Thou saidst well (καλως ειπες). Jesus saw through the double sense of her language and read her heart as he only can do, a supernatural gift of which John often speaks (1:48; 2:24f.; 5:20).

For thou hast had five husbands (πεντε γαρ ανδρας εσχες). "For thou didst have five men." Second aorist (constative) active indicative of εχω.

Is not thy husband (ουκ εστιν σου ανηρ). In the full and legal sense of ανηρ, not a mere "man."

This hast thou said truly (τουτο αληθες ειρηκας). "This a true thing thou hast said." Note absence of article with αληθες (predicate accusative). Perfect active indicative ειρηκας here, not aorist ειπες (verse 17).

John 4:19

Sir (Κυριε). So still.

I perceive (θεωρω). "I am beginning to perceive" from what you say, your knowledge of my private life (verse 29). See 2:23 for θεωρεω which John's Gospel has 23 times, of bodily sight (20:6,14), of mental contemplation (12:45; 14:17). See both θεωρεω and οπτομα in 1:51; 16:16 .

That thou art a prophet (οτ προφητης ε συ). "That a prophet art thou" (emphasis on "thou"). She felt that this was the explanation of his knowledge of her life and she wanted to change the subject at once to the outstanding theological dispute.

John 4:20

In this mountain (εν τω ορε τουτω). Jacob's Well is at the foot of Mount Gerizim toward which she pointed. Sanballat erected a temple on this mountain which was destroyed by John Hyrcanus B.C. 129. Abraham (Ge 12:7) and Jacob (Ge 33:20) set up altars at Shechem. On Gerizim were proclaimed the blessings recorded in De 28 . The Samaritan Pentateuch records an altar set up on Gerizim that is on Ebal (over 200 feet higher than Gerizim) in the Hebrew (De 27:4). The Samaritans held that Abraham offered up Isaac on Gerizim. The Samaritans kept up this worship on this mountain and a handful do it still.

And ye say (κα υμεις λεγετε). Emphasis on υμεις (ye). Ye Jews.

Ought to worship (προσκυνειν δε). "Must worship," as of necessity (δε). The woman felt that by raising this theological wrangle she would turn the attention of Jesus away from herself and perhaps get some light on the famous controversy. Προσκυνεω in John is always worship, not just respect.

John 4:21

Believe me (πιστευε μο). Correct text. Present active imperative. Unique phrase in place of the common αμην αμην (verily, verily).

The hour cometh (ερχετα ωρα). "There is coming an hour." The same idiom occurs also in John 4:34; 5:25,28; 16:2,25,32 .

Neither in this mountain nor in Jerusalem (ουτε εν τω ορε τουτω ουτε εν Ιεροσολυμοις). The worship of God will be emancipated from bondage to place. Both Jews and Samaritans are wrong as to the "necessity" (δε). "These ancient rivalries will disappear when the spirituality of true religion is fully realized." Jesus told this sinful woman one of his greatest truths.

John 4:22

That which ye know not (ο ουκ οιδατε). Cf. Ac 17:23 . "You know whom to worship, but you do not know him" (Westcott). The Samaritans rejected the prophets and the Psalms and so cut themselves off from the fuller knowledge of God.

We (ημεις). We Jews. Jesus is a Jew as he fully recognizes (Mt 15:24).

That which we know (ο οιδαμεν). Neuter singular relative as before. The Jews, as the chosen people, had fuller revelations of God (Ps 147:19f.; Ro 9:3-5). But even so the Jews as a whole failed to recognize God in Christ (1:11,26; 7:28).

For salvation is from the Jews (οτ η σωτηρια εκ των Ιουδαιων εστιν). "The salvation," the Messianic salvation which had long been the hope and guiding star of the chosen people (Lu 1:69,71,77; Ac 13:26,47). It was for the whole world (Joh 3:17), but it comes "out of" (εκ) the Jews. This tremendous fact should never be forgotten, however unworthy the Jews may have proved of their privilege. The Messiah, God's Son, was a Jew.

John 4:23

And now is (κα νυν εστιν). See this same phrase in 5:25. This item could not be added in verse 21 for local worship was not abolished, but spiritual independence of place was called for at once. So contrast 5:25,28; 16:25,32 .

The true worshippers (ο αληθινο προσκυνητα). See 1:9 for αληθινος (genuine). Προσκυνητης is a late word from προσκυνεω, to bow the knee, to worship, occurs here only in N.T., but is found in one pre-Christian inscription (Deissmann, *Light*, etc., p. 101) and in one of the 3rd century A.D. (Moulton & Milligan, *Vocabulary*).

In spirit and truth (εν πνευματ κα αληθεια). This is what matters, not where, but how (in reality, in the spirit of man, the highest part of man, and so in truth). All this is according to the Holy Spirit (Ro 8:5) who is the Spirit of truth (Joh 16:13). Here Jesus has said the final word on worship, one needed today.

Seeketh (ζητε). The Father has revealed himself in the Son who is the truth (Joh 14:6,9). It does matter whether we have a true conception of God whom we worship.

To be his worshippers (τους προσκυνουντας αυτον). Rather, "seeks such as those who worship him" (predicate accusative articular participle in apposition with τοιουτους (such). John pictures the Father as seeking worshippers, a doctrine running all through the Gospel (3:16; 6:44; 15:16; 1Jo 4:10).

John 4:24

God is a Spirit (πνευμα ο θεος). More precisely, "God is Spirit" as "God is Light" (1Jo 1:5), "God is Love" (1Jo 4:8). In neither case can we read Spirit is God, Light is God, Love is God. The non-corporeality of God is clearly stated and the personality of God also. All this is put in three words for the first time.

Must (δε). Here is the real necessity (δε), not the one used by the woman about the right place of worship (verse 20).

John 4:25

Messiah cometh (Μεσσιας ερχετα). Hebrew word in N.T. only here and 1:41 and explained by Χριστος in both places. The Samaritans looked for a Messiah, a prophet like Moses (De 18:18). Simon Magus gave himself out in Samaria as some great one and had a large following (Ac 8:9). Pilate quelled an uprising in Samaria over a fanatical Messianic claimant (Josephus, *Ant*. XVIII. iv. 1).

When he is come (οταν ελθη εκεινος). "Whenever that one comes." Indefinite temporal clause with οταν (οτε, αν) and the second aorist active subjunctive. Wistfully she turns to this dim hope as a bare possibility about this strange "prophet."

He will declare unto us all things (αναγγελε ημιν απαντα). Future active indicative of αναγγελλω, old and common verb to announce fully (ανα, up and down). See also 16:13. Perhaps here is light on the knowledge of her life by Jesus as well as about the way to worship God.

John 4:26

I that speak unto thee am he (Εγω ειμ ο λαλων σο). "I am he, the one speaking to thee." In plain language Jesus now declares that he is the Messiah as he does to the blind man (Joh 9:37).

John 4:27

Upon this (επ τουτω). This idiom only here in N.T. At this juncture. Apparently the woman left at once when the disciples came.

They marvelled (εθαυμαζον). Imperfect active describing the astonishment of the disciples as they watched Jesus talking with a woman.

Was speaking (ελαλε). As in 2:25, so here the tense is changed in indirect discourse from λαλε to ελαλε, an unusual idiom in Greek. However, οτ here may be "because" and then the imperfect is regular. It is not "with the woman" (μετα της γυναικος), but simply "with a woman" (μετα γυναικος). There was a rabbinical precept: "Let no one talk with a woman in the street, no, not with his own wife" (Lightfoot, *Hor, Hebr*. iii. 287). The disciples held Jesus to be a rabbi and felt that he was acting in a way beneath his dignity.

Yet no man said (ουδεις μεντο ειπεν). John remembers through the years their amazement and also their reverence for Jesus and unwillingness to reflect upon him.

John 4:28

Left her waterpot (αφηκεν την υδριαν). First aorist active indicative of αφιημ, ingressive aorist, in her excitement and embarrassment. It was too large for speed anyhow (2:6). And says (κα λεγε). Graphic historic present indicative again.

John 4:29

All things that ever I did (παντα α εποιησα).

Ha , not οσα (as many as), no "ever" in the Greek. But a guilty conscience (verse 18f.) led her to exaggerate a bit.

Can this be the Christ? (μητ ουτος εστιν ο Χριστος;). She is already convinced herself (verses 26f.), but she puts the question in a hesitant form to avoid arousing opposition. With a woman's intuition she avoided ουκ and uses μητ. She does not take sides, but piques their curiosity.

John 4:30

They went out (εξηλθον). Second aorist (effective) indicative of εξερχομα, at once and in a rush.

And were coming to him (κα ηρχοντο προς αυτον). Imperfect middle, graphically picturing the long procession as they approached Jesus.

John 4:31

In the meanwhile (εν τω μεταξυ). Supply καιρο or χρονο. See το μεταξυ Σαββατον, "the next Sabbath" (Ac 13:42) and εν τω μεταξυ (Lu 8:1). Μεταξυ means between.

Prayed him (ηρωτων αυτον). Imperfect active, "kept beseeching him." For this late (*Koine*) use of ερωταω, to beseech, instead of the usual sense to question see also verses 40,47 . Their concern for the comfort of Jesus overcame their surprise about the woman.

John 4:32

Meat (βρωσιν). Originally the act of eating (Ro 14:17) from βιβρωσκω, but soon and commonly as that which is eaten like βρωμα once in John (verse 34). So here and 6:27,55 . Cf. vernacular English "good eating," "good eats."

I ... ye (εγω ... υμεις). Emphatic contrast. Spiritual food Jesus had.

John 4:33

Hath any man brought him aught to eat? (Μη τις ηνεγκεν αυτω φαγειν;). Negative answer expected (μη). "Did any one bring him (something) to eat?" During our absence, they mean. Second aorist active indicative of φερω (ηνεγκεν) and second aorist active infinitive of εσθιω (φαγειν), defective verbs both of them. See 4:7 for like infinitive construction (δος πειν).

John 4:34

To do the will (ινα ποιησω το θελημα). Non-final use of ινα and the first aorist active subjunctive as subject or predicate nominative as in 6:29; 15:8; 17:3 . The Messianic consciousness of Jesus is clear and steady (5:30; 6:38). He never doubted that the Father sent him.

And to accomplish his work (κα τελειωσω αυτου το εργον). Ηινα understood with τελειωσω in like idiom, first aorist active subjunctive of τελειοω (from τελειος), to bring to an end. See 5:36. In 17:4 (the Intercessory Prayer) he will say that he has done (τελειωσας) this task which the Father gave him to do. On the Cross Jesus will cry Τετελεστα (It is finished). He will carry through the Father's programme (Joh 3:16). That is his "food." He had been doing that in winning the woman to God.

John 4:35

Say not ye? (Ουχ υμεις λεγετε;). It is not possible to tell whether Jesus is alluding to a rural proverb of which nothing is known about there being four months from seedtime to harvest (a longer time than four months in fact) or whether he means that it was then actually four months to harvest. In the latter sense, since harvest began about the middle of April, it would be December when Jesus spoke.

There are yet four months (ετ τετραμηνος εστιν). The use of ετ (yet) and the fact that the space between seedtime and harvest is longer than four months (τετρα, Aeolic for τεσσαρα, and μην, month) argue against the proverb idea.

And then cometh the harvest (κα ο θερισμος ερχετα). "And the harvest (θερισμος, from θεριζω, rare in Greek writers) comes." The possible Iambic verse here is purely accidental as in 5:14.

Lift up your eyes (επαρατε τους οφθαλμους υμων). First aorist active imperative of επαιρω. Deliberate looking as in Joh 6:5 where θεαομα also is used as here.

Fields (χωρας). Cultivated or ploughed ground as in Lu 21:21 .

White (λευκα). Ripened grain like grey hair (Mt 5:36).

Already unto harvest (προς θερισμον ηδη). Probably ηδη (already) goes with verse 36. The Samaritans could already be seen approaching and they were the field "white for harvest." This is the meaning of Christ's parable. If it is the spring of the year and Christ can point to the ripened grain, the parable is all the plainer, but it is not dependent on this detail. Recall the parable of the sower in Mt 13 .

John 4:36

Already he that reapeth receiveth wages (ηδη ο θεριζων μισθον λαμβανε). The spiritual harvester can gather his harvest without waiting four months. Jesus is reaping a harvest right now by the conversion of this woman. The labourer is worthy of his hire (Lu 10:7; 2Ti 2:6). John does not use μισθος (reward) again, but καρπος (15:2-16), "fruit for life eternal" (cf. 4:14).

That he that soweth and he that reapeth may rejoice together (ινα ο σπειρων ομου χαιρη κα ο θεριζων). Final use of ινα with present active subjunctive of χαιρω, to rejoice, in the singular with ο σπειρων (the sower) and to be repeated with ο θεριζων (the reaper). The adverb ομου (together) elsewhere in N.T. only 20:4; 21:2; Ac 2:1 . Usually considerable time passes between the sowing and the reaping as in verse 35. Amos (Am 9:13) spoke of the time when "the ploughman shall overtake the reaper" and that has happened here with the joy of the harvest time (Isa 9:3). Jesus the Sower and the disciples as the reapers are here rejoicing simultaneously.

John 4:37

For herein (εν γαρ τουτω). In this relation between the sower and the reaper.

The saying (ο λογος). Like 1Ti 1:15; 3:1 , etc. Probably a proverb that is particularly true (αληθινος for which see 1:9) in the spiritual realm.

One soweth, and another reapeth (αλλος εστιν ο σπειρων κα αλλος ο θεριζων). "One is the sower and another the reaper." It is sad when the sower misses the joy of reaping (Job 31:8) and has only the sowing in tears (Ps 126:5f.). This may be the punishment for sin (De 28:30; Mic 6:15). Sometimes one reaps where he has not sown (De 6:11; Jos 24:13). It is the prerogative of the Master to reap (Mt 25:26f.), but Jesus here lets the disciples share his joy.

John 4:38

I sent (εγω απεστειλα). Emphatic use of εγω and first aorist active indicative of αποστελλω common in John for to send.

Whereon ye have not laboured (ο ουχ υμεις κεκοπιακατε). Perfect active indicative of κοπιαω for which see 4:6. So also κεκοπιακασιν in next line. The disciples had done no sowing here in Sychar, only Jesus and the woman.

Others (αλλο: Jesus, the Baptist, the prophets).

And ye (κα υμεις). Emphatic contrast.

Have entered (εισεληλυθατε). Perfect active indicative of εισερχομα.

Into their labour (εις τον κοπον αυτων). Into the fruit and blessed results of their toil (κοπος). This is always true as seen in Ac 8:5-7,14f .

John 4:39

Because of the saying of the woman who testified (δια τον λογον της γυναικος μαρτυρουσης). She bore her witness clearly and with discretion. She told enough to bring her neighbours to Christ. They knew her evil life and she frankly confessed Christ's rebuke to her. She had her share in this harvest. How timid and cowardly we often are today in not giving our testimony for Christ to our neighbour.

John 4:40

Two days (δυο ημερας). Accusative of extent of time. They wanted to cultivate the acquaintance of Jesus. So he remained in Sychar in a continuous revival, a most unexpected experience when one recalls the feeling between the Jews and the Samaritans (4:9). The reaping went on gloriously.

John 4:41

Many more (πολλω πλειους). "More by much" (instrumental case πολλω) in comparison with just "many" (πολλο) of verse 39. Jesus was reaping more rapidly than the woman did. But all were rejoicing that so many "believed" (επιστευσαν, really believed).

John 4:42

Not because of thy speaking (ουκετ δια την σην λαλιαν). "No longer because of thy talk," good and effective as that was. Λαλια (cf. λαλεω) is talk, talkativeness, mode of speech, one's vernacular, used by Jesus of his own speech (Joh 8:43).

We have heard (ακηκοαμεν). Perfect active indicative of ακουω, their abiding experience.

For ourselves (αυτο). Just "ourselves."

The Saviour of the world (ο σωτηρ του κοσμου). See Mt 1:21 for sosei used of Jesus by the angel Gabriel. John applies the term σωτηρ to Jesus again in 1Jo 4:14 . Jesus had said to the woman that salvation is of the Jews (verse 22). He clearly told the Samaritans during these two days that he was the Messiah as he had done to the woman (verse 26) and explained that to mean Saviour of Samaritans as well as Jews. Sanday thinks that probably John puts this epithet of Saviour in the mouth of the Samaritans, but adds: "At the same time it is possible that such an epithet might be employed by them merely as synonymous with Messiah." But why "merely"? Was it not natural for these Samaritans who took Jesus as their "Saviour," Jew as he was, to enlarge the idea to the whole world? Bernard has this amazing statement on Joh 4:42 : "That in the first century Messiah was given the title sot☒r is not proven." The use of "saviour and god" for Ptolemy in the third century B.C. is well known. "The ample materials collected by Magie show that the full title of honour, Saviour of the world, with which St. John adorns the Master, was bestowed with sundry variations in the Greek expression on Julius Caesar, Augustus, Claudius, Vespasian, Titus, Trajan, Hadrian, and other Emperors in inscriptions in the Hellenistic East" (Deissmann, *Light*, etc., p. 364). Perhaps Bernard means that the Jews did not call Messiah Saviour. But what of it? The Romans so termed their emperors and the New Testament so calls Christ (Lu 2:11; Joh 4:42; Ac 5:31; 3:23; Php 3:20; Eph 5:23; Tit 1:4; 2:13; 3:6; 2Ti 1:10; 2 Peter 1:1,11; 2:20; 3:2,18). All these are writings of the first century A.D. The Samaritan villagers rise to the conception that he was the Saviour of the world.

John 4:43

After the two days (Μετα τας δυο ημερας). Those in verse 40.

Into Galilee (εις την Γαλιλαιαν). As he had started to do (verse 3) before the interruption at Sychar.

John 4:44

For Jesus himself testified (αυτος γαρ Ιησους εμαρτυρησεν). John's explanation of the conduct of Jesus by quoting a proverb often used by Jesus (Mr 6:4; Mt 13:57; Lu 4:24 in reference to Nazareth), but not necessarily used by Jesus on this occasion. A similar proverb has been found in Plutarch, Pliny, Seneca.

A prophet hath no honour in his own country (προφητης εν τη ιδια πατριδ τιμην ουκ εχε). What is meant by πατριδ? In the Synoptics (Lu 4:24; Mr 6:4; Mt 13:57) the reference is to Nazareth where he was twice rejected. But what has John in mind in quoting it here? He probably knew the quotations in the Synoptics. Does John refer to Judea by "his own country"? If so, the application hardly fits for he had already explained that Jesus was leaving Judea because he was too popular there (4:1-3). If he means Galilee, he immediately mentions the cordial welcome accorded Jesus there (verse 45). But even so this is probably John's meaning for he is speaking of the motive of Jesus in going into Galilee where he had not yet laboured and where he apparently had no such fame as in Judea and now in Samaria.

John 4:45

So when (οτε ουν). Transitional use of ουν, sequence, not consequence.

Received him (εδεξαντο αυτον). First aorist middle of δεχομα, "welcomed him." Jesus had evidently anticipated a quiet arrival.

Having seen (εωρακοτες). Perfect active participle of οραω. Note θεωρουντες in 2:23 about this very thing at the feast in Jerusalem. The miracles of Jesus at that first passover made a stir.

For they also went (κα αυτο γαρ ηλθον). The Samaritans did not go and so Jesus was a new figure to them, but the Galileans, as orthodox Jews, did go and so were predisposed in his favour.

John 4:46

Again (παλιν). A second time.

Unto Cana (εις την Κανα). Note article, "the Cana of Galilee" already mentioned in 2:1.

Where he made the water wine (οπου εποιησεν το υδωρ οινον). That outstanding first miracle would still be remembered in Cana and would indicate that Jesus had some friends there.

Nobleman (βασιλικος). One connected with the king (βασιλευς), whether by blood or by office. Probably here it is one of the courtiers of Herod the tetrarch of Galilee, Chuzas (Lu 8:3), Manaen (Ac 13:1), or some one else. Some of the manuscripts used βασιλισκος, a petty king, a diminutive of βασιλευς.

Was sick (ησθενε). Imperfect active of ασθενεω (α privative and σθενος, without strength, Mt 25:36), continued sick.

At Capernaum (εν Καφαρναουμ). Some miles from Cana near where the Jordan enters the Sea of Galilee.

John 4:47

When he heard (ακουσας). First aorist active participle of ακουω. The news spread rapidly about Jesus.

Was come (ηκε). Present active indicative of ηκω, one of the perfective presents, retained in indirect discourse. He had heard the people talk about the miracles in Jerusalem and the first one in Cana.

Went and besought (απηλθεν κα ηρωτα). Ingressive aorist indicative (went off at once) and imperfect active (ηρωτα, began to beg and kept it up).

That he would come down (ινα καταβη, ινα and second aorist active subjunctive of καταβαινω, come down at once)

and heal his son (κα ιασητα αυτου τον υιον, ινα construction, sub-final use or object clause, with first aorist middle subjunctive of ιαομα, completely heal).

For he was at the point of death (ημελλεν γαρ αποθνησκειν). Reason (γαρ) for the urgency. Imperfect active of μελλω with present active infinitive old and common verb for what is about to be and it is used with the infinitive present as here, the aorist infinitive (Re 13:16), or the future infinitive (Ac 11:28). The idiom is used of the impending death of Jesus (Joh 11:51; 12:33; 18:32).

John 4:48

Except ye see (εαν μη ιδητε). Condition of the third class (εαν μη, negative, with second aorist active subjunctive of οραω). Jesus is not discounting his "signs and wonders" (σημεια κα τερατα, both words together here only in John, though common in N.T. as in Mt 24:24; Mr 13:22; Ac 2:19,22,43; 2Th 2:9; Heb 2:4), though he does seem disappointed that he is in Galilee regarded as a mere miracle worker.

Ye will in no wise believe (ου μη πιστευσητε). Strong double negative with aorist active subjunctive of πιστευω, picturing the stubborn refusal of people to believe in Christ without miracles.

John 4:49

Sir (Κυριε). See 1:38.

Come down (καταβηθ). Second aorist active imperative, tense and tone of urgency. Ερε μψ χιλδ διε (πριν αποθανειν το παιδιον μου). Regular idiom with πριν in positive clause, second aorist active infinitive of αποθνησκω and accusative of general reference, "before dying as to my child." Bengel notes that he only thought Jesus had power before death as even Martha and Mary felt at first (11:21,32). But the father's heart goes out to Jesus.

John 4:50

Thy son liveth (ο υιος σου ζη). "Thy son is living," and will not now die, Jesus means. Words too good and gracious to be true. His son is healed without Jesus even going to Capernaum, "absent treatment" so to speak, but without the cure being absent.

Believed the word (επιστευσεν τω λογω). Instantaneous faith (aorist active indicative), trusted the word (dative case λογω).

Went his way (επορευετο). Inchoative imperfect middle, "started on his way," acted on his faith.

John 4:51

As he was now going down (ηδη αυτου καταβαινοντος). Genitive absolute in-spite of the fact that αυτω (associative instrumental case with υπηντησαν aorist active indicative of υπανταω) is near.

That his son lived (οτ ο παις αυτου ζη). Present active indicative preserved in indirect discourse (cf. the words of Jesus in verse 50). Note παις here (only example in John), υιος in 50, παιδιον (diminutive of tenderness) in 49.

John 4:52

Inquired (επυθετο). Second aorist middle indicative of πυνθανομα.

Began to mend (κομψοτερον εσχεν). Second aorist ingressive active indicative of εχω (took a turn, got better) and comparative of adverb κομψως. Arrian (_Epictetus iii. 10.13) has κομψως εχεις from a physician, "Thou hast it fine," "Thou art doing finely." The papyri give several similar examples. Κομψως (neat) is from κομεω, to take care of.

At the seventh hour (ωραν εβδομην). The accusative case without a preposition as in Re 3:3 , though we have περ ωραν ενατην (about the ninth hour) in Ac 10:3 . See the accusative also in Ex 9:18 ταυτην την ωραν αυριον (tomorrow about this hour). The accusative has the notion of extension and can be thus loosely used. It can even mean here "during the seventh hour." In verse 53 the locative is more exact, "at that hour" (εν εκεινη τη ωρα). The seventh hour would be (Roman time) seven P.M.

John 4:53

So the father knew (εγνω ουν ο πατηρ). Second aorist active indicative of γινωσκω. Inferential use of ουν.

Himself believed (επιστευσεν αυτος). Not just the word of Jesus (verse 50), but complete faith in Jesus himself as the Messiah, absolute use of πιστευω as in 1:7.

And his whole house (κα η οικια αυτου). All his family, the first example of a whole family believing in Jesus like the later case of Crispus (Ac 18:8).

John 4:54

The second sign that (δευτερον σημειον). No article, simply predicate accusative, "This again a second sign did Jesus having come out of Judea into Galilee." The first one was also in Cana (2:1ff.), but many were wrought in Jerusalem also (2:23).

John 5

John 5:1

After these things (μετα ταυτα). John is fond of this vague phrase (3:22; 6:1). He does not mean that this incident follows immediately. He is supplementing the Synoptic Gospels and does not attempt a full story of the work of Jesus. Some scholars needlessly put chapter 5 after chapter 6 because in chapter 6 Jesus is in Galilee as at the end of chapter 4. But surely it is not incongruous to think of Jesus making a visit to Jerusalem before the events in chapter 6 which undoubtedly come within a year of the end (6:4).

A feast of the Jews (εορτη των Ιουδαιων). Some manuscripts have the article (η) "the feast" which would naturally mean the passover. As a matter of fact there is no way of telling what feast it was which Jesus here attended. Even if it was not the passover, there may well be another passover not mentioned besides the three named by John (2:13,23; 6:4: 12:1).

Went up (ανεβη). Second aorist active indicative of αναβαινω. It was up towards Jerusalem from every direction save from Hebron.

John 5:2

There is (εστιν). Bengel argues that this proves a date before the destruction of Jerusalem, but it is probably only John's vivid memory.

By the sheep gate (επ τη προβατικη). Supply πυλη (gate) which occurs with the adjective προβατικη (pertaining to sheep, προβατα) in Ne 3:1,22 .

A pool (κολυμβηθρα). A diving or swimming pool (from κολυμβαω, to swim, Ac 27:43), old word, only here in N.T.

Which is called (η επιλεγομενη). "The surnamed" (present passive participle, only N.T. example except Ac 15:40 first aorist middle participle επιλεξαμενος).

In Hebrew (Εβραιστ). "In Aramaic" strictly as in 19:13,17,20; 20:16; Re 9:11; 16:16 .

Bethesda (Βεθεσδα, or House of Mercy. So A C Syr cu). Aleph D L 33 have Βεθζαθα or House of the Olive, while B W Vulg. Memph. have Βεθσαιδα.

Having five porches (πεντε στοας εχουσα). Στοα was a covered colonnade where people can gather from which Stoic comes (Ac 17:18). See Joh 10:23; Ac 3:11 . Schick in 1888 found twin pools north of the temple near the fortress of Antonia one of which has five porches. It is not, however, certain that this pool existed before A.D. 70 when the temple was destroyed (Sanday, *Sacred Sites of the Gospels*, p. 55). Some have identified it with the Pool of Siloam (9:7), though John distinguishes them. There is also the Virgin's Well, called the Gusher, because it periodically bubbles over from a natural spring, a kind of natural siphon. This is south of the temple in the Valley of Kedron and quite possibly the real site.

John 5:3

In these (εν ταυταις). In these five porches.

Lay (κατεκειτο). Imperfect middle of κατακειμα, to lie down, singular number because πληθος (multitude) is a collective substantive.

Withered (ξηρων). Old adjective ξηρος for dry, wasted as the hand (Mt 12:10). The oldest and best manuscripts omit what the Textus Receptus adds here "waiting for the moving of the water" (εκδεχομενον την του υδατος κινησιν), a Western and Syrian addition to throw light on the word ταραχθη (is troubled) in verse 7.

John 5:4

All of this verse is wanting in the oldest and best manuscripts like Aleph B C D W 33 Old Syriac, Coptic versions, Latin Vulgate. It is undoubtedly added, like the clause in verse 3, to make clearer the statement in verse 7. Tertullian is the earliest writer to mention it. The Jews explained the healing virtues of the intermittent spring by the ministry of angels. But the periodicity of such angelic visits makes it difficult to believe. It is a relief to many to know that the verse is spurious.

John 5:5

Which had been thirty and eight years (τριακοντα κα οκτω ετη εχων). Literally, "having thirty and eight years," "having spent thirty and eight years."

John 5:6

Knew that he had been a long time (γνους οτ πολυν ηδη χρονον εχε). How Jesus "knew" (γνους, second aorist active participle of γινωσκω) we are not told, whether supernatural knowledge (2:24f.) or observation or overhearing people's comments. In ηδη εχε we have a progressive present active indicative, "he has already been having much time" (χρονον, accusative of extent of time).

Wouldest thou be made whole? (Θελεις υγιης γενεσθαι;). "Dost thou wish to become whole?" Predicate nominative υγιης with γενεσθα (second aorist middle infinitive). It was a pertinent and sympathetic question.

John 5:7

When the water is troubled (οταν ταραχθη το υδωρ). Indefinite temporal clause with οταν and the first aorist passive subjunctive of ταρασσω, old verb to agitate (Mt 2:3). The popular belief was that, at each outflow of this intermittent spring, there was healing power in the water for the first one getting in.

To put me into the pool (ινα βαλη με εις την κολυμβηθραν). Final use of ινα and the second aorist active subjunctive of βαλλω, "that he throw me in" quickly before any one else. For this use of βαλλω see Mr 7:30; Lu 16:20 .

But while I am coming (εν ω δε ερχομα). Temporal use of the relative, "in which time" (χρονω or καιρω understood). Εγω (I) is emphatic.

John 5:8

Arise, take up thy bed, and walk (Εγειρε, αρον τον κραβαττον σου κα περιπατε). Present active imperative of εγειρω, a sort of exclamation, like our "Get up." The first active

imperative (αρον of αιρω) means to pick up the pallet, and then "go on walking" (present active imperative of περιπατεω). For κραβαττον (pallet) see Mr 2:2-12; 6:55; Ac 5:15; 9:33 .

John 5:9

Took up his bed and walked (ηρε τον κραβαττον αυτου κα περιεπατε). The same distinction in tenses in the same verbs preserved, punctiliar action in ηρε (first aorist active of αιρω, took it up at once) and linear act (imperfect active of περιπατεω, went on walking).

The sabbath on that day (σαββατον εν εκεινη τη ημερα). The first of the violations of the Sabbath rules of the Jews by Jesus in Jerusalem that led to so much bitterness (cf. 9:14,16). This controversy will spread to Galilee on Christ's return there (Mr 2:23-3:6; Mt 12:1-14; Lu 6:1-11).

John 5:10

Unto him that was cured (τω τεθεραπευμενω). Perfect passive articular participle of θεραπευω (only example in John), "to the healed man." See Mt 8:7 .

To take up thy bed (αρα τον κραβαττον). The very words of Jesus (verse 8), only infinitive (first aorist active). Carrying burdens was considered unlawful on the Sabbath (Ex 23:12; Ne 13:19; Jer 17:21). Stoning was the rabbinical punishment. The healing of the man was a minor detail.

John 5:11

But he answered (ος δε απεκριθη). Demonstrative ος (But this one) and deponent use of απεκριθη (first aorist passive indicative of αποκρινομα with no passive force).

The same (εκεινος). "That one," emphatic demonstrative as often in John (1:18,33; 9:37; 10:1 , etc.). The man did not know who Jesus was nor even his name. He quotes the very words of Jesus.

Whole (υγιη). Predicate accusative agreeing with με (me).

John 5:12

Who is the man? (Τις εστιν ο ανθρωποσ;). Contemptuous expression, "Who is the fellow?" They ask about the command to violate the Sabbath, not about the healing.

John 5:13

He that was healed (ο ιαθεις). First aorist passive articular participle of ιαομα (John's usual word).

Who it was (τις εστιν). Present tense preserved in indirect question.

Had conveyed himself away (εξενευσεν). First aorist active indicative of εκνεω, old verb to swim out, to slip out, or from εκνευω, to turn out, to turn the head to one side (to one side with which compare ενενευον, they nodded, Lu 1:62). Either of these verbs can explain the form here. The aorist tense simply states an antecedent action without being a pastperfect.

A multitude being in the place (οχλου οντος εν τω τοπω). Genitive absolute and the reason for Christ's departure.

John 5:14

Findeth him (ευρισκε αυτον). Dramatic present as in 1:45, possibly after search as in 9:35.

Sin no more (μηκετ αμαρτανε). "No longer go on sinning." Present active imperative with μηκετ, a clear implication that disease was due to personal sin as is so often the case. Jesus used the same words to the woman taken in adultery in the spurious passage (Joh 8:11). He had suffered for 38 years. All sickness is not due to personal sin (9:3), but much is and nature is a hard paymaster. Jesus is here living up to his name (Mt 1:21).

Lest a worse thing befall thee (ινα μη χειρον σο τ γενητα). Negative final clause with second aorist middle subjunctive of γινομα. Χειρον is comparative of κακος, bad. Worse than the illness of 38 years, bad as that is. He will now be sinning against knowledge.

John 5:15

Went away and told (απηλθεν κα ειπεν). Both aorist active indicatives. Instead of giving heed to the warning of Jesus about his own sins he went off and told the Jews that now he knew who the man was who had commanded him to take up his bed on the Sabbath Day, to clear himself with the ecclesiastics and escape a possible stoning.

That it was Jesus (οτ Ιησους εστιν). Present indicative preserved in indirect discourse. The man was either ungrateful and wilfully betrayed Jesus or he was incompetent and did not know that he was bringing trouble on his benefactor. In either case one has small respect for him.

John 5:16

Persecute (εδιωκον). Inchoative imperfect, "began to persecute" and kept it up. They took this occasion as one excuse (δια τουτο, because of this). They disliked Jesus when here first (2:18) and were suspicious of his popularity (4:1). Now they have cause for an open breach.

Because he did (οτ εποιε). Imperfect active, not just this one act, but he was becoming a regular Sabbath-breaker. The Pharisees will watch his conduct on the Sabbath henceforth (Mr 2:23; 3:2).

John 5:17

Answered (απεκρινατο). Regular aorist middle indicative of αποκρινομα, in John here only and verse 19, elsewhere απεκριθη as in verse 11.

My Father (ο πατερ μου). Not "our Father," claim to peculiar relation to the Father.

Worketh even until now (εως αρτ εργαζετα). Linear present middle indicative, "keeps on working until now" without a break on the Sabbath. Philo points out this fact of the continuous activity of God. Justin Martyr, Origen and others note this fact about God. He made the Sabbath for man's blessing, but cannot observe it himself.

And I work (καγω εργαζομα). Jesus puts himself on a par with God's activity and thus justifies his healing on the Sabbath.

John 5:18

Sought the more (μαλλον εζητουν). Imperfect active of ζητεω, graphic picture of increased and untiring effort "to kill him" (αυτον αποκτεινα, first aorist active, to kill him off and be done with him). John repeats this clause "they sought to kill him" in 7:1,19,25; 8:37,40 . Their own blood was up on this Sabbath issue and they bend every energy to put Jesus to death. If this is a passover, this bitter anger, murderous wrath, will go on and grow for two years.

Not only brake the Sabbath (ου μονον ελυε το σαββατον). Imperfect active of λυω. He was now a common and regular Sabbath-breaker. Λυω means to loosen, to set at naught. The papyri give examples of λυω in this sense like λυειν τα πενθη (to break the period of mourning). This was the first grudge against Jesus, but his defence had made the offence worse and had given them a far graver charge.

But also called God his own Father (αλλα κα πατερα ιδιον ελεγε τον θεον). "His own" (ιδιον) in a sense not true of others. That is precisely what Jesus meant by "My Father." See Ro 8:32 for ο ιδιος υιος, "his own Son."

Making himself equal with God (ισον εαυτον ποιων τω θεω). Ισος is an old common adjective (in papyri also) and means

equal . In Php 2:6 Paul calls the Pre-incarnate Christ ισα θεω, "equal to God" (plural ισα, attributes of God). Bernard thinks that Jesus would not claim to be ισος θεω because in Joh 14:28 he says: "The Father is greater than I." And yet he says in 14:7 that the one who sees him sees in him the Father. Certainly the Jews understood Jesus to claim equality with the Father in nature and privilege and power as also in 10:33; 19:7 . Besides, if the Jews misunderstood Jesus on this point, it was open and easy for him to deny it and to clear up the misapprehension. This is precisely what he does not do. On the contrary Jesus gives a powerful apologetic in defence of his claim to equality with the Father (verses 19-47).

John 5:19

The Son (ο υιος). The absolute use of the Son in relation to the Father admitting the charge in verse 18 and defending his equality with the Father.

Can do nothing by himself (ου δυνατα ποιειν αφ'εαυτου ουδεν). True in a sense of every man, but in a much deeper sense of Christ because of the intimate relation between him and the Father. See this same point in 5:30; 7:28; 8:28; 14:10 . Jesus had already made it in 5:17. Now he repeats and defends it.

But what he seeth the Father doing (αν μη τ βλεπη τον πατερα ποιουντα). Rather, "unless he sees the Father doing something." Negative condition (αν μη=εαν μη, if not, unless) of third class with present (habit) subjunctive (βλεπη) and present active participle (ποιουντα). It is a supreme example of a son copying the spirit and work of a father. In his

work on earth the Son sees continually what the Father is doing. In healing this poor man he was doing what the Father wishes him to do.

For what things soever he doeth, these the Son also doeth in like manner (α γαρ αν εκεινος ποιη ταυτα κα ο υιος ομοιως ποιε). Indefinite relative clause with αν and the present active subjunctive (ποιη). Note εκεινος, emphatic demonstrative, that one, referring to the Father. This sublime claim on the part of Jesus will exasperate his enemies still more.

John 5:20

Loveth (φιλε). In 3:35 we have αγαπα from αγαπαω, evidently one verb expressing as noble a love as the other. Sometimes a distinction (21:17) is made, but not here, unless φιλεω presents the notion of intimate friendship (φιλος, friend), fellowship, the affectionate side, while αγαπαω (Latin *diligo*) is more the intelligent choice. But John uses both verbs for the mystery of love of the Father for the Son.

Greater works than these (μειζονα τουτων εργα). Τουτων is ablative case after the comparative μειζονα (from μεγας, great). John often uses εργα for the miracles of Christ (5:36; 7:3,21; 10:25,32,38 , etc.). It is the Father who does these works (14:10). There is more to follow. Even the disciples will surpass what Christ is doing in the extent of the work (14:12). Δειξε is future active indicative of δεικνυμ, to show. See also 10:32.

That ye may marvel (ινα υμεις θαυμαζητε). Purpose clause with ινα and present active subjunctive of θαυμαζω. Wonder belongs to childhood and to men of knowledge. Modern science has increased the occasion for wonder. Clement of Alexandria has a saying of Jesus: "He that wonders shall reign, and he that reigns shall rest."

John 5:21

Quickeneth whom he will (ους θελε ζωοποιε). Present active indicative of ζωοποιεω (from ζωοποιος, making alive), common in Paul (1Co 15:45 , etc.). As yet, so far as we know, Jesus had not raised the dead, but he claims the power to do it on a par with the power of the Father. The raising of the son of the widow of Nain (Lu 7:11-17) is not far ahead, followed by the message to the Baptist which speaks of this same power (Lu 7:22; Mt 11:5), and the raising of Jairus' daughter (Mt 9:18,22-26). Jesus exercises this power on those "whom he wills." Christ has power to quicken both body and soul.

John 5:22

He hath given all judgement unto the Son (την κρισιν πασαν δεδωκεν τω υιω). Perfect active indicative of διδωμ, state of completion (as in 3:35; 6:27,29; 10:29 , etc.). See this prerogative claimed for Christ already in 3:17. See the picture of Christ as Judge of men in Mt 25:31-46 .

John 5:23

That all may honour the Son (ινα παντες τιμωσιν τον υιον). Purpose clause with ινα and present active subjunctive of τιμαω (may keep on honouring the Son).

He that honoureth not the Son (ο μη τιμων τον υιον). Articular present active participle of τιμαω with negative μη. Jesus claims here the same right to worship from men that the Father has. Dishonouring Jesus is dishonouring the Father who sent him (8:49; 12:26; 15:23; 1Jo 2:23). See also Lu 10:16 . There is small comfort here for those who praise Jesus as teacher and yet deny his claims to worship. The Gospel of John carries this high place for Christ throughout, but so do the other Gospels (even Q, the Logia of Jesus) and the rest of the New Testament.

John 5:24

Hath eternal life (εχε ζωην αιωνιον). Has now this spiritual life which is endless. See 3:36. In verses 24,25 Jesus speaks of spiritual life and spiritual death. In this passage (21-29) Jesus speaks now of physical life and death, now of spiritual, and one must notice carefully the quick transition. In Re 20:14 we have the phrase "the second death" with which language compare Re 20:4-6 .

But hath passed out of death into life (αλλα μεταβεβηκεν εκ του θανατου εις την ζωην). Perfect active indicative of μεταβαινω, to pass from one place or state to another. Out of spiritual death into spiritual life and so no judgement (κρισις).

John 5:25

And now is (κα νυν εστιν). See 4:23 for this phrase. Not the future resurrection in verse 28, but the spiritual resurrection here and now.

The dead (ο νεκρο). The spiritually dead, dead in trespasses and sins (Eph 2:1,5; 5:14).

Shall hear the voice of the Son of God (ακουσουσιν της φωνης του υιου του θεου). Note three genitives (φωνης after ακουσουσιν, υιου with φωνης, θεου with υιου). Note three articles (correlation of the article) and that Jesus here calls himself "the Son of God" as in 10:36; 11:4 .

Shall live (ζησουσιν). Future active indicative, shall come to life spiritually.

John 5:26

In himself (εν εαυτω). The Living God possesses life wholly in himself and so he has bestowed this power of life to the Son as already stated in the Prologue of the Logos (1:3). For "gave" (εδωκεν, timeless aorist active indicative) see also 3:35; 17:2,24 . The particles "as" (ωσπερ) and "so" (ουτως) mark here the fact, not the degree (Westcott).

John 5:27

Because he is the Son of man (οτ υιος ανθρωπου εστιν). Rather, "because he is a son of man" (note absence of articles and so not as the Messiah), because the judge of men must partake of human nature himself (Westcott). Bernard insists that John is here giving his own reflections rather than the words of Jesus and uses υιος ανθρωπου in the same sense as ο υιος του ανθρωπου (always in the Gospels used by Jesus of himself). But that in my

opinion is a wrong view since we have here ostensibly certainly the words of Jesus himself. So in Re 1:13; 4:14 υιον ανθρωπου means "a son of man."

John 5:28

In the tombs (εν τοις μνημειοις). Ταφος (grave) presents the notion of burial (θαπτω, to bury) as in Mt 23:27 , μνημειον (from μναομα, μιμνησκω, to remind) is a memorial (sepulchre as a monument). Jesus claims not only the power of life (spiritual) and of judgement, but of power to quicken the actual dead at the Last Day. They will hear his voice and come out (εκπορευσοντα, future middle indicative of εκπορευομα). A general judgement and a general bodily resurrection we have here for both good and bad as in Mt 25:46; Ac 24:15; 2Co 5:10 and as often implied in the words of Jesus (Mt 5:29f.; 10:28; Lu 11:32). In Joh 6:39 Jesus asserts that he will raise up the righteous.

John 5:29

Unto the resurrection of life (εις αναστασιν ζωης). Αναστασις is an old word (Aeschylus) from ανιστημ, to raise up, to arise. This combination occurs nowhere else in the N.T. nor does "the resurrection of judgement" (εις αναστασιν κρισεως), but in Lu 14:14 there is the similar phrase "in the resurrection of the just" (εν τη αναστασε των δικαιων). Only there note both articles. Here without the articles it can mean "to a resurrection of life" and "to a resurrection of judgement," though the result is practically the same. There are two resurrections as to result, one to life, one to judgement. See both in Da 12:2 .

John 5:30

I (Εγω). The discourse returns to the first person after using "the Son" since verse 19. Here Jesus repeats in the first person (as in 8:28) the statement made in verse 19 about the Son. In John εμαυτου is used by Jesus 16 times and not at all by Jesus in the Synoptics. It occurs in the Synoptics only in Mt 8:8; Lu 7:7f .

Righteous (δικαια). As all judgements should be. The reason is plain (οτ, because), the guiding principle with the Son being the will of the Father who sent him and made him Judge. Judges often have difficulty in knowing what is law and what is right, but the Son's task as Judge is simple enough, the will of the Father which he knows (verse 20).

John 5:31

If I bear witness of myself (Εαν εγω μαρτυρω περ εμαυτου). Condition of third class, undetermined with prospect of determination (εαν and present active subjunctive of μαρτυρεω). The emphasis is on εγω (I alone with no other witness).

Is not true (ουκ εστιν αληθης). In law the testimony of a witness is not received in his own case (Jewish, Greek, Roman law). See De 19:15 and the allusion to it by Jesus in Mt 18:16 . See also 2Co 13:1; 1Ti 5:19 . And yet in 8:12-19 Jesus claims that his witness concerning himself is true because the Father gives confirmation of his message. The Father and the Son are the two witnesses (8:17). It is a paradox and yet true. But here Jesus yields to the rabbinical demand for proof outside of himself. He has the witness of another (the Father,

5:32,37), the witness of the Baptist (5:33), the witness of the works of Jesus (5:36), the witness of the Scriptures (5:39), the witness of Moses in particular (5:45).

John 5:32

Another (αλλος). The Father, not the Baptist who is mentioned in verse 33. This continual witness of the Father (ο μαρτυρων, who is bearing witness, and μαρτυρε, present active indicative) is mentioned again in verses 36-38 as in 8:17.

John 5:33

Ye have sent (υμεις απεσταλκατε). Emphatic use of υμεις (ye) and perfect active indicative of αποστελλω, official and permanent fact and so the witness of the Baptist has to be recognized as trustworthy by the Sanhedrin. The reference is to the committee in 1:19-28.

He hath borne witness (μεμαρτυρηκεν). Perfect active indicative of μαρτυρεω showing the permanent and abiding value of John's testimony to Christ as in 1:34; 3:26; 5:37 . So also 19:35 of the testimony concerning Christ's death. This was the purpose of the Baptist's mission (1:7).

John 5:34

But the witness which I receive (Εγω δε ου την μαρτυριαν λαμβανω). "But I do not receive the witness" simply from a man (like John). The εγω (I) in sharp contrast with υμεις (ye) of verse 33. Jesus complained of Nicodemus for not accepting his witness (3:11). Cf. also 3:32. In 1Jo 5:9 the witness of God is greater than that of men and this Jesus has.

That ye may be saved (ινα υμεις σωθητε). Final clause with ινα and first aorist passive subjunctive of σωζω. This was the purpose of Christ's coming, that the world might be saved (3:17).

John 5:35

He (εκεινος). "That one" (John of 33). Common demonstrative (that one) in John to point out the subject. Used in 1:8 of the Baptist as here. John was now in prison and so Christ uses ην (was). His active ministry is over.

The lamp (ο λυχνος). The lamp in the room (Mr 4:21). Old word for lamp or candle as in Mt 5:15 . Used of Christ (the Lamb) as the Lamp of the New Jerusalem (Re 21:23). Λαμπας (Mt 25:1,3 , etc.) is a torch whose wick is fed with oil. The Baptist was not the Light (το φως, 1:8), but a lamp shining in the darkness. "When the Light comes, the lamp is no longer needed" (Bernard). "*Non Lux iste, sed lucerna.*" Jesus by his own claim is the Light of the World (8:12; 9:5; 12:46). And yet all believers are in a sense "the light of the world" (Mt 5:14) since the world gets the Light of Christ through us.

That burneth (ο καιομενος). See Mt 5:15 for this verb used with λυχνος (lighting a candle or lamp). The lamp that is lit and is burning (present passive participle of καιω, and so is consumed).

And shineth (κα φαινων). See 1:4 for this verb used of the Logos shining in the darkness. Cf. 1Jo 2:8 . John was giving light as he burned for those in darkness like these Jews.

And ye were willing (υμεις δε ηθελησατε). "But ye became willing." Ingressive aorist active indicative of θελω. Reference again to 1:19. Cf. also for the temporary popularity of the Baptist Mr 1:5; Mt 3:5; 11:7; 21:26 . The Jews were attracted to John "like moths to a candle" (Bernard).

To rejoice (αγαλλιαθηνα). First aorist passive infinitive of αγαλλιαομα, late word for αγαλλομα for which see Mt 5:12 . "They were attracted by his brightness, not by his warmth" (Bengel). Even so the brightness of John's shining did not really enlighten their minds. "The interest in the Baptist was a frivolous, superficial, and short-lived excitement" (Vincent). It was only "for an hour" (προς ωραν) when they turned against him.

John 5:36

But the witness which I have is greater than that of John (Εγω δε εχω την μαρτυριαν μειζω του Ιωανου). Literally, "But I have the witness greater than John's." Μειζω (μειζονα) is predicate accusative and Ιωανου is ablative of comparison after μειζω. Good as the witness of John is, Christ has superior testimony.

To accomplish (ινα τελειωσω). Final clause with ινα and first aorist active subjunctive of τελειοω, the same idiom in 4:34. Jesus felt keenly the task laid on him by the Father (cf. 3:35) and claimed at the end that he had performed it (17:4; 19:30). Jesus held that the highest form of faith did not require these "works" (εργα) as in 2:23; 10:38; 14:11 . But these "works" bear the seal of the Father's approval (5:20,36; 10:25) and to reject their witness is wrong (10:25; 10:37f.; 15:24).

The very works (αυτα τα εργα). "The works themselves," repeating τα εργα just before for vernacular emphasis.

Hath sent me (με απεσταλκεν). Perfect active indicative of αποστελλω, the permanence of the mission. Cf. 3:17. The continuance of the witness is emphasized in 5:32; 8:18 .

John 5:37

He hath borne witness (εκεινος μεμαρτυρηκεν). Εκεινος (that one; cf. 5:35,38), not αυτος. Perfect active indicative of μαρτυρεω, the direct witness of the Father, besides the indirect witness of the works. Jesus is not speaking of the voice of the Father at his baptism (Mr 1:11), the transfiguration (Mr 9:7), nor even at the time of the visit of the Greeks (Joh 12:28). This last voice was heard by many who thought it was thunder or an angel. The language of Jesus refers to the witness of the Father in the heart of the believers as is made plain in 1Jo 5:9,10 . God's witness does not come by audible "voice" (φωνην) nor visible "form" (ειδος). Cf. 1:18; 6:46; 1Jo 4:12 . Ακηκοατε is perfect active indicative of ακουω, to hear, and εωρακατε is perfect active indicative of οραω, to see. It is a permanent state of failure to hear and see God. The experience of Jacob in Peniel (Ge 32:30) was unusual, but Jesus will say that those who have seen him have seen the Father (Joh 14:9), but here he means the Father's "voice" and "form" as distinct from the Son.

John 5:38

And (κα). "And yet" as in 1:10 and 5:40 below.

His word abiding in you (τον λογον αυτου εν υμιν μενοντα). But God's word had come to them through the centuries by the prophets. For the phrase see 10:35; 15:3; 17:6; 1Jo 1:10; 2:14 .

Him ye believe not (τουτω υμεις ου πιστευετε). "This one" (τουτω, dative case with πιστευετε) in emphatic relation to preceding "he" (εκεινος, God). Jesus has given them God's word, but they reject both Jesus and God's word (Joh 14:9).

John 5:39

Ye search (εραυνατε). Proper spelling as the papyri show rather than ερευνατε, the old form (from ερευνα, search) as in 7:52. The form here can be either present active indicative second person plural or the present active imperative second person plural. Only the context can decide. Either makes sense here, but the reason given "because ye think" (οτ υμεις δοκειτε, clearly indicative), supports the indicative rather than the imperative. Besides, Jesus is arguing on the basis of their use of "the Scriptures" (τας γραφας). The plural with the article refers to the well-collection in the Old Testament (Mt 21:42; Lu 24:27). Elsewhere in John the singular refers to a particular passage (2:22; 7:38; 10:35).

In them ye have eternal life (εν αυταις ζωην αιωνιον εχειν). Indirect assertion after δοκειτε without "ye" expressed either as nominative (υμεις) or accusative (υμας). Bernard holds that in John δοκεω always indicates a mistaken opinion (5:45; 11:13,31; 13:29; 16:20; 20:15). Certainly the rabbis did make a mechanical use of the letter of Scripture as a means of salvation.

These are they (εκεινα εισιν α). The true value of the Scriptures is in their witness to Christ (of me, περ εμου). Luke (24:27,45) gives this same claim of Jesus, and yet some critics fail to find the Messiah in the Old Testament. But Jesus did.

John 5:40

And ye will not come to me (κα ου θελετε ελθειν προς με). "And yet" (κα) as often in John. "This is the tragedy of the rejection of Messiah by the Messianic race" (Bernard). See Joh 1:11; Mt 23:37 (κα ουκ ηθελησατε, and ye would not). Men loved darkness rather than light (Joh 3:19).

That ye may have life (ινα ζωην εχητε). Life in its simplest form as in 3:36 (cf. 3:16). This is the purpose of John in writing the Fourth Gospel (20:31). There is life only in Christ Jesus.

John 5:41

Glory from men (δοξαν παρα ανθρωπων). Mere honour and praise Jesus does not expect from men (verse 34). This is not wounded pride, for ambition is not Christ's motive. He is unlike the Jews (5:44; 12:43; Mt 6:1f.) and seeks not his own glory, but the glory and fellowship of the Father (1:14; 2:11; 7:18). Paul did not seek glory from men (1Th 2:6).

John 5:42

But I know you (αλλα εγνωκα υμας). Perfect active indicative of γινωσκω, "I have come to know and still know," the knowledge of personal experience (2:24f.).

The love o' God (την αγαπην του θεου). Objective genitive, "the love toward God." See Lu 11:42 for this phrase in the same sense (only other instance in the Gospels, but common in 1John (1Jo 2:5; 3:17; 4:7,9; 5:3) and in 2Th 3:5; 2Co 13:14; Ro 5:5 . The sense of God's love for man occurs in 1Jo 3:1; 4:9,10,16; Joh 15:9f. of Christ's love for man. These rabbis did not love God and hence did not love Christ.

John 5:43

In my Father's name (εν τω ονοματ του πατρος μου). Seven times Jesus in John speaks of the "Name" of the Father (5:43; 10:25; 12:28; 17:6,11,12,26). See 1:12 for use of ονομα (Lu 1:49).

And ye receive me not (κα ου λαμβανετε με). "And yet ye do not receive me," as in verse 40, "the Gospel of the Rejection" (1:11; 3:11,32; 12:37) often applied to the Fourth Gospel.

If another come (εαν αλλος ελθη). Condition of third class (εαν and second aorist active subjunctive of ερχομα). Note αλλος, not ετερος, like αλλον Ιησουν in 2Co 11:4 . Similar prophecies occur in Mr 13:6,22 (Mt 24:5,24), all general in character like Antichrist in 2Th 2:8-12 . There is no occasion for a reference to any individual like Barcochba (about A.D. 134) as Pfleiderer and Schmiedel hold. These Messianic upstarts all come "in their own name" and always find a following.

Him ye will receive (εκεινον λημψεσθε). "That one," whoever he is, as Jesus said. Future active indicative of λαμβανω. Credulous about the false Messiahs, incredulous about Christ.

John 5:44

How can ye believe? (πως δυνασθε υμεις πιστευσαι;). Emphasis on "ye" (υμεις), ye being what ye are. They were not true Jews (Ro 2:29; Es 9:28) who cared for the glory of God, but they prefer the praise of men (Mt 6:1f.; 23:5) like the Pharisees who feared to confess Christ (Joh 12:43).

From the only God (παρα του μονου θεου). B and W omit θεου which is certainly meant even if not genuine here. See 17:3; Ro 16:27; 1Ti 6:15f .

John 5:45

Think not (μη δοκειτε). Prohibition with μη and the present imperative. See on verse 39 for δοκεω for mistaken opinions in John.

I will accuse you (εγω κατηγορησω υμων). Emphasis on εγω (I). Future active indicative of κατηγορεω (κατα, against, αγορευω, to speak in the assembly αγορα, to bring an accusation in court, a public accusation). See Ro 3:9 for προαιτιαομα for making previous charge and Lu 16:1 for διαβαλλω, a secret malicious accusation, and Ro 8:33 for εγκαλεω, for public charge, not necessarily before tribunal.

Even Moses (Μωυσης). No "even" in the Greek.

On whom ye have set your hope (εις ον υμεις ηλπικατε). Perfect active indicative of ελπιζω, state of repose in Moses. Only example of ελπιζω in John. See 2Co 1:10 for use of εις with ελπιζω instead of the usual επ (1Ti 4:10).

John 5:46

Ye would believe me (επιστευετε αν εμο). Conclusion of condition of second class (determined as unfulfilled) with imperfect indicative in both protasis and apodosis and αν in apodosis. This was a home-thrust, proving that they did not really believe Moses.

For he wrote of me (περ γαρ εμου εκεινος εγραψεν). De 18:18f. is quoted by Peter (Ac 3:22) as a prophecy of Christ and also by Stephen in Ac 7:37 . See also Joh 3:14 about the brazen serpent and 8:56 about Abraham foreseeing Christ's day. Jesus does here say that Moses wrote concerning him.

John 5:47

His writings (τοις εκεινου γραμμασιν). Dative case with πιστυετε. See Lu 16:31 for a like argument. The authority of Moses was the greatest of all for Jews. There is a contrast also between

writings (γραμμασιν, from γραφω, to write) and

words (ρημασιν, from ειπον). Γραμμα may mean the mere letter as opposed to spirit (2Co 3:6; Ro 2:27,29; 7:6), a debtor's bond (Lu 16:6f.), letters or learning (Joh 7:15; Ac 26:24) like αγραμματο for unlearned (Ac 4:13), merely written characters (Lu 23:38; 2Co 3:7; Ga 6:11), official communications (Ac 28:21), once ιερα γραμματα for the sacred writings (2Ti 3:15) instead of the more usual α αγια γραφα. Γραφη is used also for a single passage (Mr 12:10), but βιβλιον for a book or roll (Lu 4:17) or βιβλος (Lu 20:42). Jesus clearly states the fact that Moses wrote portions of the Old Testament, what portions he does not say. See also Lu 24:27,44 for the same idea. There was no answer from the rabbis to this conclusion of Christ. The scribes (ο γραμματεις) made copies according to the letter (κατα το γραμμα).

John 6

John 6:1

After these things (μετα ταυτα). A common, but indefinite, note of time in John (3:22; 5:1; 6:1; 7:1). The phrase does not mean immediate sequence of events. As a matter of fact, a whole year may intervene between the events of chapter 5 in Jerusalem and those in chapter 6 in Galilee. There is no sufficient reason for believing that chapter 6 originally preceded chapter 5. The feeding of the five thousand is the only event before the last visit to Jerusalem recorded in all Four Gospels (Mr 6:30-44; Mt 14:13-21; Lu 9:10-17; Joh 6:1-13). The disciples have returned from the tour of Galilee and report to Jesus. It was the passover time (Joh 6:4) just a year before the end.

To the other side of the Sea of Galilee (περαν της θαλασσης της Γαλιλαιας). The name given in Mark and Matthew. It is called Gennesaret in Lu 5:1 and "Sea of Tiberias" in Joh 21:1 . Here "of Tiberias" (της Τιβεριαδος) is added as further description. Herod Antipas A.D. 22 built Tiberias to the west of the Sea of Galilee and made it his capital. See verse 23 for this city. Luke (Lu 9:10) explains that it was the eastern Bethsaida (Julias) to which Jesus took the disciples, not the western Bethsaida of Mr 6:45 in Galilee.

John 6:2

Followed (ηκολουθε). Descriptive imperfect active, picturing the crowd, but without the details of the boat for Christ and the rapid race of the crowd on foot (Mr 6:32f.; Mt 14:13f.).

They beheld (εθεωρουν). Imperfect active of θεωρεω. They had been beholding the signs which Jesus had been doing (εποιε, imperfect again) for a long time (2:23), most of which John has not given (Mr 1:29f.; 2:1; 3:1; 6:5). The people were eager to hear Jesus again (Lu 9:11) and to get the benefit of his healing power "on them that were sick" (επ των ασθενουντων, the weak or feeble, without strength, α privative and σθενος, strength).

John 6:3

Into the mountain (εις το ορος). From the level of the Jordan valley up into the high hill on the eastern side. Mark (Mr 6:46) and Matthew (Mt 14:23) mention that after the miracle Jesus went further up into the mountain to pray.

Sat (εκαθητο). Imperfect middle of καθημα, was sitting, a picture of repose.

John 6:4

The feast of the Jews (η εορτη των Ιουδαιων). Here used of the passover (το πασχα) as in 7:2 of the tabernacles. This is probably the third passover in Christ's ministry (2:13 and one unmentioned unless 5:1 be it). In 2:13, here, and 11:55 (the last one) the adverb εγγυς (near) is used. John is fond of notes of time. Jesus failed to go to this passover because of the hostility in Jerusalem (7:1).

John 6:5

Lifting up his eyes (επαρας τους οφθαλμους). First aorist active participle of επαιρω. See the same phrase in 4:35 where it is also followed by θεαομα; 11:41; 17:1; Lu 6:20 . Here it is particularly expressive as Jesus looked down from the mountain on the approaching multitude.

Cometh unto him (ερχετα προς αυτον). Present middle indicative, "is coming to him." The same οχλος πολυς (here πολυς οχλος) of verse 2 that had followed Jesus around the head of the lake.

Whence are we to buy? (Ποθεν αγορασωμεν;). Deliberative subjunctive (aorist active). John passes by the earlier teaching and healing of the Synoptics (Mr 6:34f.; Mt 14:14f.; Lu 9:11f.) till mid-afternoon. In John also Jesus takes up the matter of feeding the multitude with Philip (from the other Bethsaida, 1:44) whereas in the Synoptics the disciples raise the problem with Jesus. So the disciples raise the problem in the feeding of the four thousand (Mr 8:4; Mt 15:33). See Nu 11:13-22 (about Moses) and 2Ki 4:42f . (about Elisha).

Bread (αρτους). "Loaves" (plural) as in Mt 4:3 .

That these may eat (ινα φαγωσιν ουτο). Purpose clause with ινα and the second aorist active subjunctive of εσθιω (defective verb).

John 6:6

To prove him (πειραζων αυτον). Present active participle of πειραζω, testing him, not here in bad sense of tempting as so often (Mt 4:1).

What he would do (τ ημελλεν ποιειν). Indirect question with change of tense to imperfect. As in 2:25 so here John explains why Jesus put the question to Philip.

John 6:7

Two hundred pennyworth of bread (διακοσιων δηναριων αρτο). "Loaves of two hundred denarii." The Roman coin originally for ten asses (afterwards sixteen), about 16 2/3 cents. The denarius was the usual pay for a day's labour (Mt 20:2,9,13). This item in Mr 6:37 , but not in Matthew or Luke.

That every one may take a little (ινα εκαστος βραχυ λαβη). Final clause with ινα and second aorist active subjunctive of λαμβανω. This detail in John alone.

John 6:8

One of (εις εκ). So in 12:4; 13:23; Mr 13:1 without εκ.

Simon Peter's brother (ο αδελφος Σιμωνος Πετρου). So described in 1:40. The great distinction of Andrew was precisely this that he brought Simon to Christ. Philip and Andrew appear together again in 12:20-22, but in the Synoptics he is distinguished only in Mr 13:3 . In the Muratorian Fragment Andrew received the revelation for John to write the Fourth Gospel.

John 6:9

A lad here (παιδαριον ωδε). Old word, diminutive of παις, here only in N.T., not genuine in Mt 11:16 . How he came to have this small supply we do not know.

Barley (κριθινους). Adjective, here and verse 13 only in N.T., in the papyri, from κριθη, barley (Re 6:6). Considered an inferior sort of bread.

Fishes (οψαρια). Late diminutive of οψον, common in papyri and inscriptions for delicacies with bread like fish. In N.T. only here, verse 11; 21:9-13 . Synoptics have ιχθυας.

John 6:10

Sit down (αναπεσειν). Literally, "fall back," lie down, recline. Second aorist active infinitive of αναπιπτω.

Much grass (χορτος πολυς). Old word for pasture, green grass (Mr 6:39) or hay (1Co 3:12). It was spring (Joh 6:4) and plenty of green grass on the hillside.

The men (ο ανδρες). Word for men as distinct from women, expressly stated in Mt 14:21 .

In number (τον αριθμον). Adverbial accusative (of general reference).

About (ος). General estimate, though they were arranged in orderly groups by hundreds and fifties, "in ranks" like "garden beds" (πρασια, Mr 6:40).

John 6:11

The loaves (τους αρτους). Those of verse 9.

Having given thanks (ευχαριστησας). The usual grace before meals (De 8:10). The Synoptics use "blessed" ευλογησεν (Mr 6:41; Mt 14:19; Lu 9:16).

He distributed (διεδωκεν). First aorist active indicative of διαδιδωμι, old verb to give to several (δια, between).

To them that were set down (τοις ανακειμενοις). Present middle participle (dative case) of ανακειμα, old verb to recline like αναπεσειν in verse 10.

As much as they would (οσον ηθελον). Imperfect active of θελω, "as much as they wished."

John 6:12

And when they were filled (ως δε ενεπλησθησαν). First aorist (effective) passive indicative of εμπιμπλημι, old verb to fill in, to fill up, to fill completely. They were all satisfied. The Synoptics have εχορτασθησαν like Joh 6:26 (εχορτασθητε).

Gather up (συναγαγετε). Second aorist active imperative of συναγω, to gather together.

Broken pieces (κλασματα). From κλαω, to break. Not crumbs or scraps on the ground, but pieces broken by Jesus (Mr 6:41) and not consumed.

Be lost (απολητα). Second aorist middle subjunctive of απολλυμι with ινα in purpose clause. Only in John. There was to be no wastefulness in Christ's munificence. The Jews had a custom of leaving something for those that served.

John 6:13

Twelve baskets (δωδεκα κοφινους). One for each of the apostles. What about the lad? Stout wicker baskets (coffins, Wycliff) in distinction from the soft and frail σφυριδες used at the feeding of the four thousand (Mr 8:8; Mt 15:37). Here all the Gospels (Mr 6:43; Mt

14:20; Lu 9:17; Joh 6:13) use κοφινο. The same distinction between κοφινο and σφυριδες is preserved in the allusion to the incidents by Jesus in Mr 8:19,20; Mt 16:9,10 .

Unto them that had eaten (τοις βεβρωκοσιν). Articular perfect active participle (dative case) of βιβρωσκω, old verb to eat, only here in N.T., though often in LXX.

John 6:14

Saw the sign which he did (ιδοντες α εποιησεν σημεια). "Signs" oldest MSS. have. This sign added to those already wrought (verse 2). Cf. 2:23; 3:2 .

They said (ελεγον). Inchoative imperfect, began to say.

Of a truth (αληθως). Common adverb (from αληθης) in John (7:40).

The prophet that cometh (ο προφητης ο ερχομενος). There was a popular expectation about the prophet of De 18:15 as being the Messiah (Joh 1:21; 11:27). The phrase is peculiar to John, but the idea is in Acts (3:22; 7:37). The people are on the tiptoe of expectation and believe that Jesus is the political Messiah of Pharisaic hope.

John 6:15

Perceiving (γνους). Second aorist active participle of γινωσκω. It was not hard for Christ to read the mind of this excited mob.

They were about (μελλουσιν). Present active indicative of μελλω. Probably the leaders were already starting.

Take him by force (αρπαζειν). Present active infinitive of αρπαζω, old verb for violent seizing (Mt 11:12; 13:19). There was a movement to start a revolution against Roman rule in Palestine by proclaiming Jesus King and driving away Pilate.

To make him king (ινα ποιησωσιν βασιλεα). Purpose clause with ινα and the first aorist active subjunctive of ποιεω with βασιλεα as predicate accusative. It was a crisis that called for quick action.

Himself alone (αυτος μονος). At first he had the disciples with him (verse 3). But he sent them hurriedly by boat to the western side (Mr 6:45f.; Mt 14:22f.) because clearly the apostles were sympathetic with the revolutionary impulse of the crowd. Then Jesus sent the multitudes away also and went up into the mountain alone. He was alone in every sense, for no one but the Father understood him at this stage, not even his own disciples. He went up to pray (Mr 6:46; Mt 14:23).

John 6:16

When evening came (ως οψια εγενετο). "The late hour" (ωρα understood), and so in late Greek the adjective is used as a substantive. It is late evening (real evening), not the early evening in mid-afternoon (Mt 14:15). The disciples were in no hurry to start back to Beth-saida in Galilee (Mr 6:45), Capernaum in John (Joh 6:17).

John 6:17

Were going (ηρχοντο). Picturesque imperfect.

It was now dark (σκοτια ηδη εγεγονε). Past perfect active of γινομα. While they were going, "darkness had already come."

And Jesus had not yet come to them (κα ουκ εληλυθε προς αυτους ο Ιησους). Another past perfect active of ερχομα with negative ουπω. Darkness had come, but Jesus had not come, while they were going over the sea. The tenses in these verses are very graphic.

John 6:18

And the sea was rising (η τε θαλασσα διεγειρετο). Imperfect (without augment) passive of διεγειρω, late compound to wake up thoroughly, to arouse.

By reason of a great wind that blew (ανεμου μεγαλου πνεοντος). Genitive absolute with present active participle of πνεω, to blow, "a great wind blowing."

John 6:19

When therefore they had rowed (εληλακοτες ουν). Perfect active participle of ελαυνω, old verb to march (Xenophon), to drive (Jas 3:4), to row (Mr 6:48).

Furlongs (σταδιους). Stadia, accusative of extent of space, a little over halfway across, "in the midst of the sea" (Mr 6:47). It was about forty stadia (six miles) across.

They behold (θεωρουσιν). Graphic dramatic present active indicative of θεωρεω, vividly preserving the emotions of the disciples.

Walking (περιπατουντα). Present active participle in the accusative case agreeing with Ιησουν.

Drawing nigh unto the boat (εγγυς του πλοιου γινομενον). Present middle participle of γινομα describing the process. "Coming near the boat." They behold Jesus slipping closer and closer to them on the water.

They were afraid (εφοβηθησαν). Ingressive aorist passive indicative of φοβεομα, "they became afraid." Sudden change to the regular historical sequence.

John 6:20

Be not afraid (μη φοβεισθε). Prohibition with μη and present middle imperative of φοβεομα. So in Mr 6:50 (Mt 14:27). John does not tell that the disciples thought Jesus was an apparition (Mr 6:49; Mt 14:26), nor does he give the account of Peter walking on the water (Mt 14:28-31).

John 6:21

They were willing therefore (ηθελον ουν). Inchoative imperfect, "they began to be willing." This does not contradict Mr 6:51 as Bernard thinks. Both Jesus and Peter climbed into the boat.

Whither they were going (εις ην υπηγον). Progressive imperfect active, "to which land they had been going" (intransitive use of υπαγω, to lead under, to go under or away as in verse 67; 7:33; 12:11; 18:8 .

John 6:22

Which stood (ο εστηκως). Perfect active (intransitive) participle of ιστημ, to put, to stand. Jesus had sent the multitudes away the evening before (Mr 6:45; Mt 14:22), but evidently some did not go very far, still lingering in excitement on the eastern side of the lake next morning.

Boat (πλοιαριον). Diminutive of πλοιον, little boat (Mr 3:9).

Entered not with (ου συνεισηλθεν). Second aorist active of the double compound verb συνεισερχομα, followed by associative instrumental case μαθηταις.

Went away alone (μονο απηλθον). Second aorist active indicative of απερχομα, to go away or off. Μονο is predicate nominative. These people noted these three items.

John 6:23

Howbeit (αλλα). Verse 23 is really an explanatory parenthesis in this long sentence. Tiberias, capital of Herod Antipas, diagonally across the lake, is only mentioned in John in the N.T. (6:1,23; 21:1).

Boats (πλοια). Called "little boats" (πλοιαρια) in verse 24.

John 6:24

When the multitude therefore saw (οτε ουν ειδεν ο οχλος). Resumption and clarification of the complicated statements of verse 22.

That Jesus was not there (οτ Ιησους ουκ εστιν εκε). Present indicative retained in indirect discourse. They still did not understand how Jesus had crossed over, but they acted on the basis of the plain fact.

They themselves got into (ενεβησαν αυτο εις). Second aorist active indicative of εμβαινω followed by εις (both εν and εις together as often in N.T.).

Seeking Jesus (ζητουντες τον Ιησουν). Present active participle of ζητεω. They had a double motive apart from the curiosity explained in verse 22. They had clearly not given up the impulse of the evening before to make Jesus king (6:15) and they had hopes of still another bountiful repast at the hands of Jesus as he said (6:26).

John 6:25

When they found him (ευροντες αυτον). Second aorist active participle of ευρισκω. Found him after search and in the synagogue as John explains (verse 59) in Capernaum, perhaps that very synagogue built by a centurion (Lu 7:5).

Rabbi (Ραββε). See on 1:38 for this courteous title.

When camest thou hither? (ποτε ωδε γεγονας;). Second perfect active indicative of γινομα. "When hast thou come?" We sought you anxiously on the other side of the lake and could not see how you came across (verses 22-24).

John 6:26

Not because ye saw signs (ουχ οτ ειδετε σημεια). Second aorist active indicative of the defective verb οραω. They had seen the "signs" wrought by Jesus (verse 2), but this one had led to wild fanaticism (verse 14) and complete failure to grasp the spiritual lessons.

But because ye ate of the loaves (αλλ' οτ εφαγετε εκ των αρτων). Second aorist active indicative of εσθιω, defective verb.

Ye were filled (εχορτασθητε). First aorist passive indicative of χορταζω, from χορτος (grass) as in verse 10, to eat grass, then to eat anything, to satisfy hunger. They were more concerned with hungry stomachs than with hungry souls. It was a sharp and deserved rebuke.

John 6:27

Work not for (μη εργαζεσθε). Prohibition with μη and present middle imperative of εργαζομα, old verb from εργον, work.

The meat (την βρωσιν). The act of eating (Ro 14:17), corrosion (Mt 6:19), the thing eaten as here (2Co 9:10). See on Joh 4:32 .

Which perisheth (την απολλυμενην). Present middle participle of απολλυμ. They were already hungry again.

Unto eternal life (εις ζωην αιωνιον). Mystical metaphor quite beyond this crowd hungry only for more loaves and fishes. Bernard thinks that John has here put together various sayings of Christ to make one discourse, a gratuitous interpretation.

Will give (δωσε). Future active indicative of διδωμ. The outcome is still future and will be decided by their attitude towards the Son of man (verse 51).

For him the Father, even God, hath sealed (τουτον γαρ ο πατηρ εσφραγισεν ο θεος). Literally, "For this one the Father sealed, God." First aorist active indicative of σφραγιζω, to seal. See elsewhere in Joh 3:33 (attestation by man). Sealing by God is rare in N.T. (2Co 1:22; Eph 1:13; 4:30). It is not clear to what item, if any single one, John refers when the Father set his seal of approval on the Son. It was done at his baptism when the Holy Spirit came upon him and the Father spoke to him. Cf. 5:37.

John 6:28

What must we do? (Τ ποιωμεν;). Present active deliberative subjunctive of ποιεω, "What are we to do as a habit?" For the aorist subjunctive (ποιησωμεν) in a like question for a single act see Lu 3:10 . For the present indicative (ποιουμεν) of inquiry concerning actual conduct see Joh 11:47 (what are we doing?).

That we may work the works of God (ινα εργαζωμεθα τα εργα του θεου). Final clause with ινα and the present middle subjunctive, "that we may go on working the works of God." There may have been an element of vague sincerity in this question in spite of their supercilious attitude.

John 6:29

The work of God that ye believe (το εργον του θεου ινα πιστευητε). In 1Th 1:3 Paul speaks of "your work of faith" (υμων του εργου της πιστεως). So here Jesus terms belief in him as the work of God. These Jews were thinking of various deeds of the Pharisaic type and rules. Jesus turns their minds to the central fact. "This simple formula contains the

complete solution of the relation of faith and works" (Westcott). Note the present active subjunctive πιστευητε, "that ye may keep on believing."

On him whom he hath sent (εις ον απεστειλεν εκεινος). The pronominal antecedent (εις τουτον ον) is omitted and the preposition εις is retained with the relative ον really the direct object of απεστειλεν (sent). Note εκεινος for God (emphatic he).

John 6:30

For a sign (σημειον). Predicate accusative, as a sign, with τ (what). As if the sign of the day before was without value. Jesus had said that they did not understand his signs (verse 26).

That we may see, and believe thee (ινα ιδωμεν κα πιστευσωμεν). Purpose clause with ινα and the second aorist (ingressive) active subjunctive of οραω and the first aorist (ingressive) active subjunctive of πιστευω, "that we may come to see and come to have faith in thee." It is hard to have patience with this superficial and almost sneering mob.

What workest thou? (Τ εργαζηι;). They not simply depreciate the miracle of the day before, but set up a standard for Jesus.

John 6:31

Ate the manna (το μαννα εφαγον). The rabbis quoted Ps 72:16 to prove that the Messiah, when he comes, will outdo Moses with manna from heaven. Jesus was claiming to be the Messiah and able to give bread for eternal life (verse 27). Lightfoot (*Biblical Essays*, p. 152) says: "The key to the understanding of the whole situation is an acquaintance with the national expectation of the greater Moses." They quote to Jesus Ex 16:15 (of. Nu 11:7; 21:5; De 8:3). Their plea is that Moses gave us bread "from heaven" (εκ του ουρανου). Can Jesus equal that deed of Moses?

John 6:32

It was not Moses that gave you (ου Μωυσης εδωκεν υμιν). "Not Moses gave you." Blunt and pointed denial (aorist active indicative of διδωμ) that Moses was the giver of the bread from heaven (the manna). Moses was not superior to Christ on this score.

But my Father (αλλ ο πατηρ μου). Not "our Father," but same claim as in 5:17f . Which caused so much anger in Jerusalem.

Gives (διδωσιν). Present active indicative, not aorist (εδωκεν). Continual process.

The true bread out of heaven (τον αρτον εκ του ουρανου τον αληθινον). "The bread out of heaven" as the manna and more "the genuine bread" of which that was merely a type. On αληθινος see 1:9; 4:23 .

John 6:33

The bread of God (ο αρτος του θεου). All bread is of God (Mt 6:11). The manna came down from heaven (Nu 11:9) as does this bread (ο καταβαινων). Refers to the bread (ο αρτος, masculine). Bernard notes that this phrase (coming down) is used seven times in this discourse (33,38,41,42,50,51,58).

Giveth life (ζωην διδους). Chrysostom observes that the manna gave nourishment (τροφη), but not life (ζωη). This is a most astounding statement to the crowd.

John 6:34

Lord (Κυριε). Used now instead of *Rabbi* (25) though how much the people meant by it is not clear.

Evermore give us this bread (παντοτε δος ημιν τον αρτον τουτον). Second aorist active imperative second singular like δος in Mt 6:11 (urgent petition). What kind of bread do they mean? The Jewish commentaries and Philo speak of the manna as typifying heavenly bread for the soul. Paul in 1Co 10:3 seems to refer to the manna as "spiritual food." Like the woman at the well (4:15) they long "always" to have "this bread," a perpetual supply. It is probably to this crowd as the water in 4:15 was to the woman.

John 6:35

I am the bread of life (Εγω ειμι ο αρτος της ζωης). This sublime sentence was startling in the extreme to the crowd. Philo does compare the manna to the θειος λογος in an allegorical sense, but this language is far removed from Philo's vagueness. In the Synoptics (Mr 14:22; Mt 26:26; Lu 22:19) Jesus uses bread (αρτος) as the symbol of his body in the Lord's Supper, but here Jesus offers himself in place of the loaves and fishes which they had come to seek (24,26). He is the bread of life in two senses: it has life in itself, the living bread (51), and it gives life to others like the water of life, the tree of life. John often has Jesus saying "I am" (εγω ειμ). As also in 6:41,48,51; 8:12; 10:7,9,11,14; 11:25; 14:6; 15:1,5 .

He that cometh to me (ο ερχομενος προς εμε). The first act of the soul in approaching Jesus. See also verse 37.

Shall not hunger (ου μη πειναση). Strong double negative ου με with first aorist (ingressive) active subjunctive, "shall not become hungry."

He that believeth on me (ο πιστευων εις εμε). The continuous relation of trust after coming like πιστευητε (present tense) in verse 29. See both verbs used together also in 7:37f .

Shall never thirst (ου μη διψησε πωποτε). So the old MSS. the future active indicative instead of the aorist subjunctive as above, an even stronger form of negation with πωποτε (1:18) added.

John 6:36

That ye have seen me (οτ κα εωρακατε με). It is not certain that με is genuine. If not, Jesus may refer to verse 26. If genuine, some other saying is referred to that we do not have. Note κα (also or even).

And yet believe not (κα ου πιστευετε). Use of κα = and yet.

John 6:37

All that (παν ο). Collective use of the neuter singular, classic idiom, seen also in 6:39; 17:2,24; 1Jo 5:4 . Perhaps the notion of unity like εν in 17:21 underlies this use of παν ο.

Giveth me (διδωσιν μο). For the idea that the disciples are given to the Son see also 6:39,65; 10:29; 17:2,6,9,12,24; 18:9 .

I will in no wise cast out (ου μη εκβαλω εξω). Strong double negation as in verse 35 with second aorist active subjunctive of βαλλω. Definite promise of Jesus to welcome the one who comes.

John 6:38

I am come down (καταβεβηκα). Perfect active indicative of καταβαινω. See on 33 for frequent use of this phrase by Jesus. Here απο is correct rather than εκ with του ουρανου.

Not to do (ουχ ινα ποιω). "Not that I keep on doing" (final clause with ινα and present active subjunctive of ποιεω).

But the will (αλλα το θελημα). Supply ινα ποιω after αλλα, "but that I keep on doing." This is the fulness of joy for Jesus, to do his Father's will (4:34; 5:30).

John 6:39

That of all that which (ινα παν ο). Literally, "That all which" (see verse 37 for παν ο), but there is a sharp anacoluthon with παν left as *nominativus pendens*.

I should lose nothing (μη απολεσω εξ αυτου). Construed with ινα, "that I shall not lose anything of it." Απολεσω, from απολλυμ, can be either future active indicative or first aorist active subjunctive as is true also of αναστησω (from ανιστημ), "I shall raise up."

At the last day (τη εσχατη εμερα). Locative case without εν. Only in John, but four times here (39,40,44,54) "with the majesty of a solemn refrain." In 7:37 it is the last day of the feast of tabernacles, but in 11:24; 12:48 of the day of judgment as here. Christ is the Agent of the general resurrection in 5:28 as in 1Co 15:22 while here only the resurrection of the righteous is mentioned.

John 6:40

Should have eternal life (εχη ζωην αιωνιον). Present active subjunctive with ινα, "that he may keep on having eternal life" as in 3:15,36 .

Beholdeth (θεωρων). With the eye of faith as in 12:45.

And I will raise him up (κα αναστησω). Future active indicative (volitive future, promise) as in 54.

John 6:41

Murmured (εγογγυζον). Imperfect active of the onomatopoetic verb γογγυζω, late verb in LXX (murmuring against Moses), papyri (vernacular), like the cooing of doves or the buzzing of bees. These Galilean Jews are puzzled over what Jesus had said (verses 33,35) about his being the bread of God come down from heaven.

John 6:42

How doth he now say? (Πως νυν λεγει;). They knew Jesus as the son of Joseph and Mary. They cannot comprehend his claim to be from heaven. This lofty claim puzzles sceptics today.

John 6:43

Murmur not (μη γογγυζετε). Prohibition with μη and the present active imperative, "stop murmuring" (the very word of verse 41). There was a rising tide of protest.

John 6:44

Except the Father draw him (εαν μη ελκυση αυτον). Negative condition of third class with εαν μη and first aorist active subjunctive of ελκυω, older form ελκω, to drag like a net (Joh 21:6), or sword (18:10), or men (Ac 16:19), to draw by moral power (12:32), as in Jer 31:3 . Συρω, the other word to drag (Ac 8:3; 14:19) is not used of Christ's drawing power. The same point is repeated in verse 65. The approach of the soul to God is initiated by God, the other side of verse 37. See Ro 8:7 for the same doctrine and use of ουδε δυνατα like ουδεις δυνατα here.

John 6:45

Taught of God (διδακτο θεου). A free quotation from Isa 54:13 with this phrase in the LXX. There is here the ablative case θεου with the passive verbal adjective διδακτο (Robertson, *Grammar*, p. 516). In 1Th 4:9 we have the compound verbal θεοδιδακτο. The same use of διδακτος with the ablative occurs in 1Co 2:13 .

And hath learned (κα μαθων). Second aorist active participle of μανθανω. It is not enough to hear God's voice. He must heed it and learn it and do it. This is a voluntary response. This one inevitably comes to Christ.

John 6:46

This one has seen the Father (ουτος εωρακεν τον πατερα). Perfect active indicative of οραω. With the eyes no one has seen God (1:18) save the Son who is "from God" in origin (1:1,14; 7:29; 16:27; 17:8). The only way for others to see God is to see Christ (14:9).

John 6:47

He that believeth (ο πιστευων). This is the way to see God in Christ.

John 6:48

I am the bread of life (εγω ειμ ο αρτος της ζωης). Jesus repeats the astounding words of verse 35 after fuller explanation. The believer in Christ has eternal life because he gives himself to him.

John 6:49

And they died (κα απεθανον). Physical death. The manna did not prevent death. But this new manna will prevent spiritual death.

John 6:50

That a man may eat thereof, and not die (ινα τις εξ αυτου φαγη κα μη αποθανη). Purpose clause with ινα and the second aorist active subjunctive of εσθιω and αποθνησκω. The wonder and the glory of it all, but quite beyond the insight of this motley crowd.

John 6:51

The living bread (ο αρτος ο ζων). "The bread the living." Repetition of the claim in 35,41,48 , but with a slight change from ζωης to ζων (present active participle of ζαω). It is alive and can give life. See 4:10 for living water. In Re 1:17 Jesus calls himself the Living One (ο ζων).

For ever (εις τον αιωνα). Eternally like αιωνιον with ζωην in 47.

I shall give (εγω δωσω). Emphasis on εγω (I). Superior so to Moses.

Is my flesh (η σαρξ μου εστιν). See on 1:14 for σαρξ the Incarnation. This new idea creates far more difficulty to the hearers who cannot grasp Christ's idea of self-sacrifice.

For the life of the world (υπερ της του κοσμου ζωης). Over, in behalf of, υπερ means, and in some connexions instead of as in 11:50. See 1:30 for the Baptist's picture of Christ as the Lamb of God that taketh away the sin of the world. See also 3:17; 4:42; 1Jo 3:16; Mt 20:28; Ga 3:13; 2Co 5:14f.; Ro 5:8 . Jesus has here presented to this Galilean multitude the central fact of his atoning death for the spiritual life of the world.

John 6:52

Strove (εμαχοντο). Imperfect (inchoative) middle of μαχομα, to fight in armed combat (Ac 7:26), then to wage a war of words as here and 2Ti 2:24 . They were already murmuring (41), now they began bitter strife with one another over the last words of Jesus (43-51), some probably seeing a spiritual meaning in them. There was division of opinion about Jesus in Jerusalem also later (7:12,40; 9:16; 10:19).

How can? (Πως δυναται;). The very idiom used by Nicodemus in 3:4,9 . Here scornful disbelief.

This man (ουτος). Contemptuous use pictured in verse 42.

His flesh to eat (την σαρκα αυτου φαγειν). As if we were cannibals! Some MSS. do not have αυτου, but the meaning is clear. The mystical appropriation of Christ by the believer (Ga 2:20; Eph 3:17) they could not comprehend, though some apparently were against this literal interpretation of "flesh" (σαρξ).

John 6:53

Except ye eat (εαν μη φαγητε). Negative condition of third class with second aorist active subjunctive of εσθιω. Jesus repeats the statement in verses 50,51 . Note change of μου (my) in verse 51 to του υιου του ανθρωπου with same idea.

And drink his blood (κα πιητε αυτου το αιμα). Same condition with second aorist active subjunctive of πινω. This addition makes the demand of Jesus seem to these Jews more impossible than before if taken in a baldly literal sense. The only possible meaning is the spiritual appropriation of Jesus Christ by faith (verse 47), for "ye have not life in yourselves" (ουκ εχετε ζωην εν εαυτοις). Life is found only in Christ.

John 6:54

He that eateth (ο τρωγων). Present active participle for continual or habitual eating like πιστευετε in verse 29. The verb τρωγω is an old one for eating fruit or vegetables and

the feeding of animals. In the N.T. it occurs only in Joh 6:54,56,58; 13:18; Mt 24:38 . Elsewhere in the Gospels always εσθιω or εφαγον (defective verb with εσθιω). No distinction is made here between εφαγον (48,50,52,53,58) and τρωγω (54,56,57,58). Some men understand Jesus here to be speaking of the Lord's Supper by prophetic forecast or rather they think that John has put into the mouth of Jesus the sacramental conception of Christianity by making participation in the bread and wine the means of securing eternal life. To me that is a violent misinterpretation of the Gospel and an utter misrepresentation of Christ. It is a grossly literal interpretation of the mystical symbolism of the language of Jesus which these Jews also misunderstood. Christ uses bold imagery to picture spiritual appropriation of himself who is to give his life-blood for the life of the world (51). It would have been hopeless confusion for these Jews if Jesus had used the symbolism of the Lord's Supper. It would be real dishonesty for John to use this discourse as a propaganda for sacramentalism. The language of Jesus can only have a spiritual meaning as he unfolds himself as the true manna.

John 6:55

Meat indeed (αληθης βρωσις). So the best MSS., "true food." See on 4:32 for βρωσις as equal to βρωμα (a thing eaten).

Drink indeed (αληθης ποσις). Correct text, "true drink." For ποσις see Ro 14:17; Col 2:16 (only N.T. examples).

John 6:56

Abideth in me and I in him (εν εμο μενε καγω εν αυτω). Added to the phrase in 54 in the place of εχε ζωην αιωνιον (has eternal life). The verb μενω (to abide) expresses continual mystical fellowship between Christ and the believer as in 15:4-7; 1Jo 2:6,27,28; 3:6,24; 4:12,16 . There is, of course, no reference to the Lord's Supper (Eucharist), but simply to mystical fellowship with Christ.

John 6:57

The living Father (ο ζων πατηρ). Nowhere else in the N.T., but see 5:26 and "the living God" (Mt 16:16; 2Co 6:16). The Father is the source of life and so "I live because of the Father" (καγω ζω δια τον πατερα).

He that eateth me (ο τρωγων με). Still bolder putting of the mystical appropriation of Christ (51,53,54,56).

Because of me (δι' εμε). The same idea appears in 14:19: "Because I live ye shall live also." See 11:25. Jesus Christ is our ground of hope and guarantee of immortality. Life is in Christ. There is no real difficulty in this use of δια with the accusative as with δια τον πατερα just before. It occurs also in 15:3. As the Father is the fount of life to Christ, so Christ is the fount of life to us. See 1Jo 4:9 where δια is used with the genitive (δι' αυτου) as the intermediate agent, not the ground or reason as here.

John 6:58

This is the bread (ουτος εστιν ο αρτος). Summary and final explanation of the true manna (from verse 32 on) as being Jesus Christ himself.

John 6:59

In the synagogue (εν συναγωγη). Definite like our in church, though article absent. Only use of the word in John except 18:20. "Among the ruins at *Tell Hum*, the probable site of Capernaum, have been found among the remains of a synagogue a block of stone perhaps the lintel, carved with a pot of manna, and with a pattern of vine leaves and clusters of grapes" (Vincent).

John 6:60

A hard saying (σκληρος). "This saying is a hard one." Old adjective, rough, harsh, dried hard (from σκελλω, to dry), probably the last saying of Jesus that he was the bread of life come down from heaven and they were to eat him. It is to be hoped that none of the twelve joined the many disciples in this complaint.

Hear it (αυτου ακουειν). Or "hear him," hear with acceptation. For ακουω with the genitive see 10:3,16,27 .

John 6:61

Knowing in himself (ειδως εν εαυτω). Second perfect active participle of οιδα. See 2:25 for this supernatural insight into men's minds.

Murmured (γογγυζουσιν). Present active indicative retained in indirect discourse. See 41 for γογγυζω.

At this (περ τουτου). "Concerning this word."

Cause to stumble (σκανδαλιζε). Common Synoptic verb from σκανδαλον for which see Mt 5:29 . In John again only in 16:1.

John 6:62

What then if ye should behold (εαν ουν θεωρητε). No "what" in the Greek. Condition of third class with εαν and present active subjunctive, "if ye then behold."

Ascending (αναβαινοντα). Present active participle picturing the process.

Where he was before (οπου ην το προτερον). Neuter articular adjective as adverb (accusative of general reference, at the former time as in 9:8; Ga 3:13). Clear statement of Christ's pre-existence in his own words as in 3:13; 17:5 (cf. 1:1-18).

John 6:63

That quickeneth (το ζωοποιουν). Articular present active participle of ζωοποιεω for which see 5:21. For the contrast between πνευμα (spirit) and σαρξ (flesh) see already 3:6.

The words (τα ρηματα). Those in this discourse (I have just spoken, λελαληκα), for they are the words of God (3:34; 8:47; 17:8). No wonder they "are spirit and are life" (πνευμα εστιν κα ζωη εστιν). The breath of God and the life of God is in these words of Jesus. Never man spoke like Jesus (7:46). There is life in his words today.

John 6:64

That believe not (ο ου πιστευουσιν). Failure to believe kills the life in the words of Jesus.

Knew from the beginning (ηιδε εξ αρχης). In the N.T. we have εξ αρχης only here and 16:4, but απ' αρχης in apparently the same sense as here in 15:27; 1Jo 2:7,24; 3:11 and see Lu 1:2; 1Jo 1:1 . From the first Jesus distinguished between real trust in him and mere lip service (2:24; 8:31), two senses of πιστευω.

Were (εισιν). Present active indicative retained in indirect discourse.

And who it was that should betray him (κα τις εστιν ο παραδωσων). Same use of εστιν and note article and future active participle of παραδιδωμ, to hand over, to betray. John does not say here that Jesus knew that Judas would betray him when he chose him as one of the twelve, least of all that he chose him for that purpose. What he does say is that Jesus was not taken by surprise and soon saw signs of treason in Judas. The same verb is used of John's arrest in Mt 4:12 . Once Judas is termed traitor (προδοτης) in Lu 6:16 . Judas had gifts and was given his opportunity. He did not have to betray Jesus.

John 6:65

Except it be given him of the Father (εαν μη η δεδομενον αυτω εκ του πατρος). Condition of third class with εαν μη and periphrastic perfect passive subjunctive of διδωμ. Precisely the same point as in verse 44 where we have ελκυση instead of η δεδομενον. The impulse to faith comes from God. Jesus does not expect all to believe and seems to imply that Judas did not truly believe.

John 6:66

Upon this (εκ τουτου). Same idiom in 19:12. "Out of this saying or circumstance." Jesus drew the line of cleavage between the true and the false believers.

Went back (απηλθον εις τα οπισω). Aorist (ingressive) active indicative of απερχομα with εις τα οπισω, "to the rear" (the behind things) as in 18:6.

Walked no more with him (ουκετ μετ' αυτου περιεπατουν). Imperfect active of περιπατεω. The crisis had come. These half-hearted seekers after the loaves and fishes and political power turned abruptly from Jesus, walked out of the synagogue with a deal of bluster and were walking with Jesus no more. Jesus had completely disillusioned these hungry camp-followers who did not care for spiritual manna that consisted in intimate appropriation of the life of Jesus as God's Son.

John 6:67

Would ye also go away? (Μη κα υμεις θελετε υπαγειν;). Jesus puts it with the negative answer (μη) expected. See 21:5 where Jesus also uses μη in a question. Judas must have shown some sympathy with the disappointed and disappearing crowds. But he kept still. There was possibly restlessness on the part of the other apostles.

John 6:68

Lord, to whom shall we go? (Κυριε, προς τινα απελευσομεθα;). Peter is the spokesman as usual and his words mean that, if such a thought as desertion crossed their minds when

the crowd left, they dismissed it instantly. They had made their choice. They accepted these very words of Jesus that had caused the defection as "the words of eternal life."

John 6:69

We have believed (ημεις πεπιστευκαμεν). Perfect active indicative of πιστευω, "We have come to believe and still believe" (verse 29).

And know (κα εγνωκαμεν). Same tense of γινωσκω, "We have come to know and still know."

Thou art the Holy One of God (συ ε ο αγιος του θεου). Bernard follows those who believe that this is John's report of the same confession given by the Synoptics (Mr 8:27f.; Mt 16:13-20; Lu 9:18f.), an utterly unjustifiable conclusion. The details are wholly different. Here in the synagogue in Capernaum, there on Mt. Hermon near Caesarea Philippi. What earthly difficulty is there in supposing that Peter could make a noble confession twice? That is to my mind a wooden conception of the apostles in their growing apprehension of Christ.

John 6:70

And one of you is a devil (κα εξ υμων εις διαβολος εστιν). Jesus does not say that Judas was a devil when he chose him, but that he is one now. In 13:2,27 John speaks of the devil entering Judas. How soon the plan to betray Jesus first entered the heart of Judas we do not know (12:4). One wonders if the words of Jesus here did not cut Judas to the quick.

John 6:71

Of Simon Iscariot (Σιμωνος Ισκαριωτου). So his father was named Iscariot also, a man of Kerioth (possibly in Judah, Jos 15:25 , possibly in Moab, Jer 48:24), not in Galilee. Judas was the only one of the twelve not a Galilean. The rest of the verse is like 12:4.

One of the twelve (εις εκ των δωδεκα). The eternal horror of the thing.

John 7

John 7:1

After these things (μετα ταυτα). John's favourite general note of the order of events. Bernard conceives that the events in 7:1-14 follow 7:15-24 and both follow chapter 5, not chapter 6, a wholly needless readjustment of the narrative to suit a preconceived theory. John simply supplements the narrative in the Synoptics at points deemed important. He now skips the period of withdrawal from Galilee of about six months (from passover to tabernacles).

Walked (περιεπατε). Imperfect active, a literal picture of the itinerant ministry of Jesus. He has returned to Galilee from the region of Caesarea Philippi. He had been avoiding Galilee as well as Judea for six months.

For he would not walk in Judea (ου γαρ ηθελεν εν τη Ιουδαια). Imperfect active of θελω picturing the attitude of refusal to work in Judea after the events in chapter 5 (perhaps a year and a half before).

Sought to kill (εζητουν αποκτεινα). Imperfect active again, progressive attitude, had been seeking to kill him as shown in 5:18 where the same words occur.

John 7:2

The feast of tabernacles (η σκηνοπηγια). Only New Testament example of this word (σκηνη, tent, πηγνυμ, to fasten as in Heb 8:2). Technical name of this feast (De 16:13; Le 23:34,43). It began on the 15th of the month Tisri (end of September) and lasted seven days and finally eight days in post-exilic times (Ne 8:18). It was one of the chief feasts of the Jews.

John 7:3

His brethren (ο αδελφο αυτου). "His brothers" (half-brothers actually), who "were not believing on him" (ουδε επιστευον εις αυτον) as stated in verse 5. They were hostile to the Messianic assumptions of Jesus, a natural attitude as one can well see, though at first they were friendly (2:12).

Depart hence (μεταβηθ εντευθεν). Second aorist active imperative of μεταβαινω, to pass to another place (5:24; 13:1). It was impertinence on their part.

That thy disciples also may behold (ινα κα ο μαθητα σου θεωρησουσιν). Final clause with ινα and the future active indicative of θεωρεω. Jesus had many disciples in Judea at the start (2:23; 4:1) and had left it because of the jealousy of the Pharisees over his success (4:3). The brothers may have heard of the great defection in the synagogue in Capernaum (6:66), but the advice is clearly ironical.

Which thou doest (α ποιεις). To what works they refer by this language we do not know. But Jesus had been away from Galilee for some months and from Judea for a year and a half. Perhaps the brothers of Jesus may actually have been eager to rush Jesus into the hostile atmosphere of Jerusalem again.

John 7:4

In secret (εν κρυπτω). See Mt 6:4,6 for this phrase.

Openly (εν παρρησια). "In public" (παν, ρησις, telling it all). See on Mt 8:32 . Common in John (7:13,26; 10:24; 16:25,29; 18:20 ; here again contrasted with εν κρυπτω). It is wise advice in the abstract that a public teacher must allow inspection of his deeds, but the motive is evil. They might get Jesus into trouble. Ιφ θου δοεστ θεσε θινγς (ε ταυτα ποιεις). This condition of the first class assumes the reality of the deeds of Jesus, but the use of the condition at all throws doubt on it all as in Mt 4:3,6 .

Manifest thyself (φανερωσον σεαυτον). First aorist active imperative of φανεροω.

To the world (τω κοσμω). Not just to "thy disciples," but to the public at large as at the feast of tabernacles. See 8:26; 14:22 for this use of κοσμος.

John 7:5

For even his brethren did not believe on him (ουδε γαρ ο αδελφο αυτου επιστευον εις αυτον). Literally, "For not even were his brothers believing on him." Imperfect tense of πιστευω with sad picture of the persistent refusal of the brothers of Jesus to believe in his Messianic assumptions, after the two rejections in Capernaum (Lu 4:16-31; Mr 6:1-6; Mt 13:54-58), and also after the blasphemous accusation of being in league with Beelzebub when the mother and brothers came to take Jesus home (Mr 3:31-35; Mt 12:46-50; Lu 8:19-21). The brothers here are sarcastic.

John 7:6

My time is not yet come (ο καιρος ο εμος ουπω παρεστιν). Only use with verse 8 of καιρος in this Gospel, elsewhere χρονος (Joh 5:6) or more often ωρα (2:4) "the predestined hour" (Bernard). Here καιρος is the fitting or proper occasion for Christ's manifesting himself publicly to the authorities as Messiah as in verse 8. At the feast of tabernacles Jesus did make such public claims (7:29,33; 8:12,28,38,42,58). Παρεστιν is present active indicative of παρειμ, old compound, to be by, to be present. The brothers of Jesus had the regular Jewish obligation to go up to the feast, but the precise day was a matter of indifference to them.

John 7:7

Cannot hate (ου δυνατα μισειν). Because of "the law of moral correspondence" (Westcott), often in John for "inherent impossibility" (Vincent). The brothers of Jesus here belong to the unbelieving world (κοσμος) which is unable to love Jesus (15:18,23,24) and which Jesus had already exposed ("testify," μαρτυρω, 5:42,45). This unbelieving "world" resented the exposure (3:19, cf. 18:37).

John 7:8

Go ye up to the feast (υμεις αναβητε εις την εορτην). The emphatic word by position is υμεις (ye) in contrast with εγω (I). Second aorist active imperative of αναβαινω, old and common verb for going up to the feast (2:13) or anywhere. Take your own advice (7:3).

I go not up yet (εγω ουπω αναβαινω). So Westcott and Hort after B W L (Neutral) while ου (not) is read by Aleph D, African Latin, Vulgate, Coptic (Western). Some of the early Greek Fathers were puzzled over the reading ουκ (I go not up) as contradictory to verse 10 wherein it is stated that Jesus did go up. Almost certainly ουκ (not) is correct and is not really contradictory when one notes in verse 10 that the manner of Christ's going up is precisely the opposite of the advice of the brothers in verses 3,4 . "Not yet" (ουπω) is genuine before "fulfilled" (πεπληρωτα, perfect passive indicative of πληροω). One may think, if he will, that Jesus changed his plans after these words, but that is unnecessary. He simply refused to fall in with his brothers' sneering proposal for a grand Messianic procession with the caravan on the way to the feast. He will do that on the journey to the last passover.

John 7:9

He abode still in Galilee (εμεινεν εν τη Γαλιλαια). No "still" (ετ) in the Greek text. The constative aorist active indicative εμεινεν covers a period of some days.

John 7:10

Were gone up (ανεβησαν). Second aorist active indicative of αναβαινω, not past perfect though the action is antecedent in fact to the following τοτε ανεβη. The Greek does not always draw the precise distinction between the merely punctiliar (aorist) antecedent action and the past perfect (2:9; 4:45).

He also (τοτε αυτος). As well as the brothers.

Not publicly (ου φανερως). Against their advice in verse 4, using φανερωσον (the very same word stem).

But as it were in secret (αλλα ως εν κρυπτω). "Not with the usual caravan of pilgrims" (Bernard). Just the opposite of their advice in verse 4 with the same phrase εν φανερω. Plainly Jesus purposely went contrary to the insincere counsel of his brothers as to the manner of his Messianic manifestation. This secrecy concerned solely the journey to Jerusalem, not his public teaching there after his arrival (7:26,28; 18:20).

John 7:11

The Jews (ο Ιουδαιο). The hostile leaders in Jerusalem, not the Galilean crowds (7:12) nor the populace in Jerusalem (7:25).

Sought (εζητουν). Imperfect active of ζητεω, "were seeking," picture of the attitude of the Jewish leaders toward Jesus who had not yet appeared in public at the feast. In fact he had avoided Jerusalem since the collision in chapter 5. The leaders clearly wished to attack him.

Where is he? (που εστιν εκεινος;). "Where is that one? (emphatic use of εκεινος as in 1:8; 9:12). Jesus had been at two feasts during his ministry (passover in 2:12ff. ; possibly another passover in 5:1), but he had avoided the preceding passover (6:4; 7:1). The leaders in Jerusalem had kept in touch with Christ's work in Galilee. They anticipate a crisis in Jerusalem.

John 7:12

Much murmuring (γογγυσμος πολυς). This Ionic onomatopoetic word is from γογγυζω for which verb see 6:41,61; 7:32 , for secret displeasure (Ac 6:1) or querulous discontent (Php 2:14).

Among the multitudes (εν τοις οχλοις). "The multitudes" literally, plural here only in John. These different groups were visitors from Galilee and elsewhere and were divided in their opinion of Jesus as the Galileans had already become (6:66).

A good man (αγαθος). Pure in motive. See Mr 10:17f.; Ro 5:7 (absolute sense of God). Superior to δικαιος. Jesus had champions in these scattered groups in the temple courts.

Not so, but he leadeth the multitude astray (ου, αλλα πλανα τον οχλον). Sharp clash in the crowd. Present active indicative of πλαναω, to go astray (Mt 18:12f.), like our "planets," to lead others astray (Mt 24:4,5,11 , etc.). In the end the rulers will call Jesus "that deceiver" (εκεινος ο πλανος, Mt 27:63). The Jewish leaders have a following among the crowds as is seen (7:31f.).

John 7:13

Howbeit (μεντο). See 4:27 for this compound particle (μεν, το), by way of exception, but yet.

Spake (ελαλε). Imperfect active of λαλεω, "was speaking," picturing the whispering or secret talk (**no man openly** , ουδεις παρρησια). Best MSS. do not have εν here with παρρησια (locative or instrumental case of manner) as in 7:26; 10:24; 11:54 , but εν genuine in 7:4; Col 2:15 . This adverbial use of παρρησια is common enough (Mr 8:37).

For fear of the Jews (δια τον φοβον των Ιουδαιων). Objective genitive. The crowds really feared the Jewish leaders and evidently did not wish to involve Jesus or themselves. See the same phrase and attitude on the part of the disciples in 19:38; 20:19 .

John 7:14

But when it was now in the midst of the feast (ηδη δε της εορτης μεσουσης). Literally, "But feast being already midway." Genitive absolute, present active participle, of μεσοω, old verb from μεσος, in LXX, here only in N.T. The feast of tabernacles was originally seven days, but a last day (verse 37; Le 23:36) was added, making eight in all.

And taught (κα εδιδασκεν). Imperfect active of διδασκω, probably inchoative, "began to teach." He went up (ανεβη, effective aorist, arrived). The leaders had asked (verse 11) where Jesus was. There he was now before their very eyes.

John 7:15

Marvelled (εθαυμαζον). Picturesque imperfect active of θαυμαζω, "were wondering." After all the bluster of the rulers (verse 13) here was Jesus teaching without interruption.

Knoweth letters (γραμματα οιδεν). Second perfect active indicative used as present. Γραμματα, old word from γραφω, to write, is originally the letters formed (Ga 6:11), then a letter or epistle (Ac 28:21), then the sacred Scriptures (Joh 5:47; 2Ti 3:15), then learning

like Latin *litterae* and English letters (Ac 26:24; Joh 7:15). "The marvel was that Jesus showed Himself familiar with the literary methods of the time, which were supposed to be confined to the scholars of the popular teachers" (Westcott).

Having never learned (μη μεμαθηκως). Perfect active participle of μανθανω with μη, the usual negative (subjective) with the participle. It is not the wisdom of Jesus that disconcerted the Jewish leaders, but his learning (Marcus Dods). And yet Jesus had not attended either of the rabbinical theological schools in Jerusalem (Hillel, Shammai). He was not a rabbi in the technical sense, only a carpenter, and yet he surpassed the professional rabbis in the use of their own methods of debate. It is sometimes true today that unschooled men in various walks of life forge ahead of men of lesser gifts with school training. See the like puzzle of the Sanhedrin concerning Peter and John (Ac 4:13). This is not an argument against education, but it takes more than education to make a real man. Probably this sneer at Jesus came from some of the teachers in the Jerusalem seminaries. "Christ was in the eyes of the Jews a merely self-taught enthusiast" (Westcott).

John 7:16

Mine (εμη). Possessive pronoun, "not mine in origin." Jesus denies that he is self-taught, though not a schoolman.

But his that sent me (αλλα του πεμψαντος με). Genitive case of the articular participle (first aorist active of πεμπω). His teaching is not self-originated nor is it the product of the schools (see the Talmud in contrast with the New Testament). Jesus often in John uses this idiom of "the one who sent me" of the Father (4:34; 5:23,24,30,37; 6:38-40,44; 7:16,18,28 , etc.). The bold claim is here made by Jesus that his teaching is superior in character and source to that of the rabbis.

John 7:17

If any man willeth to do (εαν τις θελη ποιειν). Condition of third class with εαν and present active subjunctive θελη not used as a mere auxiliary verb for the future "will do," but with full force of θελω, to will, to wish. See the same use of θελω in 5:40 "and yet ye are not willing to come" (κα ου θελετε ελθειν).

He shall know (γνωσετα). Future middle indicative of γινωσκω. Experimental knowledge from willingness to do God's will. See this same point by Jesus in 5:46; 18:37 . There must be moral harmony between man's purpose and God's will. "If there be no sympathy there can be no understanding" (Westcott). Atheists of all types have no point of contact for approach to the knowledge of Christ. This fact does not prove the non-existence of God, but simply their own isolation. They are out of tune with the Infinite. For those who love God it is also true that obedience to God's will brings richer knowledge of God. Agnostic and atheistic critics are disqualified by Jesus as witnesses to his claims.

Of God (εκ του θεου). Out of God as source.

From myself (απ' εμαυτου). Instead of from God.

John 7:18

From himself (αφ' εαυτου). This kind of teacher is self-taught, pushes his own ideas, presses his own claims for position and glory, "blows his own horn" as we say. Jesus is the other type of teacher, seeks the glory of the one who sent him, whose herald and ambassador he is.

The same (ουτος). "This one."

Unrighteousness (αδικια). Old word from αδικος (α privative and δικη). Here in contrast with "true" (αληθης). See 2Th 2:10; 1Co 13:6 for the deceit of unrighteousness in contrast with truth as here.

John 7:19

And yet (κα). Clear use of κα in the adversative sense of "and yet" or "but." They marvelled at Christ's "ignorance" and boasted of their own knowledge of the law of Moses. And yet they violated that law by not practising it.

Why seek ye to kill me? (Τ με ζητειτε αποκτειναι;). A sudden and startling question as an illustration of their failure to do the law of Moses. Jesus had previously known (5:39,45-47) that the Jews really rejected the teaching of Moses while professing to believe it. On that very occasion they had sought to kill him (5:18), the very language used here. Apparently he had not been to Jerusalem since then. He undoubtedly alludes to their conduct then and charges them with the same purpose now.

John 7:20

The multitude (ο οχλος). Outside of Jerusalem (the Galilean crowd as in verses 11f.) and so unfamiliar with the effort to kill Jesus recorded in 5:18. It is important in this chapter to distinguish clearly the several groups like the Jewish leaders (7:13,15,25,26,30,32 , etc.), the multitude from Galilee and elsewhere (10-13,20,31,40,49), the common people of Jerusalem (25), the Roman soldiers (45f.).

Thou hast a devil (δαιμονιον εχεις). "Demon," of course, as always in the Gospels. These pilgrims make the same charge against Jesus made long ago by the Pharisees in Jerusalem in explanation of the difference between John and Jesus (Mt 11:18; Lu 7:33). It is an easy way to make a fling like that. "He is a monomaniac labouring under a hallucination that people wish to kill him" (Dods).

John 7:21

One work (εν εργον). Direct allusion to the healing of the impotent man when in Jerusalem before (5:1ff.). He had wrought others before (2:23; 4:45), but this one on the Sabbath caused the rulers to try to kill Jesus (5:18). Some wondered then, others had murder in their hearts. This crowd here is ignorant.

John 7:22

For this cause (δια τουτο). Some would take this phrase with the preceding verb θαυμαζετε (ye marvel for this cause).

Hath given (δεδωκεν). Present active indicative of διδωμ (permanent state).

Not that it is of Moses, but of the fathers (ουχ οτ εκ του Μωυσεως εστιν αλλ' εκ των πατερων). A parenthesis to explain that circumcision is older in origin than Moses.

And on the sabbath ye circumcise (κα εν σαββατω περιτεμνετε). Adversative use of κα=and yet as in 19. That is to say, the Jews keep one law (circumcision) by violating another (on the Sabbath, the charge against him in chapter 5, healing on the Sabbath).

John 7:23

That the law of Moses may not be broken (ινα μη λυθη ο νομος Μωυσεως). Purpose clause with negative μη and first aorist passive subjunctive of λυω. They are punctilious about their Sabbath rules and about circumcision on the eighth day. When they clash, they drop the Sabbath rule and circumcise.

Are ye wroth with me? (εμο χολατε;). Old word from χολη (bile, gall), possibly from χλοη or χλωρος (yellowish green). Only here in N.T. So to be mad. With dative. Vivid picture of bitter spleen against Jesus for healing a man on the sabbath when they circumcise on the Sabbath.

A man every whit whole (ολον ανθρωπον υγιη). Literally, "a whole (ολον) man (all the man) sound (υγιη, well)," not just one member of the body mended.

John 7:24

According to appearance (κατ' οψιν). And so, superficially. See 11:44. Also not "righteous" (δικαιαν) judgment.

John 7:25

Some therefore of them of Jerusalem (ουν τινες εκ των Ιεροσολυμειτων). The people of the city in contrast to the multitude of pilgrims at the feast. They form a separate group. The word is made from Ιεροσολυμα and occurs in Josephus and IV Maccabees. In N.T. only here and Mr 1:5 . These Jerusalem people knew better than the pilgrims the designs of the rulers (Vincent).

Is not this? (ουχ ουτος εστιν;). Expecting affirmative answer. Clearly they were not as familiar with the appearance of Jesus as the Galilean multitude (Dods).

They seek (ζητουσιν). The plural refers to the group of leaders already present (7:15) to whom the Jerusalem crowd probably pointed. They knew of their threats to kill Jesus (5:18).

John 7:26

They say nothing unto him (ουδεν αυτο λεγουσιν). But only make sneering comments about him (7:16) in spite of his speaking "openly" (παρρησια, for which word see 7:13; 18:20) before all. lt was sarcasm about the leaders, though an element of surprise on the part of "these shrewd townsmen" (Bernard) may have existed also.

Can it be that the rulers indeed know (μη ποτε αληθως εγνωσιν ο αρχοντες). Negative answer expected by μη ποτε and yet there is ridicule of the rulers in the form of the question.

See a like use of μη ποτε in Lu 3:15 , though nowhere else in John. Εγνωσαν (second aorist ingressive active indicative of γινωσκω) may refer to the examination of Jesus by these rulers in 5:19ff. and means, "Did they come to know or find out" (and so hold now)?

That this is the Christ (οτ ουτος εστιν ο Χριστος). The Messiah of Jewish hope.

John 7:27

Howbeit (αλλα). Clearly adversative here.

This man (τουτον). Possibly contemptuous use of ουτος as may be true in 25,26 .

Whence he is (ποθεν εστιν). The Galilean Jews knew the family of Jesus (6:42), but they knew Jesus only as from Nazareth, not as born in Bethlehem (verse 42).

When the Christ cometh (ο Χριστος οταν ερχητα). Prolepsis of ο Χριστος and indefinite temporal clause with οταν and the present middle subjunctive ερχητα rather than the more usual second aorist active ελθη as in verse 31, a trifle more picturesque. This is a piece of popular theology. "Three things come wholly unexpected--Messiah, a godsend, and a scorpion" (*Sanhedrin* 97a). The rulers knew the birthplace to be Bethlehem (7:42; Mt 2:5f.), but some even expected the Messiah to drop suddenly from the skies as Satan proposed to Jesus to fall down from the pinnacle of the temple. The Jews generally expected a sudden emergence of the Messiah from concealment with an anointing by Elijah (*Apoc. of Bar.* XXIX. 3; 2Esdr. 7:28; 13:32; Justin Martyr, *Tryph.* 110).

John 7:28

And I am not come of myself (κα απ' εμαυτου ουκ εληλυθα). Κα here="and yet." Jesus repeats the claim of verse 17 and also in 5:30; 8:28; 12:49; 14:10 .

Whom ye know not (ον υμεις ουκ οιδατε). Jesus passes by a controversy over the piece of popular theology to point out their ignorance of God the Father who sent him. He tersely agrees that they know something of him. Jesus says of these Jews that they know not God as in 8:19,55 .

John 7:29

I know him (εγω οιδα αυτον). In contrast to the ignorance of these people. See the same words in 8:55 and the same claim in 17:25; Mt 11:27; Lu 10:22 (the Johannine aerolite). "These three words contain the unique claim of Jesus, which is pressed all through the chapters of controversy with the Jews" (Bernard). Jesus is the Interpreter of God to men (Joh 1:18).

And he sent me (κακεινος με απεστειλεν). First aorist active indicative of αποστελλω, the very verb used of Jesus when he sent forth the twelve (Mt 10:5) and used by Jesus again of himself in Joh 17:3 . He is the Father's Apostle to men.

John 7:30

They sought therefore (εζητουν ουν). Imperfect active of ζητεω, inchoative or conative, they began to seek. Either makes sense. The subject is naturally some of the Jerusalemites (Westcott) rather than some of the leaders (Bernard).

To take him (αυτον πιασα). First aorist active infinitive, Doric form from πιαζω, from the usual πιεζω, occasionally so in the papyri, but πιαζω always in N.T. except Lu 6:38 .

And (κα). Here = "but."

Laid his hand (επεβαλεν την χειρα). Second aorist active indicative of επιβαλλω, to cast upon. Old and common idiom for arresting one to make him a prisoner (Mt 26:50). See repetition in verse 44.

His hour (η ωρα αυτου). In 13:1 we read that "the hour" had come, but that was "not yet" (ουπω). "John is at pains to point out at every point that the persecution and death of Jesus followed a predestined course" (Bernard), as in 2:4; 7:6,8; 8:10; 10:39; 13:1 , etc.

Was not yet come (ουπω εληλυθε). Past perfect active of ερχομα, as John looks back on the story.

John 7:31

When the Christ shall come (ο Χριστος οταν ελθη). Proleptic position of ο Χριστος again as in 27, but ελθη with οταν rather than ερχητα, calling more attention to the consummation (whenever he does come).

Will he do? (μη ποιησει;). Future active indicative of ποιεω with μη (negative answer expected). Jesus had won a large portion of the pilgrims (εκ του οχλου πολλο) either before this day or during this controversy. The use of επιστευσαν (ingressive aorist active) looks as if many came to believe at this point. These pilgrims had watched closely the proceedings.

Than those which (ων). One must supply the unexpressed antecedent τουτων in the ablative case after πλειονα (more). Then the neuter plural accusative relative α (referring to σημεια signs) is attracted to the ablative case of the pronominal antecedent τουτων (now dropped out).

Hath done (εποιησεν). First aorist active indicative of ποιεω, a timeless constative aorist summing up all the miracles of Jesus so far.

John 7:32

The Pharisees (ο Φαρισαιο). This group of the Jewish rulers (7:11,15,25f.) was particularly hostile to Christ, though already the Sadducees had become critical (Mt 16:6) and they join here (ο αρχιερεις, the chief priests being Sadducees) in determining to silence Jesus by bringing him before the Sanhedrin. They had heard the whispered talk about Jesus before he arrived (7:12f.) and still more now.

Heard the multitude murmuring (ηκουσαν του οχλου γογγυζοντος). First aorist active indicative of ακουω with the genitive case and the descriptive participle of the vivid onomatopoetic verb γογγυζω (verse 12) now grown louder like the hum of bees. It was the defence of Jesus by a portion of the crowd (7:31) that irritated the Pharisees. Here the Pharisees take the initiative and enlist the Sadducees in the Sanhedrin (for this combination see 7:45; 11:47,57; Mt 21:45; 27:62 , the organized court) to send "officers" (υπηρετας) "to take him" (ινα πιασωσιν αυτον, final clause with ινα and first aorist active subjunctive of πιαζω for

which verb see verse 30). For υπηρετας (temple police here) see verse 45; 18:3,12,22; 19:6; Ac 5:22,26 . For the word see Mt 5:25; Lu 1:2 , "an under rower" (υπο, ερετης), any assistant.

John 7:33

Yet a little while (ετ χρονον μικρον). Accusative of extent of time. It was only six months to the last passover of Christ's ministry and he knew that the end was near.

I go unto him that sent me (υπαγω προς τον πεμψαντα με). See the same words in 16:5. Hυπαγω, old compound (υπο, αγω), has the notion of withdrawing (literally, go under). See 16:7-10 for three words for going common in John (πορευομα, go for a purpose, απερχομα, to go away, υπαγω, to withdraw personally). Hυπαγω often in John of going to the Father or God (8:14,21; 13:3,33,36; 14:4,5,28; 15:16; 16:4,7,10,17). See 6:21. It was enigmatic language to the hearers.

John 7:34

And shall not find me (κα ουχ ευρησετε με). Future active indicative of ευρισκω. Jesus had said: "Seek and ye shall find" (Mt 7:7), but this will be too late. Now they were seeking (verse 30) to kill Jesus, then they will seek deliverance, but too late.

Where I am (οπου ειμ εγω). No conflict with verse 33, but the essential eternal spiritual home of Christ "in absolute, eternal being and fellowship with the Father" (Vincent).

Ye cannot come (υμεις ου δυνασθε ελθειν). This fellowship was beyond the comprehension of these hostile Jews. See the same idea in 7:36 by the Jews; 8:21 to the Jews and then to the disciples with the addition of "now" (αρτ, 13:33, νυν in 13:36).

John 7:35

Among themselves (προς εαυτους). These Jewish leaders of verse 32 talk among themselves about what Jesus said in a spirit of contempt (this man or fellow, ουτος).

That (οτ). Almost result like οτ in Mt 8:27 .

Will he go? (μη μελλε πορευεσθαι;). Negative answer expected in an ironical question, "Is he about to go?"

Unto the Dispersion among the Greeks (εις την διασποραν των Ηελληνων). Objective genitive των Ηελληνων (of the Greeks) translated here "among," because it is the Dispersion of Jews among the Greeks. Διασπορα is from διασπειρω, to scatter apart (Ac 8:1,4). It occurs in Plutarch and is common in the LXX, in the N.T. only here, Jas 1:1; 1Pe 1:1 . There were millions of these scattered Jews.

And teach the Greeks (κα διδασκειν τους Ηελληνας). Confessing his failure to teach the Jews in Palestine, "thus ignorantly anticipating the course Christianity took; what seemed unlikely and impossible to them became actual" (Dods).

John 7:36

What is this word? (Τις εστιν ο λογος ουτοσ;). Puzzled and uneasy over this unintelligible saying. Even Peter is distressed over it later (13:37).

John 7:37

Now on the last day (εν δε τη εσχατη ημερα). The eighth day which was "an holy convocation," kept as a Sabbath (Le 33:36), apparently observed as a memorial of the entrance into Canaan, hence "the great day of the feast" (τη μεγαλη της εορτης).

Stood and cried (ιστηκε κα εκρασεν). Past perfect active of ιστημ used as imperfect and intransitive and first aorist active of κραζω. Picture Jesus standing (linear) and suddenly crying out (punctiliar).

If any man thirst (εαν τις διψα). Third class condition with εαν and present active subjunctive of διψαω, "if any one is thirsty." On each of the seven preceding days water was drawn in a golden pitcher from the pool of Siloam and carried in procession to the temple and offered by the priests as the singers chanted Isa 12:3 : "With joy shall ye draw water out of the wells of salvation." "It is uncertain whether the libations were made upon the eighth day. If they were not made, the significant cessation of the striking rite on this one day of the feast would give a still more fitting occasion for the words" (Westcott).

John 7:38

He that believeth on me (ο πιστευων εις εμε). Nominative absolute as is not uncommon.

The scripture (η γραφη). No precise passage can be quoted, though similar idea in several (Isa 55:1; 58:11; Zec 13:1; 14:8; Eze 47:1; Joe 3:18). Chrysostom confines it to Isa 28:16 by punctuation (only the nominative absolute as the Scripture).

Out of his belly shall flow rivers of living water (ποταμο εκ της κοιλιας αυτου ρευσουσιν υδατος ζωντος). Some ancient Western writers connect πινετω of verse 37 with ο πιστευων in verse 38. By this arrangement αυτου (his) with κοιλιας is made to refer to Christ, not to the believer. Burney argues that κοιλια is a mistranslation of the Aramaic (fountain, not belly) and that the reference is to Eze 47:1 . C.C. Torrey refers to Zec 14:8 . But the Eastern writers refer αυτου (his) to the believer who not only quenches in Christ his own thirst, but becomes a source of new streams for others (Joh 4:14). It is a difficult question and Westcott finally changed his view and held αυτου to refer to Christ. Ρευσουσιν is future active indicative of ρεω, old verb, to flow, here only in the N.T.

John 7:39

Which (ου). Genitive by attraction of the relative ο (accusative singular object of λαμβανειν) to the case of του πνευματος (the Spirit) the antecedent. But it is purely grammatical gender (neuter ο because of πνευμα) which we do not have in English. Even here one should say "whom," not which, of the Spirit of God.

Were to receive (εμελλον λαμβανειν). Imperfect active of μελλω with the present active infinitive λαμβανειν, to receive, one of the three constructions with μελλω (present, aorist, or future infinitive). Literally, "whom they were about to receive," a clear reference to the great pentecost.

For the Spirit was not yet given (ουπω γαρ ην πνευμα). No verb for "given" in the Greek. The reference is not to the existence of the Spirit, but to the dispensation of the

Spirit. This same use of ειμ like παρειμ (to be present) appears in Ac 19:2 of the Spirit's activity. John, writing at the close of the century, inserts this comment and interpretation of the language of Jesus as an allusion to the coming of the Holy Spirit at pentecost (the Promise of the Father).

Because Jesus was not yet glorified (οτ Ιησους ουπω εδοξασθη). Reason for the previous statement, the pentecostal outpouring following the death of Jesus here called "glorified" (εδοξασθη, first aorist passive indicative of δοξαζω), used later of the death of Jesus (12:16), even by Jesus himself (12:23; 13:31).

John 7:40

Some of the multitude (εκ του οχλου). Τινες (some) to be supplied, a common Greek idiom.

Of a truth (αληθως). "Truly." See 1:47.

The prophet (ο προφητης). The one promised to Moses (De 18:15) and long expected. See on John 1:21. Proof of the deep impression made by Jesus.

John 7:41

This is the Christ (ουτος εστιν ο Χριστος). These went further and dared to call Jesus the Messiah and not merely the prophet who might not be the Messiah. They said it openly.

What (γαρ). These denied that Jesus was the Messiah and gave as their reason (γαρ, for) the fact that he came from Galilee. The use of μη expects a negative answer.

John 7:42

The scripture (η γραφη). The reference is to Mic 5:2 , the very passage quoted by the chief priests and scribes in response to Herod's inquiry (Mt 2:6). This ignorance of the fact that Jesus was actually born in Bethlehem belongs to the Jews, not to John the author of the Gospel.

John 7:43

A division (σχισμα). A clear split. See Mt 9:16 for the word from σχιζω, to rend. Used again in Joh 9:16; 10:19 .

John 7:44

Would have taken him (ηθελον πιασα αυτον). Imperfect active of θελω and first aorist active infinitive of πιαζω, "were wishing to seize him." See verse 30 for a like impulse and restraint, there επεβαλεν επ' αυτον, here εβαλεν επ' αυτον (simple verb, not compound).

John 7:45

Why did ye not bring him? (Δια τ ουκ ηγαγετε αυτον;). Second aorist active indicative of αγω. Indignant outburst of the Sanhedrin (both Sadducees and Pharisees) at the failure of the (τους, note article here referring to verse 32) temple police to arrest Jesus. "Apparently they were sitting in expectation of immediately questioning him" (Dods). They were stunned at this outcome.

John 7:46

Never man so spake (ουδεποτε ελαλησεν ουτως ανθρωπος). Police officers are not usually carried away by public speech. They had fallen under the power of Jesus "as the Galilean peasants had been impressed" (Bernard) in verses 28f . It was the words of Jesus that had so gripped these officers, not his works (15:24). It was most disconcerting to the Sanhedrin.

John 7:47

Are ye also led astray? (Μη κα υμεις πεπλανησθε;). The Pharisees took the lead in this scornful sneer at the officers. The use of μη formally expects a negative answer as in 4:29, but the Pharisees really believed it. See also 6:67. The verb form is perfect passive indicative of πλαναω, for which see verse 12 with perhaps an allusion to that phase of opinion.

John 7:48

Hath any of the rulers believed on him? (Μη τις εκ των αρχοντων επιστευσεν εις αυτον;). Negative answer sharply expected. First aorist active indicative of πιστευω. "Did any one of the rulers believe on him?" "What right have subordinates to have a mind of their own?" (Dods). These police were employed by the temple authorities (rulers). "Power was slipping through their fingers" (Dods) and that was the secret of their hostility to Jesus.

Or of the Pharisees (η εκ των Φαρισαιων). A wider circle and the most orthodox of all.

John 7:49

This multitude (ο οχλος ουτος). The Pharisees had a scorn for the *amhaaretz* or "people of the earth" (cf. our "clod-hoppers") as is seen in rabbinic literature. It was some of the οχλος (multitude at the feast especially from Galilee) who had shown sympathy with Jesus (7:12,28f.).

Which knoweth not the law (ο μη γινοσκων). Present active articular participle of γινωσκω with μη usual negative of the participle in the *Koine*. "No brutish man is sin-fearing, nor is one of the people of the earth pious" (*Aboth*, II. 6). See the amazement of the Sanhedrin at Peter and John in Ac 4:13 as "unlettered and private men" (αγραμματο κα ιδιωτα). No wonder the common people (οχλος) heard Jesus gladly (Mr 12:37). The rabbis scouted and scorned them.

Are accursed (επαρατο εισιν). Construction according to sense (plural verb and adjective with collective singular οχλος). Επαρατο is old verbal adjective from επαραομα, to call down curses upon, here only in the N.T.

John 7:50

Nicodemus (Νικοδημος). Not heard from since chapter 3 when he timidly came to Jesus by night. Now he boldly protests against the injustice of condemning Jesus unheard. He appears once more (and only in John) in 19:39 with Joseph of Arimathea as a secret disciple of Jesus. He is a Pharisee and a member of the Sanhedrin and his present act is courageous.

Saith (λεγε). Dramatic present active indicative as in 2:3.

Before (προτερον). This is genuine, a reference to the visit in chapter 3, but νυκτος (by night) is not genuine here.

Being one of them (εις ων εξ αυτων). As a member of the Sanhedrin he takes up the challenge in verse 48. He is both ruler and Pharisee.

John 7:51

Doth our law judge a man? (μη ο νομος ημων κρινε τον ανθρωπον;). Negative answer expected and "the man," not "a man." These exponents of the law (verse 49) were really violating the law of criminal procedure (Ex 23:1; De 1:16). Probably Nicodemus knew that his protest was useless, but he could at least show his colours and score the point of justice in Christ's behalf.

Except it first hear from himself (εαν μη ακουση πρωτον παρ' αυτου). Third-class negative condition with εαν μη and first aorist active subjunctive of ακουω. That is common justice in all law, to hear a man's side of the case ("from him," παρ' αυτου).

And know what he doeth (κα γνω τ ποιε). Continuation of the same condition with second aorist active subjunctive of γινωσκω with indirect question and present active indicative (τ ποιε). There was no legal answer to the point of Nicodemus.

John 7:52

Art thou also of Galilee? (Μη κα συ εκ της Γαλιλαιας ει;). Formally negative answer expected by μη, but really they mean to imply that Nicodemus from local feeling or prejudice has lined himself up with this Galilean mob (οχλος) of sympathizers with Jesus and is like Jesus himself a Galilean. "These aristocrats of Jerusalem had a scornful contempt for the rural Galileans" (Bernard).

That out of Galilee ariseth no prophet (οτ εκ της Γαλιλαιας προφητης ουκ εγειρετα). As a matter of fact Jonah, Hosea, Nahum, possibly also Elijah, Elisha, and Amos were from Galilee. It was simply the rage of the Sanhedrin against Jesus regardless of the facts. Westcott suggests that they may have reference to the future, but that is a mere excuse for them.

John 7:53

This verse and through 8:12 (the passage concerning the woman taken in adultery) is certainly not a genuine part of John's Gospel. The oldest and best MSS. (Aleph A B C L W) do not have it. It first appears in Codex Bezae. Some MSS. put it at the close of John's Gospel and some place it in Luke. It is probably a true story for it is like Jesus, but it does not belong to John's Gospel. The Canterbury Version on which we are commenting puts the passage in brackets. Westcott and Hort place it at the end of the Gospel. With this explanation we shall proceed.

They went (επορευθησαν). First aorist passive indicative of πορευομα used as a deponent verb without passive idea. In this context the verb has to refer to the Sanhedrin with a rather pointless contrast to Jesus.

John 8

John 8:1

But Jesus went (Ιησους δε επορευθη). Same deponent use of πορευομα as in 7:53 and in contrast to the Sanhedrin's conduct, though it seems "pointless" (Dods). Apparently Jesus was lodging in the home of Mary, Martha, and Lazarus.

John 8:2

Early in the morning (ορθρου). Genitive of time, ορθρος meaning daybreak, old word, not in John, though in Lu 24:1; Ac 5:21 . John uses πρω (18:28; 20:1; 21:4).

He came again into the temple (παλιν παρεγενετο εις το ιερον). If the paragraph is genuine, the time is the next day after the eighth and last day of the feast. If not genuine, there is no way of telling the time of this apparently true incident.

And all the people came unto him (κα πας ο λαος ηρχετο προς αυτον). Imperfect middle of ερχομα picturing the enthusiasm of the whole (πας) crowd now as opposed to the divisions in chapter 7.

Taught (εδιδασκεν). Imperfect active of διδασκω. He took his seat (καθισας, ingressive active participle of καθιζω) as was customary for Jesus and began to teach (inchoative imperfect). So the picture.

John 8:3

The scribes and the Pharisees (ο γραμματεις κα ο Φαρισαιο). John does not mention "scribes," though this combination (note two articles) is common enough in the Synoptics (Lu 5:30; 6:7 , etc.).

Bring (αγουσιν). Vivid dramatic present active indicative of αγω. Dods calls this "in itself an unlawful thing to do" since they had a court for the trial of such a case. Their purpose is to entrap Jesus.

Taken in adultery (επ μοιχεια κατειλεμμενην). Perfect passive participle of καταλαμβανω, old compound to seize (Mr 9:18), to catch, to overtake (Joh 12:35), to overcome (or overtake) in 1:5.

Having let her in the midst (στησαντες αυτην εν μεσω). First aorist active (transitive) participle of ιστημ. Here all could see her and what Jesus did with such a case. They knew his proneness to forgive sinners.

John 8:4

Hath been taken (κατειληπτα). Perfect passive indicative of καταλαμβανω (see verse 3), caught and still guilty.

In adultery (μοιχευομενη). Present passive participle of μοιχευω, "herself suffering adultery" (Mt 5:32). Used of married people. Not in John.

In the very act (επ' αυτοφωρω). Old adjective (αυτοφωροσ, αυτος, self, and φωρ, thief) caught in the act of theft, then extended to any crime in which one is caught. Old idiom, but not elsewhere in the Greek Bible. One example in a Berlin papyrus.

John 8:5

Commanded (ενετειλατο). First aorist middle indicative of εντελλω, old verb to enjoin (Mt 4:6).

To stone such (τας τοιαυτας λιθαζειν). Present active infinitive of λιθαζω (from λιθος), from Aristotle on. Stoning was specified for the case of a betrothed woman guilty of adultery (De 22:23f.) and for a priest's daughter if guilty. In other cases just death was commanded (Le 20:10; De 22:22). The Talmud prescribes strangulation. This case may have strictly come within the regulation as a betrothed virgin.

What then sayest thou of her? (συ ουν τ λεγεισ;). "Thou then, what dost thou say?" This was the whole point, to catch Jesus, not to punish the woman.

John 8:6

Tempting him (πειραζοντες αυτον). Evil sense of this present active participle of πειραζω, as so often (Mr 8:11; 10:2 , etc.).

That they might have whereof to accuse him (ινα εχωσιν κατηγορειν αυτου). Purpose clause with ινα and present active subjunctive of εχω. This laying of traps for Jesus was a common practice of his enemies (Lu 11:16 , etc.). Note present active infinitive of κατηγορεω (see Mt 12:10 for the verb) to go on accusing (with genitive αυτου). It was now a habit with these rabbis.

Stooped down (κατω κυψας). First aorist active participle of κυπτω, old verb to bow the head, to bend forward, in N.T. only here and verse 8; Mr 1:7 . The use of κατω (down) gives a vivid touch to the picture.

With his finger (τω δακτυλω). Instrumental case of δακτυλος for which see Mt 23:4 .

Wrote on the ground (κατεγραφεν εις την γην). Imperfect active of καταγραφω, old compound, here only in N.T., to draw, to delineate, to write down, apparently inchoative, began to write on the sand as every one has done sometimes. The only mention of writing by Jesus and the use of καταγραφω leaves it uncertain whether he was writing words or drawing pictures or making signs. If we only knew what he wrote! Certainly Jesus knew how to write. And yet more books have been written about this one who wrote nothing that is preserved than any other person or subject in human history. There is a tradition that Jesus wrote down the names and sins of these accusers. That is not likely. They were written on their hearts. Jesus alone on this occasion showed embarrassment over this woman's sin.

John 8:7

When they continued asking (ως επεμενον ερωτωντες). Imperfect active indicative of επιμενω (waiting in addition or still, επ, old verb) with supplementary active participle of ερωταω, to question. See same construction in Ac 12:16 The verb επιμενω does not occur

in John. They saw that Jesus seemed embarrassed, but did not know that it was as much because of "the brazen hardness of the prosecutors" as because of the shame of the deed.

He lifted himself up (ανεκυψεν). First aorist active indicative of ανακυπτω, the opposite of κατακυπτω, to bend down (verse 8) or of κατω κυπτω (verse 6).

He that is without sin (ο αναμαρτητος). Verbal adjective (αν privative and αμαρτητος from αμαρτανω), old word, either one who has not sinned as here and De 29:19 or one who cannot sin, not in the N.T.

Among you (υμων). Objective genitive.

First cast (πρωτος βαλετω). The nominative πρωτος means first before others, be the first to cast, not cast before he does something else. See 20:4. The verb is second aorist imperative of βαλλω, old verb to fling or cast. Jesus thus picks out the executioner in the case.

John 8:8

Again he stooped down (παλιν κατακυψας). First aorist active participle of κατακυπτω, old and rare verb (in Epictetus II, 16. 22) instead of κατω κυψας in verse 6.

With his finger (τω δακτυλω). Not genuine, only in D and Western class.

Wrote on the ground (εγραφεν εις την γην). Imperfect active of the simplex γραφω, not καταγραφω. The second picture of Jesus writing on the ground.

John 8:9

Went out (εξηρχοντο). Inchoative imperfect. Graphic picture.

One by one (εις καθ' εις). Not a Johannine phrase, but in Mr 14:19 where also the second nominative is retained as if καθ' (κατα) is regarded as a mere adverb and not as a preposition.

Beginning from the eldest (αρξαμενο απο των πρεσβυτερων). "From the elder (comparative form, common in *Koine* as superlative) men," as was natural for they had more sins of this sort which they recalled. "They are summoned to judge themselves rather than the woman" (Dods).

Was left alone (κατελειφθη μονος). First aorist effective passive indicative of καταλειπω, to leave behind, with predicate nominative μονος. "Jesus was left behind alone."

And the woman, where she was, in the midst (κα η γυνη εν μεσω ουσα). The woman was left behind also "being in the midst" as they had placed her (verse 3) before they were conscience stricken and left.

John 8:10

Lifted up himself (ανακυψας). First aorist active participle of ανακυπτω as in verse 7.

Where are they? (Που εισιν;). Jesus had kept on writing on the ground as the accusers had slipped away one by one.

Did no man condemn thee? (ουδεις σε κατεκρινεν;). First aorist active indicative of κατακρινω, old and common verb to give judgment against (down on) one, but not in John. No one dared to cast a stone at the woman on Christ's terms.

John 8:11

No man, Lord (Ουδεισ, Κυριε). "No one, Sir." She makes no excuse for her sin. Does she recognize Jesus as "Lord"?

Neither do I condemn thee (Ουδε εγω σε κατακρινω). Jesus does not condone her sin. See 8:15 for "I do not judge (condemn) any one." But he does give the poor woman another chance.

Henceforth sin no more (απο του νυν μηκετ αμαρτανε). See also 5:14 where this same language is used to the impotent man. It literally means (prohibition with present active imperative): "Henceforth no longer go on sinning." One can only hope that the woman was really changed in heart and life. Jesus clearly felt that even a wicked woman can be saved.

John 8:12

Again therefore (παλιν ουν). This language fits in better with 7:52 than with 8:11. Just suppose Jesus is in the temple on the following day.

Unto them (αυτοις). The Pharisees and crowds in the temple after the feast was past.

I am the light of the world (εγω ειμ το φως του κοσμου). Jesus had called his followers "the light of the world" (Mt 5:14), but that was light reflected from him. Already Jesus (the Logos) had been called the true light of men (1:9; 3:19). The Psalmist calls God his Light (27:1). So Isa 60:19 . At the feast of tabernacles in the Court of the Women where Jesus was on this day (8:20) there were brilliant candelabra and there was the memory of the pillar of cloud by day and of fire by night. But with all this background this supreme and exclusive claim of Jesus (repeated in 9:5) to being the light of the whole world (of Gentiles as well as of Jews) startled the Pharisees and challenged their opposition.

Shall have the light of life (εξε το φως της ζωης). The light which springs from and issues in life (Westcott). Cf. 6:33,51 about Jesus being the Bread of Life. In this sublime claim we come to a decisive place. It will not do to praise Jesus and deny his deity. Only as the Son of God can we justify and accept this language which otherwise is mere conceit and froth.

John 8:13

Of thyself (περ σεαυτου). This technical objection was according to the rules of evidence among the rabbis. "No man can give witness for himself" (*Mishnah, Ketub*. 11. 9). Hence, they say, "not true" (ουκ αληθες), not pertinent. "They were still in the region of pedantic rules and external tests." In Joh 5:31 Jesus acknowledged this technical need of further witness outside of his own claims (Joh 19-30) and proceeded to give it (Joh 32-47) in the testimony of the Baptist, of the Father, of his works, of the Scriptures, and of Moses in particular.

John 8:14

Even if (καν). That is κα εαν, a condition of the third class with the present active subjunctive μαρτυρω. Jesus means that his own witness concerning himself is true (αληθες) even if it contravenes their technical rules of evidence. He can and does tell the truth all by himself concerning himself.

For I know whence I came and whither I go (οτ οιδα ποθεν ηλθον κα που υπαγω). In this terse sentence with two indirect questions Jesus alludes to his pre-existence with the Father before his Incarnation as in 17:5 and to the return to the Father after the death and resurrection as in 13:3; 14:2f . He again puts both ideas together in one crisp clause in 16:28 for the apostles who profess to understand him then. But here these Pharisees are blind to the words of Jesus. "But ye know not whence I come nor whither I go" (υμεις δε ουκ οιδατε ποθεν ερχομα η που υπαγω). He had spoken of his heavenly destiny (7:33). Jesus alone knew his personal consciousness of his coming from, fellowship with, and return to the Father. Stier (*Words of the Lord Jesus*) argues that one might as well say to the sun, if claiming to be the sun, that it was night, because it bore witness of itself. The answer is the shining of the sun.

John 8:15

After the flesh (κατα την σαρκα). According to the standards of the flesh (2Co 5:16). The Baptist had said: "There stands one among you whom ye know not" (Joh 1:26). The Light of the World had come, but they loved darkness rather than light (3:19), because the god of this age had blinded their thoughts so that they could not see the illumination of the gospel of the glory of Christ who is the image of God (2Co 4:4).

John 8:16

Yea and if I judge (κα εαν κρινω δε εγω). "And even if I pass judgment." Condition of third class again.

True (al⊠thin⊠). See 1:9 for αληθινος, genuine, soundly based (cf. δικαια in 5:30), "satisfying our perfect conception" (Westcott), not merely true (αληθες) in the particular facts (verse 14).

For I am not alone (οτ μονος ουκ ειμ). Jesus now takes up the technical criticism in verse 13 after justifying his right to speak concerning himself.

But I and the Father that sent me (αλλ εγω κα ο πεμψας με πατηρ). See 16:32 for a like statement about the Father being with Christ. It is not certain that πατηρ is genuine here (omitted by Aleph D, but in B L W), but the Father is clearly meant as in 7:18,33 . Jesus gives the Father as the second witness.

John 8:17

Yea and in your law (κα εν τω νομω δε τω υμετερω). Same use of και--δε as in verse 16. They claimed possession of the law (7:49) and so Jesus takes this turn in answer to the charge of single witness in verse 13. He will use similar language (your law) in 10:34 in an *argumentum ad hominem* as here in controversy with the Jews. In 15:24 to the apostles Jesus even says "in their law" in speaking of the hostile Jews plotting his death. He does not mean in either case to separate himself wholly from the Jews and the law, though in Matthew 5 he does show the superiority of his teaching to that of the law. For the Mosaic regulation about two witnesses see De 17:6; 19:15 . This combined witness of two is not true just because

they agree, unless true in fact separately. But if they disagree, the testimony falls to the ground. In this case the Father confirms the witness of the Son as Jesus had already shown (5:37).

John 8:18

The Father (ο πατηρ). Clearly genuine here. So these are the two witnesses that Jesus presents to the Pharisees in defence of his claim to be the Light of the World (verse 12).

John 8:19

Where is thy Father? (που εστιν ο πατηρ σου;). "The testimony of an unseen and unheard witness would not satisfy them" (Vincent). Bernard understands the Pharisees to see that Jesus claims God the Father as his second witness and so ask "where," not "who" he is. Augustine has it: *Patrem Christi carnaliter acceperunt*, Christ's human father, as if the Pharisees were "misled perhaps by the Lord's use of ανθρωπον (verse 17)" (Dods). Cyril even took it to be a coarse allusion to the birth of Jesus as a bastard according to the Talmud. Perhaps the Pharisees used the question with *double entendre*, even with all three ideas dancing in their hostile minds.

Ye would know my Father also (κα τον πατερα μου αν ηιδειτε). Conclusion of second-class condition determined as unfulfilled with αν and second perfect active of οιδα used as imperfect in both condition and conclusion. See this same point made to Philip in 14:9. In 14:7 Jesus will use γινωσκω in the condition and οιδα in the conclusion. The ignorance of the Pharisees about Jesus proves it and is due to their ignorance of the Father. See this point more fully stated in 5:36-38 when Jesus had his previous controversy in Jerusalem. In 7:28 Jesus said that they knew his home in Nazareth, but he denied then that they knew the Father who sent him. Jesus will again on this occasion (8:55) deny their knowledge of the Father. Later he will deny their knowledge of the Father and of the Son (16:3). The Pharisees are silenced for the moment.

John 8:20

In the treasury (εν τω γαζοφυλακιω). See already Mr 12:41; Lu 21:1 for this word for the treasure-chambers of the temple. "It abutted on the Court of the Women, and against its walls were placed chests, trumpet-like in form, as receptacles for the offerings of the worshippers" (Bernard). The Persian word *gaza* (treasure) occurs only once in the N.T. (Ac 8:27) and the compound (φυλακη, guard) only here in John. Jesus hardly taught within a treasure-chamber. It probably means "at the treasury in the temple." This court was probably the most public part of the temple (Vincent).

And (κα)="and yet" as in 1:10, etc.

Because his hour was not yet come (οτ ουπω εληλυθε η ωρα αυτου).

Reason (οτ) given why no one seized (επιασεν, cf. 7:30) him. Εληλυθε is past perfect active of ερχομα, "had not yet come." This very use of ωρα appears in 2:4 and the very clause in 7:30 which see.

John 8:21

Again (παλιν). Probably παλιν (again) in verse 12 refers to a day after the feast is over since the last day is mentioned in 7:37. So then here again we probably move on to another day still beyond that in verse 12.

And ye shall seek me (κα ζητησετε με). As in 7:34, "the search of despair" (Bernard), seeking for the Messiah when it is too late, the tragedy of Judaism today (1:11).

And ye shall die in your sin (κα εν τη αμαρτια υμων αποθανεισθε). Future middle indicative of αποθνησκω which is the emphatic word here (cf. Eze 3:18; 18:18; Pr 24:9). Note singular αμαρτια (sin) here, but plural αμαρτιαις (sins) when the phrase is repeated in verse 24 (sin in its essence, sin in its acts).

Ye cannot come (υμεις ου δυνασθε ελθειν). Precise language of 7:34 to the Jews and to the apostles in 13:33.

John 8:22

Will he kill himself? (μητ αποκτενε εαυτον;). Negative answer formally expected, but there is a manifest sneer in the query. "The mockery in these words is alike subtle and bitter" (Vincent). It was a different group of Jews in 7:31 who cynically suggested that he was going to work among the Greeks in the Dispersion. Here they infer that Jesus refers to the next world. They suggest the depths of Gehenna for him as the abode of suicides (Josephus, *War* III. viii. 5). Of course the rabbis could not join Jesus there! Edersheim argues against this view.

John 8:23

Ye are from beneath (υμεις εκ των κατω). This language, peculiar to John, could take up the idea in Josephus that these rabbis came from Gehenna whence they will go as children of the devil (8:44), but the use of εκ του κοσμου τουτου ("of this world" in origin) as parallel to what we have here seems to prove that the contrast between κατω and ανω here is between the earthly (sensual) and the heavenly as in Jas 3:15-17 . See also Col 3:1 . This is the only use of κατω in John (except 8:6). These proud rabbis had their origin in this world of darkness (1:9) with all its limitations.

I am from above (εγω εκ των ανω ειμ). The contrast is complete in origin and character, already stated in 3:31, and calculated to intensify their anger.

John 8:24

For except ye believe (εαν γαρ μη πιστευσητε). Negative condition of third class with εαν μη and ingressive aorist active subjunctive of πιστευω, "For unless ye come to believe."

That I am he (οτ εγω ειμ). Indirect discourse, but with no word in the predicate after the copula ειμ. Jesus can mean either "that I am from above" (verse 23), "that I am the one sent from the Father or the Messiah" (7:18,28), "that I am the Light of the World" (8:12), "that I am the Deliverer from the bondage of sin" (8:28,31f.,36), "that I am" without supplying a predicate in the absolute sense as the Jews (De 32:39) used the language of Jehovah (cf.

Isa 43:10 where the very words occur ινα πιστευσητε--οτ εγω ειμ). The phrase εγω ειμ occurs three times here (8:24,28,58) and also in 13:19. Jesus seems to claim absolute divine being as in 8:58.

John 8:25

Who art thou? (Συ τις ει;). Proleptic use of συ before τις, "Thou, who art thou?" Cf. 1:19. He had virtually claimed to be the Messiah and on a par with God as in 5:15. They wish to pin him down and to charge him with blasphemy.

Even that which I have also spoken unto you from the beginning (την αρχην οτ κα λαλω υμιν). A difficult sentence. It is not clear whether it is an affirmation or a question. The Latin and Syriac versions treat it as affirmative. Westcott and Hort follow Meyer and take it as interrogative. The Greek fathers take it as an exclamation. It seems clear that the adverbial accusative την αρχην cannot mean "from the beginning" like απ' αρχης (15:27) or εξ αρχης (16:4). The LXX has την αρχην for "at the beginning" or "at the first" (Ge 43:20). There are examples in Greek, chiefly negative, where την αρχην means "at all," "essentially," "primarily." Vincent and Bernard so take it here, "Primarily what I am telling you." Jesus avoids the term Messiah with its political connotations. He stands by his high claims already made.

John 8:26

I have many things to speak and to judge concerning you (πολλα εχω περ υμων λαλειν κα κρινειν). Instead of further talk about his own claims (already plain enough) Jesus turns to speak and to judge concerning them and their attitude towards him (cf. verse 16). Whatever they think of Jesus the Father who sent him is true (αληθης). They cannot evade responsibility for the message heard. So Jesus goes on speaking it from the Father.

John 8:27

They perceived not (ουκ εγνωσαν). Second aorist active indicative of γινωσκω. "Preoccupied as they were with thoughts of an earthly deliverer" (Westcott) and prejudiced against recognizing Jesus as the one sent from God.

That he spake to them of the Father (οτ τον πατερα αυτοις ελεγεν). Indirect assertion, but with the present indicative (λεγε) changed to the imperfect (ελεγεν) as was sometimes done (2:25) after a secondary tense.

John 8:28

When ye have lifted up the Son of man (οταν υψωσητε τον υιον του ανθρωπου). Indefinite temporal clause with οταν (οτε + αν) and the first aorist active subjunctive of υψοω, to lift up (*Koine* verb from υψος, height), used several times in John of the Cross of Christ (3:14; 8:28; 12:32,34). It is unnecessary to render the aorist subjunctive as if a future perfect, simply "whenever ye lift up" (actually lift up, ingressive aorist). In Ac 2:33 the verb is used of the Ascension.

Shall ye know (γνωσεσθε). Future (ingressive aoristic) middle of γινωσκω. *Cognoscetis ex re quod nunc ex verbo non creditis* (Bengel). But the knowledge from the facts like the fall of Jerusalem will come too late and will not bring a change of heart. The Holy Spirit will convict them concerning judgment (16:8). For

I am (εγω ειμι) see on verse 24.

As the Father taught me (Καθως εδιδασκεν με ο πατηρ). This claim Jesus repeats (see verse 26) and clearly makes on his arrival at the feast (7:16f.). This fact marks Jesus off from the rabbis.

John 8:29

Is with me (μετ' εμου εστιν). The Incarnation brought separation from the Father in one sense, but in essence there is complete harmony and fellowship as he had already said (8:16) and will expand in 17:21-26.

He hath not left me alone (ουκ αφηκεν με μονον). First aorist active indicative of αφιημ. "He did not leave me alone." However much the crowds and the disciples misunderstood or left Jesus, the Father always comforted and understood him (Mr 6:46; Mt 14:23; Joh 6:15).

That are pleasing to him (τα αρεστα αυτω). This old verbal adjective, from αρεσκω, to please, in N.T. only here, Ac 6:2; 12:3; 1Jo 3:32 . The joy of Jesus was in doing the will of the Father who sent him (4:34).

John 8:30

Many believed on him (πολλο επιστευσαν εις αυτον). Ingressive aorist active indicative, came to believe, nominally at any rate, as in 2:23. But the tension was keen and Jesus proceeded to test the faith of these new believers from among the Pharisees.

John 8:31

Which had believed him (τους πεπιστευκοτας αυτω). Articular perfect active participle of πιστευω with dative αυτω (trusted him) rather than εις αυτον (on him) in verse 30. They believed him (cf. 6:30) as to his claims to being the Messiah with their own interpretation (6:15), but they did not commit themselves to him and may represent only one element of those in verse 30, but see 2:23 for πιστευω εις there.

If ye abide in my word (εαν υμεις μεινητε εν τω λογω τω εμω). Third-class condition with εαν and first aorist (constative) active subjunctive.

Are ye truly my disciples (αληθως μαθητα μου εστε). Your future loyalty to my teaching will prove the reality of your present profession. So the conclusion of this future condition is put in the present tense. As then, so now. We accept church members on *profession* of trust in Christ. Continuance in the word (teaching) proves the sincerity or insincerity of the profession. It is the acid test of life.

John 8:32

And ye shall know the truth (κα γνωσεσθε την αληθειαν). Truth is one of the marks of Christ (1:14) and Jesus will claim to Thomas to be the personification of truth (14:6). But it will be for them knowledge to be learned by doing God's will (7:17). The word is from αληθης (α privative and ληθω, to conceal, unsealed, open). See also verses 40,44,45 .

And the truth shall make you free (κα η αληθεια ελευθερωσε υμας). Future active indicative of ελευθεροω, old verb from ελευθερος (from ερχομα, to go where one wishes and so free). One of Paul's great words for freedom from the bondage of the law (Ro 6:18; Ga 5:1). The freedom of which Jesus here speaks is freedom from the slavery of sin as Paul in Ro 8:2 . See Joh 8:36 . This freedom is won alone by Christ (8:36) and we are sanctified in truth (17:19). In 1:17 truth is mentioned with grace as one of the marks of the gospel through Christ. Freedom (intellectual, moral, spiritual) is only attainable when we are set free from darkness, sin, ignorance, superstition and let the Light of the World shine on us and in us.

John 8:33

We be Abraham's seed (Σπερμα Αβρααμ εσμεν). "We are Abraham's seed," the proudest boast of the Jews, of Sarah the freewoman and not of Hagar the bondwoman (Ga 4:22f.). Yes, but the Jews came to rely solely on mere physical descent (Mt 3:9) and so God made Gentiles the spiritual children of Abraham by faith (Mt 3:7; Rom. 9:6f.).

And have never yet been in bondage to any man (κα ουδεν δεδουλευκαμεν πωποτε). Perfect active indicative of δουλευω, to be slaves. This was a palpable untruth uttered in the heat of controversy. At that very moment the Jews wore the Roman yoke as they had worn that of Assyria, Babylon, Persia, Alexander, the Ptolemies, the Syrian (Seleucid) kings. They had liberty for a while under the Maccabees. "These poor believers soon come to the end of their faith" (Stier). But even so they had completely missed the point in the words of Jesus about freedom by truth.

John 8:34

Every one that committeth sin is the bondservant of sin (πας ο ποιων την αμαρτιαν δουλος εστιν [της αμαρτιασ]). The Western class omits της αμαρτιας (sin), but that is the idea anyhow. Note the use of ποιων (present active participle, continuous habit or practice), not ποιησας (aorist active participle for single act), precisely as in 1Jo 3:4-8 . Note also 3:21 for ο ποιων την αληθειαν (the one who practises the truth). Sin, like the worst narcotic, is habit forming. Hence the problem today for criminologists for paroled or pardoned criminals nearly always go back to crime, sink again into sin, the slaves of sin. Xenophon has this notion of the slavery of sin (*Memor*. IV. 5. 3). So Paul clearly in Ro 6:17,20 "slaves of sin" (δουλο της αμαρτιας).

John 8:35

The bondservant (ο δουλος) ...

the son (ο υιος). There is a change in the metaphor by this contrast between the positions of the son and the slave in the house. The slave has no footing or tenure and may be cast

out at any moment while the son is the heir and has a permanent place. Cf. Ishmael and Isaac (Ge 21:10) and Paul's use of it in Ga 4:30 . We do not know that there is any reference here to Hagar and Ishmael. See also Heb 3:5 (Nu 12:7) for a like contrast between Moses as servant (θεραπων) in God's house and Christ as Son (υιος) over God's house.

John 8:36

If therefore the son shall make you free (εαν ουν ο υιος υμας ελευθερωση). Condition of third class with εαν and first aorist (ingressive) active subjunctive. "If therefore the Son set you free," as he has the power to do.

Ye shall be free indeed (οντως ελευθερο εσεσθε). Old and common adverb from participle οντων, actually, really (cf. Lu 24:34). But this spiritual freedom was beyond the concept or wish of these Jews.

John 8:37

Yet ye seek to kill me (αλλα ζητειτε με αποκτεινα). As at the recent feast (7:20,25,30,32; 8:20). Some of these very professed believers were even now glowering with murderous vengeance.

Hath not free course in you (ου χωρε εν υμιν). Intransitive use of χωρεω, old verb from χωρος (space, place), to have space or room for. They would not abide in Christ's word (verse 31). They had no longer room for his word when once they understood the spiritual aspect of his message. Jerusalem was now just like Galilee once before (6:60-66).

John 8:38

With my Father (παρα τω πατρ). Locative case of πατηρ and article used as possessive (common idiom), "by the side of my Father," picture of intimate fellowship like προς τον θεον (face to face with God) in 1:1.

From your father (παρα του πατρος). Ablative case with παρα (from the side of) and same possessive use of του in each instance, though "the" will really answer both times. But ο πατηρ does not mean the same person. Christ's Father by contrast is not their father.

John 8:39

Our father is Abraham (ο πατηρ ημων Αβρααμ εστιν). They saw the implication and tried to counter it by repeating their claim in verse 33 which was true so far as physical descent went as Jesus had admitted (verse 37).

If ye were (ε εστε). Strictly, "if ye are" as ye claim, a condition of the first class assumed to be true.

Ye would do (εποιειτε αν). Read by C L N and a corrector of Aleph while W omits αν. This makes a mixed condition (protasis of the first class, apodosis of the second. See Robertson, *Grammar*, p. 1022). But B reads ποιειτε like the Sin. Syriac which has to be treated as imperative (so Westcott and Hort).

John 8:40

But now (νυν δε). Clear statement that they are not doing "the works of Abraham" in seeking to kill him. See this use of νυν δε after a condition of second class without αν in Joh 16:22,24 .

This did not Abraham (τουτο Αβρααμ ουκ εποιησεν). Blunt and pointed of their unlikeness to Abraham.

A man that hath told you the truth (ανθρωπον ος τεν αληθειαν υμιν λελαληκα). Ανθρωπον (here=person, one) is accusative case in apposition with

me (με) just before. The perfect active indicative λελαληκα from λαλεω is in the first person singular because the relative ος has the person of με, an idiom not retained in the English

that hath (that have or who have) though it is retained in the English of 1Co 15:9 "that am" for ος ειμ.

Which I heard from God (ην ηκουσα παρα του θεου). Here we have "I" in the English. "God" here is equal to "My Father" in verse 38. The only crime of Jesus is telling the truth directly from God.

John 8:41

Ye do the works of your father (υμεις ποιειτε τα εργα του πατρος υμων). Who is not Abraham and not God as Jesus plainly indicates.

We were not born of fornication (ημεις εκ πορνειας εγεννηθημεν). First aorist passive indicative of γενναω. This they said as a proud boast. Jesus had admitted that they were physical (De 23:2) descendants of Abraham (37), but now denies that they are spiritual children of Abraham (like Paul in Ro 9:7). Πορνεια is from πορνος (harlot) and that from περνημ, to sell, a woman who sells her body for sexual uses. It is vaguely possible that in this stern denial the Pharisees may have an indirect fling at Jesus as the bastard son of Mary (so Talmud).

We have one Father, even God (ενα πατερα εχομεν τον θεον). No "even" in the Greek, "One Father we have, God." This in direct reply to the implication of Jesus (verse 38) that God was not their spiritual Father.

John 8:42

Ye would love me (ηγαπατε αν εμε). Conclusion of second-class condition with distinct implication that their failure to love Jesus is proof that God is not their Father (protasis).

For I came forth from God (εγω γαρ εκ του θεου εξηλθον). Second aorist active indicative of εξερχομα, definite historical event (the Incarnation). See 4:30 for εξηλθον εκ. In 13:3; 16:30 Jesus is said to have come from (απο) God. The distinction is not to be pressed. Note the definite consciousness of pre-existence with God as in 17:5.

And am come (κα ηκω). Present active indicative with perfect sense in the verb stem (state of completion) before rise of the tense and here retained. "I am here," Jesus means.

Of myself (απ' εμαυτου). His coming was not self-initiated nor independent of the Father. "But he (εκεινος, emphatic demonstrative pronoun) sent me" and here I am.

John 8:43

My speech (την λαλιαν την εμην) and

my word (τον λογον τον εμον). Perhaps λαλια, old word from λαλος (talk), means here more manner of speech than just story (4:42), while λογος refers rather to the subject matter. They will not listen (ου δυνασθε ακουειν) to the substance of Christ's teaching and hence they are impatient with the way that he talks. How often that is true.

John 8:44

Ye are of your father the devil (υμεις εκ του πατρος του διαβολου). Certainly they can "understand" (γινωσκετε in 43) this "talk" (λαλιαν) though they will be greatly angered. But they had to hear it (ακουειν in 43). It was like a bombshell in spite of the preliminary preparation.

Your will to do (θελετε ποιειν). Present active indicative of θελω and present active infinitive, "Ye wish to go on doing." This same idea Jesus presents in Mt 13:38 (the sons of the evil one, the devil) and 23:15 (twofold more a son of Gehenna than you). See also 1Jo 3:8 for "of the devil" (εκ του διαβολου) for the one who persists in sinning. In Re 12:9 the devil is one who leads all the world astray. The Gnostic view that Jesus means "the father of the devil" is grotesque. Jesus does not, of course, here deny that the Jews, like all men, are children of God the Creator, like Paul's offspring of God for all men in Ac 17:28 . What he denies to these Pharisees is that they are spiritual children of God who do his will. They do the lusts and will of the devil. The Baptist had denied this same spiritual fatherhood to the merely physical descendants of Abraham (Mt 3:9). He even called them "broods of vipers" as Jesus did later (Mt 12:34).

A murderer (ανθρωποκτονος). Old and rare word (Euripides) from ανθρωπος, man, and κτεινω, to kill. In N.T. only here and 1Jo 3:15 . The Jews were seeking to kill Jesus and so like their father the devil.

Stood not in the truth (εν τη αληθεια ουκ εστηκεν). Since ουκ, not ουχ, is genuine, the form of the verb is εστεκεν the imperfect of the late present stem στηκω (Mr 11:25) from the perfect active εστηκα (intransitive) of ιστημ, to place.

No truth in him (ουκ εστιν αληθεια εν αυτω). Inside him or outside (environment). The devil and truth have no contact.

When he speaketh a lie (οταν λαλη το ψευδος). Indefinite temporal clause with οταν and the present active subjunctive of λαλεω. But note the article το: "Whenever he speaks the lie," as he is sure to do because it is his nature. Hence "he speaks out of his own" (εκ των ιδιων λαλε) like a fountain bubbling up (cf. Mt 12:34).

For he is a liar (οτ ψευστης εστιν). Old word for the agent in a conscious falsehood (ψευδος). See 1Jo 1:10; Ro 3:4 . Common word in John because of the emphasis on αληθεια (truth).

And the father thereof (κα ο πατηρ αυτου). Either the father of the lie or of the liar, both of which are true as already shown by Jesus.

Autou in the genitive can be either neuter or masculine. Westcott takes it thus, "because he is a liar and his father (the devil) is a liar," making "one," not the devil, the subject of "whenever he speaks," a very doubtful expression.

John 8:45

Because I speak the truth (εγω δε οτ την αληθειαν λεγω). Proleptic emphatic position of εγω. "Truth is uncongenial to them" (Bernard). See 3:19 for their picture.

John 8:46

Which of you convicteth me of sin? (Τις εξ υμων ελεγχε με περ αμαριτασ;). See on 3:20; 16:8 (the work of the Holy Spirit) for ελεγχω for charge and proof. The use of αμαρτια as in 1:29 means sin in general, not particular sins. The rhetorical question which receives no answer involves sinlessness (Heb 4:15) without specifically saying so. Bernard suggests that Jesus paused after this pungent question before going on.

Why do ye not believe me? (Δια τ υμεις ου πιστευετε μοι;). This question drives home the irrationality of their hostility to Jesus. It was based on prejudice and predilection.

John 8:47

He that is of God (ο ων εκ του θεου). See this use of εκ in 3:31f . "Their not listening proved that they were not of God" (Dods). They were of the earth and the devil, not of God.

John 8:48

Thou art a Samaritan and hast a demon (Σαμαρειτης ε συ κα δαιμονιον εχεις). On the spur of the moment in their rage and fury they can think of no meaner things to say. They know, of course, that Jesus was not a Samaritan, but he had acted like a Samaritan in challenging their peculiar spiritual privileges (4:9,39). The charge of having a demon was an old one by the Pharisees (Mt 12:24) and it is repeated later (Joh 10:20).

John 8:49

I have not a demon (εγω δαιμονιον ουκ εχω). This Jesus says calmly, passing by the reference to the Samaritans as beneath notice.

My Father (τον πατερα μου). As in 2:16. He is not mad in claiming to honour God (cf. 7:18). They were insulting the Father in insulting him (cf. 5:23). On ατιμαζω (α privative and τιμαω, to dishonour) see Lu 20:11 .

John 8:50

But I seek not mine own glory (εγω δε ου ζητω την δοξαν μου). As they did not seek the glory of God (5:44; 8:4).

And judgeth (κα κρινων). The Father judges between you and me, though the Son is the Judge of mankind (5:22). "It is only the δοξα (glory) that comes from God that is worth having" (Bernard).

John 8:51

If a man keep my word (εαν τις τον εμον λογον τηρηση). Condition of third class with εαν and constative aorist active subjunctive of τηρεω. Repeated in verse 52. See verse 43 about hearing the word of Christ. Common phrase in John (8:51,52,55; 14:23,24; 15:20; 17:6; 1Jo 2:5). Probably the same idea as keeping the commands of Christ (14:21).

He shall never see death (θανατον ου μη θεωρηση εις τον αιονα). Spiritual death, of course. Strong double negative ου μη with first aorist active subjunctive of θεωρεω. The phrase "see death" is a Hebraism (Ps 89:48) and occurs with ιδειν (see) in Lu 2:26; Heb 11:5 . No essential difference meant between οραω and θεωρεω. See Joh 14:23 for the blessed fellowship the Father and the Son have with the one who keeps Christ's word.

John 8:52

Now we know (νυν εγνωκαμεν). Perfect active indicative of γινωσκω, state of completion, "Now since such talk we have come to certain knowledge that thou hast a demon" (verse 48).

Is dead (απεθανεν). Second aorist active indicative of αποθνησκω. "Abraham died."

And thou sayest (κα συ λεγεις). Adversative use of κα, "and yet." Emphatic position of συ (thou). Same condition quoted as in verse 51.

He shall never taste of death (ου με γευσητα θανατου εις τον αιονα). Same emphatic negative with subjunctive as in verse 51, but γευσητα (first aorist middle subjunctive of γευω with genitive case θανατου (death). Another Hebraism for dying like θεωρηση (see) in verse 51. Used in Heb 2:9 of the death of Jesus and in Synoptics (Mt 16:28; Mr 9:1; Lu 9:27). It occurs in the Talmud, but not in the O.T. The Pharisees thus did not misquote Jesus, though they misunderstood him.

John 8:53

Art thou greater than our father Abraham? (Μη συ μειζων ε του πατρος ημων Αβρααμ;). Negative answer expected by μη with ablative case of comparison in πατρος after μειζων. The question was designed to put Jesus in a difficult position, for Abraham and the prophets all "died." They do not see that Jesus uses death in a different sense.

Whom makest thou thyself? (τινα σεαυτον ποιεις;). Σεαυτον is predicate accusative with ποιεις. They suspect that Jesus is guilty of blasphemy as they charged in 5:18 in making himself equal with God. Later they will make it specifically (10:33; 19:7). They set a trap for Jesus for this purpose.

John 8:54

If I glorify myself (εαν εγω δοξασω εμαυτον). Third-class condition with εαν and first aorist active subjunctive (or future active indicative) of δοξαζω.

It is my Father that glorifieth me (εστιν ο πατηρ μου ο δοξαζων με). The position and accent of εστιν mean: "Actually my Father is the one," etc.

Of whom ye say (ον υμεις λεγετε). The accusative of the person (ον) with λεγετε is regular (cf. 10:36).

Your God (θεος υμων). So Aleph B D and apparently correct, though A C L W Delta Theta have ημων (our God). The οτ can be taken as recitative (direct quotation, ημων, our) or declarative (indirect, that, and so υμων). The Jews claimed God as their peculiar national God as they had said in 41. So Jesus turns this confession and claim against them.

John 8:55

And ye have not known him (κα ουκ εγνωκατε αυτον). Adversative use again of κα="and yet." Perfect active indicative of γινωσκω, the verb for experiential knowledge. This was true of the κοσμος (1:10; 17:25) and of the hostile Jews (16:3). Jesus prays that the world may know (17:23) and the handful of disciples had come to know (17:25).

But I know him (εγω δε οιδα αυτον). Equipped by eternal fellowship to reveal the Father (1:1-18). This peculiar intimate knowledge Jesus had already claimed (7:29). Jesus used οιδα (8:19; 15:21) or γινωσκω (17:23,25) for the knowledge of the Father. No undue distinction can be drawn here.

And if I should say (καν ειπω). Third-class condition (concession), "even if I say," with κα εαν (καν) and second aorist active subjunctive. "Suppose I say."

I shall be like you a liar (εσομα ομοιος υμιν ψευστης). Apodosis of the condition. Ηομοιος (like) is followed by the associative-instrumental case υμιν. The word ψευστης (liar), in spite of the statement that they are the children of the devil, the father of lying (8:44), comes with a sudden jolt because it is a direct charge. This word liar is not considered polite today in public speech when hurled at definite individuals. There is a rather free use of the word in 1Jo 2:4,22; 4:20; 5:10 . It is not hard to imagine the quick anger of these Pharisees.

John 8:56

Rejoiced (ηγαλλιασατο). First aorist middle indicative of αγαλλιαομα, a word of Hellenistic coinage from αγαλλομα, to rejoice.

To see (ινα ιδη). Sub-final use of ινα and second aorist active subjunctive of οραω. This joy of Abraham is referred to in Heb 11:13 (saluting, ασπασαμενο, the promises from afar). There was a Jewish tradition that Abraham saw the whole history of his descendants in the vision of Ge 15:6f. , but that is not necessary here. He did look for and welcome the Messianic time, "my day" (την ημεραν την εμην). "He saw it, and was glad" (ειδεν κα εχαρη). Second aorist active indicative of οραω and second aorist passive indicative of χαιρω. Ye see it and are angry!

John 8:57

Thou art not yet fifty years old (πεντηκοντα ετ ουπω εχεις). Literally, "Thou hast not yet fifty years." Not meaning that Jesus was near that age at all. It was the crisis of completed manhood (Nu 4:3) and a round number. Jesus was about thirty to thirty-three.

And hast thou seen Abraham? (Κα Αβρααμ εωρακασ;). So A C D and B W Theta have εωρακες, both second person singular of the perfect active indicative of οραω. But Aleph, Sin-syr., Coptic versions (accepted by Bernard) have κα Αβρααμ εωρακε σε? "Has Abraam seen thee?" Either makes sense here.

John 8:58

Before Abraham was (πριν Αβρααμ γενεσθα). Usual idiom with πριν in positive sentence with infinitive (second aorist middle of γινομα) and the accusative of general reference, "before coming as to Abraham," "before Abraham came into existence or was born."

I am (εγω ειμ). Undoubtedly here Jesus claims eternal existence with the absolute phrase used of God. The contrast between γενεσθα (entrance into existence of Abraham) and ειμ (timeless being) is complete. See the same contrast between εν in 1:1 and εγενετο in 1:14. See the contrast also in Ps 90:2 between God (ε, art) and the mountains (γενηθηνα). See the same use of ειμ in Joh 6:20; 9:9; 8:24,28; 18:6 .

John 8:59

They took up stones therefore (ηραν ουν λιθους). First aorist active indicative of αιρω, inferential use of ουν. The time for argument had past.

To cast at him (ινα βαλωσιν επ' αυτον). Final clause with ινα and the second aorist active subjunctive of βαλλω. Vivid picture of a mob ready to kill Jesus, already beginning to do so.

Hid himself (εκρυβη). Second aorist passive indicative of κρυπτω. He was hidden. No Docetic vanishing, but quietly and boldly Jesus went out of the temple. His hour had not yet come. Once again three months later the Pharisees will try to kill him, but he will pass out of their hands (10:39).

John 9

John 9:1

As he passed by (παραγων). Present active participle of παραγω, old verb to go along, by, or past (Mt 20:30). Only example in this Gospel, but in 1Jo 2:8,17 . The day was after the stirring scenes in chapter 8, but not at the feast of dedication as Westcott argues. That comes three months later (10:22).

From his birth (εκ γενετης). Ablative case with εκ of old word from γενω, γινομα. Here alone in N.T., but the phrase τυφλος εκ γενετης is common in Greek writers. Probably a well-known character with his stand as a beggar (verse 5).

John 9:2

Who did sin? (τις ημαρτεν;). Second aorist active indicative of αμαρτανω. See Ac 3:2; 14:8 for two examples of lameness from birth. Blindness is common in the Orient and Jesus healed many cases (cf. Mr 8:23; 10:46) and mentions this fact as one of the marks of the Messiah in the message to the Baptist (Mt 11:5). This is the only example of congenital blindness healed. It is not clear that the disciples expected Jesus to heal this case. They are puzzled by the Jewish notion that sickness was a penalty for sin. The Book of Job had shown that this was not always the case and Jesus shows it also (Lu 13:1-5). If this man was guilty, it was due to prenatal sin on his part, a curious notion surely. The other alternative charged it upon his parents. That is sometimes true (Ex 20:5 , etc.), but by no means always. The rabbinical casuists loved to split hairs on this problem. Ezekiel (Eze 18:20) says: "The soul that sinneth it shall die" (individual responsibility for sin committed). There is something in heredity, but not everything.

That he should be born blind (ινα τυφλος γεννηθη). Probably consecutive (or sub-final) use of ινα with first aorist passive subjunctive of γενναω.

John 9:3

But that the works of God should be made manifest in him (αλλ' ινα φανερωθη τα εργα του θεου εν αυτω). Jesus denies both alternatives, and puts God's purpose (αλλ' ινα with first aorist subjunctive of φανεροω) as the true solution. It is sometimes true that disease is the result of personal sin as in the man in 5:14 and parents can hand on the effects of sin to the third and fourth generations, but there are cases free from blame like this. There is comfort for many sufferers in the words of Jesus here.

John 9:4

We must work the works of him that sent me (ημας δε εργαζεσθα τα εργα του πεμψαντος με). This is undoubtedly the correct text (supported by the Neutral and Western classes) and not εμε (I) and με (me) of the Syrian class nor ημας (we) and ημας (us) of the Alexandrian class. Jesus associates us with him in the task committed to him by the Father.

Bernard argues vigorously, but vainly, for εμε me. We are not able to fathom the depth of the necessity (δε) here involved in each life as in this poor blind man and in each of us.

While it is day (εως ημερα εστιν). This clause gives the note of urgency upon us all.

The night cometh (ερχετα νυξ). "Night is coming on," and rapidly. Night was coming for Jesus (7:33) and for each of us. Cf. 11:9; 12:35 . Even electric lights do not turn night into day. Ηεως with the present indicative (21:22f.) means "while," not until as in 13:38.

John 9:5

When I am in the world (οταν εν τω κοσμω ω). Indefinite relative clause with οταν and present active subjunctive ω, "whenever I am in the world." The Latin Vulgate renders here οταν by *quamdiu* so long as or while as if it were εως. But clearly Jesus here refers to the historic Incarnation (17:11) and to any previous visitations in the time of the patriarchs, prophets, etc. Jesus as God's Son is always the Light of the World (1:4,10; 8:12), but here the reference is limited to his manifestation "in the world."

I am the light of the world (φως ειμ του κοσμου). The absence of the definite article (το φως in 8:12) is to be noted (Westcott). Literally, "I am light to the world, whenever I am in the world." "The display of the character varies with the occasion" (Westcott).

John 9:6

He spat on the ground (επτυσεν χαμα). First aorist active indicative of the old verb πτυω for which see Mr 7:33 . Χαμα is an old adverb either in the dative or locative (sense suits locative), in N.T. only here and Joh 18:6 . Jesus was not asked to cure this man. The curative effects of saliva are held in many places. The Jews held saliva efficacious for eye-trouble, but it was forbidden on the Sabbath. "That Jesus supposed some virtue lay in the application of the clay is contradicted by the fact that in other cases of blindness He did not use it" (Dods). Cf. Mr 8:23 . Why he here accommodated himself to current belief we do not know unless it was to encourage the man to believe.

He made clay (εποιησεν πηλον). Only use of πηλος, old word for clay, in N.T. in this chapter and Ro 9:21 . The kneading of the clay and spittle added another offence against the Sabbath rules of the rabbis.

Anointed his eyes with the clay (επεχρισεν αυτου τον πηλον επ τους οφθαλμους). First aorist active indicative of επιχριω, old verb, to spread on, anoint, here only and verse 11 in N.T. "He spread the clay upon his eyes." B C read επεθηκεν (first aorist active indicative of επιτιθημ, to put on).

John 9:7

Wash (νιψα). First aorist middle imperative second person singular of νιπτω, later form of νιζω, to wash, especially parts of the body. Certainly bathing the eyes is good for eye trouble, and yet we are not to infer that the cure was due to the use of the clay or to the washing.

In the pool of Siloam (εις την κολυμβηθραν του Σιλωαμ). The word κολυμβηθρα (from κολυμβαω, to swim) is a common word for swimming-pool, in N.T. only here and 5:2,7 . The name *Siloam* is Hebrew (Isa 8:6) and means "sent" (απεσταλμενος, perfect passive participle of αποστελλω). It was situated south of the temple area and was apparently connected by a subterranean tunnel with the Virgin's Well (5:2) according to Bernard. The water was conducted artificially to the pool of Siloam.

Washed (ενιψατο). First aorist direct middle (cf. νιψα), apparently bathing and not merely washing his eyes.

Came seeing (ηλθεν βλεπων). Jesus had healed him. He was tested by the demand to bathe his eyes.

John 9:8

Neighbours (γειτονες). From γη (land), of the same land, old word. See Lu 14:2 .

Saw him (θεωρουντες). Present active participle of θεωρεω, who used to observe him.

Aforetime (το προτερον). Adverbial accusative, "the former time," formerly.

That he was a beggar (οτ προσαιτης ην). See 4:19; 12:19 for declarative οτ after θεωρεω. But it is entirely possible that οτ here is "because" (Westcott). Προσαιτης is a late word for beggar, in N.T. only here and Mr 10:46 . It is from προσαιτεω, to ask in addition (see προσαιτων below), a thing that beggars know how to do.

Is not this he that sat and begged? (Ουχ ουτος εστιν ο καθημενος κα προσαιτων;). He had his regular place and was a familiar figure. But now his eyes are wide open.

John 9:9

Nay but he is like him (Ουχι, αλλα ομοιος αυτω εστιν). Vigorous denial (ουχ) and mere similarity suggested. Associative instrumental case αυτο after ομοιος. The crowd is divided.

He said (εκεινος ελεγεν). Emphatic demonstrative (as in 11,12,25,36), "That one spake up." He knew.

John 9:10

How then were thine eyes opened? (Πως ουν ηνεωιχθησαν σου ο οφθαλμοι;). Natural and logical (ουν) question. First aorist passive indicative (triple augment) of ανοιγω. These neighbours admit the fact and want the manner ("how") of the cure made clear.

John 9:11

The man that is called Jesus (ο ανθρωπος ο λεγομενος Ιησους). He does not yet know Jesus as the Messiah the Son of God (9:36).

I received sight (ανεβλεψα). First aorist active indicative of αναβλεπω, old verb to see again, to recover sight, not strictly true of this man who had never seen. He got back sight that he had never had. Originally the verb means to look up (Mt 14:19).

John 9:12

Where is he? (Που εστιν εκεινοσ;). The very question of 7:11.

John 9:13

They bring him (αγουσιν αυτον). Vivid dramatic present active of αγω. These neighbours bring him.

To the Pharisees (προς τους Φαρισαιους). The accepted professional teachers who posed as knowing everything. The scribes were usually Pharisees.

Him that aforetime was blind (τον ποτε τυφλον). Simply, "the once blind man."

John 9:14

Now it was the sabbath (ην δε σαββατον). Literally, "Now it was a sabbath" (no article). To the Pharisees this fact was a far more important matter than whether or how the thing was done. See Volumes I and II for discussions of the minute Sabbath regulations of the rabbis.

John 9:15

Again (παλιν). Besides the questioning of the neighbours (verses 8,9).

Therefore (ουν). Since he has been brought to the Pharisees who must make a show of wisdom.

Also asked him (ηρωτων αυτον κα). Inchoative imperfect active of ερωταω, "began also to question him."

How he received his sight (πως ανεβλεψεν). No denial as yet of the fact, only interest in the "how."

He put (επεθηκεν). Genuine here, but see verse 6.

And lo see (κα βλεπω). That is the overwhelming fact.

John 9:16

Because he keepeth not the sabbath (οτ το σαββατον ου τηρε). This is reason (causal οτ) enough. He violates our rules about the Sabbath and therefore is a Sabbath-breaker as charged when here before (5:10,16,18). Hence he is not "from God" (παρα θεου). So some.

How can a man that is a sinner do such signs? (Πως δυνατα ανθρωπος αμαρτωλος τοιαυτα σημεια ποιειν;). This was the argument of Nicodemus, himself a Pharisee and one of the Sanhedrin, long ago (3:2). It was a conundrum for the Pharisees. No wonder there was "a division" (σχισμα, schism, split, from σχιζω) as in 7:43; 10:19 .

John 9:17

Unto the blind man again (τω τυφλω παλιν). The doctors disagree and they ask the patient whose story they had already heard (verse 15).

In that he opened thine eyes (οτ ηνεωιξεν σου τους οφθαλμους). Causal use of οτ and triple augment in the first aorist active indicative of ανοιγω. They offer the excuse that the man's experience particularly qualified him to explain the "how," overlooking the fact he had already told his story and also trying to conceal their own hopeless division of opinion.

He is a prophet (προφητης εστιν). The man will go that far anyhow.

John 9:18

The Jews (ο Ιουδαιο). Probably the incredulous and hostile section of the Pharisees in verse 16 (cf. 5:10).

Did not believe (ουκ επιστευσαν). The facts told by the man, "that he had been blind and had received his sight" (οτ ην τυφλος κα ανεβλεψεν), conflicted with their theological views of God and the Sabbath. So they refused belief "until they called the parents" (εως οτου εφωνησαν τους γονεις). Usual construction of εως οτου (= until which time, like εως alone) with aorist active indicative of φωνεω, old verb from φωνη (voice, sound). They called out loud for his parents to throw light on this grave problem to cover up their own stupidity.

John 9:19

Is this your son who ye say was born blind? how doth he now see? (Ηουτος εστιν ο υιος υμων, ον υμεις ληγετε οτ τυφλος εγεννηθη; πως ουν βλεπε αρτι;). It was shrewdly put with three questions in one in order to confuse the parents if possible and give the hostile Pharisees a handle.

John 9:20

We know that this is our son, and that he was born blind (Οιδαμεν οτ ουτος εστιν ο υιος ημων κα οτ τυφλος εγεννηθη). These two questions the parents answer clearly and thus cut the ground from under the disbelief of these Pharisees as to the fact of the cure (verse 18). So these Pharisees made a failure here.

John 9:21

But how he now seeth we know not (πως δε νυν βλεπε ουκ οιδαμεν). Concerning the third question they profess ignorance both as to the "how" (πως) and the "who" (τις).

Opened (ηνοιξεν). First aorist active indicative with single augment of ανοιγω, same form as ηνεωιξεν (triple augment) in verse 17. They were not witnesses of the cure and had the story only from the son as the Pharisees had.

He is of age (ηλικιαν εχε). "He has maturity of age." He is an adult. A regular classical phrase in Plato, etc. The parents were wholly right and within their rights.

John 9:22

Because they feared the Jews (οτ εφοβουντο τους Ιουδαιους). Imperfect middle, a continuing fear and not without reason. See already the whispers about Jesus because of fear of the Jews (7:13).

Had agreed already (ηδη συνετεθειντο). Past perfect middle of συντιθημ, to put together, to form a compact (7:32,47-49).

If any man should confess him to be Christ (εαν τις αυτον ομολογηση Χριστον). Condition of third class with εαν and first aorist active subjunctive of ομολογεω and predicate accusative Χριστον. Jesus had made confession of himself before men the test of discipleship and denial the disproof (Mt 10:32; Lu 12:8). We know that many of the rulers nominally believed on Jesus (12:42) and yet "did not confess him because of the Pharisees" (αλλα δια τους Φαρισαιους ουχ ωμολογουν), for the very reason given here, "that they might not be

put out of the synagogue" (ινα μη αποσυναγωγο γενωντα). Small wonder then that here the parents cowered a bit.

That he should be put out of the synagogue (ινα αποσυναγωγος γενητα). Sub-final use of ινα with second aorist middle subjunctive of γινομα. Αποσυναγωγος (απο and συναγωγη) is found in N.T. only here and 12:42; 16:2 . A purely Jewish word naturally. There were three kinds of excommunication (for thirty days, for thirty more, indefinitely).

John 9:23

Therefore (δια τουτο). "For this reason." Reason enough for due caution.

John 9:24

A second time (εκ δευτερου). He had given the Pharisees the facts the first time (9:15). It was really the third time (see παλιν in 9:17). Now it was like a joke unless the Pharisees meant to imply that his previous story was untrue.

Give glory to God (δος δοξαν τω θεω). Second aorist active imperative of διδωμ (cf. σχεσ, ες). This phrase does not mean gratitude to God as in Lu 17:18 . It is rather an adjuration to speak the truth (Jos 7:19; 1Sa 6:5) as if he had not done it before. Augustine says: "*Quid est Da gloriam Deo? Nega quod accepisti.*" Is a sinner (αμαρτωλος εστιν). They can no longer deny the fact of the cure since the testimony of the parents (9:19) and now wish the man to admit that he was lying in saying that Jesus healed him. He must accept their ecclesiastical authority as proving that Jesus had nothing to do with the cure since Jesus is a sinner. They wish to decide the fact by logic and authority like all persecutors through the ages. Recall the Pharisaic distinction between δικαιος (righteous) and αμαρτωλος (sinner).

John 9:25

One thing I know (εν οιδα). This man is keen and quick and refuses to fall into the trap set for him. He passes by their quibbling about Jesus being a "sinner" (αμαρτωλος) and clings to the one fact of his own experience.

Whereas I was blind, now I see (τυφλος ων αρτ βλεπω). Literally, "Being blind I now see." The present active participle ων of ειμ by implication in contrast with αρτ (just now, at this moment) points to previous and so past time. It must be borne in mind that the man did not at this stage know who Jesus was and so had not yet taken him as Saviour (9:36-38).

John 9:26

What did he do to thee? (Τ εποιησεν σοι;). Another cross-examination, now admitting that Jesus opened his eyes and wishing again (9:15,17) to know "how."

John 9:27

I told you even now (ειπον υμιν ηδη). In verses 15,17,25 .

Would ye also become his disciples? (Μη κα υμεις θελετε αυτου μαθητα γενεσθαι;). Negative answer formally expected, but the keenest irony in this gibe. Clearly the healed man knew from the use of "also" (κα) that Jesus had some "disciples" (μαθητα, predicate

nominative with the infinitive γενεσθα) and that the Pharisees knew that fact. "Do ye also (like the Galilean mob) wish, etc." See 7:45-52. It cut to the bone.

John 9:28

They reviled him (ελοιδορησαν αυτον). First aorist active indicative of λοιδορεω, old verb from λοιδορος (reviler, 1Co 5:11), in N.T. only here, Ac 23:4; 1Co 4:12; 1Pe 2:23 .

Thou art his disciple (συ μαθητης ε εκεινου). Probably a fling in εκεινου (of that fellow). He had called him a prophet (9:17) and became a joyful follower later (9:36-38).

But we are disciples of Moses (ημεις δε του Μωυσεως εσμεν μαθητα). This they said with proud scorn of the healed beggar. All orthodox rabbis so claimed.

John 9:29

We know that God hath spoken unto Moses (ημεις οιδαμεν οτ Μωυσε λελαληκεν ο θεος). Perfect active indicative of λαλεω, so still on record. See Ex 33:11 . For λαλεω used of God speaking see Heb 1:1 . They are proud to be disciples of Moses.

But as for this man, we do not know whence he is (τουτον δε ουκ οιδαμεν ποθεν εστιν). "This fellow" they mean by "τουτον" in emphatic position, we do not even know whence he is. Some of the people did (7:27), but in the higher sense none of the Jews knew (8:14). These Pharisees neither knew nor cared.

John 9:30

Why, herein is the marvel (εν τουτω γαρ το θαυμαστον εστιν). This use of γαρ (γε + αρα, accordingly indeed) to bring out an affirmation from the previous words is common enough. "Why in this very point is the wonder" (θαυμαστον, old verbal adjective from θαυμαζω as in Mt 21:42). The man is angry now and quick in his insight and reply. You confess your ignorance of whence he is, ye who know everything, "and yet (adversative use of κα again) he opened my eyes" (κα ηνοιξεν μου τους οφθαλμους). That stubborn fact stands.

John 9:31

God does not hear sinners (ο θεος αμαρτωλων ουκ ακουε). Note genitive case with ακουε. This was the argument of the Pharisees in 9:16. It is frequent in the O.T. (Job 27:9; Ps 66:18; Isa 1:15; 59:2 , etc.). The conclusion is inevitable from this premise. Jesus is not αμαρτωλος.

If any man be a worshipper of God (εαν τις θεοσεβης η). Condition of third class with εαν and present active subjunctive η. Θεοσεβης (θεος, God, σεβομα, to worship) is an old compound adjective, here alone in the N.T.

And do his will (κα το θελημα αυτου ποιε). Same condition with present active subjunctive of ποιεω, "keep on doing his will."

John 9:32

Since the world began (εκ του αιωνος). Literally, "from the age," "from of old." Elsewhere in the N.T. we have απο του αιωνος or απ 'αιωνος (Lu 1:70; Ac 3:31; 15:18) as is common in the LXX.

Of a man born blind (τυφλου γεγεννημενου). Perfect passive participle of γενναω. This is the chief point and the man will not let it be overlooked, almost rubs it in, in fact. It was congenital blindness.

John 9:33

If this man were not from God (ε μη ην ουτος παρα θεου). Negative condition of second class with imperfect indicative. Assuming that Jesus is not "from God" (παρα θεου) as some argued in 9:16, "he could do nothing" (ουκ ηδυνατο ποιειν ουδεν). Conclusion of the second-class condition with imperfect indicative (double augment in ηδυνατο) without αν as is usual in conditions of possibility, propriety, obligation (Robertson, *Grammar*, pp. 920,1014). The man has scored with terrific power in his use of Scripture and logic.

John 9:34

Thou wast altogether born in sin (εν αμαρτιαις συ εγεννηθης ολος). First aorist passive indicative of γενναω. "In sins thou wast begotten (or born) all of thee." Ολος is predicate nominative and teaches total depravity in this case beyond controversy, the Pharisees being judges.

And dost thou teach us? (κα συ διδασκεις ημας;). The audacity of it all. Note emphasis on συ (thou). It was insufferable. He had not only taught the rabbis, but had utterly routed them in argument.

And they cast him out (κα εξεβαλον αυτον εξω). Effective second aorist active indicative of εκβαλλω intensified by the addition of εξω. Probably not yet expulsion from the synagogue (9:22) which required a formal meeting of the Sanhedrin, but certainly forcible driving of the gifted upstart from their presence. See 6:37 for another use of εκβαλλω εξω besides 9:35.

John 9:35

Finding him (ευρων αυτον). Second aorist active participle of ευρισκω, after search because of what he had heard (ηκουσεν).

Dost thou believe on the Son of God? (Συ πιστευεις εις τον υιον του θεου;). So A L Theta and most versions, but Aleph B D W Syr-sin read του ανθρωπου (the Son of Man), almost certainly correct. In either case it is a distinct Messianic claim quite beyond the range of this man's limited knowledge, keen as he is.

John 9:36

And who is he, Lord, that I may believe on him? (Κα τις εστιν, κυριε;). The initial κα (and) is common (Mr 10:26; Lu 10:29; 18:26). Probably by κυριε he means only "Sir." It usually comes at the beginning of the sentence, not at the end as here and verse 38.

That I may believe on him (ινα πιστευσω εις αυτον). Ellipsis to be supplied before this final clause. He catches up the words of Jesus in the preceding verse, though he does not yet know who the Son of Man (or Son of God) is, but he trusts Jesus.

John 9:37

Thou hast both seen him (κα εωρακας αυτον). Perfect active indicative (double reduplication) of οραω. Since his eyes were opened.

And he it is that speaketh with thee (κα ο λαλων μετα σου εκεινος εστιν). "And the one speaking with thee is that man." See 19:35 for εκεινος used of the speaker. In 4:26 Jesus reveals himself in like manner to the Samaritan woman as Messiah while here as the Son of Man (or the Son of God).

John 9:38

Lord, I believe (Πιστευω, κυριε). Κυριε here = Lord (reverence, no longer respect as in 36). A short creed, but to the point.

And he worshipped him (κα προσεκυνησεν αυτω). Ingressive first aorist active indicative of προσκυνεω, old verb to fall down in reverence, to worship. Sometimes of men (Mt 18:26). In John (see 4:20) this verb "is always used to express divine worship" (Bernard). It is tragic to hear men today deny that Jesus should be worshipped. He accepted worship from this new convert as he later did from Thomas who called him "God" (Joh 20:28). Peter (Ac 10:25f.) refused worship from Cornelius as Paul and Barnabas did at Lystra (Ac 14:18), but Jesus made no protest here.

John 9:39

For judgement (εις κριμα). The Father had sent the Son for this purpose (3:17). This world (κοσμος) is not the home of Jesus. The κριμα (judgement), a word nowhere else in John, is the result of the κρισις (sifting) from κρινω, to separate. The Father has turned over this process of sifting (κρισις) to the Son (5:22). He is engaged in that very work by this miracle.

They which see not (ο μη βλεποντες). The spiritually blind as well as the physically blind (Lu 4:18; Isa 42:18). Purpose clause with ινα and present active subjunctive βλεπωσιν (may keep on seeing). This man now sees physically and spiritually.

And that they which see may become blind (κα ο βλεποντες τυφλο γενωντα). Another part of God's purpose, seen in Mt 11:25; Lu 10:21 , is the curse on those who blaspheme and reject the Son. Note ingressive aorist middle subjunctive of γινομα and predicate nominative. Ho βλεποντες are those who profess to see like these Pharisees, but are really blind. Blind guides they were (Mt 23:16). Complacent satisfaction with their dim light.

John 9:40

Are we also blind? (Μη κα ημεις τυφλο εσμεν;). Negative answer expected (μη) and yet these Pharisees who overheard the words of Jesus to the new convert vaguely suspected

that Jesus was referring to them by the last clause. Up in Galilee Jesus had called the Pharisees blind guides who stumble into the pit (Mt 15:14).

John 9:41

If ye were blind (ε τυφλο ητε). Condition of second class with imperfect indicative in the protasis. The old word τυφλος is from τυφω, to raise a smoke, to blind by smoke (literally and metaphorically). Here, of course, it is moral blindness. If the Pharisees were born morally blind, they would, like idiots, be without responsibility.

Ye would not have sin (ουκ αν ειχετε αμαρτιαν). Regular form for conclusion of second-class condition, αν with imperfect.

But now ye say (νυν δε λεγετε). In contrast to the previous condition. See like contrast in 15:22,24 . They arrogantly asserted superior knowledge.

We see (βλεπομεν). The ignorant mob do not (7:49). It is sin against light and is hopeless (Mr 3:29; Mt 12:31f.). "Ye are witnesses against yourselves" (μαρτυρειτε εαυτοις, Mt 23:31).

John 10

John 10:1

Verily, Verily (Αμην, αμην). Solemn prelude by repetition as in 1:51. The words do not ever introduce a fresh topic (cf. 8:34,51,58). So in 10:7. The Pharisees had previously assumed (Vincent) they alone were the authoritative guides of the people (9:24,29). So Jesus has a direct word for them. So Jesus begins this allegory in a characteristic way. John does not use the word παραβολη, but παροιμια (verse 6), and it really is an allegory of the Good Shepherd and self-explanatory like that of the Prodigal Son in Lu 15 . He first tells it in verses 1-5 and then explains and expands it in verses 7-18.

Into the fold of the sheep (εις την αυλην των προβατων). Originally αυλη (from αω, to blow) in Homer's time was just an uncovered space around the house enclosed by a wall, then a roofless enclosure in the country where flocks were herded as here and verse 16. It later came to mean the house itself or palace (Mt 26:3,58 , etc.). In the papyri it means the court attached to the house.

Climbeth up (αναβαινων). Present active participle of αναβαινω, to go up. One who goes up, not by the door, has to climb up over the wall.

Some other way (αλλαχοθεν). Rare word for old αλλοθεν, but in 4Macc. 1:7 and in a papyrus. Only here in N.T.

The same (εκεινος). "That one" just described.

Is a thief and a robber (κλεπτης εστιν κα ληιστης). Both old and common words (from κλεπτω, to steal, ληιζομα, to plunder). The distinction is preserved in the N.T. as here. Judas was a κλεπτης (Joh 12:6), Barabbas a robber (18:40) like the two robbers (Mt 27:38,44) crucified with Jesus erroneously termed thieves like "the thief on the cross" by most people. See Mr 11:17 . Here the man jumping over the wall comes to steal and to do it by violence like a bandit. He is both thief and robber.

John 10:2

The shepherd of the sheep (ποιμην εστιν των προβατων). No article with ποιμην, "a shepherd to the sheep." He comes in by the door with the sheep whom he leads. Old word is ποιμην, root meaning to protect. Jesus applies it to himself in verse 16 and implies it here. It is used of Christ in 1Pe 2:25; Heb 13:20 . Paul applies it to ministers in Eph 4:11 . Jesus uses the verb ποιμαινω, to shepherd, to Peter (Joh 21:16) and Peter uses it to other preachers (1Pe 5:2) and Paul uses it for bishops (elders) in Ac 20:28 . Our word pastor is simply Latin for shepherd. Christ is drawing a sharp contrast after the conduct of the Pharisees towards the blind man between himself and them.

John 10:3

To him (τουτω). "To this one," the shepherd, in dative case.

The porter (ο θυρωρος). Old word for doorkeeper (θυρα, door, ωρα, care, carer for the door). Used for man (Mr 13:34; Joh 10:3) or woman (Joh 18:16ff.), only N.T. examples. The porter has charge of the sheep in the fold at night and opens the door in the morning for the shepherd. It is not certain that Jesus meant this detail to have a special application. The Holy Spirit, of course, does open the door of our hearts for Jesus through various agencies.

Hear his voice (της φωνης αυτου ακουε). Hear and heed (verse 27). Note genitive case φωνης (accusative in 3:8).

By name (κατ' ονομα). Several flocks might be herded in the same fold overnight. But the shepherd knows his own (τα ιδια) sheep (verse 27) and calls their names. "It is still common for Eastern shepherds to give particular names to their sheep" (Bernard).

And leadeth them out (κα εξαγε αυτα). Old and common verb, present active indicative. The sheep follow readily (verse 27) because they know their own shepherd's voice and his name for each of them and because he has led them out before. They love and trust their shepherd.

John 10:4

When he hath put forth all his own (οταν τα ιδια παντα εκβαλη). Indefinite temporal clause with οταν and the second aorist (effective) active subjunctive of εκβαλλω. No need of the *futurum exactum* idea, simply, "when he leads out all his own sheep." They are all out of the fold. He overlooks none. Εκβαλλω does mean "thrust out" if a reluctant sheep wishes to linger too long.

He goeth before them (εμπροσθεν αυτων πορευετα). Staff in hand he leads the way in front of the flock and they follow (ακολουθε) him. What a lesson for pastors who seek to drive the church like cattle and fail. The true pastor leads in love, in words, in deeds.

John 10:5

A stranger (αλλοτριω). Literally, "One belonging to another" (from αλλος, opposed to ιδιος). A shepherd of another flock, it may be, not necessarily the thief and robber of verse 1. Note associative instrumental case after ακολουθησουσιν (future active indicative of ακολουθεω, verse 4). Note the strong double negative ου μη here with the future indicative, though usually with the aorist subjunctive (Aleph L W have it here). They simply will not follow such a man or woman, these well-trained sheep will not.

But will flee from him (αλλα φευξοντα απ' αυτου). Future middle of φευγω and ablative case with απο. They will flee as if from a wolf or from the plague. Alas and alas, if only our modern pastors had the sheep (old and young) so trained that they would run away from and not run after the strange voices that call them to false philosophy, false psychology, false ethics, false religion, false life.

John 10:6

This parable (ταυτην την παροιμιαν). Old word for proverb from παρα (beside) and οιμος, way, a wayside saying or saying by the way. As a proverb in N.T. in 2 Peter 2:22 (quotation from Pr 26:11), as a symbolic or figurative saying in Joh 16:25,29 , as an allegory in Joh 10:6 . Nowhere else in the N.T. Curiously enough in the N.T. παραβολη occurs only in the Synoptics outside of Heb 9:9; 11:19 . Both are in the LXX. Παραβολη is used as a proverb (Lu 4:23) just as παροιμια is in 2 Peter 2:22 . Here clearly παροιμια means an allegory which is one form of the parable. So there you are. Jesus spoke this παροιμια to the Pharisees, "but they understood not what things they were which he spake unto them" (εκεινο δε ουκ εγνωσαν τινα ην α ελαλε αυτοις). Second aorist active indicative of γινωσκω and note ην in indirect question as in 2:25 and both the interrogative τινα and the relative α. "Spake" (imperfect ελαλε) should be "Was speaking or had been speaking."

John 10:7

Therefore again (ουν παλιν). Jesus repeats the allegory with more detail and with more directness of application. Repeating a story is not usually an exhilarating experience.

I am the door of the sheep (εγω ειμ η θυρα των προβατων). The door for the sheep by which they enter. "He is the legitimate door of access to the spiritual αυλη, the Fold of the House of Israel, the door by which a true shepherd must enter" (Bernard). He repeats it in verse 9. This is a new idea, not in the previous story (1-5). Moffatt follows the Sahidic in accepting ο ποιμην here instead of η θυρα, clearly whimsical. Jesus simply changes the metaphor to make it plainer. They were doubtless puzzled by the meaning of the door in verse 1. Once more, this metaphor should help those who insist on the literal meaning of bread as the actual body of Christ in Mr 14:22 . Jesus is not a physical "door," but he is the only way of entrance into the Kingdom of God (14:6).

John 10:8

Before me (προ εμου). Aleph with the Latin, Syriac, and Sahidic versions omit these words (supported by A B D L W). But with or without προ εμου Jesus refers to the false Messiahs and self-appointed leaders who made havoc of the flock. These are the thieves and robbers, not the prophets and sincere teachers of old. The reference is to verse 1. There had been numerous such impostors already (Josephus, *Ant*. XVIII. i. 6; *War* II. viii. I) and Jesus will predict many more (Mt 24:23f.). They keep on coming, these wolves in sheep's clothing (Mt 7:15) who grow rich by fooling the credulous sheep. In this case "the sheep did not hear them" (ουκ ηκουσαν αυτων τα προβατα). First aorist active indicative with genitive. Fortunate sheep who knew the Shepherd's voice.

John 10:9

The door (η θυρα). Repeated from verse 7.

By me if any man enter in (δι' εμου εαν τις εισελθη). Condition of third class with εαν and second aorist active subjunctive of εισερχομα. Note proleptic and emphatic position of δι' εμου. One can call this narrow intolerance, if he will, but it is the narrowness of truth. If

Jesus is the Son of God sent to earth for our salvation, he is the only way. He had already said it in 5:23. He will say it again more sharply in 14:6. It is unpalatable to the religious dogmatists before him as it is to the liberal dogmatists today. Jesus offers the open door to "any one" (τις) who is willing (θελε) to do God's will (7:17).

He shall be saved (σωθησετα). Future passive of σωζω, the great word for salvation, from σως, safe and sound. The sheep that comes into the fold through Jesus as the door will be safe from thieves and robbers for one thing. He will have entrance (εισλευσετα) and outgo (εξελευσετα), he will be at home in the daily routine (cf. Ac 1:21) of the sheltered flock.

And shall find pasture (κα νομην ευρησε). Future (linear future) indicative of ευρισκω, old word from νεμω, to pasture. In N.T. only here and 2Ti 2:17 (in sense of growth). This same phrase occurs in 1Ch 4:40 . The shepherd leads the sheep to pasture, but this phrase pictures the joy of the sheep in the pasture provided by the shepherd.

John 10:10

But that he may steal, and kill, and destroy (ε μη ινα κλεψη κα θυση κα απολεση). Literally, "except that" (ε μη) common without (Mt 12:4) and with verb (Ga 1:7), "if not" (literally), followed here by final ινα and three aorist active subjunctives as sometimes by οταν (Mr 9:9) or οτ (2Co 12:13). Note the order of the verbs. Stealing is the purpose of the thief, but he will kill and destroy if necessary just like the modern bandit or gangster.

I came that they may have life (εγω ηλθον ινα ζωην εχωσιν). In sharp contrast (εγω) as the good shepherd with the thieves and robbers of verse 1 came Jesus. Note present active subjunctive (εχωσιν), "that they (people) may keep on having life (eternal, he means)" as he shows in 10:28. He is "the life" (14:6).

And may have it abundantly (κα περισσον εχωσιν). Repetition of εχωσιν (may keep on having) abundance (περισσον, neuter singular of περισσος). Xenophon (*Anab.* VII. vi. 31) uses περισσον εχειν, "to have a surplus," true to the meaning of overflow from περ (around) seen in Paul's picture of the overplus (υπερεπερισσευσεν in Ro 5:20) of grace. Abundance of life and all that sustains life, Jesus gives.

John 10:11

I am the good shepherd (εγω ειμ ο ποιμην ο καλος). Note repetition of the article, "the shepherd the good one." Takes up the metaphor of verses 2f. . Vulgate *pastor bonus*. Philo calls his good shepherd αγαθος, but καλος calls attention to the beauty in character and service like "good stewards" (1Pe 4:10), "a good minister of Christ Jesus" (1Ti 4:6). Often both adjectives appear together in the ancient Greek as once in the New Testament (Lu 8:15). "Beauty is as beauty does." That is καλος.

Layeth down his life for his sheep (την ψυχην αυτου τιθησιν υπερ των προβατων). For illustration see 1Sa 17:35 (David's experience) and Isa 31:4 . Dods quotes Xenophon (*Mem.* ii. 7, 14) who pictures even the sheep dog as saying to the sheep: "For I am the one

that saves you also so that you are neither stolen by men nor seized by wolves." Hippocrates has ψυχην κατεθετο (he laid down his life, i.e. died). In Jud 12:3 εθηκα την ψυχην means "I risked my life." The true physician does this for his patient as the shepherd for his sheep. The use of υπερ here (over, in behalf of, instead of), but in the papyri υπερ is the usual preposition for substitution rather than αντ. This shepherd gives his life for the sin of the world (1:29; 1Jo 2:2).

John 10:12

He that is a hireling (ο μισθωτος). Old word from μισθοω, to hire (Mt 20:1) from μισθος (hire, wages, Lu 10:7), in N.T. only in this passage. Literally, "the hireling and not being a shepherd" (ο μισθωτος κα ουκ ων ποιμην). Note ουκ with the participle ων to emphasize the certainty that he is not a shepherd in contrast with μη εισερχομενος in verse 1 (conceived case). See same contrast in 1Pe 1:8 between ουκ ιδοντες and μη ορωντες. The hireling here is not necessarily the thief and robber of verses 1,8 . He may conceivably be a nominal shepherd (pastor) of the flock who serves only for the money, a sin against which Peter warned the shepherds of the flock "not for shameful gain" (1Pe 5:2).

Whose own (ου ιδια). Every true shepherd considers the sheep in his care "his own" (ιδια) even if he does not actually "own" them. The mere "hireling" does not feel so.

Beholdeth (θεωρε). Vivid dramatic present, active indicative of θεωρεω, a graphic picture.

The wolf coming (τον λυκον ερχομενον). Present middle predicate participle of ερχομα.

Leaveth the sheep, and fleeth (αφιησιν τα προβατα κα φευγε). Graphic present actives again of αφιημ and φευγω. The cowardly hireling cares naught for the sheep, but only for his own skin. The wolf was the chief peril to sheep in Palestine. See Mt 10:6 where Jesus says: "Behold I send you forth as sheep in the midst of wolves."

And the wolf snatcheth them and scattereth them (κα ο λυκος αρπαζε κα σκορπιζε). Vivid parenthesis in the midst of the picture of the conduct of the hireling. Bold verbs these. For the old verb αρπαζω see Joh 6:15; Mt 11:12 , and for σκορπιζω, late word (Plutarch) for the Attic σκεδαννυμ, see Mt 12:30 . It occurs in the vision of Ezekiel (Eze 34:5) where because of the careless shepherds "the sheep became meat to all the beasts of the field, and were scattered." Jesus uses αρπαζω in 10:29 where no one is able "to snatch" one out of the Father's hand.

John 10:13

Because he is a hireling (οτ μισθωτος εστιν). And only that, without the shepherd heart that loves the sheep. Reason given for the conduct of the hireling after the parenthesis about the wolf.

And careth not for the sheep (κα ου μελε αυτω περ των προβατων). Literally, "and it is no care to him about the sheep." This use of the impersonal μελε (present active indicative) is quite common, as in Mt 22:16 . But God does care (1Pe 5:7).

John 10:14

I am the good-shepherd (εγω ειμ ο ποιμην ο καλος). Effective repetition.

And mine own know me (κα γινωσκουσιν με τα εμα). Jesus as the Good Shepherd knows his sheep by name as he had already said (verse 3) and now repeats. Yes, and they know his voice (verse 4), they have experimental knowledge (γινωσκω) of Jesus as their own Shepherd. Here (in this mutually reciprocal knowledge) lies the secret of their love and loyalty.

John 10:15

And I know the Father (καγω γινωσκω τον πατερα). Hence he is qualified to reveal the Father (1:18). The comparison of the mutually reciprocal knowledge between the Father and the Son illustrates what he has just said, though it stands above all else (Mt 11:27; Lu 10:22; Joh 17:21-26). We cannot claim such perfect knowledge of the Good Shepherd as exists between the Father and the Son and yet the real sheep do know the Shepherd's voice and do love to follow his leadership here and now in spite of thieves, robbers, wolves, hirelings.

And I lay down my life for the sheep (κα την ψυχην μου τιθημ υπερ των προβατων). This he had said in verse 11, but he repeats it now for clearness. This he does not just as an example for the sheep and for under-shepherds, but primarily to save the sheep from the wolves, the thieves and robbers.

John 10:16

Other sheep (αλλα προβατα). Sheep, not goats, but "not of this fold" (εκ της αυλης ταυτης). See verse 1 for αυλη. Clearly "his flock is not confined to those enclosed in the Jewish fold, whether in Palestine or elsewhere" (Westcott). Christ's horizon takes in all men of all races and times (Joh 11:52; 12:32). The world mission of Christ for all nations is no new idea with him (Mt 8:11; Lu 13:28). God loved the world and gave his Son for the race (Jον 3:16),

Them also I must bring (κακεινα δε με αγαγειν). Second aorist active infinitive of αγω with δε expressing the moral urgency of Christ's passion for God's people in all lands and ages. Missions in Christ's mind takes in the whole world. This is according to prophecy (Isa 42:6; 49:6; 56:8) for the Messiah is to be a Light also to the Gentiles. It was typified by the brazen serpent (Joh 3:14). Christ died for every man. The Pharisees doubtless listened in amazement and even the disciples with slow comprehension.

And they shall hear my voice (κα της φωνης μου ακουσοντα). Future middle indicative of ακουω with the genitive φωνης. These words read like a transcript from the Acts and the Epistles of Paul (Ro 9-11 in particular). See especially Paul's words in Ac 28:28 . Present-day Christianity is here foretold. Only do we really listen to the voice of the Shepherd as we should? Jesus means that the Gentiles will hearken if the Jews turn away from him.

And they shall become one flock, one shepherd (κα γενησοντα μια ποιμνη, εις ποιμην). Future middle indicative of γινομα, plural, not singular γενησετα as some MSS. have it. All (Jews and Gentiles) will form one flock under one Shepherd. Note the distinction here by Jesus between ποιμνη (old word, contraction of ποιμενη from ποιμην, shepherd), as in Mt 26:31 , and αυλη (fold) just before. There may be many folds of the one flock. Jerome in his Vulgate confused this distinction, but he is wrong. His use of *ovile* for both αυλη and πομνιον has helped Roman Catholic assumptions. Christ's use of "flock" (ποιμνη) here is just another metaphor for kingdom (βασιλεια) in Mt 8:11 where the children of the kingdom come from all climes and nations. See also the various metaphors in Eph 2 for this same idea. There is only the one Great Shepherd of the sheep (Heb 13:20), Jesus Christ our Lord.

John 10:17

For this reason (δια τουτο). Points to the following οτ clause. The Father's love for the Son is drawn out (Joh 3:16) by the voluntary offering of the Son for the sin of the world (Ro 5:8). Hence the greater exaltation (Php 2:9). Jesus does for us what any good shepherd does (10:11) as he has already said (10:15). The value of the atoning death of Christ lies in the fact that he is the Son of God, the Son of Man, free of sin, and that he makes the offering voluntarily (Heb 9:14).

That I may take it again (ινα παλιν λαβω αυτην). Purpose clause with ινα and second aorist active subjunctive of λαμβανω. He looked beyond his death on the Cross to the resurrection. "The purpose of the Passion was not merely to exhibit his unselfish love; it was in order that He might resume His life, now enriched with quickening power as never before" (Bernard). The Father raised Jesus from the dead (Ac 2:32). There is spontaneity in the surrender to death and in the taking life back again (Dods).

John 10:18

No one taketh it away from me (ουδεις αιρε αυτην απ' εμου). But Aleph B read ηρεν (first aorist active indicative of αιρω, to take away), probably correct (Westcott and Hort). "John is representing Jesus as speaking *sub specie aeternitatis*" (Bernard). He speaks of his death as already past and the resurrection as already accomplished. Cf. Joh 3:16 .

Of myself (απ' εμαυτου). The voluntariness of the death of Jesus repeated and sharpened. D omits it, probably because of superficial and apparent conflict with 5:19. But there is no inconsistency as is shown by Joh 3:16; Ro 5:8 . The Father "gave" the Son who was glad to be given and to give himself.

I have power to lay it down (εξουσιαν εχω θεινα αυτην). Εξουσια is not an easy word to translate (right, authority, power, privilege). See 1:12. Restatement of the voluntariness of his death for the sheep.

And I have power to take it again (κα εξουσιαν εχω παλιν λαβειν αυτην). Note second aorist active infinitive in both cases (θεινα from τιθημ and λαβειν from λαμβανω), single acts. Recall 2:19 where Jesus said: "And in three days I will raise it up." He did not mean that

he will raise himself from the dead independently of the Father as the active agent (Ro 8:11).

I received from my Father (ελαβον παρα του πατρος μου). Second aorist active indicative of λαμβανω. He always follows the Father's command (εντολη) in all things (12:49f.; 14:31). So now he is doing the Father's will about his death and resurrection.

John 10:19

There arose a division again (σχισμα παλιν εγενετο). As in 7:43 in the crowd (also in 7:12,31), so now among the hostile Jews (Pharisees) some of whom had previously professed belief in him (8:31). The direct reference of παλιν (again) may be to 9:16 when the Pharisees were divided over the problem of the blind man. Division of opinion about Jesus is a common thing in John's Gospel (6:52,60,66; 7:12,25ff.; 8:22; 9:16f.; 10:19,24,41; 11:41ff.; 12:19,29,42; 16:18f.).

John 10:20

He has a demon and is mad (δαιμονιον εχε κα μαινετα). As some had already said (7:20; 8:48 with the addition of "Samaritan"). So long before in Mr 3:21 . An easy way of discounting Jesus.

John 10:21

Of one possessed with a demon (δαιμονιζομενου). Genitive of present passive participle of δαιμονιζω. They had heard demoniacs talk, but not like this.

Can a demon open the eyes of the blind? (μη δαιμονιον δυνατα τυφλον οφθαλμους ανοιξαι;). Negative answer expected. Demons would more likely put out eyes, not open them. It was an unanswerable question.

John 10:22

And it was the feast of the dedication at Jerusalem (εγενετο δε τα ενκαινια εν τοις Ιεροσολυμοις). But Westcott and Hort read τοτε (then) instead of δε (and) on the authority of B L W 33 and some versions. This is probably correct: "At that time came the feast of dedication in Jerusalem." Τοτε does not mean that the preceding events followed immediately after the incidents in 10:1-21. Bernard brings chapter 9 up to this date (possibly also chapter 8) and rearranges chapter 10 in a purely arbitrary way. There is no real reason for this arrangement. Clearly there is a considerable lapse between the events in 10:22-39 and 10:1-21, possibly nearly three months (from just after tabernacles 7:37 to dedication 10:22). The Pharisees greet his return with the same desire to catch him. This feast of dedication, celebrated for eight days about the middle of our December, was instituted by Judas Maccabeus B.C. 164 in commemoration of the cleansing of the temple from the defilements of pagan worship by Antiochus Epiphanes (1Macc. 4:59). The word ενκαινια (εν, καινος, new) occurs here only in the N.T. It was not one of the great feasts and could be observed elsewhere without coming to Jerusalem. Jesus had apparently spent the time between tabernacles and dedication in Judea (Lu 10:1-13:21).

Winter (χειμων). Old word from χειμα (χεω, to pour, rain, or from χιων, snow). See Mt 24:20 .

John 10:23

Was walking (περιεπατε). Imperfect active of περιπατεω, to walk around, picturesque imperfect.

In Solomon's porch (εν τη στοα του Σολομωνος). A covered colonnade or portico in which people could walk in all weather. See Ac 3:11; 5:12 for this porch. This particular part of Solomon's temple was left uninjured by the Babylonians and survived apparently till the destruction of the temple by Titus A.D. 70 (Josephus, *Ant*. XX. 9,7). When John wrote, it was, of course, gone.

John 10:24

Came round about him (εκυκλωσαν αυτον). Aorist active indicative of κυκλοω, old verb from κυκλος (cycle, circle). See Ac 14:20 for the circle of disciples around Paul when stoned. Evidently the hostile Jews cherished the memory of the stinging rebuke given them by Jesus when here last, particularly the allegory of the Good Shepherd (10:1-19), in which he drew so sharply their own picture.

How long dost thou hold us in suspense? (εως ποτε την ψυχην ημων αιρεις;). Literally, "Until when dost thou lift up our soul?" But what do they mean by this metaphor? Αιρω is common enough to lift up the eyes (Joh 11:41), the voice (Lu 17:13), and in Ps 25:1; 86:4 (Josephus, *Ant*. III. ii. 3) we have "to lift up the soul." We are left to the context to judge the precise meaning. Clearly the Jews mean to imply doubt and suspense. The next remark makes it clear.

If thou art the Christ (ε συ ε ο Χριστος). Condition of first class assumed to be true for the sake of argument.

Tell us plainly (ειπον ημιν παρρησια). Conclusion with ειπον rather than the usual ειπε as if first aorist active imperative like λυσον. The point is in "plainly" (παρρησια), adverb as in 7:13,26 which see. That is to say "I am the Christ" in so many words. See 11:14; 16:29 for the same use of παρρησια. The demand seemed fair enough on the surface. They had made it before when here at the feast of tabernacles (8:25). Jesus declined to use the word Χριστος (Messiah) then as now because of the political bearing of the word in their minds. The populace in Galilee had once tried to make him king in opposition to Pilate (Joh 6:14f.). When Jesus does confess on oath before Caiaphas that he is the Christ the Son of God (Mr 14:61f.; Mt 26:63f.), the Sanhedrin instantly vote him guilty of blasphemy and then bring him to Pilate with the charge of claiming to be king as a rival to Caesar. Jesus knew their minds too well to be caught now.

John 10:25

I told you, and you believe not (ειπον υμιν κα ου πιστευετε). It was useless to say more. In 7:14-10:18 Jesus had shown that he was the Son of the Father as he had previously claimed (5:17-47), but it was all to no purpose save to increase their rage towards him.

These bear witness of me (ταυτα μαρτυρε περ εμου). His works confirm his words as he had shown before (5:36). They believe neither his words nor his works.

John 10:26

Because ye are not of my sheep (οτ εκ των προβατων μου). This had been the point in the allegory of the Good Shepherd. In fact, they were the children of the devil in spirit and conduct (8:43), pious ecclesiastics though they seemed, veritable wolves in sheep's clothing (Mt 7:15).

John 10:27

My sheep (τα προβατα τα εμα). In contrast with you they are not in doubt and suspense. They know my voice and follow me. Repetition of the idea in 10:4,14 .

John 10:28

And I give unto them eternal life (καγω διδωμ αυτοις ζωην αιωνιον). This is the gift of Jesus now to his sheep as stated in 6:27,40 (cf. 1Jo 2:25; 5:11).

And they shall never perish (κα ου μη απολωντα). Emphatic double negative with second aorist middle (intransitive) subjunctive of απολλυμ, to destroy. The sheep may feel secure (3:16; 6:39; 17:12; 18:9).

And no one shall snatch them out of my hand (κα ουχ αρπασε τις αυτα εκ της χειρος μου). Jesus had promised this security in Galilee (6:37,39). No wolf, no thief, no bandit, no hireling, no demon, not even the devil can pluck the sheep out of my hand. Cf. Col 3:3 (Your life is hid together with Christ in God).

John 10:29

Which (ος). Who. If ο (which) is correct, we have to take ο πατηρ as nominative absolute or independent, "As for my Father."

Is greater than all (παντων μειζων εστιν). If we read ος. But Aleph B L W read ο and A B Theta have μειζον. The neuter seems to be correct (Westcott and Hort). But is it? If so, the meaning is: "As for my Father, that which he hath given me is greater than all." But the context calls for ος ... μειζων with ο πατηρ as the subject of εστιν. The greatness of the Father, not of the flock, is the ground of the safety of the flock. Hence the conclusion that "no one is able to snatch them out of the Father's hand."

John 10:30

One (εν). Neuter, not masculine (εις). Not one person (cf. εις in Ga 3:28), but one essence or nature. By the plural συμυς (separate persons) Sabellius is refuted, by υνυμ Arius. So Bengel rightly argues, though Jesus is not referring, of course, to either Sabellius or Arius. The Pharisees had accused Jesus of making himself equal with God as his own special Father (Joh 5:18). Jesus then admitted and proved this claim (5:19-30). Now he states it

tersely in this great saying repeated later (17:11, 21). Note εν used in 1Co 3:3 of the oneness in work of the planter and the waterer and in 17:11,23 of the hoped for unity of Christ's disciples. This crisp statement is the climax of Christ's claims concerning the relation between the Father and himself (the Son). They stir the Pharisees to uncontrollable anger.

John 10:31

Took up stones again (εβαστασαν παλιν λιθους). First aorist active indicative of βασταζω, old verb to pick up, to carry (Joh 12:6), to bear (Ga 6:5). The παλιν refers to Joh 8:59 where ηραν was used. They wanted to kill him also when he made himself equal to God in 5:18. Perhaps here εβαστασαν means "they fetched stones from a distance."

To stone him (ινα λιθασωσιν αυτον). Final clause with ινα and the first aorist active subjunctive of λιθαζω, late verb (Aristotle, Polybius) from λιθος (stone, small, Mt 4:6 , or large, Mt 28:2), in Joh 10:31-33; 11:8; Ac 5:26; 14:19; 2Co 11:25; Heb 11:37 , but not in the Synoptics. It means to pelt with stones, to overwhelm with stones.

John 10:32

From the Father (εκ του πατρος). Proceeding out of the Father as in 6:65; 16:28 (cf. 7:17; 8:42,47) rather than παρα as in 1:14; 6:46; 7:29; 17:7 .

For which of those works (δια ποιον αυτων εργον). Literally, "For what kind of work of them" (referring to the "many good works" πολλα εργα καλα). Noble and beautiful deeds Jesus had done in Jerusalem like healing the impotent man (chapter 5) and the blind man (chapter 9). Ποιον is a qualitative interrogative pronoun pointing to καλα (good).

Do ye stone me (λιθαζετε). Conative present active indicative, "are ye trying to stone me." They had the stones in their hands stretched back to fling at him, a threatening attitude.

John 10:33

For a good work we stone thee not (περ καλου εργου ου λιθαζομεν). "Concerning a good deed we are not stoning thee." Flat denial that the healing of the blind man on the Sabbath had led them to this attempt (8:59) in spite of the facts.

But for blasphemy (αλλα περ βλασφημιας). See Ac 26:7 where περ with the genitive is also used with εγκαλουμα for the charge against Paul. This is the only example in John of the word βλασφημια (cf. Mt 12:31).

And because that thou, being a man, makest thyself God (κα οτ συ ανθρωπος ων ποιεις σεαυτον θεον). In 5:18 they stated the charge more accurately: "He called God his own Father, making himself equal with God." That is, he made himself the Son of God. This he did beyond a doubt. But was it blasphemy? Only if he was not the Son of God. The penalty for blasphemy was death by stoning (Le 24:16; 1Ki 21:10,13).

John 10:34

Is it not written? (ουκ εστιν γεγραμμενον;). Periphrastic perfect passive indicative of γραφω (as in 2:17) in place of the usual γεγραπτα. "Does it not stand written?"

In your law (εν τω νομω υμων). From Ps 82:6 . The term νομος (law) applying here to the entire O.T. as in 12:34; 15:25; Ro 3:19; 1Co 14:21 . Aleph D Syr-sin. omit υμων, but needlessly. We have it already so from Jesus in 8:17. They posed as the special custodians of the O.T.

I said (οτ εγω ειπα). Recitative οτ before a direct quotation like our quotation marks. Ειπα is a late second aorist form of indicative with -α instead of -ον.

Ye are gods (θεο εστε). Another direct quotation after ειπα but without οτ. The judges of Israel abused their office and God is represented in Ps 82:6 as calling them "gods" (θεο, *elohim*) because they were God's representatives. See the same use of *elohim* in Ex 21:6; 22:9,28 . Jesus meets the rabbis on their own ground in a thoroughly Jewish way.

John 10:35

If he called them gods (ε εκεινους ειπεν θεους). Condition of first class, assumed as true. The conclusion (verse 36) is υμεις λεγετε; (**Do ye say?**). As Jews (and rabbis) they are shut out from charging Jesus with blasphemy because of this usage in the O.T. It is a complete *ad hominem* argument. To be sure, it is in Ps 82:6 a lower use of the term θεος, but Jesus did not call himself "Son of Jahweh," but "υιος θεου" which can mean only "Son of *Elohim*." It must not be argued, as some modern men do, that Jesus thus disclaims his own deity. He does nothing of the kind. He is simply stopping the mouths of the rabbis from the charge of blasphemy and he does it effectually. The sentence is quite involved, but can be cleared up.

To whom the word of God came (προς ους ο λογος του θεου εγενετο). The relative points to εκεινους, before. These judges had no other claim to the term θεο (*elohim*).

And the scripture cannot be broken (κα ου δυνατα λυθηνα η γραφη). A parenthesis that drives home the pertinency of the appeal, one that the Pharisees had to accept. Λυθηνα is first aorist passive infinitive of λυω, to loosen, to break.

John 10:36

Of him whom the Father sanctified and sent into the world (ον ο πατηρ ηγιασεν κα απεστειλεν εις τον κοσμον). Another relative clause with the antecedent (τουτον, it would be, object of λεγετε) unexpressed. Every word counts heavily here in contrast with the mere judges of Ps 82:6 .

Thou blasphemest (οτ βλασφημεις). Recitative οτ again before direct quotation.

Because I said (οτ ειπον). Causal use of οτ and regular form ειπον (cf. ειπα in verse 34).

I am the Son of God (υιος του θεου ειμ). Direct quotation again after ειπον. This Jesus had implied long before as in 2:16 (my Father) and had said in 5:18-30 (the Father, the Son), in 9:35 in some MSS., and virtually in 10:30. They will make this charge against Jesus before Pilate (19:7). Jesus does not use the article here with υιος, perhaps (Westcott) fixing attention

on the character of Son rather than on the person as in Heb 1:2 . There is no answer to this question with its arguments.

John 10:37

If I do not (ε ου ποιω). Condition of first class, assumed as true, with negative ου, not ε μη=unless.

Believe me not (μη πιστευετε μο). Prohibition with μη and the present active imperative. Either "cease believing me" or "do not have the habit of believing me." Jesus rests his case on his doing the works of "my Father" (του πατρος μου), repeating his claims to sonship and deity.

John 10:38

But if I do (ε δε ποιω). Condition again of the first class, assumed as true, but with the opposite results.

Though ye believe not me (καν εμο μη πιστευητε). Condition now of third class, undetermined (but with prospect), "Even if you keep on (present active subjunctive of πιστευο) not believing me."

Believe the works (τοις εργοις πιστευετε). These stand irrefutable. The claims, character, words, and works of Jesus challenge the world today as then.

That ye may know and understand (ινα γνωτε κα γινωσκητε). Purpose clause with ινα and the same verb γινωσκω repeated in different tenses (first γνωτε, the second ingressive aorist active subjunctive, that ye may come to know; then the present active subjunctive, "that ye may keep on knowing"). This is Christ's deepest wish about his enemies who stand with stones in their uplifted hands to fling at him.

That the Father is in me, and I in the Father (οτ εν εμο ο πατηρ καγω εν τω πατρ). Thus he repeats (verse 30) sharply his real claim to oneness with the Father as his Son, to actual deity. It was a hopeless wish.

John 10:39

They sought again to seize him (εζητουν αυτον παλιν πιαζα). Imperfect active, "They kept on seeking to seize (ingressive aorist active infinitive of πιαζω for which see 7:30) as they had tried repeatedly (7:1,30,44; 8:20), but in vain. They gave up the effort to stone him.

Out of their hand (εκ της χειρος αυτων). Overawed, but still angry, the stones fell to the ground, and Jesus walked out.

John 10:40

Again (παλιν). Referring to 1:28 (Bethany beyond Jordan). Παλιν does not mean that the other visit was a recent one.

At the first (το πρωτον). Adverbial accusative (extent of time). Same idiom in 12:16; 19:39 . Here the identical language of 1:28 is used with the mere addition of το πρωτον (οπου ην Ιωανης βαπτιζων, "where John was baptizing").

And there he abode (κα εμενεν εκε). Imperfect (continued) active of μενω, though some MSS. have the constative aorist active εμεινεν. Probably from here Jesus carried on the first part of the later Perean Ministry (Lu 13:22-16:10) before the visit to Bethany at the raising of Lazarus (Joh 11:1-44).

John 10:41

Many came to him (πολλο ηλθον προς αυτον). Jesus was busy here and in a more congenial atmosphere than Jerusalem. John wrought no signs the crowds recall, though Jesus did many here (Mt 19:2). The crowds still bear the impress of John's witness to Christ as "true" (αληθη). Here was prepared soil for Christ.

John 10:42

Many believed on him there (πολλο επιστευσαν εις αυτον εκε). See 1:12; 2:11 for same idiom. Striking witness to the picture of the Messiah drawn by John. When Jesus came they recognized the original. See Joh 1:29-34 . What about our sermons about Jesus if he were to walk down the aisle in visible form according to A.J. Gordon's dream?

John 11

John 11:1

Was sick (ην ασθενων). Periphrastic imperfect active of ασθενεω, old verb (from ασθενης, α privative, and σθενος, strength).

Lazarus (Λαζαρος). See on Lu 16:20 for the name of another man in the parable, a shortened form of Eleazer, only other N.T. use, but in Josephus and rabbinical writings. No connexion between this Lazarus and the one in the parable.

Of Bethany (απο Βηθανιας). Use of απο as in 1:44 Philip of Bethsaida and 1:45 Joseph of Nazareth. This Bethany is about two miles (11:18) east of Jerusalem on the south-east slope of Olivet and is now called El Azariyeh, from the name Lazarus. Jesus is still apparently at the other Bethany beyond Jordan (10:40). It is doubtful if a distinction is meant here by απο and εκ between Bethany as the residence and some other village (εκ της κωμης) as the birthplace of Lazarus and the sisters.

Of Mary and Martha (Μαριας κα Μαρθας). Note Μαρθας, not Μαρθης for the genitive. Elsewhere (Joh 11:19; Lu 10:38) Martha comes first as the mistress and hostess. The two sisters are named for further identification of Lazarus. Martha was apparently the elder sister (11:5,19; Lu 10:38f.). "The identification of Mary with Mary Magdalene is a mere conjecture supported by no direct evidence, and opposed to the general tenor of the Gospels" (Westcott).

John 11:2

And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair (ην δε Μαριαμ η αλειψασα τον κυριον μυρω κα εκμαξασα τους ποδας αυτου ταις θριξιν αυτης). This description is added to make plainer who Mary is "whose brother Lazarus was sick" (ης ο αδελφος Λαζαρος ησθενε). There is an evident proleptic allusion to the incident described by John in 12:1-8 just after chapter 11. As John looks back from the end of the century it was all behind him, though the anointing (η αλειψασα, first aorist active articular participle of αλειφω, old verb for which see Mr 6:13) took place after the events in chapter 11. The aorist participle is timeless and merely pictures the punctiliar act. The same remark applies to εκμαξασα, old verb εκμασσω, to wipe off or away (Isa 12:3; 13:5; Lu 7:38,44). Note the Aramaic form Μαριαμ as usual in John, but Μαριας in verse 1. When John wrote, it was as Jesus had foretold (Mt 26:13), for the fame of Mary of Bethany rested on the incident of the anointing of Jesus. The effort to link Mary of Bethany with Mary Magdalene and then both names with the sinful woman of Lu 7:36-50 is gratuitous and to my mind grotesque and cruel to the memory of both Mary of Bethany and Mary Magdalene. Bernard may be taken as a specimen: "The conclusion is inevitable that John (or his editor) regarded Mary of Bethany as the same person who is described by Luke as αμαρτωλος." This critical and artistic heresy has already been discussed in Vol. II on Luke's Gospel. Suffice it here to say that Luke introduces Mary Magdalene as an entirely new character in 8:2 and

that the details in Lu 7:36-50; Joh 12:1-8 have only superficial resemblances and serious disagreements. John is not here alluding to Luke's record, but preparing for his own in chapter 12. What earthly difficulty is there in two different women under wholly different circumstances doing a similar act for utterly different purposes?

John 11:3

Sent saying (απεστειλαν λεγουσα). First aorist active indicative of αποστελλω and present active participle. The message was delivered by the messenger.

Thou lovest (φιλεις). Φιλεω means to love as a friend (see φιλος in verse 11) and so warmly, while αγαπαω (akin to αγαμα, to admire, and αγαθος, good) means high regard. Here both terms occur of the love of Jesus for Lazarus (ηγαπα in verse 5). Both occur of the Father's love for the Son (αγαπα in 3:35, φιλε in 5:20). Hence the distinction is not always observed.

John 11:4

Heard it (ακουσας). The messenger delivered the message of the sisters. The reply of Jesus is for him and for the apostles.

Is not unto death (ουκ εστιν προς θανατον). Death in the final issue, to remain dead. Lazarus did die, but he did not remain dead. See αμαρτια προς θανατον in 1Jo 5:16 , "sin unto death" (final death).

But for the glory of God (αλλ' υπερ της δοξης του θεου). In behalf of God's glory, as the sequel shows. Cf. 9:3 about the man born blind. The death of Lazarus will illustrate God's glory. In some humble sense those who suffer the loss of loved ones are entitled to some comfort from this point made by Jesus about Lazarus. In a supreme way it is true of the death of Christ which he himself calls glorification of himself and God (13:31). In 7:39 John had already used δοξαζω of the death of Christ.

That the Son of God may be glorified thereby (ινα δοξασθη ο υιος του θεου δι' αυτης). Purpose clause with ινα and the first aorist passive subjunctive of δοξαζω. Here Jesus calls himself "the Son of God." In 8:54 Jesus had said: "It is my Father that glorifieth me." The raising of Lazarus from the tomb will bring glory to the Son of God. See 17:1 for this idea in Christ's prayer. The raising of Lazarus will also bring to an issue his own death and all this involves the glorification of the Father (7:39; 12:16; 13:31; 14:13). The death of Lazarus brings Jesus face to face with his own death.

John 11:5

Now Jesus loved (ηγαπα δε). Imperfect active of αγαπαω picturing the continued love of Jesus for this noble family where he had his home so often (Lu 10:38-42; Joh 12:1-8). The sisters expected him to come at once and to heal Lazarus.

John 11:6

That he was sick (οτ ασθενε). Present active indicative retained in indirect discourse after a secondary tense (ηκουσεν).

Two days (δυο ημερας). Accusative of extent of time.

In the place where he was (εν ω ην τοπω). Incorporation of the antecedent τοπω into the relative clause, "in which place he was." It was long enough for Lazarus to die and seemed unlike Jesus to the sisters.

John 11:7

Then after this (επειτα μετα τουτο). Επειτα (only here in John) means thereafter (Lu 16:7) and it is made plainer by the addition of μετα τουτο (cf. 2:12; 11:11), meaning after the two days had elapsed.

Let us go into Judea again (Αγωμεν εις την Ιουδαιαν παλιν). Volitive (hortative) subjunctive of αγω (intransitive use as in verses 11,16). They had but recently escaped the rage of the Jews in Jerusalem (10:39) to this haven in Bethany beyond Jordan (10:40).

John 11:8

Were but now seeking to stone thee (νυν εζητουν σε λιθασα). Conative imperfect of ζητεω with reference to the event narrated in 10:39 in these very words.

Goest thou thither again? (παλιν υπαγεις εκει;). Present active intransitive use of the compound υπαγω, to withdraw (6:21; 8:21) from this safe retreat (Vincent). It seemed suicidal madness to go back now.

John 11:9

In the day (της ημερας). Genitive of time, within the day, the twelve-hour day in contrast with night. The words of Jesus here illustrate what he had said in 9:4. It is not blind fatalism that Jesus proclaims, but the opposite of cowardice. He has full confidence in the Father s purpose about his "hour" which has not yet come. Jesus has courage to face his enemies again to do the Father's will about Lazarus.

If a man walk in the day (εαν τις περιπατη εν τη ημερα). Condition of the third class, a conceived case and it applies to Jesus who walks in the full glare of noonday. See 8:12 for the contrast between walking in the light and in the dark.

He stumbleth not (ου προσκοπτε). He does not cut (or bump) against this or that obstacle, for he can see. Κοπτω is to cut and pros, against.

John 11:10

But if a man walk in the night (εαν δε τις περιπατη εν τη νυκτ). Third condition again. It is spiritual darkness that Jesus here pictures, but the result is the same. See the same figure in 12:35 (1Jo 2:11). The ancients had poor illumination at night as indeed we did before Edison gave us electric lights. Pedestrians actually used to have little lamps fastened on the feet to light the path.

In him (εν αυτω). Spiritual darkness, the worst of all (cf. Mt 6:23; Joh 8:12). Man has the capacity for light, but is not the source of light. "By the application of this principle Christianity is distinguished from Neo-Platonism" (Westcott).

John 11:11

Is fallen asleep (κεκοιμητα). Perfect passive indicative of κοιμαω, old verb to put to sleep. Common as a metaphor for death like our cemetery.

I go (πορευομα). Futuristic use of the present tense as in 14:2.

That I may awake him out of sleep (ινα εξυπνισω αυτον). Purpose clause with ινα and the first aorist active subjunctive of εξυπνιζω, a late compound (εξ, υπνος, sleep) for the older αφυπνιζω, here only in the N.T. See Job 14:12 where also it occurs along with κοιμαομα.

John 11:12

He will recover (σωθησετα). Future passive indicative of σωζω used in its original sense of being or getting well (safe and sound). Conclusion of the condition of the first class (ε κεκοιμητα).

John 11:13

Had spoken (ειρηκε). Past perfect of ειπον (ερω). The disciples had misunderstood Christ's metaphor for death.

That he spake (οτ λεγε). Present active indicative retained in indirect discourse after the secondary tense (εδοξαν).

Of taking rest in sleep (περ της κοιμησεως του υπου). Only use of κοιμησις (from κοιμαω) in the N.T., but it also was used of death (Sirach 46:19). Υπνου (in sleep) is objective genitive of υπνος (sleep, Mt 1:24).

John 11:14

Plainly (παρρησια). Adverb (see on 7:4), without metaphor as in 16:29.

Is dead (απεθανεν). First aorist active indicative, "died."

John 11:15

For your sakes (δι' υμας). That they may witness his raising from the grave.

That I was not there (οτ ουκ ημην εκε). Imperfect middle ημην of the later Greek instead of the common active ην in indirect discourse in place of the usual present retained as in verse 13.

To the intent ye may believe (ινα πιστευσητε). Purpose clause with ινα and the ingressive aorist active subjunctive, "that ye may come to believe" (more than you do). See the same use of the ingressive aorist in επιστευσαν (2:11) where the disciples gained in belief.

Nevertheless let us go to him (αλλα αγωμεν προς αυτον). Volitive subjunctive, repeating the proposal of verse 7. He is dead, but no matter, yea all the more let us go on to him.

John 11:16

Didymus (Διδυμος). The word means twin. Clearly Thomas had a twin brother or sister. Applied two other times to him (20:24; 21:2). The Aramaic word for Thomas means Twin and Didymus is just the Greek equivalent of Thomas. He may even in Greek circles have been called Didymus.

His fellow disciples (τοις συνμαθηταις). Dative case and article use like "his." Only use of συνμαθητες in the N.T., rare word (in Plato).

Us also (κα ημεις). As well as Jesus, since he is bent on going.

That we may die with him (ινα αποθανωμεν μετ' αυτου). Purpose clause with ινα and the second aorist active subjunctive of αποθνησκω. Die with Jesus, Thomas means. Lazarus is already dead and they will kill Jesus (verse 8). Pessimistic courage surely.

John 11:17

Found (ευρεν). Second aorist active indicative of ευρισκω.

That he had been in the tomb four days already (αυτον τεσσαρας ηδη ημερας εχοντα). Literally, "him (accusative object of ευρεν) having already four days in the tomb." See 5:5 for the same idiom (ετη εχων) for expression of time (having 38 years). In Jewish custom burial took place on the day of death (Ac 6:6,10).

John 11:18

About fifteen furlongs off (ως απο σταδιων δεκαπεντε). The idiom of απο with the ablative for distance is like the Latin *a millibus passum duobus* (Caesar, *Bell. Gall.* ii. 7), but it (προ also, Joh 12:1) occurs already in the Doric and in the *Koine* often (Moulton, *Proleg.*, p. 101; Robertson, *Grammar*, p. 110). See it again in 21:8; Re 14:20 .

John 11:19

Had come (εληλυθεισαν). Past perfect of ερχομα. These Jews were probably not hostile to Jesus. There were seven days of solemn mourning (1Sa 31:13). The presence of so many indicates the prominence of the family.

To Martha and Mary (προς την Μαρθαν κα Μαριαμ). Correct text, not the Textus Receptus προς τας περ Μαρθαν κα Μαριαμ (to the women about Martha and Mary).

To console them (ινα παραμυθησωντα). Purpose clause with ινα and first aorist middle subjunctive of παραμυθεομα, old verb (παρα, beside, μυθος, word), to put in a word beside, to offer consolation. Again in verse 31. See 1Th 2:11; 5:14 . See Job 2:13 for these visits of consolation, often deplorable enough, though kindly meant.

John 11:20

That Jesus was coming (οτ Ιησους ερχετα). Present middle indicative retained in indirect discourse after the secondary tense ηκουσεν (first aorist active).

Went and met him (υπηντησεν αυτω). First aorist (ingressive) active indicative of υπανταω, old compound verb, to go to meet (Mt 8:28) with the associative instrumental case αυτω.

But Mary still sat in the house (Μαριαμ δε εν τω οικω εκαθεζετο). Imperfect middle of καθεζομα, old verb to sit down, graphic picture of Mary, "while Mary was sitting in the house." Both Martha and Mary act true to form here as in Lu 10:38-42 .

John 11:21

Lord, if thou hadst been here, my brother had not died (Κυριε, ε ης ωδε ουκ αν απεθανεν ο αδελφος μου). Condition of the second class with ε and the imperfect ης (no aorist of ειμ, to be) in the condition and αν with the second aorist active indicative of

αποθνησκω. Mary (verse 32) uses these identical words to Jesus. Clearly they had said so to each other with wistful longing if not with a bit of reproach for his delay. But they used ης, not ηλθες or εγενου. But busy, practical Martha comes to the point.

John 11:22

And even now I know (κα νυν οιδα). Rather just, "Even now I know." Αλλα (but) of the Textus Receptus is not genuine.

Whatsoever thou shalt ask of God (οσα αν αιτηση τον θεον). Indefinite relative (οσα, as many things as) with αν and the first aorist middle (indirect middle, thou thyself asking) subjunctive of αιτεω. Martha uses αιτεω (usual word of prayer of men to God) rather than ερωταω (usual word of Jesus praying to the Father), but in 16:23 we have ερωταω used of prayer to Jesus and αιτεω of prayer to God. But the distinction is not to be pressed. "As many things as thou dost ask of God."

God will give (δωσε σο ο θεος). Repetition of ο θεος for emphasis. Martha still has courageous faith in the power of God through Jesus and Jesus in verse 41 says practically what she has said here.

John 11:23

Thy brother will rise again (αναστησετα ο αδελφος σου). Future middle (intransitive) of ανιστημ. The words promise Martha what she has asked for, if Jesus means that.

John 11:24

In the resurrection at the last day (εν τη αναστασε εν τη εσχατη ημερα). Did Jesus mean only that? She believed it, of course, and such comfort is often offered in case of death, but that idea did not console Martha and is not what she hinted at in verse 22.

John 11:25

I am the resurrection and the life (Εγω ειμ η αναστασις κα η ζωη). This reply is startling enough. They are not mere doctrines about future events, but present realities in Jesus himself. "The Resurrection is one manifestation of the Life: it is involved in the Life" (Westcott). Note the article with both αναστασις and ζωη. Jesus had taught the future resurrection often (6:39), but here he means more, even that Lazarus is now alive.

Though he die (καν αποθανη). "Even if he die," condition (concession) of third class with κα εαν (καν) and the second aorist active subjunctive of αποθνησκω (physical death, he means).

Yet shall he live (ζησετα). Future middle of ζαω (spiritual life, of course).

John 11:26

Shall never die (ου μη αποθανη εις τον αιωνα). Strong double negative ου μη with second aorist active subjunctive of αποθνησκω again (but spiritual death, this time), "shall not die for ever" (eternal death).

Believest thou this? (πιστευεις τουτο;) Sudden test of Martha's insight and faith with all the subtle turns of thought involved.

John 11:27

Yea, Lord (Ναι, κυριε). Martha probably did not understand all that Jesus said and meant, but she did believe in the future resurrection, in eternal life for believers in Christ, in the power of Christ to raise even the dead here and now. She had heroic faith and makes now her own confession of faith in words that outrank those of Peter in Mt 16:16 because she makes hers with her brother dead now four days and with the hope that Jesus will raise him up now.

I have believed (πεπιστευκα). Perfect active indicative of πιστευω. It is my settled and firm faith. Peter uses this same tense in 6:69.

That thou art the Son of God (οτ συ ε ο Χριστος ο υιος του θεου). The Messiah or the Christ (1:41) was to be also "the Son of God" as the Baptist said he had found Jesus to be (1:34), as Peter confessed on Hermon for the apostles (Mt 16:16), as Jesus claimed to be (Joh 11:41) and confessed on oath before Caiaphas that he was (Mt 26:63f.), and as John stated that it was his purpose to prove in his Gospel (20:31). But no one said it under more trying circumstances than Martha.

Even he that cometh into the world (ο εις τον κοσμον ερχομενος). No "even" in the Greek. This was a popular way of putting the people's expectation (6:14; Mt 11:3). Jesus himself spoke of his coming into the world (9:39; 16:28; 8:37).

John 11:28

Called Mary (εφωνησεν Μαριαμ). First aorist active indicative of φωνεω. Out of the house and away from the crowd.

Secretly (λαθρα). Old adverb from λαθρος (λανθανω). To tell her the glad news.

The Master (ο διδασκαλος). "The Teacher." So they loved to call him as he was (13:13).

Is here (παρεστιν). "Is present."

Calleth thee (φωνε σε). This rouses Mary.

John 11:29

And she (κα εκεινη). Emphatic use of the demonstrative εκεινος as often in John, "And that one."

Arose quickly (ηγερθη). First aorist (ingressive) passive of εγειρω and intransitive. Naturally so on the sudden impulse of joy.

And went unto him (κα ηρχετο προς αυτον). Imperfect middle, possibly inchoative, started towards him, certainly picturing her as she was going.

John 11:30

Now Jesus was not yet come into the town (ουπω δε εληλυθε ο Ιησους εις την κωμην). Explanatory parenthesis with past perfect as in verse 19. Martha had her interview while he was still coming (verse 20) and left him (went off, απηλθεν, verse 28) to hurry to Mary with the news. Why Jesus tarried still where he had met Martha we do not know. Westcott says, "as though He would meet the sisters away from the crowd of mourners."

John 11:31

Followed her (ηκολουθησαν αυτη). First aorist active indicative of ακολουθεω with associative instrumental case (αυτη). This crowd of consolers (παραμυθουμενο) meant kindly enough, but did the one wrong thing for Mary wished to see Jesus alone. People with kind notions often so act. The secrecy of Martha (verse 28) was of no avail.

Supposing that she was going unto the tomb (δοξαντες οτ υπαγε εις το μνημειον). First aorist active participle of δοκεω, justifying their conduct by a wrong inference. Note retention of present tense υπαγε in indirect discourse after the secondary tense ηκολουθησαν.

To weep there (ινα κλαυση εκε). Purpose clause with ινα and the first aorist active subjunctive of κλαιω, old verb to weep. Sometimes to wail or howl in oriental style of grief, but surely not that here. At any rate this supposed purpose of Mary was a real reason for this crowd

not to go with her.

John 11:32

Fell down at his feet (επεσεν αυτου προς τους ποδας). Second aorist active of πιπτω, to fall. Note unusual position of αυτου. This impulsive act like Mary. She said precisely what Martha had said to Jesus (verse 21). But she said no more, only wept (verse 33).

John 11:33

When Jesus therefore saw her weeping (Ιησους ουν ως ειδεν αυτην κλαιουσαν). Proleptic position of "Jesus," "Jesus therefore when he saw." She was weeping at the feet of Jesus, not at the tomb.

And the Jews also weeping (κα τους Ιουδαιους κλαιοντας). Mary's weeping was genuine, that of the Jews was partly perfunctory and professional and probably actual "wailing" as the verb κλαιω can mean. Κλαιω is joined with αλαλαζω in Mr 5:38 , with ολολυζω in Jas 5:1 , with θορυβεω in Mr 5:39 , with πενθεω in Mr 16:10 . It was an incongruous combination.

He groaned in the spirit (ενεβριμησατο τω πνευματ). First aorist middle indicative of εμβριμαομα, old verb (from εν, and βριμη, strength) to snort with anger like a horse. It occurs in the LXX (Da 11:30) for violent displeasure. The notion of indignation is present in the other examples of the word in the N.T. (Mr 1:43; 14:5; Mt 9:30). So it seems best to see that sense here and in verse 38. The presence of these Jews, the grief of Mary, Christ's own concern, the problem of the raising of Lazarus--all greatly agitated the spirit of Jesus (locative case τω πνευματ). He struggled for self-control.

Was troubled (εταραξεν εαυτον). First aorist active indicative of ταρασσω, old verb to disturb, to agitate, with the reflexive pronoun, "he agitated himself" (not passive voice, not middle). "His sympathy with the weeping sister and the wailing crowd caused this deep emotion" (Dods). Some indignation at the loud wailing would only add to the agitation of Jesus.

John 11:34

Where have ye laid him? (Που τεθεικατε αυτον;). Perfect active indicative of τιθημ. A simple question for information. The only other like it in John is in 6:6 where it is expressly stated that Jesus knew what he was going to do. So it was here, only he politely asked for direction to the tomb of Lazarus. The people invite him to come and see, the very language used by Philip to Nathanael (1:46). It was a natural and polite reply as they would show Jesus the way, but they had no idea of his purpose.

John 11:35

Jesus wept (εδακρυσεν ο Ιησους). Ingressive first aorist active indicative of δακρυω, old verb from δακρυ or δακρυον, a tear (Ac 20:19), only here in N.T. It never means to wail, as κλαιω sometimes does. "Jesus burst into tears." Κλαιω is used of Jesus in Lu 19:41 . See Heb 5:7 "with strong crying and tears" (μετα κραυγης κα δακρυων). Apparently this was as Jesus started towards (see verse 38) the tomb. In a sense it was a reaction from the severe strain in verse 33, but chiefly it was the sheer human sympathy of his heart with Martha and Mary touched with the feeling of our common weakness (Heb 4:15). Often all that we can do is to shed tears in grief too deep for words. Jesus understood and understands. This is the shortest verse in the Bible, but no verse carries more meaning in it.

John 11:36

Loved (εφιλε). As in verse 3 which see. Imperfect active. Even the Jews saw that Jesus loved Lazarus.

John 11:37

Could not this man (ουκ εδυνατο ουτος). Imperfect middle of δυναμα. They do not say δυνατα (can, present middle indicative). But clearly the opening of the blind man's eyes (chapter 9) had made a lasting impression on some of these Jews, for it was done three months ago.

Have caused that this man also should not die (ποιησα ινα κα ουτος μη αποθανη). First aorist active infinitive of ποιεω with ινα, like the Latin *facere ut* (sub-final use, Robertson, *Grammar*, p. 985), with the second aorist active subjunctive αποθανη and negative μη. These Jews share the view expressed by Martha (verse 21) and Mary (verse 32) that Jesus could have

prevented the death of Lazarus.

John 11:38

Again groaning in himself (παλιν εμβριμωμενος εν εαυτω). Direct reference to the use of this same word (present middle participle here) in verse 33, only with εν εαυτω (in himself) rather than τω πνευματ (in his spirit), practically the same idea. The speculation concerning his power stirred the depths of his nature again.

Cometh to the tomb (ερχετα εις το μνημειον). Vivid historical present.

A cave (σπηλαιον). Old word (from σπεος, cavern). Cf. Mt 21:13 .

Lay against it (επεκειτο επ' αυτω). Imperfect middle of επικειμα, old verb to lie upon as in 21:9 and figuratively (1Co 9:16). Note repetition of επ with locative case. The use of a cave for burial was common (Ge 23:19). Either the body was let down through a horizontal opening (hardly so here) or put in a tomb cut in the face of the rock (if so, επ can mean "against"). The stones were used to keep away wild animals from the bodies.

John 11:39

Take ye away the stone (αρατε τον λιθον). First aorist active imperative of αιρω. They could do this much without the exercise of Christ's divine power. It was a startling command to them.

By this time he stinketh (ηδη οζε). Present active indicative of old verb, here only in N.T. (cf. Ex 8:14). It means to give out an odour, either good or bad.

For he hath been dead four days (τεταρταιος γαρ εστιν). The Greek simply says, "For he is a fourth-day man." It is an old ordinal numeral from τεταρτος (fourth). Herodotus (ii. 89) has τεταρταιος γενεσθα of one four days dead as here. The word is only here in the N.T. The same idiom occurs in Ac 28:13 with δευτεραιο (second-day men). Lightfoot (*Hor. Hebr.*) quotes a Jewish tradition (*Beresh. Rabba*) to the effect that the soul hovers around the tomb for three days hoping to return to the body, but on the fourth day leaves it. But there is no suggestion here that Martha held that notion. Her protest is a natural one in spite of her strong faith in verses 22-27.

John 11:40

Said I not unto thee? (Ουκ ειπον σοι;). Jesus pointedly reminds Martha of his promise to raise Lazarus (verses 25f.).

That if thou believedst (οτ εαν πιστευσηις). Indirect discourse with εαν and the first aorist active subjunctive (condition of third class) retained after the secondary tense ειπον. He had not said this very phrase, εαν πιστευσηις, to Martha, but he did say to her: Πιστευεις τουτο; (Believest thou this?). He meant to test Martha as to her faith already hinted at (verse 22) on this very point. Jesus had also spoken of increase of faith on the part of the disciples (verse 15).

Thou shouldest see the glory of God (οψη την δοξαν του θεου). Future middle indicative of the old defective verb οραω retained in the conclusion of this condition in indirect discourse. Jesus means the glory of God as shown in the resurrection of Lazarus as he had already said to the disciples (verse 4) and as he meant Martha to understand (verse 25) and may in fact have said to her (the report of the conversation is clearly abridged). Hence Bernard's difficulty in seeing how Martha could understand the words of Jesus about the resurrection of Lazarus here and now seems fanciful and far-fetched.

John 11:41

So they took away the stone (ηραν ουν τον λιθον). First aorist active indicative of αιρω, but without the explanatory gloss of the Textus Receptus "from the place where the dead was laid" (not genuine).

I thank thee that thou heardest me (ευχαριστω σο οτ ηκουσας μου). See 6:11 for ευχαριστεω. Clearly Jesus had prayed to the Father concerning the raising of Lazarus. He has the answer before he acts. "No pomp of incantation, no wrestling in prayer even; but simple words of thanksgiving, as if already Lazarus was restored" (Dods). Jesus well knew the issues involved on this occasion. If he failed, his own claims to be the Son of God (the Messiah), would be hopelessly discredited with all. If he succeeded, the rulers would be so embittered as to compass his own death.

John 11:42

And I knew (εγω δε ηιδειν). Past perfect of οιδα used as imperfect. This confident knowledge is no new experience with Jesus. It has "always" (παντοτε) been so.

Which standeth around (τον περιεστωτα). Second perfect active (intransitive) articular participle of περιιστημ. It was a picturesque and perilous scene.

That they may believe (ινα πιστευσωσιν). Purpose clause with ινα and first ingressive aorist active subjunctive of πιστευω, "that they may come to believe."

That thou didst send me (οτ συ με απεστειλας). First aorist active indicative of αποστελλω and note position of συ με side by side. This claim Jesus had long ago made (5:36) and had repeatedly urged (10:25,38). Here was a supreme opportunity and Jesus opens his heart about it.

John 11:43

He cried with a loud voice (φωνη μεγαλη εκραυγασεν). First aorist active indicative of κραυγαζω, old and rare word from κραυγη (Mt 25:6). See Mt 12:19 . Occurs again in Joh 18:40; 19:6,12 . Only once in the LXX (Ezr 3:13) and with φωνη μεγαλη (either locative or instrumental case makes sense) as here. For this "elevated (great) voice" see also Mt 24:31; Mr 15:34,37; Re 1:10; 21:3 . The loud voice was not for the benefit of Lazarus, but for the sake of the crowd standing around that they might see that Lazarus came forth simultaneously with the command of Jesus.

Lazarus, come forth (Λαζαρε, δευρο εξω). "Hither out." No verb, only the two adverbs, δευρο here alone in John. Lazarus heard and obeyed the summons.

John 11:44

He that was dead came forth (εξηλθεν ο τεθνηκως). Literally, "Came out the dead man," (effective aorist active indicative and perfect active articular participle of θνησκω). Just as he was and at once.

Bound hand and foot (δεδεμενος τους ποδας κα τας χειρας). Perfect passive participle of δεω with the accusative loosely retained according to the common Greek idiom (Robertson,

Grammar, p. 486), but literally "as to the feet and hands" (opposite order from the English). Probably the legs were bound separately.

With grave-clothes (κειριαις). Or "with bands." Instrumental case of this late and rare word (in Plutarch, medical papyrus in the form κηρια, and Pr 7:16). Only here in N.T.

His face (η οψις αυτου). Old word, but προσωπον is usual in N.T. See Re 1:16 for another instance.

Was bound about (περιεδεδετο). Past perfect passive of περιδεω, old verb to bind around, only here in N.T.

With a napkin (σουδαριω). Instrumental case of σουδαριον (Latin word *sudarium* from *sudor*, sweat). In N.T. here, 20:7; Lu 19:20; Ac 19:12 . Our handkerchief.

Loose him (λυσατε αυτον). First aorist active imperative of λυω. From the various bands.

Let him go (αφετε αυτον υπαγειν). Second aorist active imperative of αφιημ and present active infinitive.

John 11:45

Beheld that which he did (θεασαμενο ο εποιησεν). First aorist middle participle of θεαομα and first aorist active indicative of ποιεω in the relative (ο) clause. They were eyewitnesses of all the details and did not depend on hearsay.

Believed on him (επιστευσαν εις αυτον). Such a result had happened before (7:31), and all the more in the presence of this tremendous miracle which held many to Jesus (12:11,17).

John 11:46

Went away to the Pharisees (απηλθον προς τους Φαρισαιους). Second aorist active indicative of απερχομα. This "some" (τινες) did who were deeply impressed and yet who did not have the courage to break away from the rabbis without consulting them. It was a crisis for the Sanhedrin.

John 11:47

Gathered a council (συνηγαγον συνεδριον). Second aorist active indicative of συναγω and συνεδριον, the regular word for the Sanhedrin (Mt 5:22 , etc.), only here in John. Here a sitting or session of the Sanhedrin. Both chief priests (Sadducees) and Pharisees (mentioned no more in John after 7:57 save 12:19,42) combine in the call (cf. 7:32). From now on the chief priests (Sadducees) take the lead in the attacks on Jesus, though loyally supported by their opponents (the Pharisees).

And said (κα ελεγον). Imperfect active of λεγω, perhaps inchoative, "began to say."

What do we? (Τ ποιουμεν;). Present active (linear) indicative of ποιεω. Literally, "What are we doing?"

Doeth (ποιε). Better, "is doing" (present, linear action). He is active and we are idle. There is no mention of the raising of Lazarus as a fact, but it is evidently inoluded in the "many signs."

John 11:48

If we let him thus alone (εαν αφωμεν αυτον ουτως). Condition of third class with εαν and second aorist active subjunctive of απιημ. "Suppose we leave him thus alone." Suppose also that he keeps on raising the dead right here next door to Jerusalem!

All will believe on him (παντες πιστευσουσιν εις αυτον). Future active of πιστευω. The inevitable conclusion, "all" (παντες), not just "some" (τινες). as now.

And the Romans will come (κα ελευσοντα ο Ρωμαιο). Another inevitable result with the future middle of ερχομα. Only if the people take Jesus as their political Messiah (6:15) as they had once started to do. This is a curious muddle for the rulers knew that Jesus did not claim to be a political Messiah and would not be a rival to Caesar. And yet they use this fear (their own belief about the Messiah) to stir themselves to frenzy as they will use it with Pilate later.

And take away both our place and our nation (κα αρουσιν ημων κα τον τοπον κα το εθνος). Future active of αιρω, another certain result of their inaction. Note the order here when "place" (job) is put before nation (patriotism), for all the world like modern politicians who make the fate of the country turn on their getting the jobs which they are seeking. In the course of time the Romans will come, not because of the leniency of the Sanhedrin toward Jesus, but because of the uprising against Rome led by the Zealots and they will destroy both temple and city and the Sanhedrin will lose their jobs and the nation will be scattered. Future historians will say that this fate came as punishment on the Jews for their conduct toward Jesus.

John 11:49

Caiaphas (Καιαφας). Son-in-law of Annas and successor and high priest for 18 years (A.D. 18 to 36).

That year (του ενιαυτου εκεινου). Genitive of time; his high-priesthood included that year (A.D. 29 or 30). So he took the lead at this meeting.

Ye know nothing at all (υμεις ουκ οιδατε ουδεν). In this he is correct, for no solution of their problem had been offered.

John 11:50

That it is expedient for you (οτ συμφερε υμιν). Indirect discourse with present active indicative of συμφερω used with the ινα clause as subject. It means to bear together, to be profitable, with the dative case as here (υμιν, for you). It is to your interest and that is what they cared most for.

That one man die (ινα εις ανθρωπος αποθανη). Sub-final use of ινα with second aorist active subjunctive of αποθνησκω as subject clause with συμφερε. See 16:7; 18:7 for the same construction.

For the people (υπερ του λαου). Υπερ simply means *over*, but can be in behalf of as often, and in proper context the resultant idea is "instead of" as the succeeding clause shows and as is clearly so in Ga 3:13 of the death of Christ and naturally so in 2Co 5:14f.; Ro 5:6 . In the papyri υπερ is the usual preposition used of one who writes a letter for one unable to write.

And that the whole nation perish not (κα μη ολον το εθνος απολητα). Continuation of the ινα construction with μη and the second aorist subjunctive of απολλυμ. What Caiaphas has in mind is the giving of Jesus to death to keep the nation from perishing at the hands of the Romans. Politicians are often willing to make a sacrifice of the other fellow.

John 11:51

Not of himself (αφ' εαυτου ουκ). Not wholly of himself, John means. There was more in what Caiaphas said than he understood. His language is repeated in 18:14.

Prophesied (επροφητευσεν). Aorist active indicative of προφητευω. But certainly unconscious prophecy on his part and purely accidental. Caiaphas meant only what was mean and selfish.

That Jesus should die (οτ εμελλεν Ιησους αποθνησκειν). Imperfect active of μελλω in indirect discourse instead of the usual present retained after a secondary tense (επροφητευσεν) as sometimes occurs (see 2:25).

John 11:52

But that he might also gather together into one (αλλ' ινα συναγαγη εις εν). Purpose clause with ινα and the second aorist active subjunctive of συναγω. Caiaphas was thinking only of the Jewish people (λαου, εθνος, verse 50). The explanation and interpretation of John here follow the lead of the words of Jesus about the other sheep and the one flock in 10:16.

That are scattered abroad (τα διεσκορπισμενα). Perfect passive articular participle of διασκορπιζω, late verb (Polybius, LXX) to scatter apart, to winnow grain from chaff, only here in John. The meaning here is not the Diaspora (Jews scattered over the world), but the potential children of God in all lands and all ages that the death of Christ will gather "into one" (εις εν). A glorious idea, but far beyond Caiaphas.

John 11:53

So from that day (απ' εκεινης ουν της ημερας). The raising of Lazarus brought matters to a head so to speak. It was now apparently not more than a month before the end.

They took counsel (εβουλευσαντο). First aorist middle indicative of βουλευω, old verb to take counsel, in the middle voice for themselves, among themselves. The Sanhedrin took the advice of Caiaphas seriously and plotted the death of Jesus.

That they might put him to death (ινα αποκτεινωσιν αυτον). Purpose clause with ινα and first aorist active subjunctive of αποκτεινω. It is an old purpose (5:18; 7:19; 8:44,59; 10:39; 11:8) now revived with fresh energy due to the raising of Lazarus.

John 11:54

Therefore walked no more openly (ουν ουκετ παρρησια περιεπατε). Imperfect active of περιπατεω, to walk around. Jesus saw clearly that to do so would bring on the end now instead of his "hour" which was to be at the passover a month ahead.

Into the country near to the wilderness (εις την χωραν εγγυς της ερημου). It was now in Jerusalem as it had become once in Galilee (7:1) because of the plots of the hostile Jews. The hill country northeast of Jerusalem was thinly populated.

Into a city called Ephraim (εις Εφραιμ λεγομενην πολιν). Πολις here means no more than town or village (κωμη). The place is not certainly known, not mentioned elsewhere in the N.T. Josephus mentions (*War*, IV. ix. 9) a small fort near Bethel in the hill country and in 2Ch 13:19 Ephron is named in connexion with Bethel. Up here Jesus would at least be free for the moment from the machinations of the Sanhedrin while he faced the coming catastrophe at the passover. He is not far from the mount of temptation where the devil showed and offered him the kingdoms of the world for the bending of the knee before him. Is it mere fancy to imagine that the devil came to see Jesus again here at this juncture with a reminder of his previous offer and of the present plight of the Son of God with the religious leaders conspiring his death? At any rate Jesus has the fellowship of his disciples this time (μετα των μαθητων). But what were they thinking?

John 11:55

Was near (ην εγγυς). See 2:13 for the same phrase. This last passover was the time of destiny for Jesus.

Before the passover to purify themselves (προ του πασχα ινα αγνισωσιν εαυτους). Purpose clause with ινα and the first aorist active subjunctive of αγνιζω, old verb from αγνος (pure), ceremonial purification here, of course. All this took time. These came "from the country" (εκ της χωρας), from all over Palestine, from all parts of the world, in fact. John shifts the scene to Jerusalem just before the passover with no record of the way that Jesus came to Jerusalem from Ephraim. The Synoptic Gospels tell this last journey up through Samaria into Galilee to join the great caravan that crossed over into Perea and came down on the eastern side of the Jordan opposite Jericho and then marched up the mountain road to Bethany and Bethphage just beside Jerusalem. This story is found in Lu 17:11-19:28; Mr 10:1-52; Mt 19:1-20:34 . John simply assumes the Synoptic narrative and gives the picture of things in and around Jerusalem just before the passover (11:56,57).

John 11:56

They sought therefore for Jesus (εζητουν ουν τον Ιησουν). Imperfect active of ζητεω and common ουν of which John is so fond. They were seeking Jesus six months before at the feast of tabernacles (7:11), but now they really mean to kill him.

As they stood in the temple (εν τω ιερω εστηκοτες). Perfect active participle (intransitive) of ιστημ, a graphic picture of the various groups of leaders in Jerusalem and from other lands, "the knots of people in the Temple precincts" (Bernard). They had done this at the tabernacles (7:11-13), but now there is new excitement due to the recent raising of Lazarus and to the public order for the arrest of Jesus.

That he will not come to the feast? (οτ ου μη ελθη εις την εορτην;). The form of the question (indirect discourse after δοκειτε) assumes strongly that Jesus will not (ου μη, double negative with second aorist active ελθη from ερχομα) dare to come this time for the reason given in verse 57.

John 11:57

The chief priests and the Pharisees (ο αρχιερεις κα ο Φαρισαιο). The Sanhedrin.

Had given commandment (δεδωκεισαν εντολας). Past perfect active of διδωμ.

That he should shew it (ινα μηνυση). Sub-final ινα with first aorist active subjunctive of μηνυω, old verb to disclose, to report formally (Ac 23:30).

If any man knew (εαν τις γνω). Third-class condition with εαν and second aorist active subjunctive of γινωσκω.

Where he was (που εστιν). Indirect question with interrogative adverb and present indicative εστιν retained like γνω and μηνυση after the secondary tense δεδωκεισαν.

That they might take him (οπως πιασωσιν αυτον). Purpose clause with οπως instead of ινα and first aorist active subjunctive of πιαζω so often used before (7:44, etc.).

John 12

John 12:1

Jesus therefore (Ιησους ουν). Here ουν is not causal, but simply copulative and transitional, "and so" (Bernard), as often in John (1:22, etc.).

Six days before the passover (προ εξ ημερων του πασχα). This idiom, transposition of προ, is like the Latin use of *ante*, but it occurs in the old Doric, in the inscriptions and the papyri. See Am 1:1 for it also (cf. Moulton, *Proleg.*, pp. 100ff.; Robertson, *Grammar*, pp. 621f.). If the crucifixion was on Friday, as seems certain from both John and the Synoptics, then six days before would be the Jewish Sabbath preceding or more probably the Friday afternoon before, since Jesus would most likely arrive before the Sabbath. Probably we are to put together in one scene for the atmosphere Joh 11:55-57; Joh 12:1, 9-11 .

Came to Bethany, where Lazarus was, whom Jesus raised from the dead (ητλεν εις Βηθανιαν, οπου ην Λαζαροσ, ον ηγειρεν εκ νεκρων Ιησους). Each phrase explains the preceding. There is no reason for thinking this a gloss as Bernard does. It was a place of danger now after that great miracle and the consequent rage of the Sanhedrin (12:9-11). The crowd of eager spectators to see both Lazarus and Jesus would only intensify this rage.

John 12:2

So they made him a supper there (εποιησαν ουν αυτω δειπνον εκε). Here again ουν is not inferential, but merely transitional. This supper is given by Mark (Mr 14:3-9) and Matthew (Mt 26:6-13) just two days (Mr 14:1) before the passover, that is on our Tuesday evening (beginning of Jewish Wednesday), while John mentions (12:2-9) it immediately after the arrival of Jesus in Bethany (12:1). One must decide which date to follow. Mark and Matthew and Luke follow it with the visit of Judas to the Sanhedrin with an offer to betray Jesus as if exasperated by the rebuke by Jesus at the feast. Bernard considers that John "is here more probably accurate." It all turns on John's purpose in putting it here. This is the last mention of Jesus in Bethany and he may have mentioned it proleptically for that reason as seems to me quite reasonable. Westcott notes that in chapter 12 John closes his record of the public ministry of the Lord relative to the disciples at this feast (1-11), to the multitude in the triumphal entry (12-19), to the world outside in the visit of the Greeks (20-), and with two summary judgements ( ). There is no further reason to refer to the feast in the house of another Simon when a sinful woman anointed Jesus (Lu 7:36-50). It is no credit to Luke or to John with Mark and Matthew to have them all making a jumble like that. There were two anointings by two absolutely different women for wholly different purposes. See the discussion on Luke for further details.

And Martha served (κα η Μαρθα διηκονε). Imperfect active of διακονεω, picturing Martha true to the account of her in Lu 10:40 (πολλην διακονιαν, διακονειν as here). But this fact does not show that Martha was the wife of this Simon at all. They were friends and

neighbours and Martha was following her bent. It is Mark (Mr 14:3) and Matthew (Mt 26:6) who mention the name of the host. It is not Simon the Pharisee (Lu 7:36), but Simon the leper (Mr 14:3; Mt 26:6) in whose house they meet. The name is common enough. The Simon in Luke was sharply critical of Jesus; this one is full of gratitude for what Jesus has done for him.

That sat at meat (των ανακειμενων). "That lay back," reclined as they did, articular participle (ablative case after εκ) of the common verb ανακειμα. Perhaps Simon gave the feast partly in honour of Lazarus as well as of Jesus since all were now talking of both (Joh 12:9). It was a gracious occasion. The guests were Jesus, the twelve apostles, and Martha, Mary, and Lazarus.

John 12:3

A pound (λιτραν). Latin *libra*, late *Koine* (Polybius, Plutarch) word with weight of 12 ounces, in N.T. only here and 19:39. Mark (Mr 14:3) and Matthew (Mt 26:7) have alabaster cruse.

Of ointment of spikenard (μυρου ναρδου πιστικης). "Of oil of nard." See already 11:2 for μυρου (also Mt 26:7). Nard is the head or spike of an East Indian plant, very fragrant. Occurs also in Mr 14:3 . Πιστικης here and in Mr 14:3 probably means genuine (πιστικος, from πιστος, reliable). Only two instances in the N.T.

Very precious (πολυτιμου). Old compound adjective (πολυς, much, τιμη), in N.T. only here, Mt 13:46; 1Pe 1:7 . Mark has πολυτελους (very costly). Matthew (Mt 26:7) has here βαρυτιμου of weighty value (only N.T. instance).

Anointed (ηλειψεν). First aorist active indicative of αλειφω, old word (Mr 16:1).

The feet (τους ποδας). Mark (Mr 14:3) and Matthew (Mt 26:7) have "his head." Why not both, though neither Gospel mentions both? The Latin MS. *fuldensis* and the Syriac Sinatic do give both head and feet here.

Wiped (εξεμαξεν). First aorist active indicative of εκμασσω, old verb to wipe off already in 11:2; Lu 7:38,44 .

With her hair (ταις θριξιν αυτης). Instrumental plural. It is this item that is relied on largely by those who identify Mary of Bethany with the sinful woman in Luke 7 and with Mary Magdalene. It is no doubt true that it was usually considered immodest for a woman to wear her hair loose. But it is not impossible that Mary of Bethany in her carefully planned love-offering for Jesus on this occasion was only glad to throw such a punctilio to the winds. Such an act on this occasion does not brand her a woman of loose character.

Was filled with the odour of the ointment (επληρωθη εκ της οσμης του μυρου). Effective first aorist passive of πληροω and a natural result.

John 12:4

Judas Iscariot (Ιουδας ο Ισκαριωτης). See ο Ισκαριωτης in 14:22. See 6:71; 13:1 for like description of Judas save that in 6:71 the father's name is given in the genitive, Σιμωνος and

Ισκαριωτου (agreeing with the father), but in 13:1 Ισκαριωτης agrees with Ιουδας, not with Σιμωνος. Clearly then both father and son were called "Iscariot" or man of Kerioth in the tribe of Judah (Jos 15:25). Judas is the only one of the twelve not a Galilean.

One of his disciples (εις των μαθητων αυτου). Likewise in 6:71, only there εκ is used after εις as some MSS. have here. This is the shameful fact that clung to the name of Judas.

Which should betray him (ο μελλων αυτον παραδιδονα). John does not say in 6:71 (εμελλεν παραδιδονα αυτον) or here that Judas "was predestined to betray Jesus" as Bernard suggests. He had his own responsibility for his guilt as Jesus said (Mt 26:24). Μελλω here simply points to the act as future, not as necessary. Note the contrast between Mary and Judas. "Mary in her devotion unconsciously provides for the honour of the dead. Judas in his selfishness unconsciously brings about the death itself" (Westcott).

John 12:5

Sold (επραθη). First aorist passive indicative of πιπρασκω, old verb to sell (Mt 13:46).

For three hundred pence (τριακοσιων δηναριων). Genitive of price. Same item in Mr 14:5 , while in Mt 26:9 it is simply "for much" (πολλου). But all three have "given to the poor" (εδοθη πτωχοις). First aorist passive indicative of διδωμ with dative case πτωχοις (note absence of the article, poor people), real beggars, mendicants (Mt 19:21; Lu 14:13). But only John singles out Judas as the one who made the protest against this waste of money while Mark says that "some" had indignation and Matthew has it that "the disciples" had indignation. Clearly Judas was the spokesman for the group who chimed in and agreed with his protest. The amount here spent by Mary (ten guineas) would equal a day labourer's wages for a year (Dods).

John 12:6

Not because he cared for the poor (ουχ οτ περ των πτωχων εμελεν αυτω). Literally, "not because it was a care to him concerning the poor" (impersonal imperfect of μελε, it was a care). John often makes explanatory comments of this kind as in 2:21f.; 7:22,39 .

But because he was a thief (αλλε οτ κλεπτης ην). Clearly the disciples did not know then that Judas was a petty thief. That knowledge came later after he took the bribe of thirty pieces of silver for betraying Jesus (Mt 26:15), for the disciples did not suspect Judas of treachery (13:28f.), let alone small peculations. There is no reason for thinking that John is unfair to Judas. "Temptation commonly comes through that for which we are naturally fitted" (Westcott). In this case Judas himself was "the poor beggar" who wanted this money.

And having the bag took away what was put therein (κα το γλωσσοκομον εχων τα βαλλομενα εβασταζεν). This is the correct text. This compound for the earlier γλωσσοκομειον (from γλωσσα, tongue, and κομεω, to tend) was originally a receptacle for the tongues or mouth-pieces of wind instruments. The shorter form is already in the Doric inscriptions and is common in the papyri for "money-box" as here. It occurs also in Josephus, Plutarch, etc. In N.T. only here and 13:29 in same sense about Judas. Βαλλομενα is present passive

participle (repeatedly put in) of βαλλω, to cast or fling. The imperfect active (custom) of βασταζω, old verb to pick up (Joh 10:31), to carry (19:17), but here and 20:15 with the sense to bear away as in Polybius, Josephus, Diogenes Laertes, and often so in the papyri.

John 12:7

Suffer her to keep it against the day of my burying (Αφες αυτην, ινα εις την ημεραν του ενταφιασμου μου τηρηση αυτο). This reading (ινα τηρηση, purpose clause with ινα and first aorist active subjunctive of τηρεω) rather than that of the Textus Receptus (just τετηρεκεν, perfect active indicative) is correct. It is supported by Aleph B D L W Theta. The ινα can be rendered as above after αφες according to *Koine* idiom or more probably: "Let her alone: it was that," etc. (supplying "it was"). Either makes good sense. The word ενταφιασμος is a later and rare substantive from the late verb ενταφιαζω, to prepare for burial (Mt 26:12; Joh 19:40), and means preparation for burial. In N.T. only here and Mr 14:8 . "Preparation for my burial" is the idea here and in Mark. The idea of Jesus is that Mary had saved this money to use in preparing his body for burial. She is giving him the flowers before the funeral. We can hardly take it that Mary did not use all of the ointment for Mark (Mr 14:3) says that she broke it and yet he adds (Mr 14:8) what John has here. It is a paradox, but Jesus is fond of paradoxes. Mary has kept this precious gift by giving it now beforehand as a preparation for my burial. We really keep what we give to Christ. This is Mary's glory that she had some glimmering comprehension of Christ's death which none of the disciples possessed.

John 12:8

Ye have always (παντοτε εχετε). Jesus does not discredit gifts to the poor at all. But there is relativity in one's duties.

But me ye have not always (εμε δε ου παντοτε εχετε). This is what Mary perceived with her delicate woman's intuition and what the apostles failed to understand though repeatedly and plainly told by Jesus. John does not mention the precious promise of praise for Mary preserved in Mr 14:9; Mt 26:13 , but he does show her keen sympathetic insight and Christ's genuine appreciation of her noble deed. It is curiously μαλ-α-προπος surely to put alongside this incident the other incident told long before by Luke (Lu 7:35ff.) of the sinful woman. Let Mary alone in her glorious act of love.

John 12:9

The common people (ο οχλος πολυς). This is the right reading with the article ο, literally, "the people much or in large numbers." One is reminded of the French idiom. Gildersleeve (*Syntax*, p. 284) gives a few rare examples of the idiom ο ανηρ αγαθος. Westcott suggests that οχλος πολυς came to be regarded as a compound noun. This is the usual order in the N.T. rather than πολυς οχλος (Robertson, *Grammar*, p. 774). Mark (Mr 12:37) has ο πολυς οχλος. Moulton (*Proleg.*, p. 84) terms ο οχλος πολυς here and in verse 12 "a curious misplacement of the article." John's use of οχλος is usually the common crowd as "riff-raff."

That he was (οτ εστιν). Present active indicative retained in indirect discourse after the secondary tense (εγνω, second aorist active indicative of γινωσκω). These "Jews" are not all hostile to Jesus as in 5:10; 6:41 , etc., but included some who were friendly (verse 11).

But that they might see Lazarus also (αλλ' ινα κα τον Λαζαρον ιδωσιν). Purpose clause with ινα and second aorist active subjunctive of οραω. Motive enough to gather a great crowd, to see one raised from the dead (cf. verse 1 for the same phrase, "whom he had raised from the dead"). Some of the very witnesses of the raising of Lazarus will bear witness later (verse 17). It was a tense situation.

John 12:10

The chief priests took counsel (εβουλευσαντο ο αρχιερεις). First aorist middle indicative of βουλευω, old verb, seen already in 11:53 which see. The whole Sanhedrin (7:32) had decided to put Jesus to death and had asked for information concerning him (11:57) that might lead to his arrest, but the Sadducees were specially active now to accomplish the death of Lazarus also (ινα with first aorist active subjunctive of αποκτεινω as in 11:53). Perhaps they argued that, if they should kill both Jesus and Lazarus, then Lazarus would remain dead. The raising of Lazarus has brought matters to a crisis. Incidentally, it may be observed that here we may see the reason why the Synoptics do not tell the story of the raising of Lazarus, if he was still living (cf. the case of Malchus's name in Joh 18:10).

John 12:11

Because that (οτ). Causal use of οτ.

By reason of him (δι' αυτον). "Because of him," regular idiom, accusative case with δια.

Went away (υπηγον). Cf. 6:67 for this verb. Inchoative imperfect active of υπαγω, "began to withdraw" as happened at the time of the raising of Lazarus (11:45f.) and the secession was still going on.

And believed on Jesus (κα επιστευον εις τον Ιησουν). Imperfect active of πιστευω (note aorist in 11:45). There was danger of a mass movement of the people to Jesus.

John 12:12

On the morrow (τη επαυριον). Locative case. Supply ημερα (day) after the adverb επαυριον ("on the tomorrow day"). That is on our Sunday, Palm Sunday.

A great multitude (ο οχλος πολυς). Same idiom rendered "the common people" in verse 9 and should be so translated here.

That had come (ο ελθων). Second aorist active participle, masculine singular of ερχομα agreeing with οχλος, "that came."

When they heard (ακουσαντες). First aorist active masculine plural participle of ακουω, construction according to sense (plural, though οχλος singular).

Was coming (ερχετα). Present middle indicative of ερχομα retained in indirect discourse after a secondary tense. It is a vivid picture. What they heard was: "Jesus is coming into Jerusalem." He is defying the Sanhedrin with all their public advertisement for him.

John 12:13

Took (ελαβον). Second aorist active indicative of λαμβανω.

The branches of the palm-trees (τα βαια των φοινικων). Φοινιξ is an old word for palm-tree (Re 7:9 for the branches) and in Ac 27:12 the name of a city. Βαιον is apparently a word of Egyptian origin, palm branches, here only in N.T., but in the papyri and I Macc. 13:51. Here we have "the palm branches of the palm-trees." The use in 1 Macc. 13:51 (cf. II Macc. 10:7) is in the account of Simon's triumphal entry into Jerusalem. Bernard notes that to carry palms was a mark of triumphant homage to a victor or a king (Re 7:9). Palm-trees grew on the Mount of Olives (Mr 11:8) on the road from Bethany to Jerusalem. The crowds (one in front and one behind, Mr 11:9; Mt 21:9; Joh 2:18) cut the branches as they came (Mt 21:8).

To meet him (εις υπαντησιν αυτω). Literally,

for a meeting (υπαντησις, late word from the verb υπανταω, Mt 8:28; Joh 11:20,30; 12:18 , in the papyri, but only here in the N.T.) with him" (αυτω, associative instrumental case after υπαντησιν as after the verb in verse 18). It was a scene of growing excitement.

And cried out (κα εκραυγαζον). Imperfect active of κραυγαζω, old and rare verb (from κραυγη) as in Mt 12:19; Joh 19:15 .

Hosannah (Ηωσαννα). Transliteration of the Hebrew word meaning "Save now." The LXX renders it by Σωσον δη (Save now).

Blessed is he that cometh in the name of the Lord (ευλογημενος ο ερχομενος εν ονοματ κυριου). Perfect passive participle of ευλογεω. Quotation from Ps 118:25f. , written, some think, for the dedication of the second temple, or, as others think, for the feast of tabernacles after the return (Ezr 3:1f.). It was sung in the processional recitation then as a welcome to the worshippers. Here the words are addressed to the Messiah as is made plain by the addition of the words, "even the king of Israel" (κα ο βασιλευς του Ισραηλ) as Nathanael called him (1:49). Jesus is here hailed by the multitudes as the long-looked for Messiah of Jewish hope and he allows them so to greet him (Lu 19:38-40), a thing that he prevented a year before in Galilee (Joh 6:14f.). It is probable that "in the name of the Lord" should be taken with "blessed" as in De 21:5; 2Sa 6:18; 1Ki 22:16; 2Ki 2:24 . The Messiah was recognized by Martha as the Coming One (Joh 11:27) and is so described by the Baptist (Mt 11:3). Mark (Mr 11:10) adds "the kingdom that cometh" while Luke (19:38) has "the king that cometh." "It was this public acclamation of Jesus as King of Israel or King of the Jews which was the foundation of the charge made against him before Pilate (18:33)" (Bernard).

John 12:14

Found (ευρων). Second aorist active participle of ευρισκω. Through the disciples, of course, as in Mr 11:2-6 (Mt 21:2-3,6; Lu 19:30f.).

A young ass (ονριον). Late diminutive of ονος, in Epictetus and the papyri (even the double diminitive, ονριδιον), only here in the N.T. See discussion of Mt 21:5 where κα has

been wrongly rendered "and" instead of "even." Rightly understood Matthew has Jesus riding only the colt like the rest.

John 12:15

Daughter of Zion (θυγατηρ Σιων). Nominative form (instead of θυγατερ) but vocative case. The quotation is from Zec 9:9 shortened.

Thy King cometh (ο βασιλευς ερχετα). Prophetic futuristic present. The ass was the animal ridden in peace as the horse was in war (Jud 10:4; 12:14; 2Sa 17:23; 19:26). Zechariah pictures one coming in peace. So the people here regarded Jesus as the Prince of Peace in the triumphal entry.

Sitting on an ass's colt (καθημενος επ πωλον ονου). Matthew (Mt 21:6f.) does speak of both the ass and the colt having garments put on them, but he does not say that Jesus "sat upon" both animals at once, for επανω αυτων (upon them) probably refers to the garments, not to the colts. When John wrote (end of the century), Jerusalem had fallen. Jesus will lament over Jerusalem (Lu 19:41ff.). So "Fear not" (μη φοβου).

John 12:16

Understood not (ουκ εγνωσαν). Second aorist active indicative of γινωσκω. Another comment by John concerning the failure of the disciples to know what was happening (cf. 2:22; 7:39).

At the first (το πρωτον). Adverbial accusative, as in 10:40; 19:39 .

Was glorified (εδοξασθη). First aorist passive indicative of δοξαζω, to glorify, used of his death already in 7:39 and by Jesus himself of his death, resurrection, and ascension in 12:23; 13:31 .

Then remembered they (τοτε εμνησθησαν). First aorist passive indicative of μιμνησκω. It was easier to understand then and they had the Holy Spirit to help them (16:13-15).

Were written of him (ην επ' αυτω γεγραμμενα). Periphrastic past perfect passive of γραφω with neuter plural participle agreeing with ταυτα (these things) and singular verb, though the plural ησαν could have been used. Note the threefold repetition of ταυτα in this verse, "clumsy" Bernard calls it, but making for clarity. The use of επ' αυτω for "of him" rather than περ αυτου is unusual, but occurs in Re 10:11; 22:16 .

They had done (εποιησαν). First aorist active indicative of ποιεω, simply, "they did."

John 12:17

Bare witness (εμαρτυρε). Imperfect active of μαρτυρεω. This crowning triumph of Jesus gave an added sense of importance to the crowds that were actually with Jesus when he called Lazarus out of the tomb and raised him from the dead. For this description of this portion of the crowd see 11:45f.; 12:1,9-11 .

John 12:18

The multitude (ο οχλος). The multitude of verse 13, not the crowd just mentioned that had been with Jesus at the raising of Lazarus. There were two crowds (one following Jesus, one meeting Jesus as here).

Went and met him (υπηντησεν αυτω). First aorist active indicative of υπανταω, old compound verb (υπο, ανταω) to go to meet, with associative instrumental case αυτω. Cf. Joh 4:51 .

That he had done this sign (τουτο αυτον πεποιηκενα το σημειον). Perfect active infinitive in indirect discourse after ηκουσαν (first aorist active indicative of ακουω, to hear) (instead of a οτ clause) with the accusative of general reference αυτον (as to him) and another accusative (σημειον, sign) the object of the infinitive. Clearly there was much talk about the raising of Lazarus as the final proof that Jesus in truth is the Messiah of Jewish hope.

John 12:19

The Pharisees therefore laid among themselves (ο ουν Φαρισαιο ειπαν προς εαυτους). Graphic picture of the predicament of the Pharisees standing off and watching the enthusiastic crowds sweep by. As people usually do, they blame each other for the defeat of their plots against Jesus and for his final victory, as it seemed.

Behold how ye prevail nothing (θεωρειτε οτ ουκ ωφελειτε ουδεν). It was a pathetic confession of failure because the rest of the plotters had bungled the whole thing. "Ye help nothing at all" by your plots and plans.

Lo, the world is gone after him (ιδε ο κοσμος οπισω αυτου απηλθεν). Exclamatory use of ιδε and timeless aorist active indicative of απερχομα. The "world" is a bunch of fools, they feel, but see for yourselves. And the Sanhedrin had advertised to "find" Jesus! They can find him now!

John 12:20

Certain Greeks (Ηελληνες τινες). Real Greeks, not Greek-speaking Jews (Hellenists, Ac 6:1), but Greeks like those in Antioch (Ac 11:20 , correct text προς τους Ηελληνας) to whom Barnabas was sent. These were probably proselytes of the gate or God-fearers like those worshipping Greeks in Thessalonica whom Paul won to Christ (Ac 17:4).

To worship at the feast (ινα προσκυνησωσιν εν τη εορτη). Purpose clause with ινα and the first aorist active subjunctive of προσκυνεω, old and common verb to kiss the hand in reverence, to bow the knee in reverence and worship. We do not know whence they came, whether from Decapolis, Galilee, or further away. They found the pilgrims and the city ringing with talk about Jesus. They may even have witnessed the triumphal entry.

John 12:21

To Philip which was of Bethsaida of Galilee (Φιλιππω τω απο Βηθσαιδα της Γαλιλαιας). He had a Greek name and the Greeks may have seen Philip in Galilee where there were many Greeks, probably (Mr 6:45) the Western Bethsaida in Galilee, not Bethsaida Julias on the Eastern side (Lu 9:10).

Asked (ηρωτων). Imperfect active, probably inchoative, "began to ask," in contrast with the aorist tense just before (προσηλθαν, came to).

Sir (Κυριε). Most respectfully and courteously.

We would see Jesus (θελομεν τον Ιησουν ιδειν). "We desire to see Jesus." This is not abrupt like our "we wish" or "we want," but perfectly polite. However, they could easily "see" Jesus, had already done so, no doubt. They wish an interview with Jesus.

John 12:22

Andrew (τω Ανδρεα). Another apostle with a Greek name and associated with Philip again (Joh 6:7f.), the man who first brought his brother Simon to Jesus (1:41). Andrew was clearly a man of wisdom for a crisis. Note the vivid dramatic presents here,

cometh (ερχετα),

telleth (λεγε). What was the crisis? These Greeks wish an interview with Jesus. True Jesus had said something about "other sheep" than Jews (10:16), but he had not explained. Philip and Andrew wrestle with the problem that will puzzle Peter on the housetop in Joppa (Ac 10:9-18), that middle wall of partition between Jew and Gentile that was only broken down by the Cross of Christ (Eph 2:11-22) and that many Christians and Jews still set up between each other. Andrew has no solution for Philip and they bring the problem, but not the Greeks, to Jesus.

John 12:23

The hour is come (εληλυθεν η ωρα). The predestined hour, seen from the start (2:4), mentioned by John (7:30; 8:20) as not yet come and later as known by Jesus as come (13:1), twice again used by Jesus as already come (in the prayer of Jesus, 17:1; Mr 14:41 , just before the betrayal in the Garden). The request from the Greeks for this interview stirs the heart of Jesus to its depths.

That the Son of man should be glorified (ινα δοξασθη ο υιος του ανθρωπου). Purpose clause with ινα (not in the sense of οτε, when) and the first aorist passive subjunctive of δοξαζω, same sense as in 12:16, 13:31 . The Cross must come before Greeks can really come to Jesus with understanding. But this request shows that interest in Jesus now extends beyond the Jewish circles.

John 12:24

Except (εαν μη). Negative condition of third class (undetermined, supposable case) with second aorist active participle πεσων (from πιπτω, to fall) and the second aorist active subjunctive of αποθνησκω, to die.

A grain of wheat (ο κοκκος του σιτου). Rather, "the grain of wheat."

By itself alone (αυτος μονος). Both predicate nominatives after μενε. It is not necessary to think (nor likely) that Jesus has in mind the Eleusinian mysteries which became a symbol of the mystery of spring. Paul in 1Co 15:36 uses the same illustration of the resurrection that Jesus does here. Jesus shows here the paradox that life comes through death. Whether

the Greeks heard him or not we do not know. If so, they heard something not in Greek philosophy, the Christian ideal of sacrifice, "and this was foreign to the philosophy of Greece" (Bernard). Jesus had already spoken of himself as the bread of life (6:35-65).

But if it die (εαν δε αποθανη). Parallel condition of the third class. Grains of wheat have been found in Egyptian tombs three or four thousand years old, but they are now dead. They bore no fruit.

John 12:25

Loseth it (απολλυε αυτην). The second paradox. Present active indicative of απολλυω. This great saying was spoken at various times as in Mr 8:35 (Mt 16:25; Lu 9:24) and Mr 10:39 (Lu 17:33). See those passages for discussion of ψυχη (life or soul). For "he that hateth his life" (ο μισων την ψυχην αυτου) see the sharp contrasts in Luke 14:26-35 where μισεω is used of father, mother, wife, children, brothers, sisters, as well as one's own life. Clearly μισεω means "hate" when the issue is between Christ and the dearest things of life as happens when the choice is between martyrdom and apostasy. In that case one keeps his soul for eternal life by losing his life (ψυχη, each time) here. That is the way to "guard" (φυλαξε) life by being true to Christ. This is the second paradox to show Christ's philosophy of life.

John 12:26

If any man serve me (εαν εμο τις διακονη). Condition of third class again (εαν with present active subjunctive of διακονεω, keep on serving with dative εμο).

Let him follow me (εμο ακολουθειτω). "Me (associative instrumental case) let him keep on following" (present active imperative of ακολουθεω).

Where ... there (οπου ... εκε). In presence and spiritual companionship here and hereafter. Cf. 14:3; 17:24; Mt 28:20 .

Shall honour (τιμησε). Future active of τιμαω, but it may be the kind of honour that Jesus will get (verse 23).

John 12:27

My soul (η ψυχη μου). The soul (ψυχη) here is synonymous with spirit (πνευμα) in 13:21.

Is troubled (τεταρακτα). Perfect passive indicative of ταρασσω, used also in 11:33; 13:21 of Jesus. While John proves the deity of Jesus in his Gospel, he assumes throughout his real humanity as here (cf. 4:6). The language is an echo of that in Ps 6:4; 42:7 . John does not give the agony in Gethsemane which the Synoptics have (Mr 14:35f.; Mt 26:39; Lu 22:42), but it is quite beside the mark to suggest, as Bernard does, that the account here is John's version of the Gethsemane experience. Why do some critics feel called upon to level down to a dead plane every variety of experience in Christ's life?

And what shall I say? (κα τ ειπω;). Deliberative subjunctive which expresses vividly "a genuine, if momentary indecision" (Bernard). The request of the Greeks called up graphically to Jesus the nearness of the Cross.

Father, save me from this hour (πατερ, σωσον με εκ της ωρας ταυτης). Jesus began his prayers with "Father" (11:41). Dods thinks that this should be a question also. Westcott draws a distinction between εκ (out of) and απο (from) to show that Jesus does not pray to draw back from the hour, but only to come safely out of it all and so interprets εκ in Heb 5:7 , but that distinction will not stand, for in Joh 1:44 εκ and απο are used in the same sense and in the Synoptics (Mr 14:35f.; Mt 26:39; Lu 52:42) we have απο. If it holds here, we lose the point there. Here as in Gethsemane the soul of Jesus instinctively and naturally shrinks from the Cross, but he instantly surrenders to the will of God in both experiences.

But for this cause came I unto this hour (αλλα δια τουτο ηλθον εις την ωραν ταυτην). It was only a moment of human weakness as in Gethsemane that quickly passed. Thus understood the language has its natural meaning.

John 12:28

Father, glorify thy name (πατερ, δοξασον σου το ονομα). First aorist (note of urgency) active imperative of δοξαζω and in the sense of his death already in verses 16,23 and again in 13:31; 17:5 . This is the prayer of the πνευμα (or ψυχη) as opposed to that of the σαρξ (flesh) in verse 27. The "name" (ονομα) of God expresses the character of God (1:12; 5:43; 17:11). Cf. Mt 6:9 .

A voice out of heaven (φωνη εκ του ουρανου). This was the Father's answer to the prayer of Jesus for help. See already the Father's voice at the baptism of Jesus (Mr 1:11) and at the transfiguration (Mr 9:7). The rabbis called the audible voice of God *bath-qol* (the daughter of a voice).

I have both glorified it and will glorify it again (κα εδοξασα κα παλιν δοξασω). This definite assurance from the Father will nerve the soul of Jesus for the coming ordeal. Cf. 11:40 for εδοξασα and 13:31; 17:5 for δοξασω.

John 12:29

That it had thundered (βροντην γεγονενα). Perfect active infinitive of γινομα in indirect discourse after ελεγεν and the accusative of general reference (βροντην, thunder, as in Mr 3:17), "that thunder came to pass." So the crowd "standing by" (εστως, second perfect active participle of ιστημ), but Jesus understood his Father's voice.

An angel hath spoken to him (Αγγελος αυτω λελαληκεν). Perfect active indicative of λαλεω. So, when Jesus spoke to Saul on the way to Damascus, those with Saul heard the voice, but did not understand (Ac 9:7; 22:9).

John 12:30

Not for my sake, but for your sakes (ου δι' εμε, αλλα δι' υμας). These words seem to contradict verses 28,29 . Bernard suggests an interpolation into the words of Jesus. But why not take it to be the figure of exaggerated contrast, "not merely for my sake, but also for yours"?

John 12:31

The judgement (κρισις). No article, "A judgement." The next few days will test this world.

The prince of this world (ο αρχων του κοσμου τουτου). This phrase here, descriptive of Satan as in possession of the evil world, occurs again in 14:30; 16:11 . In the temptations Satan claims power over the world and offers to share it with Jesus (Mt 4:8-10; Lu 4:5-8). Jesus did not deny Satan's power then, but here proclaims final victory over him.

Shall be cast out (εκβληθησετα εξω). Future passive of εκβαλλω. Note εξω, clean out. The Book of Revelation also proclaims final victory over Satan.

John 12:32

And I, if I be lifted from the earth (καγω αν υψωθω εκ της γης). Note proleptic position of εγω (I). Condition of third class (undetermined with prospect) with αν (=εαν here) with first aorist passive subjunctive of υψοω, the verb used in 3:14 of the brazen serpent and of the Cross of Christ as here and also in 8:28. Westcott again presses εκ instead of απο to make it refer to the ascension rather than to the Cross, a wrong interpretation surely.

Will draw all men unto myself (παντας ελκυσω προς εμαυτον). Future active of ελκυω, late form of ελκω, to draw, to attract. Jesus had already used this verb of the Father's drawing power (6:44). The magnetism of the Cross is now known of all men, however little they understand the mystery of the Cross. By "all men" (παντας) Jesus does not mean every individual man, for some, as Simeon said (Lu 2:34) are repelled by Christ, but this is the way that Greeks (verse 22) can and will come to Christ, by the way of the Cross, the only way to the Father (14:6).

John 12:33

Signifying (σημαινων). Present active participle of σεμαινω, old verb to give a sign (σημειον) as in Ac 25:27 , and the whole phrase repeated in 18:32 and nearly so in 21:19. The indirect question here and in 18:32 has the imperfect εμελλεν with present infinitive rather than the usual present μελλε retained while in 21:19 the future indicative δοξασε occurs according to rule. The point in ποιω (qualitative relative in the instrumental case with θανατω) is the Cross (lifted up) as the kind of death before Christ.

John 12:34

Out of the law (εκ του νομου). That is, "out of the Scriptures" (10:34; 15:25).

The Christ abideth forever (ο Χριστος μενε εις τον αιωνα). Timeless present active indicative of μενω, to abide, remain. Perhaps from Ps 89:4; 110:4; Isa 9:7; Eze 37:25; Da 7:14 .

How sayest thou? (πως λεγεις συ;). In opposition to the law (Scripture).

The Son of man (τον υιον του ανθρωπου). Accusative case of general reference with the infinitive υψωθηνα (first aorist passive of υψοω and taken in the sense of death by the cross as Jesus used it in verse 32). Clearly the crowd understand Jesus to be "the Son of man" and take the phrase to be equivalent to "the Christ." This is the obvious way to understand

the two terms in their reply, and not, as Bernard suggests, that they saw no connexion between "the Christ" (the Messiah) and "the Son of man." The use of "this" (ουτος) in the question that follows is in contrast to verse 32. The Messiah (the Son of man) abides forever and is not to be crucified as you say he "must" (δε) be.

John 12:35

Yet a little while is the light among you (ετ μικρον χρονον το φως εν υμιν εστιν). Χρονον is the accusative of extent of time. Jesus does not argue the point of theology with the crowd who would not understand. He turns to the metaphor used before when he claimed to be the light of the world (8:12) and urges that they take advantage of their privilege "while ye have the light" (ως το φως εχετε).

That darkness overtake you not (ινα μη σκοτια υμας καταλαβη). Purpose (negative) with ινα μη and second aorist active subjunctive of καταλαμβανω. See this verb in 1:5. In 1Th 5:4 this verb occurs with ημερα (day) overtaking one like a thief.

Knoweth not whither he goeth (ουκ οιδεν που υπαγε). See 11:10 for this idea and the same language in 1Jo 2:11 . The ancients did not have our electric street lights. The dark streets were a terror to travellers.

John 12:36

Believe in the light (πιστευετε εις το φως). That is, "believe in me as the Messiah" (8:12; 9:5).

That ye may become sons of light (ινα υιο φωτος γενησθε). Purpose clause with ινα and second aorist subject of γινομα, to become. They were not "sons of light," a Hebrew idiom (cf. 17:12; Lu 16:8 with the contrast), an idiom used by Paul in 1Th 5:5; Eph 5:8 . It is equivalent to "enlightened men" (Bernard) and Jesus called his disciples the light of the world (Mt 5:14).

Hid himself from them (εκρυβη απ' αυτων). Second aorist passive indicative of κρυπτω, late form (in LXX) for old εκρυφη, "was hidden from them," as in 8:59. This part of verse 36 begins a new paragraph.

John 12:37

Though he had done so many signs before them (τοσαυτα αυτου σημεια πεποιηκοτος εμπροσθεν αυτων). Genitive absolute with perfect active participle in concessive sense of ποιεω.

Yet they believed not on him (ουκ επιστευον εις αυτον). No "yet" in the Greek. Negative imperfect active of πιστευω, "they kept on not believing on him," stubborn refusal in face of the light (verse 35).

John 12:38

That might be fulfilled (ινα πληρωθη). It is usually assumed that ινα here with the first aorist passive subjunctive of πληροω has its full telic force. That is probable as God's design, but it is by no means certain since ινα is used in the N.T. with the idea of result, just as *ut*

in Latin is either purpose or result, as in Joh 6:7; 9:2; 1Th 5:4; Ga 5:17; Ro 11:11 (Robertson, *Grammar*, p. 998). Paul in Ro 10:16 quotes Isa 53:1 as John does here but without ινα. See Ro 10:16 for discussion of the quotation. The next verse adds strength to the idea of design.

John 12:39

For this cause they could not believe (δια τουτο ουκ εδυναντο πιστευειν). Τουτο (this) seems to have a double reference (to what precedes and to what follows) as in 8:47. The negative imperfect (double augment, εδυναντο) of δυναμα. John is not absolving these Jews from moral responsibility, but only showing that the words of Isaiah "had to be fulfilled, for they were the expression of Divine foreknowledge " (Bernard).

John 12:40

He hath blinded (τετυφλωκεν). Perfect active indicative of τυφλοω, old causative verb to make blind (from τυφλος, blind), in N.T. only here, 2Co 4:4; 1Jo 2:11 .

He hardened (επωρωσεν). First aorist active indicative of πωροω, a late causative verb (from πωρος, hard skin), seen already in Mr 6:52 , etc. This quotation is from Isa 6:10 and differs from the LXX.

Lest they should see (ινα μη ιδωσιν). Negative purpose clause with ινα μη instead of μηποτε (never used by John) of the LXX. Matthew (Mt 13:15) has μηποτε and quotes Jesus as using the passage as do Mark (Mr 4:12) and Luke (Lu 8:10). Paul quotes it again (Ac 28:26) to the Jews in Rome. In each instance the words of Isaiah are interpreted as forecasting the doom of the Jews for rejecting the Messiah. Matthew (Mt 13:15) has συνωσιν where John has νοησωσιν (perceive), and both change from the subjunctive to the future (κα ιασομα), "And I should heal them." John has here στραφωσιν (second aorist passive subjunctive of στρεφω) while Matthew reads επιστρεψωσιν (first aorist active of επιστρεφω).

John 12:41

Because he saw his glory (οτ ειδεν την δοξαν αυτου). Correct reading here οτ (because), not οτε (when). Isaiah with spiritual vision saw the glory of the Messiah and spoke (ελαλησεν) of him, John says, whatever modern critics may think or say. So Jesus said that Abraham saw his day (8:56). Cf. Heb 11:13 .

John 12:42

Nevertheless even (ομως μεντο κα). For the old ομως see 1Co 14:7; Ga 3:15 (only other examples in N.T.), here only with μεντο, "but yet," and κα, "even." In spite of what has just been said "many (πολλο) even of the rulers" (recall the lonely shyness of Nicodemus in 3:1ff.). These actually "believed on him" (επιστευσαν εις αυτον) in their convictions, a remarkable statement as to the effect that Christ had in Jerusalem as the Sanhedrin plotted his death. Cf. Nicodemus and Joseph of Arimathea.

But because of the Pharisees (αλλα δια τους Φαρισαιους). Like the whispered talk in 7:13 "because of the fear of the Jews." Once the Pharisees sneeringly asked the officers (7:48):

"Hath any one of the rulers believed on him?" And now "many of the rulers have believed on him."

They did not confess (ουχ ωμολογουν). Negative imperfect in contrast to the punctiliar aorist επιστευσαν. "They kept on not confessing." How like the cowardly excuses made today by those under conviction who refuse to step out for Christ.

Lest they should be put out of the synagogue (ινα μη αποσυναγωγο γενωντα). Cf. 9:22 where this very word occurs in a purpose clause like this. Only once more in the N.T. (16:2), a Jewish word not in profane authors. This ostracism from the synagogue was dreaded by the Jews and made cowards of these "believing elders."

More than (μαλλον ηπερ). They preferred the glory and praise of men more than the glory and praise of God. How απροπος these words are to some suave cowards today.

John 12:44

Cried and said (εκραξεν κα ειπεν). First aorist active indicative of κραζω, to cry aloud, and second aorist active of defective verb ερω, to say. This is probably a summary of what Jesus had already said as in verse 36 John closes the public ministry of Jesus without the Synoptic account of the last day in the temple on our Tuesday (Mr 11:27-12:44; Mt 21:23-23:39; Lu 20:1-21:4).

Not on me, but on him (ου εις εμε, αλλα εις τον). "Not on me only, but also on," another example of exaggerated contrast like that in verse 30. The idea of Jesus here is a frequent one (believing on Jesus whom the Father has sent) as in 3:17f.; 5:23f.,30,43; 7:16; 8:42; 13:20; 14:1; Mt 10:40; Lu 9:48 .

John 12:46

I am come a light (Εγω φως εληλυθα). As in 3:19; 9:5; 8:12; 12:35 . Final clause (negative) also here (ινα μη μεινη, first aorist active subjunctive) as in 12:35. Light dispels darkness.

John 12:47

If any one (εαν τις). Third-class condition with εαν and first aorist active subjunctive (ακουση) of ακουω and same form (φυλαξη) of φυλασσω with negative μη.

But to save the world (αλλ' ινα σωσω τον κοσμον). Purpose clause again (cf. ινα κρινω, just before) with ινα and first aorist active of sozo. Exaggerated contrast again, "not so much to judge, but also to save." See 3:17 for same contrast. And yet Jesus does judge the world inevitably (8:15f.; 9:39), but his primary purpose is to save the world (3:16). See close of the Sermon on the Mount for the same insistence on hearing and keeping (obeying) the words of Jesus (Mt 7:24,26) and also Lu 11:28 .

John 12:48

Rejecteth (αθετων). Present active participle of αθετεω, late *Koine* verb (from αθετος, α privative, and τιθημ), to render null and void, only here in John, but see Mr 6:26; 7:9 .

One that judgeth him (τον κρινοντα αυτον). Articular present active participle of κρινω. See same idea in 5:45; 9:50 .

The same (εκεινος). "That" very word of Christ which one rejects will confront him and accuse him to the Father "at the last day" (εν τη εσχατη ημερα, this phrase peculiar to John). There is no escaping it. And yet Jesus himself will bear witness for or against the one whose conduct has already revealed his attitude towards the message of God (Mt 10:32; Lu 12:8f.).

John 12:49

He hath given (δεδωκεν). Perfect active indicative. Christ has permanent commission.

What I should say and what I should speak (τ ειπω κα τ λαλησω). Indirect question retaining the deliberative subjunctive (second aorist active ειπω, first aorist active λαλησω). Meyer and Westcott take ειπω to refer to the content and λαλησω more to the varying manner of delivery. Possibly so.

John 12:50

Life eternal (ζωη αιωνιος). See 3:15; Mt 25:46 for this great phrase. In 6:68 Peter says to Jesus, "Thou hast the words of eternal life." Jesus had just said (6:63) that his words were spirit and life. The secret lies in the source, "as the Father hath said to me" (ειρηκεν).

John 13

John 13:1

Now before the feast of the passover (προ δε της εορτης του πασχα). Just before, John means, not twenty-four hours before, that is our Thursday evening (beginning of 15th of Nisan, sunset to sunset Jewish day), since Jesus was crucified on Friday 15th of Nisan. Hence Jesus ate the regular passover meal at the usual time. The whole feast, including the feast of unleavened bread, lasted eight days. For a discussion of the objections to this interpretation of John in connexion with the Synoptic Gospels one may consult my *Harmony of the Gospels*, pp. 279-84, and David Smith's *In the Days of His Flesh*, Appendix VIII. The passover feast began on the 15th Nisan at sunset, the passover lamb being slain the afternoon of 14th Nisan. There seems no real doubt that this meal in Joh 13:1-30 is the real passover meal described by the Synoptics also (Mr 14:18-21; Mt 26:21-25; Lu 22:21-23), followed by the institution of the Lord's Supper. Thus understood verse 1 here serves as an introduction to the great esoteric teaching of Christ to the apostles (Joh 13:2-17:26), called by Barnas Sears *The Heart of Christ*. This phrase goes with the principal verb ηγαπησεν (loved).

Knowing (ειδως). Second perfect active participle, emphasizing the full consciousness of Christ. He was not stumbling into the dark as he faced "his hour" (αυτου η ωρα). See 18:4; 19:28 for other examples of the insight and foresight (Bernard) of Jesus concerning his death. See on 12:23 for use before by Jesus.

That he should depart (ινα μεταβη). Sub-final use of ινα with second aorist active subjunctive of μεταβαινω, old word, to go from one place to another, here (5:24; 1Jo 3:14) to go from this world (8:23) back to the Father from whom he had come (14:12,28; 16:10,28; 17:5).

His own which were in the world (τους ιδιους τους εν τω κοσμω). His own disciples (17:6,9,11), those left in the world when he goes to the Father, not the Jews as in 1:11. See Ac 4:23; 1Ti 5:8 for the idiom. John pictures here the outgoing of Christ's very heart's love (chs. Joh 13-17) towards these men whom he had chosen and whom he loved "unto the end" (εις τελος) as in Mt 10:22; Lu 18:15 , but here as in 1Th 2:16 rather "to the uttermost." The culmination of the crisis ("his hour") naturally drew out the fulness of Christ's love for them as is shown in these great chapters (Joh 13-17).

John 13:2

During supper (δειπνου γινομενου). Correct text, present middle participle of γινομα (not γενομενου, second aorist middle participle, "being ended") genitive absolute. Verse 4 shows plainly that the meal was still going on.

The devil having already put (του διαβολου ηδη βεβληκοτος). Another genitive absolute without a connective (asyndeton), perfect active participle of βαλλω, to cast, to put. Luke (Lu 22:3) says that Satan entered Judas when he offered to betray Jesus. Hence John's

"already" (ηδη) is pertinent. John repeats his statement in verse 27. In Joh 6:70 Jesus a year ago had seen that Judas was a devil.

To betray him (ινα παραδο αυτον). Cf. Ac 5:3 . Purpose clause with ινα and second aorist active subjunctive of παραδιδωμ (form in -ο as in Mr 14:10 rather than the usual -ω in Lu 22:4). Satan had an open door by now into the heart of Judas.

John 13:3

Knowing (ειδως). Repeated from verse 1, accenting the full consciousness of Jesus.

Had given (εδωκεν). So Aleph B L W, aorist active instead of δεδωκεν (perfect active) of διδωμ. Cf. 3:31 for a similar statement with εν instead of εις. See Mt 11:27 (Lu 10:22) and 28:18 for like claim by Jesus to complete power.

And that he came forth from God, and goeth unto God (κα οτ απο θεου εξηλθεν κα προς τον θεον υπαγε). See plain statement by Jesus on this point in 16:28. The use of προς τον θεον recalls the same words in 1:1. Jesus is fully conscious of his deity and Messianic dignity when he performs this humble act.

John 13:4

Riseth from supper (εγειρετα εκ του δειπνου). Vivid dramatic present middle indicative of εγειρω. From the couch on which he was reclining.

Layeth aside (τιθησιν). Same dramatic present active of τιθημ.

His garments (τα ιματια). The outer robe ταλλιθ (ιματιον) and with only the tunic (χιτων) on "as one that serveth" (Lu 22:27). Jesus had already rebuked the apostles for their strife for precedence at the beginning of the meal (Lu 22:24-30).

A towel (λεντιον). Latin word *linteum*, linen cloth, only in this passage in the N.T.

Girded himself (διεζωσεν εαυτον). First aorist active indicative of διαζωννυω (-υμ), old and rare compound (in Plutarch, LXX, inscriptions, and papyri), to gird all around. In N.T. only in John (13:4,5; 21:7). Did Peter not recall this incident when in 1Pe 5:5 he exhorts all to "gird yourselves with humility" (την ταπεινοφροσυνην εγκομβωσασθε)?

John 13:5

Poureth (βαλλε). Vivid present again. Literally, "putteth" (as in verse 2, βαλλω).

Into the basin (εις τον νιπτηρα). From verb νιπτω (later form of νιζω in this same verse and below) to wash, found only here and in quotations of this passage. Note the article, "the basin" in the room.

Began to wash (ηρξατο νιπτειν). Back to the aorist again as with διεζωσεν (verse 4). Νιπτω was common for washing parts of the body like the hands or the feet.

To wipe (εκμασσειν). "To wipe off" as in 12:3.

With the towel (τω λεντιω). Instrumental case and the article (pointing to λεντιον in verse 4).

Wherewith (ω). Instrumental case of the relative ο.

He was girded (ην διεζωσμενος). Periphrastic past perfect of διαζωννυω for which verb see verse 4.

John 13:6

So he cometh (ερχετα ουν). Transitional use of ουν and dramatic present again (ερχετα).

Lord, dost thou wash my feet? (Κυριε, συ μου νιπτεις τους ποδας;). Emphatic contrast in position of συ μου (away from ποδας), "Dost thou my feet wash?" "Peter, we may suppose, drew his feet up, as he spoke, in his impulsive humility" (Bernard).

John 13:7

I ... thou (εγω ... συ). Jesus repeats the pronouns used by Peter in similar contrast.

Not now (ουκ αρτ). Just now αρτ means (9:19,25). Used again by Jesus (verse 33) and Peter (verse 37).

But thou shalt understand hereafter (γνωση δε μετα ταυτα). Future middle of γινωσκω (instead of the verb οιδα) to know by experience. "Thou shalt learn after these things," even if slowly.

John 13:8

Thou shalt never wash my feet (ου μη νιψης μου τους ποδας εις τον αιωνα). Strong double negative ου μη with first aorist active subjunctive of νιπτω with εις τον αιωνα (for ever) added and μου (my) made emphatic by position. Peter's sudden humility should settle the issue, he felt.

If I wash thee not (εαν μη νιψω σε). Third-class condition with εαν μη (negative). Jesus picks up the challenge of Peter whose act amounted to irreverence and want of confidence. "The first condition of discipleship is self-surrender" (Westcott). So "Jesus, waiting with the basin" (Dods), concludes.

Thou hast no part with me (ουκ εχεις μερος μετ' εμου). Not simply here at the supper with its fellowship, but in the deeper sense of mystic fellowship as Peter was quick to see. Jesus does not make foot-washing essential to spiritual fellowship, but simply tests Peter's real pride and mock-humility by this symbol of fellowship.

John 13:9

Not my feet only, but also my hands and my head (μη τους ποδας μου μονον αλλα κα τας χειρας κα την κεφαλην). Nouns in the accusative case object of νιψον understood. Peter's characteristic impulsiveness that does not really understand the Master's act. "A moment ago he told his Master He was doing too much: now he tells Him He is doing too little" (Dods).

John 13:10

He that is bathed (ο λελουμενος). Perfect passive articular participle of λουω, to bathe the whole body (Ac 9:37).

Save to wash his feet (ε μη τους ποδας νιψασθα). Aleph and some old Latin MSS. have only νιψασθα, but the other words are genuine and are really involved by the use of νιψασθα

(first aorist middle infinitive of νιπτω, to wash parts of the body) instead of λουσασθα, to bathe the whole body (just used before). The guest was supposed to bathe (λουω) before coming to a feast and so only the feet had to be washed (νιπτω) on removing the sandals.

Clean (καθαρος). Because of the bath. For καθαρος meaning external cleanliness see Mt 23:26; 27:59; but in Joh 15:3 it is used for spiritual purity as here in "ye are clean" (καθαρο).

Every whit (ολος). All of the body because of the bath. For this same predicate use of ολος see 9:34.

But not all (αλλ' ουχ παντες). Strongly put exception (ουχ). Plain hint of the treachery of Judas who is reclining at the table after having made the bargain with the Sanhedrin (Mr 14:11). A year ago Jesus knew that Judas was a devil and said to the apostles: "One of you is a devil" (6:64,70). But it did not hurt them then nor did they suspect each other then or now. It is far-fetched to make Jesus here refer to the cleansing power of his blood or to baptism as some do.

John 13:11

For he knew him that should betray him (ηιδε γαρ τον παραδιδοντα αυτον). Past perfect ηιδε used as imperfect. Jesus had known for a year at least (6:64,70) and yet he treated Judas with his usual courtesy. The articular present participle of παραδιδωμ, "the betraying one," for Judas was already engaged in the process. Did Judas wince at this thrust from Jesus?

John 13:12

Sat down again (ανεπεσεν παλιν). Second aorist active indicative of αναπιπτω, old compound verb to fall back, to lie down, to recline. Παλιν (again) can be taken either with ανεπεσεν, as here, or with ειπεν (he said again).

Know ye what I have done to you? (γινωσκετε τ πεποιηκα υμιν;). "Do ye understand the meaning of my act?" Perfect active indicative of ποιεω with dative case (υμιν). It was a searching question, particularly to Simon Peter and Judas.

John 13:13

Ye (υμεις). Emphatic.

Call me (φωνειτε με). "Address me." Φωνεω regular for addressing one with his title (1:48).

Master (Ho διδασκαλος). Nominative form (not in apposition with με accusative after φωνειτε), but really vocative in address with the article (called titular nominative sometimes) like Ho Κυριος κα ο θεος μου in 20:28. "Teacher." See 11:28 for Martha's title for Jesus to Mary.

Lord (Ho Κυριος). Another and separate title. In 1:38 we have Διδασκαλε (vocative form) for the Jewish Ραββε and in 9:36,38 Κυριε for the Jewish *Mari*. It is significant that Jesus approves (καλως, well) the application of both titles to himself as he accepts from Thomas the terms κυριος and θεος.

For I am (ειμ γαρ). Jesus distinctly claims here to be both Teacher and Lord in the full sense, at the very moment when he has rendered this menial, but symbolic, service to them. Here is a hint for those who talk lightly about "the peril of worshipping Jesus!"

John 13:14

If I then (ε ουν εγω). Argumentative sense of ουν (therefore). Condition of first class, assumed to be true, with first aorist active indicative of νιπτω, "If I, being what I am, washed your feet" (as I did).

Ye also ought (κα υμεις οφειλετε). The obligation rests on you *a fortiori*. Present active indicative of the old verb οφειλω, to owe a debt (Mt 18:30). The mutual obligation is to do this or any other needed service. The widows who washed the saints' feet in 1Ti 5:10 did it "as an incident-of their hospitable ministrations" (Bernard). Up to 1731 the Lord High Almoner in England washed the feet of poor saints (*pedilavium*) on Thursday before Easter, a custom that arose in the fourth century, and one still practised by the Pope of Rome.

John 13:15

An example (υποδειγμα). For the old παραδειγμα (not in N.T.), from υποδεικνυμ, to show under the eyes as an illustration or warning (Mt 3:7), common in the papyri for illustration, example, warning, here only in John, but in Jas 5:10; 2 Peter 2:6; Heb 4:11; 8:5; 9:26 . Peter uses τυπο (1Pe 5:3) with this incident in mind. In Jude 1:7 δειγμα (without υπο) occurs in the sense of example.

That ye also should do (ινα κα υμεις ποιητε). Purpose clause with ινα and the present active subjunctive of ποιεω (keep on doing). Doing what? Does Jesus here institute a new church ordinance as some good people today hold? If so, it is curious that there is no record of it in the N.T. Jesus has given the disciples an object lesson in humility to rebuke their jealousy, pride, and strife exhibited at this very meal. The lesson of the "example" applies to all the relations of believers with each other. It is one that is continually needed.

John 13:16

Is not greater (ουκ εστιν μειζων). Comparative adjective of μεγας (greater) followed by the ablative case κυριου (contrast between slave, lord) and του πεμψαντος (articular participle of πεμπω, to send, with contrast with apostle, "one sent" (αποστολος) from αποστελλω). Jesus here enforces the dignity of service. In Lu 22:27 Jesus argues this point a bit. In Lu 6:40 the contrast is between the pupil and the teacher, though some pupils consider themselves superior to the teacher. In Mt 10:24 Jesus uses both forms of the saying (pupil and slave). He clearly repeated this λογιον often.

John 13:17

If ye know (ε οιδατε). Condition of first class assumed as true, ε and present (οιδατε used as present) active indicative.

If ye do (εαν ποιητε). Third-class condition, εαν and present active subjunctive, assumed as possible, "if ye keep on doing." Both conditions with the one conclusion coming in between, "happy are ye." Just knowing does not bring happiness nor just occasional doing.

John 13:18

Not of you all (ου περ παντων). As in verse 11, he here refers to Judas whose treachery is no surprise to Jesus (6:64,70).

Whom I have chosen (τινας εξελεξαμην). Indirect question, unless τινας is here used as a relative like ους. The first aorist middle indicative of εκλεγω is the same form used in 6:70. Jesus refers to the choice (Lu 6:13 εκλεξαμενος, this very word again) of the twelve from among the large group of disciples. Θατ θε σχριπτυρε μιγτ βε φυλφιλλεδ (αλλ' ινα η γραφη πληρωθη). See the same clause in 17:12. Purpose clause with ινα and first aorist passive subjunctive of πληροω. This treachery of Judas was according to the eternal counsels of God (12:4), but none the less Judas is responsible for his guilt. For a like elliptical clause see 9:3; 15:25 . The quotation is from the Hebrew of Ps 41:9 .

He that eateth (ο τρωγων). Present active participle of old verb to gnaw, to chew, to eat, in N.T. only in John (6:54,56,57,58; 13:18) and Mt 26:38 . LXX has here ο εσθιων.

Lifted up his heel against me (επηρεν επ' εμε την πτερναν αυτου). First aorist active indicative of επαιρω. Πτερνα, old word for heel, only here in N.T. The metaphor is that of kicking with the heel or tripping with the heel like a wrestler. It was a gross breach of hospitality to eat bread with any one and then turn against him so. The Arabs hold to it yet.

John 13:19

From henceforth (απ' αρτ). "From now on," as in 14:7; Mt 23:39; Re 14:13 .

Before it come to pass (προ του γενεσθα). Προ with ablative of the articular second aorist middle infinitive γινομα (before the coming to pass).

When it is come to pass (οταν γενητα). Indefinite relative clause with οταν and the second aorist middle subjunctive of γινομα, "whenever it does come to pass."

That ye may believe (ινα πιστευητε). Purpose clause with ινα and present active subjunctive of πιστευω, "that ye may keep on believing." Cf. Isa 48:5 .

That I am he (οτ εγω ειμ). As Jesus has repeatedly claimed to be the Messiah (8:24,58 , etc.). Cf. also 14:29 (πιστευσητε here); 16:4.

John 13:20

Whomsoever I send (αν τινα πεμψω). More precisely, "If I send any one" (third-class condition, αν=εαν and τινα, indefinite pronoun accusative case, object of πεμψω, first aorist active subjunctive of πεμπω, to send). This use of ε τις or εαν τις (if any one) is very much like the indefinite relative οστις and ος αν (or εαν), but the idiom is different. In Mr 8:34f. we have both ε τις θελε and ος εαν while in Joh 14:13f. we find οτ αν and εαν τ (Robertson, *Grammar*, p. 956).

John 13:21

He was troubled in the spirit (εταραχθη το πνευματ). First aorist passive indicative of ταρασσω and the locative case of πνευμα. See already 11:33; 12:27 for this use of ταρασσω for the agitation of Christ's spirit. In 14:1,27 it is used of the disciples. Jesus was one with God (5:19) and yet he had our real humanity (1:14).

Testified (εμαρτυρησεν). First aorist active indicative of μαρτυρεω, definite witness as in 4:44; 18:37 .

One of you shall betray me (εις εξ υμων παραδωσε με). Future active of παραδιδωμ, to betray, the word so often used of Judas. This very language occurs in Mr 14:18; Mt 26:21 and the idea in Lu 22:21 . Jesus had said a year ago that "one of you is a devil" (Joh 6:70), but it made no such stir then. Now it was a bolt from the blue sky as Jesus swept his eyes around and looked at the disciples.

John 13:22

Looked one on another (εβλεπον εις αλληλους). Inchoative imperfect of βλεπω, "began to glance at one another in bewilderment (doubting, απορουμενο, present passive participle of απορεω, to be at a loss, to lose one's way, α privative and πορος, way). They recalled their strife about precedence and Judas betrayed nothing.

Concerning whom he spake (περ τινος λεγε). Indirect question retaining present active indicative λεγε. See same note in Mr 14:19; Mt 26:22; Lu 22:23 .

John 13:23

Was at the table reclining in Jesus' bosom (ην ανακειμενος εν τω κολπω του Ιησου). No word for "table" in the text. Periphrastic imperfect of ανακειμα, to lie back, to recline. Κολπος usual word for bosom (1:18).

Whom Jesus loved (ον ηγαπα Ιησους). Imperfect active of αγαπαω, John's description of himself of which he was proud (19:26; 20:2; 21:7,20), identified in 21:24 as the author of the book and necessarily one of the twelve because of the "explicit" (Bernard) language of Mark (Mr 14:17; Lu 22:14). John son of Zebedee and brother of James. At the table John was on the right of Jesus lying obliquely so that his head lay on the bosom of Jesus. The centre, the place of honour, Jesus occupied. The next place in rank was to the left of Jesus, held by Peter (Westcott) or by Judas (Bernard) which one doubts.

John 13:24

Beckoneth (νευε). Old verb to nod, in N.T. only here and Ac 24:10 . They were all looking in surprise at each other.

Tell us who it is of whom he speaketh (ειπε τις εστιν περ ου λεγε). Second aorist active imperative with indirect question (τις) and relative clause (περ ου). Peter was cautious, but could not contain his curiosity. John in front of Jesus was in a favourable position to have a whispered word with him.

Breast (στηθος). As in 21:20; Lu 18:13 in place of κολπον (verse 23). This is the moment represented in Leonardo da Vinci's "Last Supper," only he shows the figures like the monks for whom he painted it.

John 13:25

He (εκεινος). "That one" (John).

Leaning back (αναπεσων). Second aorist active participle of αναπιπτω, to fall back.

As he was (ουτως). "Thus." It was easily done.

John 13:26

He (εκεινος). Emphatic pronoun again.

For whom I shall dip the sop (ω εγω βαψω το ψωμιον). Dative case of the relative (ω) and future active of βαπτω, to dip (Lu 16:24). Ψωμιον is a diminutive of ψωμος, a morsel, a common *Koine* word (in the papyri often), in N.T. only in this passage. It was and is in the orient a token of intimacy to allow a guest to dip his bread in the common dish (cf. Ru 2:14). So Mr 14:20 . Even Judas had asked: "Is it I?" (Mr 14:19; Mt 26:22).

Giveth it to Judas (διδωσιν Ιουδα). Unobserved by the others in spite of Christ's express language, because "it was so usual a courtesy" (Bernard), "the last appeal to Judas' better feeling" (Dods). Judas now knew that Jesus knew his plot.

John 13:27

Then entered Satan into him (τοτε εισηλθεν εις εκεινον ο Σατανας). The only time the word Satan occurs in the Gospel. As he had done before (13:2; Lu 22:3) until Christ considered him a devil (6:70). This is the natural outcome of one who plays with the devil.

That thou doest, do quickly (Ηο ποιεις ποιησον ταχειον). Aorist active imperative of ποιεω. "Do more quickly what thou art doing." Ταχειον is comparative of ταχεως (Joh 11:31) and in N.T. only here, 20:4; Heb 13:19,23 . See the eagerness of Jesus for the passion in Lu 12:50 .

John 13:28

No one knew (ουδεις εγνω). Second aorist active indicative of γινωσκω. The disciples had not yet perceived the treacherous heart of Judas.

John 13:29

Some thought (τινες εδοκουν). Imperfect active of δοκεω. Mere inference in their ignorance.

The bag (το γλωσσοκομον). See on 12:6 for this word.

What things we have need of (ων χρειαν εχομεν). Antecedent (ταυτα) of the relative (ον) not expressed.

For the feast (εις την εορτην). The feast of unleavened bread beginning after the passover meal and lasting eight days. If this was twenty-four hours ahead of the passover meal, there was no hurry for next day would be in ample time.

Or that he should give something to the poor (η τοις πτωχοις ινα τ δω). Another alternative in their speculation on the point. Note prolepsis of τοις πτωχοις (dative case) before ινα δω (final clause with ινα and second aorist active subjunctive of διδωμ).

John 13:30

Having received the sop (λαβων το ψωμιον). Second aorist active participle of λαμβανω. Judas knew what Jesus meant, however ignorant the disciples. So he acted "straightway" (ευθυς).

And it was night (ην δε νυξ). Darkness falls suddenly in the orient. Out into the terror and the mystery of this dreadful night (symbol of his devilish work) Judas went.

John 13:31

Now (νυν). Now at last, the crisis has come with a sense of deliverance from the presence of Judas and of surrender to the Father's will (Westcott).

Is glorified (εδοξασθη). First aorist passive of δοξαζω, consummation of glory in death both for the Son and the Father. For this verb in this sense see already 7:39; 12:16 and later 17:3. Four times here in verses 31f .

John 13:32

In himself (εν αυτω). Reflexive pronoun. God is the source of the glory (17:5) and is the glory succeeding the Cross (the glory with the Father in heaven).

And straightway (κα ευθυς). No postponement now. First and quickly the Cross, then the Ascension.

John 13:33

Little children (τεκνια). Diminutive of τεκνα and affectionate address as Jesus turns to the effect of his going on these disciples. Only here in this Gospel, but common in I John (1Jo 2:1 , etc.), and nowhere else in N.T.

Yet a little while (ετ μικρον). Accusative of extent of time. See also 7:33; 8:21 (to which Jesus here refers); 16:16-19.

So now I say unto you (κα υμιν λεγω αρτ). This juncture point (αρτ) of time relatively to the past and the future (9:25; 16:12,31).

John 13:34

New (καινην). First, in contrast with the old (αρχαιος, παλαιος), the very adjective used in 1Jo 2:7) of the "commandment" (εντολην) at once called old (παλαια). They had had it a long time, but the practice of it was new. Jesus does not hesitate, like the Father, to give commandments (15:10,12).

That ye love one another (ινα αγαπατε αλληλους). Non-final use of ινα with present active subjunctive of αγαπαω, the object clause being in the accusative case in apposition with εντολην. Note the present tense (linear action), "keep on loving."

Even as (καθως). The measure of our love for another is set by Christ's love for us.

John 13:35

By this (εν τουτω). Locative case with εν, "In this way," viz., "if ye have love" (εαν αγαπην εχητε), condition of third class (in apposition with εν τουτω) with εαν and present active subjunctive of εχω ("keep on having love"). See 17:23 where Jesus prays for mutual love among the disciples "that the world may know" that the Father sent him. Jerome (*ad Galat.* vi. 10) says that in his extreme old age John repeated often this command of Jesus and justified it: "Because it is the Lord's commandment; and if it be fulfilled it is enough." See also 14:31. Tertullian (*Apol.* 39) urges it also as proof of being disciples. Hatred of one another *per contra*, is an argument that we are νοτ disciples (learners) of Jesus.

John 13:36

Whither goest thou? (που υπαγεισ;). Peter is puzzled just as the Pharisees were twice (7:35; 8:21f.).

John 13:37

"Why can I not follow thee even now?" (δια τ ου δυναμα σο ακολουθειν αρτι;). The use of αρτ (right now, this minute) instead of νυν (at this time, verse 36) illustrates the impatience of Peter.

I will lay down my life for thee (τεν ψυχην μου υπερ σου θησω). Future active indicative of τιθημ. Peter, like the rest, had not yet grasped the idea of the death of Christ, but, like Thomas (11:16), he is not afraid of danger. He had heard Christ's words about the good shepherd (10:11) and knew that such loyalty was the mark of a good disciple.

John 13:38

Wilt thou lay down? (θησεισ;). Jesus picks up Peter's very words and challenges his boasted loyalty. See such repetition in 16:16f.,31; 21:17 .

Shall not crow (φωνηση). Aorist active subjunctive of φωνεω, to use the voice, used of animals and men. Note strong double negative ου μη. Mark adds δις (twice). John's report is almost identical with that in Lu 22:34 . The other disciples joined in Peter's boast (Mr 14:31; Mt 26:35).

Till thou hast denied (εως ου αρνηση). Future middle indicative or aorist middle subjunctive second person singular (form identical) with compound conjunction εως ου (until which time), "till thou deny or deniest" (*futurum exactum* needless). Peter is silenced for the present. They all "sat astounded and perplexed" (Dods).

John 14

John 14:1

Let not your heart be troubled (μη ταρασσεσθω υμων η καρδια). Not here the physical organ of life (Lu 21:34), but the seat of spiritual life (πνευμα, ψυχη), the centre of feeling and faith (Ro 10:10), "the focus of the religious life" (Vincent) as in Mt 22:37 . See these words repeated in 14:27. Jesus knew what it was to have a "troubled" heart (11:33; 13:31) where ταρασσω is used of him. Plainly the hearts of the disciples were tossed like waves in the wind by the words of Jesus in 13:38.

Ye believe ... believe also (πιστευετε ... κα πιστευετε). So translated as present active indicative plural second person and present active imperative of πιστευω. The form is the same. Both may be indicative (ye believe ... and ye believe), both may be imperative (believe ... and believe or believe also), the first may be indicative (ye believe) and the second imperative (believe also), the first may be imperative (keep on believing) and the second indicative (and ye do believe, this less likely). Probably both are imperatives (Mr 11:22), "keep on believing in God and in me."

John 14:2

Mansions (μονα). Old word from μενω, to abide, abiding places, in N.T. only here and verse 23. There are many resting-places in the Father's house (οικια). Christ's picture of heaven here is the most precious one that we possess. It is our heavenly home with the Father and with Jesus.

If it were not so (ε δε μη). Ellipsis of the verb (Mr 2:21; Re 2:5,16; Joh 14:11). Here a suppressed condition of the second class (determined as unfulfilled) as the conclusion shows.

I would have told you (ειπον αν υμιν). Regular construction for this apodosis (αν and aorist--second active--indicative).

For I go (οτ πορευομα). Reason for the consolation given, futuristic present middle indicative, and explanation of his words in 13:33 that puzzled Peter so (13:36f.).

To prepare a place for you (ετοιμασα τοπον υμιν). First aorist active infinitive of purpose of ετοιμαζω, to make ready, old verb from ετοιμος. Here only in John, but in Mr 10:40 (Mt 20:23). It was customary to send one forward for such a purpose (Nu 10:33). So Jesus had sent Peter and John to make ready (this very verb) for the passover meal (Mr 14:12; Mt 26:17). Jesus is thus our Forerunner (προδρομος) in heaven (Heb 6:20).

John 14:3

If I go (εαν πορευθω). Third-class condition (εαν and first aorist passive subjunctive of πορευομα).

And prepare (κα ετοιμασω). Same condition and first aorist active subjunctive of the same verb ετοιμαζω.

I come again (παλιν ερχομα). Futuristic present middle, definite promise of the second coming of Christ.

And will receive you unto myself (κα παραλημψομα υμας προς εμαυτον). Future middle of παραλαμβανω. Literally, "And I shall take you along (παρα-) to my own home" (cf. 13:36). This blessed promise is fulfilled in death for all believers who die before the Second Coming. Jesus comes for us then also.

That where I am there ye may be also (ινα οπου ειμ εγω κα υμεις ητε). Purpose clause with ινα and present active subjunctive of ειμ. This the purpose of the departure and the return of Christ. And this is heaven for the believer to be where Jesus is and with him forever.

John 14:4

Ye know the way (οιδατε την οδον). Definite allusion to the puzzle of Peter in 13:36f . The path to the Father's house is now plain.

John 14:5

Whither (που)-- **how** (πως). It is Thomas, not Peter (13:36f.) who renews the doubt about the destination of Jesus including the path or way thither (την οδον). Thomas is the spokesman for the materialistic conception then and now.

John 14:6

I am the way, and the truth, and the life (Εγω ειμ η οδος κα η αληθεια κα η ζωη). Either of these statements is profound enough to stagger any one, but here all three together overwhelm Thomas. Jesus had called himself "the life" to Martha (11:25) and "the door" to the Pharisees (10:7) and "the light of the world" (8:12). He spoke "the way of God in truth" (Mr 12:14). He is the way to God and the only way (verse 6), the personification of truth, the centre of life.

Except by me (ε μη δι' εμου). There is no use for the Christian to wince at these words of Jesus. If he is really the Incarnate Son of God (1:1,14,18 , they are necessarily true.

John 14:7

If ye had known me (ε εγνωκειτε με). Past perfect indicative of γινωσκω, to know by personal experience, in condition of second class as is made plain by the conclusion (αν ηιδετε) where οιδα, not γινωσκω is used. Thomas and the rest had not really come to know Jesus, much as they loved him.

From henceforth ye know him (απ' αρτ γινωσκετε αυτον). Probably inchoative present active indicative, "ye are beginning to know the Father from now on."

And have seen him (κα εωρακατε). Perfect active indicative of οραω. Because they had seen Jesus who is the Son of God, the Image of God, and like God (1:18). Hence God is like Jesus Christ. It is a bold and daring claim to deity. The only intelligible conception of God is precisely what Jesus here says. God is like Christ.

John 14:8

Show us (δειξον ημιν). Philip now speaks up, possibly hoping for a theophany (Ex 33:18f.), certainly not grasping the idea of Jesus just expressed.

John 14:9

So long time (τοσουτον χρονον). Accusative of extent of time.

And dost thou not know me? (κα ουκ εγνωκας με;). Perfect active indicative of γινωσκω. Jesus patiently repeats his language to Philip with the crisp statement: "he that hath seen me hath seen the Father" (ο εωρακως εμε εωρακεν τον πατερα). Perfect active participle and perfect active indicative of οραω, state of completion.

Thou (συ). Emphatic--After these years together.

John 14:10

Believest thou not? (ου πιστευεις;). Jesus had a right to expect greater faith from these men than from the blind man (9:35) or Martha (11:27). His words in 14:1 are clearly needed. This oneness with the Father Jesus had already stated (10:38) as shown by his "words" (ρηματα) and his "works" (εργα). Cf. 3:34; 5:19; 6:62 .

John 14:11

Believe me (πιστευετε μο). Repeated appeal (present active imperative of πιστευω) as in 14:1 to his disciples and as he had done with the hostile Jews to be influenced by his "works" at any rate (10:38).

John 14:12

Shall he do also (κακεινος ποιησε). Emphatic pronoun εκεινος, "that one also."

Greater works than these (μειζονα τουτων). Comparative adjective neuter plural from μεγας with ablative case τουτων. Not necessarily greater miracles and not greater spiritual works in quality, but greater in quantity. Cf. Peter at Pentecost and Paul's mission tours. "Because I go" (οτ εγω πορευορνα). Reason for this expansion made possible by the Holy Spirit as Paraclete (16:7).

John 14:13

Whatsoever ye shall ask (οτ αν αιτησητε). Indefinite relative clause with οτ (neuter accusative singular of οστις), αν and the aorist active subjunctive of αιτεω. This is an advance thought over verse 12.

In my name (εν τω ονοματ μου). First mention of his "name" as the open sesame to the Father's will. See also 14:26; 15:16; 16:23,24,26 .

That will I do (τουτο ποιησω). The Father answers prayers (15:16; 16:23), but so does the Son (here and verse 14). The purpose (ινα clause with first aorist passive subjunctive of δοξαζω) is "that the Father may be glorified in the Son." Plead Christ's name in prayer to the Father.

John 14:14

If ye shall ask me anything in my name (εαν τ αιτησητε με εν τω ονοματ μου). Condition of third class with εαν and first aorist active subjunctive of αιτεω. The use of με (me)

here is supported by Aleph B 33 Vulgate Syriac Peshitta. Just this phrase does not occur elsewhere in John and seems awkward, but see 16:23. If it is genuine, as seems likely, here is direct prayer to Jesus taught as we see it practiced by Stephen in Ac 7:59 ; and in Re 22:20 .

John 14:15

If ye love me (εαν αγαπατε με). Third-class condition "if ye keep on loving (present active subjunctive, same contract form as indicative) me." Cf. verse 23.

Ye will keep (τηρησετε). Future active of τηρεω, not aorist imperative τηρησατε (keep) as some MSS. have. For this phrase see also 8:51; 14:23,24; 14:20; 1Jo 2:5 . Continued love prevents disobedience.

John 14:16

And I will pray the Father (καγω ερωτησω τον πατερα). Ερωταω for prayer, not question (the old use), also in 16:23 (prayer to Jesus in same sense as αιτεω), 26 (by Jesus as here); 17:9 (by Jesus), "make request of."

Another Comforter (αλλον παρακλητον). Another of like kind (αλλον, not ετερον), besides Jesus who becomes our Paraclete, Helper, Advocate, with the Father (1Jo 2:1 , Cf. Ro 8:26f.). This old word (Demosthenes), from παρακαλεω, was used for legal assistant, pleader, advocate, one who pleads another's cause (Josephus, Philo, in illiterate papyrus), in N.T. only in John's writings, though the idea of it is in Ro 8:26-34 . Cf. Deissmann, *Light, etc.*, p. 336. So the Christian has Christ as his Paraclete with the Father, the Holy Spirit as the Father's Paraclete with us (Joh 14:16,26; 15:26; 16:7; 1Jo 2:1).

For ever (εις τον αιωνα). This the purpose (ινα) in view and thus Jesus is to be with his people here forever (Mt 28:20). See 4:14 for the idiom.

John 14:17

The Spirit of truth (το πνευμα της αληθειας). Same phrase in 15:27; 16:13; 1Jo 4:6 , "a most exquisite title" (Bengel). The Holy Spirit is marked by it (genitive case), gives it, defends it (cf. 1:17), in contrast to the spirit of error (1Jo 4:6).

Whom (ο). Grammatical neuter gender (ο) agreeing with πνευμα (grammatical), but rightly rendered in English by "whom" and note masculine εκεινος (verse 26). He is a person, not a mere influence.

Cannot receive (ου δυνατα λαβειν). Left to itself the sinful world is helpless (1Co 2:14; Ro 8:7f.), almost Paul's very language on this point. The world lacks spiritual insight (ου θεωρε) and spiritual knowledge (ουδε γινωσκε). It failed to recognize Jesus (1:10) and likewise the Holy Spirit.

Ye know him (υμεις γινωσκετε αυτο). Emphatic position of υμεις (ye) in contrast with the world (15:19), because they have seen Jesus the Revealer of the Father (verse 9).

Abides (μενε). Timeless present tense.

With you (παρ' υμιν). "By your side," "at home with you," not merely "with you" (μεθ' υμων) "in the midst of you."

In you (εν υμιν). In your hearts. So note μετα (16), παρα, εν.

John 14:18

I will not leave (ουκ αφησω). Future active of αφιημ, to send away, to leave behind.

Desolate (ορφανους). Old word (ορφος, Latin *orbus*), bereft of parents, and of parents bereft of children. Common in papyri of orphan children. In 13:33 Jesus called the disciples τεκνια (little children), and so naturally the word means "orphans" here, but the meaning may be "helpless" (without the other Paraclete, the Holy Spirit). The only other N.T. example is in Jas 1:27 where it means "fatherless."

I come (ερχομα). Futuristic present as in verse 3.

John 14:19

But ye behold me (υμεις δε θεωρειτε με). Emphatic position of υμεις (ye) in contrast to the blind, unseeing world. Cf. 13:33; 16:10,16 .

Because I live, ye shall live also (οτ εγω ζω κα υμεις ζησετε). This is our blessed guarantee of immortal, eternal life, the continued living of Jesus. He is the surety of a better covenant (Heb 7:22), the Risen Christ Jesus. He had said it before (6:57).

John 14:20

In that day (εν εκεινη τη ημερα). The New Dispensation of the Holy Spirit, beginning with Christ's Resurrection and the Coming of the Holy Spirit at pentecost.

Shall know (γνωσεσθε). Future middle of γινωσκω. Chapters 1 to 3 of Acts bear eloquent witness to these words.

John 14:21

He it is that loveth me (εκεινος εστιν ο αγαπων με). Emphatic demonstrative pronoun εκεινος: "that is the one who loves me."

And will manifest myself unto him (κα εμφανισω αυτω εμαυτον). Future active of εμφανιζω, old verb from εμφανης (Ac 10:40; Ro 10:20). The Unseen and Risen Christ will be a real and spiritual Presence to the obedient and loving believer.

John 14:22

Not Iscariot (ουχ ο Ισκαριωτης). Judas Iscariot had gone (13:30), but John is anxious to make it clear that this Judas (common name, two apostles also named James) was not the infamous traitor. He is also called Thaddaeus or Lebbaeus (Mr 3:17; Mt 10:3) and the brother (or son) of James (6:15; Ac 1:13). This is the fourth interruption of the talk of Jesus (by Peter, 13:36; by Thomas, 14:5; by Philip, 14:8; by Judas, 14:22).

And not to the world (κα ουχ τω κοσμω). Judas caught at the word εμφανιζω in verse 21 as perhaps a Messianic theophany visible to all the world as at the judgment (5:27f.). He seems to suspect a change of plan on the part of Jesus (τ γεγονεν οτ=how has it happened that).

John 14:23

If a man love me (εαν τις αγαπα με). Condition of third class with εαν and present active subjunctive, "if one keep on loving me." That is key to the spiritual manifestation (εμφανιζω).

We will come (ελευσομεθα). Future middle of ερχομα and first person plural (the Father and I), not at the judgment, but here and now.

And make our abode with him (κα μονην παρ' αυτω ποιησομεθα). See verse 2 for the word μονη (dwelling, abiding place). If the Holy Spirit "abides" (μενε, verse 17) in you, that heart becomes a temple (ναος) of the Holy Spirit (1Co 3:16f.), and so a fit dwelling place for the Father and the Son, a glorious and uplifting reality.

John 14:24

He that loveth me not (ο μη αγαπων με). Present active articular participle of αγαπαω with negative μη, "the one who keeps on not loving me."

Is not mine, but the Father's (ουκ εστιν εμοσ, αλλα του πατρος). Predicative possessive pronoun εμος and the predicate genitive of possession πατρος.

John 14:25

Have I spoken (λελαληκα). Perfect active indicative of λαλεω, for permanent keeping (τηρεω verse 23).

While yet abiding with you (παρ' υμιν μενων). Present active participle, no "yet" (ετ) in the Greek, "while remaining beside (παρ') you" before departing for the coming of the other Paraclete.

John 14:26

Whom (ο). Grammatical neuter, but "whom" is correct translation. The Father will send the Holy Spirit (14:16; Lu 24:49; Ac 2:33), but so will the Son (Joh 15:26; 16:7) as Jesus breathes the Holy Spirit upon the disciples (20:22). There is no contradiction in this relation of the Persons in the Trinity (the Procession of the Holy Spirit). Here the Holy Spirit (full title as in Mr 3:29; Mt 12:32; Lu 12:10) is identified with the Paraclete.

He (εκεινος). Emphatic demonstrative pronoun and masculine like παρακλητος.

Shall teach you all things (υμας διδαξε παντα). The Holy Spirit knows "the deep things of God" (1Co 2:10) and he is our Teacher in the Dispensation of the Holy Spirit of both new truth (verse 25) and old.

Bring to your remembrance (υπομνησε υμας). Future active indicative of υπομιμνησκω, old verb to remind, to recall, here only in this Gospel (cf. 3Jo 1:10; 2Ti 2:14) and with two accusatives (person and thing). After pentecost the disciples will be able better to recall and to understand what Jesus had said (how dull they had been at times) and to be open to new revelations from God (cf. Peter at Joppa and Caesarea).

John 14:27

My peace (ειρηνην την εμην). This is Christ's bequest to the disciples before he goes, the *shalom* of the orient for greeting and parting, used by Jesus in his appearances after the resurrection (20:19,21,26) as in 2Jo 1:3; 3Jo 1:14 , but here and in 16:33 in the sense of spiritual peace such as only Christ can give and which his Incarnation offers to men (Lu 2:14).

Neither let it be fearful (μεδη δειλιατω). Added to the prohibition in verse 1, only N.T. example of δειλιαω (rare word in Aristotle, in a papyrus of one condemned to death), common in LXX, like palpitating of the heart (from δειλος).

John 14:28

I go away, and I come (υπαγω κα ερχομα), both futuristic presents (7:33; 14:3,18).

If ye loved me (ε ηγαπατε με). Second-class condition with the imperfect active of αγαπαω referring to present time, implying that the disciples are not loving Jesus as they should.

Ye would have rejoiced (εχαρητε αν). Second aorist passive indicative of χαιρω with αν, conclusion of second-class condition referring to past time, "Ye would already have rejoiced before this" at Christ's going to the Father (verse 12).

Greater than I (μειζων μου). Ablative case μου after the comparative μειζων (from positive μεγας). The filial relation makes this necessary. Not a distinction in nature or essence (cf. 10:30), but in rank in the Trinity. No Arianism or Unitarianism here. The very explanation here is proof of the deity of the Son (Dods).

John 14:30

The prince of the world (ο του κοσμου αρχων). Satan as in 12:31 which see.

John 14:31

But that the world may know (αλλ' ινα γνω ο κοσμος). Purpose clause with ινα and the second aorist active subjunctive of γινωσκω. Elliptical construction (cf. 9:3; 13:18; 15:25). "But I surrendered myself to death," etc., before ινα.

Arise, let us go hence (εγειρεσθε, αγωμεν εντευθεν). Imperative present middle of εγειρω and the volitive (hortatory) subjunctive αγωμεν (the word used in 11:7,16) of going to meet death. Apparently the group arose and walked out into the night and the rest of the talk (chs. 15 and 16) and prayer (ch. 17) was in the shadows on the way to Gethsemane.

John 15

John 15:1

The true vine (η αμπελος η αληθινη). "The vine the genuine." Assuming that the Lord's Supper had just been instituted by Jesus the metaphor of the vine is naturally suggested by "the fruit of the vine" (Mr 14:25; Mt 26:29). Αμπελος in the papyri (Moulton and Milligan's *Vocabulary*) is sometimes used in the sense of *ampelon* (vineyard), but not so here. Jesus uses various metaphors to illustrate himself and his work (the light, 8:12; the door, 10:7; the shepherd, 10:11; the vine, 15:1). The vine was common in Palestine. See Ps 80:8f . "On the Maccabean coinage Israel was represented by a vine" (Dods). Jesus is the genuine Messianic vine.

The husbandman (ο γεωργος) as in Mr 12:1; Jas 5:7; 2Ti 2:6 . cf. 1Co 3:9 , θεου γεωργιον (God's field).

John 15:2

Branch (κλημα). Old word from κλαω, to break, common in LXX for offshoots of the vine, in N.T. only here (verses 2-6), elsewhere in N.T. κλαδος (Mr 4:32 , etc.), also from κλαω, both words meaning tender and easily broken parts.

In me (εν εμο). Two kinds of connexion with Christ as the vine (the merely cosmic which bears no fruit, the spiritual and vital which bears fruit). The fruitless (not bearing fruit, μη φερον καρπον) the vine-dresser "takes away" (αιρε) or prunes away. Probably (Bernard) Jesus here refers to Judas.

Cleanseth (καθαιρε). Present active indicative of old verb καθαιρω (clean) as in verse 3, only use in N.T., common in the inscriptions for ceremonial cleansing, though καθαριζω is more frequent (Heb 10:2).

That it may bear more fruit (ινα καρπον πλειονα φερη). Purpose clause with ινα and present active subjunctive of φερω, "that it may keep on bearing more fruit" (more and more). A good test for modern Christians and church members.

John 15:3

Already ye are clean (ηδη υμεις καθαρο εστε). Potentially cleansed (Westcott) as in 13:10 which see and 17:19.

John 15:4

Abide in me (μεινατε εν εμο). Constative aorist active imperative of μενω. The only way to continue "clean" (pruned) and to bear fruit is to maintain vital spiritual connexion with Christ (the vine). Judas is gone and Satan will sift the rest of them like wheat (Lu 22:31f.). Blind complacency is a peril to the preacher.

Of itself (αφ' εαυτου). As source (from itself) and apart from the vine (cf. 17:17).

Except it abide (εαν μη μενη). Condition of third class with εαν, negative μη, and present active (keep on abiding) subjunctive of μενω. Same condition and tense in the application, "except ye abide in me."

John 15:5

Ye the branches (υμεις τα κληματα). Jesus repeats and applies the metaphor of verse 1.

Apart from me (χωρις εμου). See Eph 2:12 for χωρις Χριστου. There is nothing for a broken off branch to do but wither and die. For the cosmic relation of Christ see Joh 1:3 (χωρις αυτου).

John 15:6

He is cast forth (εβληθη εξω). Timeless or gnomic use of the first aorist passive indicative of βαλλω as the conclusion of a third-class condition (see also verses 4,7 for the same condition, only constative aorist subjunctive μεινητε and μεινη in verse 7). The apostles are thus vividly warned against presumption. Jesus as the vine will fulfil his part of the relation as long as the branches keep in vital union with him.

As a branch (ως το κλημα).

And is withered (εξηρανθη). Another timeless first aorist passive indicative, this time of ξηραινω, same timeless use in Jas 1:11 of grass, old and common verb. They gather (συναγουσιν). Plural though subject not expressed, the servants of the vine-dresser gather up the broken off branches.

Are burned (καιετα). Present passive singular of καιω, to burn, because κληματα (branches) is neuter plural. See this vivid picture also in Mt 13:41f.,49f .

John 15:7

Ask whatsoever ye will (ο εαν θελητε αιτησασθε). Indefinite relative with εαν and present active subjunctive of θελω, to wish, to will, and aorist middle imperative of αιτεω, to ask. This astounding command and promise (γενησετα, future middle of γινομα, it will come to pass) is not without conditions and limitations. It involves such intimate union and harmony with Christ that nothing will be asked out of accord with the mind of Christ and so of the Father. Christ's name is mentioned in 15:16; cf. 14:13; 16:23 .

John 15:8

Herein (εν τουτω). That is in the vital union and the much fruit bearing. It points here backwards and forwards.

Is glorified (εδοξασθη). Another gnomic or timeless first aorist passive indicative.

Bear (φερετε). Present active subjunctive, "keep on bearing" much fruit.

And so shall ye be (κα γενησεσθε). Rather "become." Future middle indicative of γινομα, though B D L read γενησθε (after ινα like φερητε). "Become" my disciples (learners) in the fullest sense of rich fruit-bearing according to the text in

John 15:9

Abide (μεινατε). Constative first aorist active imperative of μενω, summing up the whole.

In my love (εν τη αγαπη τη εμη). Subjunctive possessive pronoun, "in the love that I have for you." Our love for Christ is the result of Christ's love for us and is grounded at bottom in the Father's love for the world (3:16). John has εμος 37 times and always in the words of Jesus (Bernard). But he uses μου also (verse 10).

John 15:10

Ye will abide (μενειτε). Future tense of μενω, conclusion of the third-class condition (εαν and first aorist active subjunctive τηρησητε). The correlative of 14:15. Each involves the other (love and keeping the commandments of Jesus).

And abide (κα μενω). The high example of Jesus (the Son) in relation to the Father is set before us as the goal.

John 15:11

That my joy may be in you (ινα η χαρα η εμη εν υμιν η). Purpose clause with ινα and the present subjunctive η (some MSS. have μεινη, may remain), Christ's permanent absolute joy in the disciples.

And that your joy be fulfilled (Κα η χαρα υμων πληρωθη). Same construction with first aorist (effective) passive subjunctive of πληροω, consummation of the process preceding.

John 15:12

That ye love one another (ινα αγαπατε αλληλους). Non-final use of ινα, introducing a subject clause in apposition with εντολη (commandment) and the present active subjunctive of αγαπαω, "that ye keep on loving one another." See 13:34.

John 15:13

Than this (ταυτης). Ablative case after the comparative adjective μειζονα and feminine agreeing with της αγαπης (love) understood.

That a man lay down his life (ινα τις την ψυχην αυτου θη). Object clause (non-final use of ινα in apposition with the ablative pronoun ταυτης and the second aorist active subjunctive of τιθημ. For the phrase see 10:11 of the good shepherd. Cf. 1Jo 3:16; Ro 5:7f .

For his friends (υπερ των φιλων αυτου). "In behalf of his friends" and so "in place of his friends." "Self-sacrifice is the high-water mark of love" (Dods). For this use of υπερ see Joh 11:50; Ga 3:13; 2Co 5:14f.; Ro 5:7f .

John 15:14

If ye do (εαν ποιητε). Condition of third class with εαν and the present active subjunctive, "if ye keep on doing," not just spasmodic obedience. Just a different way of saying what is in verse 10. Obedience to Christ's commands is a prerequisite to discipleship and fellowship (spiritual friendship with Christ). He repeats it in the Great Commission (Mt 28:20 , ενετειλαμην, I commanded) with the very word used here (εντελλομα, I command).

John 15:15

No longer (ουκετ). As he had done in 13:16. He was their Rabbi (1:38; 13:13) and Lord (13:13). Paul gloried in calling himself Christ's δουλος (bond-slave).

Servants (δουλους). Bond-servants, slaves.

I have called you friends (υμας ειρηκα φιλους). Perfect active indicative, permanent state of new dignity. They will prove worthy of it by continued obedience to Christ as Lord, by being good δουλο. Abraham was called the Friend of God (Jas 2:23). Are we friends of Christ?

John 15:16

But I chose you (αλλ' εγω εξελεξαμην υμας). First aorist middle indicative of εκλεγω. See this same verb and tense used for the choice of the disciples by Christ (6:70; 13:18; 15:19). Jesus recognizes his own responsibility in the choice after a night of prayer (Lu 6:13). So Paul was "a vessel of choice" (σκευος εκλογης, Ac 9:15). Appointed (εθηκα). First aorist active indicative (κ aorist) of τιθημ. Note three present active subjunctives with ινα (purpose clause) to emphasize continuance (υπαγητε, keep on going, φερητε, keep on bearing fruit, μενη, keep on abiding), not a mere spurt, but permanent growth and fruit-bearing.

He may give (δω). Second aorist active subjunctive of διδωμ with ινα (purpose clause). Cf. 14:13 for the same purpose and promise, but with ποιησω (I shall do). See also 16:23f.,26 .

John 15:17

That ye may love one another (ινα αγαπατε αλληλους). Repetition of 13:34; 15:12 . This very night the disciples had been guilty of jealousy and wrangling (Lu 22:24; Joh 13:5,15).

John 15:18

If the world hateth you (ε ο κοσμος υμας μισε). Condition of the first class. As it certainly does.

Ye know (γινωσκετε). Present active second person plural indicative of γινωσκω or present active imperative (know), same form.

Hath hated (μεμισηκεν). Perfect active indicative, "has hated and still hates."

Before it hateth you (πρωτον υμων). Ablative case υμων after the superlative πρωτον as with πρωτος μου in 1:15.

John 15:19

The world would love its own (ο κοσμος αν το ιδιον εφιλε). Conclusion of second-class condition (determined as unfulfilled), regular idiom with αν and imperfect indicative in present time.

But because ye are not of the world (οτ δε εκ του κοσμου ουκ εστε). Definite and specific reason for the world's hatred of real Christians whose very existence is a reproach to the sinful world. Cf. 7:7; 17:14; 1Jo 3:13 . Does the world hate us? If not, why not? Has the world become more Christian or Christians more worldly?

John 15:20

Remember (μνημονευετε). Present active imperative of μνημονευω, old verb from μνημων, in John again in 16:4,21 . See 13:16 for this word.

If they persecuted me (ε εμε εδιωξαν). Condition of first class. They certainly did persecute (first aorist active of διωκω, to chase like a wild beast like the Latin *persequor*, our "persecute") Jesus (5:16). They will persecute those like Jesus. Cf. 16:33; Mr 10:30; Lu 21:12; 1Co 4:12; 2Co 4:9; Ga 4:29; 2Ti 3:12 for proof that this prophecy came true. But the alternative is true and is stated by Jesus with a like condition of the first class, "if they kept my word" (ε τον λογον μου ετηρησαν). The world does praise the word of Jesus, but dreads to follow it.

John 15:21

Unto you (εις υμας). Like the dative υμιν (Textus Receptus) as in the papyri and modern Greek (Robertson, *Grammar*, p. 594).

For my name's sake (δια το ονομα μου). See verse 20. See this same warning and language in Mt 10:22; Mr 13:13; Mt 24:9; Lu 21:17). There is little difference in meaning from ενεκεν μου (Mr 13:9; Lu 21:12). Loyalty to the name of Christ will bring persecution as they will soon know (Ac 5:41; Php 1:29; 1Pe 4:14). About the world's ignorance of God see Lu 23:34; Ac 3:17; Joh 16:3 .

John 15:22

They had not had sin (αμαρτιαν ουκ ειχοσαν). Conclusion of condition of second class without αν because context makes it clear (νυν δε) without it (Robertson, *Grammar*, p. 1013). The imperfect active indicative with -οσαν instead of -ον (also in verse 24) as common in the LXX, and occurs in the papyri and the inscriptions and the Boeotian dialect.

Excuse (προφασιν). Old word (1Th 2:5) either from προφαινω, to show forth, or προφημι, to speak forth. Mere pretence, in John only here and verse 24.

John 15:23

My Father also (κα τον πατερα μου). Because Christ reveals God (14:9) and to dishonour Christ is to dishonour God (5:23). The coming of Christ has revealed the weight of sin on those who reject him.

John 15:24

They have both seen and hated (κα εωρακασιν κα μεμισηκασιν). Perfect active indicative of οραω and μισεω, permanent attitude and responsibility. The "world" and the ecclesiastics (Sanhedrin) had united in this attitude of hostility to Christ and in reality to God.

John 15:25

But this cometh to pass (αλλ'). Ellipsis in the Greek (no verb), as in 9:3; 13:18 .

In their law (εν τω νομω αυτων). Cf. 8:17; 10:34 for this standpoint. "Law" (νομος) here is for the whole of Scripture as in 12:34. The allusion is to Ps 69:4 (or Ps 35:19). The hatred of the Jews toward Jesus the promised Messiah (1:11) is "part of the mysterious purpose of

God" (Bernard) as shown by ινα πληρωθη (first aorist passive subjunctive of πληροω, to fulfil).

Without a cause (δωρεαν). Adverbial accusative of δωρεα from διδωμι, gratuitously, then unnecessarily or *gratis* (in two *Koine* tablets, Nageli) as here and Ga 2:21 .

John 15:26

When the Comforter is come (οταν ελθη ο παρακλητος). Indefinite temporal clause with οταν and the second aorist active subjunctive of ερχομα, "whenever the Comforter comes."

Whom I will send unto you from the Father (ον εγω πεμψω υμιν παρα του πατρος). As in 16:7, but in 14:16,26 the Father sends at the request of or in the name of Jesus. Cf. Lu 24:49; Ac 2:33 . This is the Procession of the Holy Spirit from the Father and from the Son.

Which (ο). Grammatical neuter to agree with πνευμα, and should be rendered "who" like ο in 14:26.

Proceedeth from the Father (παρα του πατρος εκπορευετα). "From beside the Father" as in the preceding clause.

He (εκεινος). Emphatic masculine pronoun, not neuter (εκεινο) though following ο.

Shall bear witness of me (μαρτυρησε περ εμου). Future active of μαρτυρεω. This is the mission of the Paraclete (16:14) as it should be ours.

John 15:27

And ye also bear witness (κα υμεις δε μαρτυρειτε). Present active indicative or imperative (do ye bear witness), same form of μαρτυρεω. "Ye also" as well as the Holy Spirit, ye also when filled with and taught by the Holy Spirit the things concerning Jesus. It is here that Christians fail most.

Have been (εστε). Progressive present of ειμ, "are with me from the beginning of my ministry as in 14:9. They were chosen to be with Christ (Mr 3:14).

John 16

John 16:1

That ye should not be made to stumble (ινα μη σκανδαλισθητε). Purpose clause with negative μη and first aorist passive of σκανδαλιζω, common verb in the Synoptics (Mt 13:21) "the σκανδαλα of faith, the stumblingblocks which trip up a disciple" (Bernard), in John only 6:61 and here (cf. 1Jo 2:10).

John 16:2

They shall put you out of the synagogues (αποσυναγωγους ποιησουσιν υμας). "They will make you outcasts from the synagogues." Predicate accusative of the compound adjective αποσυναγωγος for which see 9:22; 12:42 .

Yea (αλλ'). Use of αλλα as co-ordinating conjunction, not adversative.

That (ινα) not in the sense of "when" (οτε), but as in 12:23 for God's purpose (Lu 2:34 , οπως).

Shall think (δοξη). First aorist active subjunctive of δοκεω. "So blind will he be" (Bernard).

That he offereth service unto God (λατρειαν προσφερειν τω θεω). Infinitive (present active) indirect discourse after δοξη. For the phrase see Heb 6:1ff.; 8:3ff.; 9:7f. . The rabbis so felt when they crucified Jesus and when they persecuted the disciples (Ac 6:13; 7:57f.). No persecution is more bitter than when done by religious enthusiasts and bigots like the Spanish Inquisition.

John 16:3

Because (οτ). Definite reason for the religious hatred is ignorance of God and Christ as in 15:21.

John 16:4

Have I spoken (λελαληκα). Perfect active indicative as in 15:11; 16:1 . Solemn repetition.

When their hour is come (οταν ελθη η ωρα αυτων). Indefinite temporal clause, οταν with the second aorist active subjunctive of ερχομα, "whenever their hour comes." The time appointed for these things.

Now that (οτ). Simply "that" (declarative conjunction in indirect discourse. Forewarned is to be forearmed. Cf. 13:19.

From the beginning (εξ αρχης). As in 6:64 but practically like απ' αρχης in 15:27. While Christ was with them, he was the object of attack (15:18).

John 16:5

And none of you asketh me (κα ουδεις εξ υμων ερωτα με). Adversative use of κα="and yet" as in 1:10. Now that they realize that Jesus is going, the thoughts of the disciples turn on themselves and they cease asking the query of Peter (13:36).

John 16:6

Sorrow hath filled (η λυπη πεπληρωκεν). This word is not used of Jesus in the Gospels, in John only in this chapter. Perfect active indicative of πληροω. They do not see their way to go on without Jesus.

John 16:7

It is expedient for you (συμφερε υμιν). Present active indicative of συμφερω, old verb to bear together. See 11:50 where the phrase is used by Caiaphas "for us," here "for you" (υμιν ethical dative).

That I go away (ινα εγω απελθω). Subject clause the subject of συμφερε, ινα and second aorist active subjunctive of απερχομα. The reason (γαρ) for this startling statement follows.

If I go not away (εαν μη απελθω). Third-class condition with εαν and the negative μη with απελθω as before.

Will not come (ου μη ελθη). Strong double negative with second aorist active subjunctive of ερχομα. The Holy Spirit was, of course, already at work in the hearts of men, but not in the sense of witnessing as Paraclete which could only take place after Jesus had gone back to the Father.

But if I go (εαν δε πορευθω). Third-class condition again (εαν and the first aorist passive subjunctive of πορευομα).

I will send (πεμψω). First person future as in 15.

John 16:8

And he (κα εκεινος). Emphatic demonstrative masculine pronoun.

When he is come (ελθων). Second aorist active participle of ερχομα, "having come" or "coming."

Will convict the world (ελεγξε τον κοσμον). Future active of ελεγχω, old word for confuting, convicting by proof already in 3:29; 8:46 . Jesus had been doing this (7:7), but this is pre-eminently the work of the Holy Spirit and the most needed task today for our complacent age.

In respect of sin (περ αμαρτιας). Concerning the reality of sin as missing the mark and as wronging God and man, and not a mere slip or animal instinct or devoid of moral responsibility or evil. Some scientists and psychologists (Freudians and behaviourists) seem bent on destroying man's sense of sin. Hence crime waves even in youth.

And of righteousness (κα περ δικαιοσυνης). The opposite of "sin" and to be yearned for after conviction. Cf. Ro 1:19-3:21 about the necessity of the God-kind of righteousness and the Sermon on the Mount for Christ's idea of righteousness.

And of judgment (κα περ κρισεως). As certain to come as condemnation because of sin and the lack of righteousness. These are not played out motives in human life, but basal. For this ministry we have the help of the Paraclete. The Paraclete is here spoken of "not as man's advocate with God (1Jo 2:1), but as Christ's advocate with the world" (Bernard).

John 16:9

Because they believe not on me (οτ ου πιστευουσιν εις εμε). Without this conviction by the Paraclete such men actually have a pride of intellectual superiority in refusing to believe on Jesus.

John 16:10

And ye behold me no more (κα ουκετ θεωρειτε με). With the bodily eyes and without the Holy Spirit they are unable to behold Jesus with the spiritual vision (14:19). Without Christ they lose the sense of righteousness as is seen in the "new morals" (immorality, loose views of marriage, etc.).

John 16:11

Because the prince of this world hath been judged (οτ ο αρχων του κοσμου τουτου κεκριτα). Cf. 12:31; 14:31 for the title. Perfect passive indicative of κρινω. He stands condemned. The sinful world is in his grip, but he will be cast out (12:31).

John 16:12

But ye cannot bear them now (αλλ' ου δυνασθε βασταζειν αρτ). The literal sense of βασταζω, to bear, occurs in 12:6. For the figurative as here see Ac 15:10 . The untaught cannot get the full benefit of teaching (1Co 3:1; Heb 5:11-14). The progressive nature of revelation is a necessity.

John 16:13

Howbeit (δε). One of the most delicate and difficult particles to translate, varying from "and" to "but."

When he, the Spirit of truth, is come (οταν ελθη εκεινοσ, το πνευμα της αληθειας). Indefinite relative clause (οταν and the second aorist active subjunctive of ερχομα, no *futurum exactum*), "whenever he comes." Note εκεινος (masculine demonstrative pronoun, though followed by neuter πνευμα in apposition. See 15:26 for this phrase about the Holy Spirit. He shall guide you (οδηγησε υμας). Future active of old verb οδηγεω (from οδηγος, from οδος, way, ηγεομα, to lead). See Ps 24:5 for "lead me into thy truth" (οδηγησον με εις την αληθειαν σου). Christ is both the Way and the Truth (14:6) and the Holy Spirit is the Guide who shows the way to the Truth (verse 14). This he does gradually. We are still learning the truth in Christ.

From himself (αφ' εαυτου). In this he is like Christ (1:26; 12:49; 14:10).

He shall declare (αναγγελε). Future active of αναγγελλω, as in 4:25. See it also repeated in verse 14.

The things that are yet to come (τα ερχομενα). Neuter plural articular participle of ερχομα, "the coming things." This phrase only here in the N.T. The things already begun concerning the work of the Kingdom (Lu 7:19ff.; 18:30) not a chart of future history. See Lu 7:20; Joh 6:14; 11:27 for ο ερχομενος (the coming one) used of the Messiah.

John 16:14

He shall glorify me (εκεινος εμε δοξασε). This is the glory of the Holy Spirit, to glorify Jesus Christ.

For he shall take of mine (οτ εκ του εμου λημψετα). Future middle of λαμβανω and a definite promise of the Spirit's guidance in interpreting Christ. One need only refer to Peter's sermon at pentecost after the coming of the Holy Spirit, to Peter's Epistles, to Paul's Epistles, to Hebrews, to John's Epistles, to see how under the tutelage of the Holy Spirit the disciples grew into the fulness of the knowledge of God in the face of Christ (2Co 6:4).

John 16:15

Therefore said I (δια τουτο ειπον). Jesus explains how and why the Holy Spirit can and will reveal to the disciples what they need to know further concerning him. They had failed so far to understand Christ's words about his death and resurrection. The Holy Spirit as Guide and Teacher will teach them what they can only receive and understand after the resurrection and ascension of Jesus.

John 16:16

A little while (μικρον). The brief period now till Christ's death as in 7:33; 13:33; 14:19 .

Again a little while (παλιν μικρον). The period between the death and the resurrection of Jesus (from Friday afternoon till Sunday morning).

Ye shall see me (οψεσθε με). Future middle of οπτομα, the verb used in 1:51; 16:22 as here of spiritual realities (Bernard), though θεωρεω is so used in 20:14.

John 16:17

Some of the disciples (εκ των μαθητων αυτου). Ellipsis of time (some) before εκ as in 7:40. Jesus seemed to contradict himself, for the disciples took both verbs in the same sense and were still puzzled over the going to the Father of 14:3. But they talk to one another, not to Jesus.

John 16:18

We know not what he saith (ουκ οιδαμεν τ λαλε). The questions to Jesus cease and the disciples frankly confess to each other their own ignorance.

John 16:19

Jesus perceived (εγνω Ιησους). Second aorist active indicative of γινωσκω.

That they were desirous to ask him (οτ ηθελον αυτον ερωταιν). Imperfect active tense of θελω in indirect discourse instead of the retention of the present θελουσιν (the usual idiom), just like our English. Their embarrassment was manifest after four inquiries already (Peter, Thomas, Philip, Judas). So Jesus takes the initiative.

John 16:20

Ye shall weep and lament (κλαυσετε κα θρηνησετε). Future active of κλαιω and θρηνεω, both old words (for κλαιω see Joh 11:31 , for θρηνεω see Mt 11:17), both words used of the loud lamentations so common in the east.

Shall rejoice (χαρησετα). Second future passive of χαιρω in violent contrast. Picture the women on the way to the Cross (Lu 23:27 , εκοπτοντο κα εθρηνουν, two descriptive imperfects) and Mary Magdalene by the tomb (Joh 20:11 , κλαιουσα).

Ye shall be sorrowful (λυπηθησεσθε). First future passive of λυπεω, word for inward grief. See the change from sorrow to joy in 20:14-16 when "they disbelieved for joy" (Lu 24:41). So violent was the reaction on the sudden appearance of Jesus.

John 16:21

A woman (η γυνη). "The woman," any woman.

When she is in travail (οταν τικτη). Indefinite temporal clause, "whenever she is about to bear (or give birth)," οταν and present active subjunctive of τικτω, common O.T. image for pain.

Her hour is come (ηλθεν η ωρα αυτης). Second aorist active indicative, timeless aorist, "her hour" for giving birth which she knows is like a living death.

But when she is delivered of the child (οταν δε γεννηση το παιδιον). Indefinite temporal clause with οταν and first aorist active subjunctive of γενναω. "But whenever she bears the child."

The anguish (της θλιψεως). Genitive case after μνημονευε of θλιψις, usual word for tribulation (Mt 13:21).

Is born (εγεννηθη). First aorist (effective) passive indicative of γενναω.

John 16:22

And ye therefore now (κα υμεις ουν νυν). See 8:38 for like emphasis on

ye (υμεις). The "sorrow" (λυπην) is like that of the mother in childbirth (real, but fleeting, with permanent joy following). The metaphor points, of course, to the resurrection of Jesus which did change the grief of the disciples to gladness, once they are convinced that Jesus has risen from the dead.

But I will see you again (παλιν δε οψομα υμας). Future middle of οραω, to see. In verses 16,19 Jesus had said "ye shall see me" (οψεσθε με), but here we have one more blessed promise, "I shall see you," showing "that we are the objects of God's regard" (Westcott).

Shall rejoice (χαρησετα). Second future passive of χαιρω.

Taketh away (αιρε). Present active indicative, futuristic present, but B D have αρε the future active (shall take away). This joy is a permanent possession.

John 16:23

Ye shall ask me nothing (εμε ουκ ερωτησετε). Either in the sense of question (original meaning of ερωταω) as in verses 19,30 since he will be gone or in the sense of request or favours (like αιτεω in this verse) as in 14:16; Ac 3:2 . In verse 26 both αιτεω and ερωταω occur in this sense. Either view makes sense here.

If ye shall ask (αν τ αιτησητε). Third-class condition, αν like εαν with first aorist active subjunctive of αιτεω. Note 14:26 for "in my name."

John 16:24

Hitherto (εως αρτ). Up till now the disciples had not used Christ's name in prayer to the Father, but after the resurrection of Jesus they are to do so, a distinct plea for parity with the Father and for worship like the Father.

May be fulfilled (η πεπληρωμενη). Periphrastic perfect passive subjunctive of πληροω in a purpose clause with ινα. See 15:11 for some verb (first aorist passive subjunctive with ινα) and 1Jo 1:4 for same form as here, emphasizing the abiding permanence of the joy.

John 16:25

In proverbs (εν παροιμιαις). See on 10:6 for this word.

Shall tell (απαγγελω). Future active of απαγγελλω, to report, correct text and not αναγγελω (verses 13,14,15), as in 1Jo 1:2f .

Plainly (παρρησια). See on 7:13 for this word.

John 16:26

I say not (ου λεγω). "I speak not." Christ did pray for the disciples before his death (Joh 14:16; 17:9,15,24) and he prays also for sinners (Lu 23:34; 1Jo 2:1). Here it is the special love of God for disciples of Jesus (Joh 14:21,23; 17:23; 1Jo 4:19). Note αιτεω and ερωταω used in practically the same sense as in verse 23.

John 16:27

Loveth (φιλε). Present active indicative of φιλεω, the word for warm and friendly love, here used of God's love for the disciples, while in 3:16 αγαπαω occurs of God's love for the world.

Ye have loved me (πεφιληκατε). Perfect active indicative of φιλεω, "loved and still love me warmly."

And have believed (πεπιστευκατε). Perfect active indicative again. Recall the exhortation in 14:1.

John 16:28

I came out from the Father (εξηλθον εκ του πατρος). Definite act (aorist), the Incarnation, with repetition of εκ (out of), while in verse 27 we have παρα του πατρος εξηλθον) with no practical distinction between εκ and παρα in resultant idea.

Am come (εληλυθα). Perfect active indicative of ερχομα, as in 18:37. The Incarnation is now a permanent fact, once only a blessed hope (11:27). His leaving the world and going to the Father does not set aside the fact of the Incarnation. Both αφιημ (I leave) and πορευομα (I go) are futuristic present indicatives.

John 16:29

No proverb (παροιμιαν ουδεμιαν). No wayside saying, no dark saying. See 10:6; 16:25
.

John 16:30

Now know we (νυν οιδαμεν). They had failed to understand the plain words of Jesus about going to the Father heretofore (16:5), but Jesus read their very thoughts (16:19f.) and this fact seemed to open their minds to grasp his idea.

Should ask (ερωτα). Present active subjunctive with ινα in original sense of asking a question.

By this (εν τουτω). In Christ's supernatural insight into their very hearts.

From God (απο θεου). Compare παρα του πατρος (verse 27) and εκ του πατρος (verse 28), απο, εκ, παρα all with the ablative of source or origin.

John 16:31

Do ye now believe? (αρτ πιστευετε;). For αρτ (just now) see 9:19; 13:33,37 . Their belief in Christ was genuine *as far as it went*, but perils await them of which they are ignorant. They are too self-confident as their despair at Christ's death shows.

John 16:32

Cometh (ερχετα). Futuristic present middle indicative of ερχομα.

Yea, is come (κα εληλυθεν). Explanatory use of κα and the perfect active indicative as in 12:23. The long-looked-for hour (ωρα) is so close that it has virtually begun. The time for the arrest of Jesus is near. See also 17:1.

That (ινα). See verse 2 for this same use of ινα (not οτε) with ερχομα ωρα.

Ye shall be scattered (σκορπισθητε). First aorist passive subjunctive of σκορπιζω, used in 10:12 of sheep scampering from the wolf. Cf. Mt 12:30; Lu 11:33 .

To his own (εις τα ιδια). "To his own home" as in 1:11; 19:27 . So Appian VI. 23.

Shall leave (αφητε). Second aorist subjunctive of αφιημ with ινα.

And yet (κα). Clear case of κα in adversative sense, not just "and."

John 16:33

That in me ye may have peace (ινα εν εμο ειρηνην εχητε). Present active subjunctive of εχω, "that ye may keep on having peace in me," even when I am put to death, peace to be found nowhere save in me (14:27).

Be of good cheer (θαρσειτε). Imperative active from θαρσος, courage (Ac 28:15). A word for courage in the face of danger, only here in John, but see Mt 9:2,22; Mr 10:49 .

I have overcome the world (εγω, νενικηκα τον κοσμον). Perfect active indicative of νικαω, to be victorious, to conquer. Always of spiritual victory in the N.T. See 1Jo 5:4f . This majestic proclamation of victory over death may be compared with τετελεστα (**It is finished**) in Joh 19:30 as Christ died and with Paul's υπερνικωμεν (we are more than conquerors) in Ro 8:37 .

John 17

John 17:1

Lifting up (επαρας). First aorist active participle of επαιρω, old and common verb with οφθαλμους (eyes) as in 4:35; 6:5; 11:41 .

Father (Πατερ). Vocative form as in verses 5,11; 11:41 , Christ's usual way of beginning his prayers. It is inconceivable that this real *Lord's Prayer* is the free composition of a disciple put into the mouth of Jesus. It is rather "the tenacious memory of an old man recalling the greatest days of his life" (Bernard), aided by the Holy Spirit promised for this very purpose (Joh 14:26; 16:13f.). Jesus had the habit of prayer (Mr 1:35; 6:46; Mt 11:25f.; Lu 3:21; 5:16; 6:12; 9:18,28; 11:22,42; 23:34,46; Joh 11:41; 12:27). He prayed here for himself (1-5), for the disciples (6-19), for all believers (20-26). The prayer is similar in spirit to the Model Prayer for us in Mt 6:9-13 . The hour for his glorification has come as he had already told the disciples (13:31f.; 12:23).

Glorify thy Son (δοξασον σου τον υιον). First aorist active imperative of δοξαζω, the only personal petition in this prayer. Jesus had already used this word δοξαζω for his death (13:31f.). Here it carries us into the very depths of Christ's own consciousness. It is not merely for strength to meet the Cross, but for the power to glorify the Father by his death and resurrection and ascension, "that the Son may glorify thee" (ινα ο υιος δοξαση σε). Purpose clause with ινα and the first aorist active subjunctive.

John 17:2

Authority over all flesh (εξουσιαν πασης σαρκος). Σαρκος is objective genitive. Stupendous claim impossible for a mere man to make. Made already in Mt 11:27; Lu 10:22 (Q, the Logia of Jesus, our earliest known document about Jesus) and repeated in Mt 28:18 after his resurrection.

That (ινα). Secondary purpose with ινα δωσε (future active indicative) carrying on the idea of ινα δοξαση. See 13:34; 17:21 for ινα, καθως, ινα.

Whatsoever (παν ο). A peculiar classical Greek idiom, the collective use of the singular παν ο as in 6:37,39 and ο in 17:24 and the nominative absolute (*nom. pendens*) with αυτοις (to them), the dative plural explaining the construction. See Robertson, *Grammar*, p. 653.

John 17:3

Should know (γινωσκωσιν). Present active subjunctive with ινα (subject clause), "should keep on knowing."

Even Jesus Christ (Ιησουν Χριστον). See 1:17 for the only other place in John's Gospel where the words occur together. Coming here in the Lord's own prayer about himself they create difficulty, unless, as Westcott suggests, Χριστον be regarded as a predicate accusative, "Jesus as the Christ" (Messiah). Otherwise the words would seem to be John's parenthetical interpretation of the idea of Jesus. Lucke thinks that the solemnity of this occasion explains

Jesus referring to himself in the third person. The knowledge of "the only true God" is through Jesus Christ (14:6-9).

John 17:4

I glorified thee on the earth (εγω σε εδοξασα επ της γης). Verse 3 is parenthetical and so verse 4 goes on after verse 2. He had prayed for further glorification.

Having accomplished (τελειωσας). First aorist active participle of τελειοω, old verb from τελειος (perfect). Used in 4:34 by Jesus with το εργον as here. That was Christ's "food" (βρωμα) and joy. Now as he faces death he has no sense of failure as some modern critics say, but rather fulness of attainment as in 19:30 (τετελεστα). Christ does not die as a disappointed man, but as the successful messenger, apostle (απεστειλας, verse 3) of the Father to men.

Thou hast given (δεδωκας). Perfect active indicative of διδωμ, regarded as a permanent task.

John 17:5

With thine own self (παρα σεαυτω). "By the side of thyself." Jesus prays for full restoration to the pre-incarnate glory and fellowship (cf. 1:1) enjoyed before the Incarnation (Joh 1:14). This is not just ideal pre-existence, but actual and conscious existence at the Father's side (παρα σο, with thee) "which I had" (η ειχον, imperfect active of εχω, I used to have, with attraction of case of ην to η because of δοξη), "before the world was" (προ του τον κοσμον εινα), "before the being as to the world" (cf. verse 24). It is small wonder that those who deny or reject the deity of Jesus Christ have trouble with the Johannine authorship of this book and with the genuineness of these words. But even Harnack admits that the words here and in verse 24 are "undoubtedly the reflection of the certainty with which Jesus himself spoke" (*What Is Christianity*, Engl. Tr., p. 132). But Paul, as clearly as John, believes in the actual pre-existence and deity of Jesus Christ (Php 2:5-11).

John 17:6

I manifested (εφανερωσα). First aorist active indicative of φανεροω (from φανερος, manifest). Another word for claiming successful accomplishment of his task as in verse 4 with εδοξασα and in verse 26 with εγνωρισα.

Whom (ους). Accusative case after εδωκας, not attracted to case of antecedent (ανθρωποις). Jesus regards the apostles as the Father's gift to him. Recall the night of prayer before he chose them.

They have kept (τετηρηκαν). Perfect active indicative, late *Koine* form for the third plural instead of the usual τετηρηκασιν. Jesus claims loyalty and fidelity in these men with the one exception of Judas (verse 12). He does not claim perfection for them, but they have at least held on to the message of the Father in spite of doubt and wavering (6:67-71; Mt 16:15-20).

John 17:7

Now they know (νυν εγνωκαν). Perfect active indicative third plural like τετηρηκαν above. They have come to know, not as fully as they felt (16:30), and yet in a real sense.

John 17:8

The words (τα ρηματα). Plural, each word of God, as in 3:34, and of Christ (5:47; 6:63,68), while the singular (τον λογον σου) in verses 6,14 views God's message as a whole.

Knew (εγνωσαν). Second aorist active indicative of γινωσκω like ελαβον in contrast with εγνωκαν (perfect) in verse 7. They definitely "received and recognized truly" (αληθως). There was comfort to Christ in this fact.

They believed (επιστευσαν). Another aorist parallel with ελαβον and εγνωσαν. The disciples believed in Christ's mission from the Father (Joh 6:69; Mt 16:16). Note απεστειλας here as in verse 3. Christ is God's

Apostle to man (Heb 3:1). This statement, like a solemn refrain (Θου διδστ σενδ με), occurs five times in this prayer (verses 8,18,21,23,25).

John 17:9

I pray (εγω ερωτω). Request, not question, as in 16:23.

Not for the world (ου περ του κοσμου). Now at this point in the prayer Christ means. In verse 19 Jesus does pray for the world (for future believers) that it may believe (verse 21). God loves the whole world (3:16). Christ died for sinners (Ro 5:8) and prayed for sinners (Lu 23:34) and intercedes for sinners (1Jo 2:1f.; Ro 8:34; Heb 7:25).

For those whom (περ ων). A condensed and common Greek idiom for περ τουτων ους with τουτων (the demonstrative antecedent) omitted and the relative ους attracted from the accusative ους (object of δεδωκας) to the case (genitive) of the omitted antecedent.

John 17:10

Are (εστιν). Singular number in the Greek (is), not the plural εισιν (are), emphasizing the unity of the whole as in 16:15. "This no creature can say in reference to God" (Luther).

I am glorified in them (δεδοξασμα εν αυτοις). "I stand glorified (perfect passive indicative of δοξαζω) in the disciples" (εν αυτοις), in spite of all their shortcomings and failings. There is comfort for us in this.

John 17:11

And these (κα ουτο or αυτο, they). Note adversative use of κα (= but these).

I come (ερεομα). Futuristic present, "I am coming." Cf. 13:3; 14:12; 17:13 . Christ will no longer be visibly present to the world, but he will be with the believers through the Holy Spirit (Mt 28:20).

Holy Father (πατερ αγιε). Only here in the N.T., but see 1Jo 2:20; Lu 1:49 for the holiness of God, a thoroughly Jewish conception. See Joh 6:69 where Peter calls Jesus ο αγιος του θεου. For the word applied to saints see Ac 9:13 . See verse 25 for πατηρ δικαιε (Righteous Father).

Keep them (τηρησον αυτους). First aorist (constative) active imperative of τηρεω, as now specially needing the Father's care with Jesus gone (urgency of the aorist tense in prayer).

Which (ω). Locative case of the neuter relative singular, attracted from the accusative ο to the case of the antecedent ονοματ (name).

That they may be one (ινα ωσιν εν). Purpose clause with ινα and the present active subjunctive of ειμ (that they may keep on being). Oneness of will and spirit (εν, neuter singular), not one person (εις, masculine singular) for which Christ does not pray. Each time Jesus uses εν (verses 11,21,22) and once, εις εν, "into one" (verse 23). This is Christ's prayer for all believers, for unity, not for organic union of which we hear so much. The disciples had union, but lacked unity or oneness of spirit as was shown this very evening at the supper (Lu 22:24; Joh 13:4-15). Jesus offers the unity in the Trinity (three persons, but one God) as the model for believers. The witness of the disciples will fail without harmony (17:21).

John 17:12

I kept (ετηρουν). Imperfect active of τηρεω, "I continued to keep."

I guarded (εφυλαξα). First aorist (constative) active of φυλασσω. Christ was the sentinel (φυλαξ, Ac 5:23) for them. Is he our sentinel now?

But the son of perdition (ε μη ο υιος της απωλειας). The very phrase for antichrist (2Th 2:3). Note play on απωλετο, perished (second aorist middle indicative of απολλυμ). It means the son marked by final loss, not annihilation, but meeting one's destiny (Ac 2:25). A sad and terrible exception (Mr 14:21).

The scripture (η γραφη). It is not clear whether this is John's own comment or the word of Jesus. Not in 18:9. The Scripture referred to is probably Ps 41:9 quoted in 13:18 with the same formula ινα πληρωθη which see there.

John 17:13

That they may have my joy fulfilled in themselves (ινα εχωσιν την χαραν την εμην πεπληρωμενην εν εαυτοις). Purpose clause with present active subjunctive of εχω, "that they may keep on having Christ's joy in their faithfulness realized in themselves." Πεπληρωμενην is the perfect passive participle of πληροω in the predicate position. For the use of πληροω with χαρα (joy) see 15:11; 16:24; Php 2:2 .

John 17:14

Not of the world (ουκ εκ του κοσμου). They are "in the world" (εν τω κοσμω, verse 13) still and Christ sends them "into the world" (εις τον κοσμον, verse 18), but they must not be like the world nor get their spirit, standards, and message "out of the world," else they can do the world no good. These verses (14-19) picture the Master's ideal for believers and go far towards explaining the failure of Christians in winning the world to Christ. Too often the world fails to see the difference or the gain by the change.

John 17:15

Shouldest take (αρηις). First aorist active subjunctive of αιρω (liquid verb).

From the evil one (εκ του πονηρου). Ablative case with εκ, but can mean the evil man, Satan, or the evil deed. See same ambiguity in Mt 6:13 . But in 1Jo 5:18 ο πονηρος is masculine (the evil one). Cf. Re 3:10 .

John 17:16

Repetition of verse 14 for emphasis.

John 17:17

Sanctify (αγιασον). First aorist active imperative of αγιαζω. To consecrate or set apart persons or things to God. See Ex 28:41; 29:1,36; 40:13 . See Paul's prayer for the Thessalonians (1Th 5:23). This is done in the sphere (εν) of truth (God's truth), God's Word (not human speculation, but God's message to us).

John 17:18

Sent I them (απεστειλα αυτους). The very verb (αποστελλω) used of the original commission of these men (Mr 3:14) and the special commission (Lu 9:2) and the renewal of the commission after the resurrection (Joh 20:21f. , both αποστελλω and πεμπω here).

John 17:19

I sanctify myself (εγω αγιαζω εμαυτον). To his holy ministry to which the Father "sanctified" (ηγιασεν) him (Joh 10:36).

That they themselves also may be sanctified in truth (ινα ωσιν κα αυτο ηγιασμενο εν αληθεια). Purpose clause with ινα and the periphrastic perfect passive subjunctive of αγιαζω (that they may remain sanctified). The act of Christ helps us, but by no means takes the place of personal consecration on the part of the believer. This high and holy prayer and act of Christ should shame any one who uses the livery of heaven to serve the devil in as does, alas, sometimes happen (2Co 11:13-15).

John 17:20

Through their word (δια του λογου αυτων). Through the agency of conversation and preaching, blessed privilege open to all believers thus to win men to Christ, but an agency sadly limited by the lives of those who speak in Christ's name.

John 17:21

That they also may be in us (ινα κα αυτο εν ημιν ωσιν). Another purpose clause with ινα and the present active subjunctive of ειμ. The only possible way to have unity among believers is for all of them to find unity first with God in Christ.

That the world may believe (ινα ο κοσμος πιστευη). Another purpose clause with ινα and the present active subjunctive of πιστευω, "may keep on believing." Beyond a doubt, strife, wrangling, division are a stumblingblock to the outside world.

John 17:22

And the glory (καγω την δοξαν). Literally, "And I the glory," with emphasis on "I." It is the glory of the Incarnate Word (Bernard), cf. 1:14; 2:11 , not the glory of the Eternal

Word mentioned in 17:24. Bengel says: *Quanta majestas Christianorum!* Then verse 22 repeats the unity prayed for in verse 21.

John 17:23

That they may be perfected into one (ινα ωσιν τετελειωμενο εις εν). Purpose clause again with ινα (nineteen times in this prayer, this the fifteenth) with the periphrastic perfect passive subjunctive of τελειοω (verse 4), permanent state, with εις εν (into one) as the goal and final result.

That the world may know (ινα γινωσκη). Present active subjunctive of γινωσκω with ινα like the present tense of πιστευω in verse 21, "that the world may keep on knowing" with the same pregnant phrase "that thou me didst send" (οτ συ με απεστειλας) as in 8,25 .

And lovedst them (κα ηγαπησας αυτους). Timeless aorist, but love shown by sending Christ (Joh 3:16) and illustrated and proven by the way Christians love one another.

John 17:24

I will (θελω). Perfect identity of his will with that of the Father in "this moment of spiritual exaltation" (Bernard), though in Gethsemane Jesus distinguishes between his human will and that of the Father (Mr 14:36).

Where I am (οπου ειμ εγω). That is heaven, to be with Jesus (12:26; 13:36; 14:3; Ro 8:17; 2Ti 2:11f.).

That they may behold (ινα θεωρωσιν). Another purpose clause with ινα and the present active subjunctive of θεωρεω, "that they may keep on beholding," the endless joy of seeing Jesus "as he is" (1Jo 3:2) in heaven.

Before the foundation of the world (προ καταβολης κοσμου). This same phrase in Eph 1:4; 1Pe 1:20 and six other times we have καταβολη κοσμου (Mt 25:34; Lu 11:50; Heb 4:3; 9:26; Re 13:8; 17:8). Here we find the same pre-incarnate consciousness of Christ seen in 17:5.

John 17:25

O righteous Father (Πατηρ δικαιε). Nominative form with πατηρ used as vocative (cf. Joh 20:28), but vocative form δικαιε. Then the righteousness of God is appealed to like God's holiness in verse 11.

The world (κα ο κοσμος). The translations usually slur over the κα as untranslatable in English. Westcott suggests "while" as a sort of correlative. It is quite possible that here κα is almost concessive like "though" and δε=yet: "though the world did not know thee, yet I knew thee, and these knew thee." See Robertson, *Grammar*, p. 1182 for και--δε--κα and various other uses of κα in John's Gospel.

John 17:26

And will make it known (κα γνωρισω). Future active of γνωριζω, the perpetual mission of Christ through the Spirit (16:12,25; Mt 28:20) as he himself has done heretofore (17:6).

Wherewith (εν). Cognate accusative relative with ηγαπησας which has also the accusative of the person με (me).

John 18

John 18:1

With (συν). See 12:2 for another example of συν in John (common in Paul). The usual μετα reappears in verse 2.

Over (περαν). "Beyond," preposition with the ablative as in 6:22,25 .

Brook (χειμαρρου). Old word, flowing (ροοσ, ρεω) in winter (χειμα), only here in N.T.

Kidron (τον Κεδρων). Literally, "of the Cedars," "Brook of the Cedars." Only here in N.T. So 2Sa 15:23 . Textus Receptus like Josephus (*Ant.* VIII, 1, 5) has the singular του Κεδρων (indeclinable). As a matter of fact it was always dry save after a heavy rain.

A garden (κηπος). Old word, in N.T. only here, verse 26; 19:41 (Joseph's); Lu 13:19 . John, like Luke, does not give the name Gethsemane (only in Mr 14:32; Mt 26:36). The brook of the cedars had many unhallowed associations (1Ki 2:37; 15:13; 2Ki 23:4ff.; 2Ch 29:16; Jer 31:40).

John 18:2

Resorted thither (συνηχθη εκε). First aorist passive indicative of συναγω, old verb to gather together. A bit awkward here till you add "with his disciples." Judas knew the place, and the habit of Jesus to come here at night for prayer (Lu 22:39). Hence his offer to catch Jesus while the feast was going on, catch him at night and alone in his usual place of prayer (the very spirit of the devil).

John 18:3

The band of soldiers (την σπειραν). No word for "of soldiers" in the Greek, but the Latin *spira* (roll or ball) was used for a military cohort (Polybius 11, 23, 1) as in Mt 27:27; Ac 10:1 , etc., here for a small band secured from the Tower of Antonia. The Synoptics do not mention the soldiers, but only the "officers" as here (υπηρετας for which see Mt 26:58; Mr 14:54,65) or temple police from the Sanhedrin.

Cometh (ερχετα). Dramatic historical present middle indicative.

With lanterns and torches (μετα φανων κα λαμπαδων). Both old words, φανος only here in N.T., λαμπας, an oil lamp (Mt 25:1). It was full moon, but Judas took no chances for it may have been cloudy and there were dark places by the walls and under the olive trees. Μετα is accompanied with

and weapons (κα οπλων). Mark (Mr 14:43) mentions "swords and staves." Probably the temple guard had weapons as well as the soldiers.

John 18:4

Knowing all the things that were coming upon him (ειδως παντα τα ερχομενα επ' αυτον). Mentioned already in Joh 13:1 . He was not taken by surprise. The surrender and death of Jesus were voluntary acts, though the guilt of Judas and the rest remains.

John 18:5

Was standing (ιστηκε). Second past perfect active of ιστημ used as imperfect, a vivid picture of Judas in the very act of betraying Jesus. John does not mention the kiss by Judas as a sign to the soldiers and police. Tatian suggests that it came before verse 4. Then Jesus stepped forth and affirmed that he was the one whom they were seeking.

John 18:6

Fell to the ground (επεσαν χαμα). Second aorist active indicative of πιπτω with first aorist ending (-αν). This recoil made them stumble. But why did they step back? Was it the former claim of Jesus (**I am** , εγω ειμ) to be on an equality with God (8:58; 13:19) or mere embarrassment and confusion or supernatural power exerted by Jesus? B adds Ιησους which must mean simply: "I am Jesus."

John 18:7

Again (παλιν). The repeated question receives the same answer. The soldiers and officers know who it is, but are still overawed.

John 18:8

Let these go their way (αφετε τουτους υπαγειν). Second aorist active imperative of αφιημ. The verb υπαγειν means to withdraw (11:44). Jesus shows solicitude for the eleven as he had warned them and prayed for them (Lu 22:31f.). He is trying to help them.

John 18:9

That might be fulfilled (ινα πληρωθη). The regular formula (17:12) for Scripture, here applied to the prophecy of Jesus (17:12) as in verse 32. John treats the saying of Jesus as on a par with the O.T.

John 18:10

Having a sword (εχων μαχαιραν). It was unlawful to carry a weapon on a feast-day, but Peter had become alarmed at Christ's words about his peril. They had two swords or knives in the possession of the eleven according to Luke (22:38). After the treacherous kiss of Judas (on the hand or the cheek?) the disciples asked: "Lord, shall we smite with the sword?" (Lu 22:49). Apparently before Jesus could answer Peter with his usual impulsiveness jerked out (ειλκυσεν, first aorist active indicative of ελκυω for which see 6:44) his sword and cut off the right ear of Malchus (Joh 18:10), a servant of the high priest. Peter missed the man's head as he swerved to his left. Luke also (Lu 22:50) mentions the detail of the right ear, but John alone mentions the man's name and Peter's. There was peril to Peter in his rash act as comes out later (Joh 18:26), but he was dead long before John wrote his Gospel as was Lazarus of whom John could also safely write (12:9-11). For ωταριον, diminutive of ους, see Mr 14:47 (only other N.T. example), another diminutive ωτιον in Mt 26:51 (Mr 14:47; Lu 22:51).

John 18:11

Into the sheath (εις την θηκην). Old word from τιθημ, to put for box or sheath, only here in N.T. In Mt 26:52 Christ's warning is given.

The cup (το ποτηριον). Metaphor for Christ's death, used already in reply to request of James and John (Mr 10:39; Mt 20:22) and in the agony in Gethsemane before Judas came (Mr 14:36; Mt 26:39; Lu 22:42), which is not given by John. The case of το ποτηριον is the suspended nominative for note αυτο (it) referring to it.

Shall I not drink? (ου μη πιω;). Second aorist active subjunctive of πινω with the double negative ου μη in a question expecting the affirmative answer. Abbott takes it as an exclamation and compares 6:37; Mr 14:25 .

John 18:12

The chief captain (ο χιλιαρχος). They actually had the Roman commander of the cohort along (cf. Ac 21:31), not mentioned before.

Seized (συνελαβον). Second aorist active of συλλαμβανω, old verb to grasp together, to arrest (technical word) in the Synoptics in this context (Mr 14:48; Mt 26:55), here alone in John.

Bound (εδησαν). First aorist active indicative of δεω, to bind. As a matter of course, with the hands behind his back, but with no warrant in law and with no charge against him.

To Annas first (προς Ανναν πρωτον). Ex-high priest and father-in-law (πενθερος, old word, only here in N.T.) of Caiaphas the actual high priest. Then Jesus was subjected to a preliminary and superfluous inquiry by Annas (given only by John) while the Sanhedrin were gathering before Caiaphas. Bernard curiously thinks that the night trial actually took place here before Annas and only the early morning ratification was before Caiaphas. So he calmly says that "Matthew inserts the name *Caiaphas* at this point (the night trial) in which he seems to have been mistaken." But why "mistaken"?

That year (του ενιαυτου εκεινου). Genitive of time.

John 18:14

He which gave command (ο συμβουλευσας). First aorist active articular participle of συμβουλευω, old verb (Mt 26:4). The reference is to Joh 11:50 .

It was expedient (συμφερε). Present active indicative retained in indirect assertion after secondary tense (ην, was). Here we have the second aorist active infinitive αποθανειν as the subject of συμφερε, both good idioms in the *Koine*.

John 18:15

Followed (ηκολουθε). Imperfect active of ακολουθεω, "was following," picturesque and vivid tense, with associative instrumental case τω Ιησου.

Another disciple (αλλος μαθητης). Correct text without article ο (genuine in verse 16). Peter's companion was the Beloved Disciple, the author of the book (Joh 21:24).

Was known unto the high priest (ην γνωστος τω αρχιερε). Verbal adjective from γινωσκω, to know (Ac 1:19) with dative case. How well known the word does not say, not necessarily a personal friend, well enough known for the portress to admit John. "The account

of what happened to Peter might well seem to be told from the point of view of the servants' hall" (Sanday, *Criticism of the Fourth Gospel*, p. 101).

Entered in with Jesus (συνεισηλθεν τω Ιησου). Second aorist active indicative of the double compound συνεισερχομα, old verb, in N.T. here and 6:22. With associative instrumental case.

Into the court (εις την αυλην). It is not clear that this word ever means the palace itself instead of the courtyard (uncovered enclosure) as always in the papyri (very common). Clearly courtyard in Mr 14:66 (Mt 26:69; Lu 22:55). Apparently Annas had rooms in the official residence of Caiaphas.

John 18:16

Was standing (ιστηκε). Same form in verse 5 which see. So also ιστηκεισαν in 18. Picture of Peter standing outside by the door.

Unto the high priest (του αρχιερεως). Objective genitive here, but dative in verse 15.

Unto her that kept the door (τη θυρωρω). Old word (θυρα, door, ωρα, care), masculine in 10:3, feminine here, door-keeper (male or female).

John 18:17

The maid (η παιδισκη). Feminine form of παιδισκος, diminutive of παις. See Mt 26:69 . When "the maid the portress" (apposition).

Art thou also? (μη κα συ ει;). Expecting the negative answer, though she really believed he was.

This man's (του ανθρωπου τουτου). Contemptuous use of ουτος with a gesture toward Jesus. She made it easy for Peter to say no.

John 18:18

A fire of coals (ανθρακιαν). Old word, in LXX, only here and 21:9 in N.T. A heap of burning coals (ανθραξ, coal). Cf. our "anthracite." It was cold (ψυχος ην). "There was coldness." The soldiers had apparently returned to their barracks.

Were warming themselves (εθερμαινοντο). Direct middle imperfect indicative of θερμαινω (from θερμος). So as to θερμαινομενος about Peter. "Peter, unabashed by his lie, joined himself to the group and stood in the light of the fire" (Dods).

John 18:19

Asked (ηρωτησεν). First aorist active indicative of ερωταω, to question, usual meaning. This was Annas making a preliminary examination of Jesus probably to see on what terms Jesus made disciples whether as a mere rabbi or as Messiah.

John 18:20

Openly (παρρησια). As already shown (7:4; 8:26; 10:24,39; 16:25,29 . See 7:4 for same contrast between εν παρρησια and εν κρυπτω.

I ever taught (εγω παντοτε εδιδαξα). Constative aorist active indicative. For the temple teaching see Joh 2:19; 7:14,28; 8:20, 19:23; Mr 14:49 and Joh 6:59 for the synagogue teaching

(often in the Synoptics). Examples of private teaching are Nicodemus (Joh 3) and the woman of Samaria (Joh 4). Jesus ignores the sneer at his disciples, but challenges the inquiry about his teaching as needless.

John 18:21

Ask them that have heard me (ερωτησον τους ακηκοοτας). First aorist (tense of urgent and instant action) active imperative of ερωταω and the articular perfect active participle accusative masculine plural of ακουω, to hear. There were abundant witnesses to be had. Multitudes had heard Jesus in the great debate in the temple on Tuesday of this very week when the Sanhedrin were routed to the joy of the common people who heard Jesus gladly (Mr 12:37). They still know.

John 18:22

When he had said this (ταυτα αυτου ειποντος). Genitive absolute of second aorist active participle of ειπον, to say.

Standing by (παρεστηκως). Perfect active (intransitive) participle of παριστημ (transitive), to place beside. One of the temple police who felt his importance as protector of Annas.

Struck Jesus with his hand (εδωκεν ραπισμα τω Ιησου). Late word ραπισμα is from ραπιζω, to smite with a rod or with the palm of the hand (Mt 26:67). It occurs only three times in the N.T. (Mr 14:65; Joh 18:22; 19:3), in each of which it is uncertain whether the blow is with a rod or with the palm of the hand (probably this, a most insulting act). The papyri throw no real light on it. "He gave Jesus a slap in the face." Cf. 2Co 11:20 .

So (ουτως). As Jesus had done in verse 21, a dignified protest in fact by Jesus.

John 18:23

If I have spoken evil (ε κακως ελαλησα). Condition of first class (assumed to be true), with ε and aorist active indicative. Jesus had not spoken evilly towards Annas, though he did not here turn the other cheek, one may note. For the sake of argument, Jesus puts it as if he did speak evilly. Then prove it, that is all.

Bear witness of the evil (μαρτυρησον περ του κακου). First aorist active imperative of μαρτυρεω, to testify. This is the conclusion (apodosis). Jesus is clearly entitled to proof of such a charge if there is any.

But if well (ε δε καλως). Supply the same verb ελαλησα. The same condition, but with a challenging question as the apodosis.

Smitest (δερεις). Old verb δερω, to flay, to skin, to beat, as in Mt 21:35; Lu 22:63; 2Co 11:20 (of an insulting blow in the face as here).

John 18:24

Therefore sent him (απεστειλεν ουν αυτον). First aorist active of αποστελλω, not past perfect (had sent). The preliminary examination by Annas was over.

Bound (δεδεμενον). Perfect passive participle of δεω, to bind. Jesus was bound on his arrest (verse 12) and apparently unbound during the preliminary examination by Annas.

John 18:25

Was standing and warming himself (ην εστως κα θερμαινομενος). Two periphrastic imperfects precisely as in verse 18, vivid renewal of the picture drawn there. John alone gives the examination of Jesus by Annas (18:19-24) which he places between the first and the second denials by Peter. Each of the Four Gospels gives three denials, but it is not possible to make a clear parallel as probably several people joined in each time. This time there was an hour's interval (Lu 22:59). The question and answer are almost identical with verse 17 and "put in a form which almost *suggested* that Peter should say 'No'" (Bernard), a favourite device of the devil in making temptation attractive.

John 18:26

Did not I see thee in the garden with him? (ουκ εγω σε ειδον εν τω κηπω μετ' αυτου;). This staggering and sudden thrust expects an affirmative answer by the use of ουκ, not μη as in verses 17,25 , but Peter's previous denials with the knowledge that he was observed by a kinsman of Malchus whom he had tried to kill (verse 10) drove him to the third flat denial that he knew Jesus, this time with cursing and swearing (Mr 14:71; Mt 26:73). Peter was in dire peril now of arrest himself for attempt to kill.

Straightway (ευθεως). As in Mt 26:74 while Luke has παραχρημα (Lu 22:60). Mark (Mr 14:68,72) speaks of two crowings as often happens when one cock crows. See Mt 26:34 for αλεκτωρ (cock). That was usually the close of the third watch of the night (Mr 13:35), about 3 A.M. Luke (Lu 22:61) notes that Jesus turned and looked on Peter probably as he passed from the rooms of Annas to the trial before Caiaphas and the Sanhedrin (the ecclesiastical court). See Mrs. Browning's beautiful sonnets on "The Look".

John 18:28

They lead (αγουσιν). Dramatic historical present of αγω, plural "they" for the Sanhedrists (Lu 23:1). John gives no details of the trial before the Sanhedrin (only the fact, Joh 18:24,28) when Caiaphas presided, either the informal meeting at night (Mr 14:53,55-65; Mt 26:57,59-68; Lu 22:54,63-65) or the formal ratification meeting after dawn (Mr 15:1; Mt 27:1; Lu 22:66-71), but he gives much new material of the trial before Pilate (18:28-38).

Into the palace (εις το πραιτωριον). For the history and meaning of this interesting Latin word, *praetorium*, see on Mt 27:27; Ac 23:35; Php 1:13 . Here it is probably the magnificent palace in Jerusalem built by Herod the Great for himself and occupied by the Roman Procurator (governor) when in the city. There was also one in Caesarea (Ac 23:35). Herod's palace in Jerusalem was on the Hill of Zion in the western part of the upper city. There is something to be said for the Castle of Antonia, north of the temple area, as the location of Pilate's residence in Jerusalem.

Early (πρω). Technically the fourth watch (3 A.M. to 6 A.M.). There were two violations of Jewish legal procedure (holding the trial for a capital case at night, passing condemnation on the same day of the trial). Besides, the Sanhedrin no longer had the power of death. A

Roman court could meet any time after sunrise. John (19:14) says it was "about the sixth hour" when Pilate condemned Jesus.

That they might not be defiled (ινα μη μιανθωσιν). Purpose clause with ινα μη and first aorist passive subjunctive of μιαινω, to stain, to defile. For Jewish scruples about entering the house of a Gentile see Ac 10:28; 11:3 .

But might eat the passover (αλλα φαγωσιν το πασχα). Second aorist active subjunctive of the defective verb εσθιω, to eat. This phrase may mean to eat the passover meal as in Mt 27:17 (Mr 14:12,14; Lu 22:11,15), but it does not have to mean that. In 2Ch 30:22 we read: "And they did eat the festival seven days" when the paschal festival is meant, not the paschal lamb or the paschal supper. There are eight other examples of πασχα in John's Gospel and in all of them the feast is meant, not the supper. If we follow John's use of the word, it is the feast here, not the meal of Joh 13:2 which was the regular passover meal. This interpretation keeps John in harmony with the Synoptics.

John 18:29

Went out (εξηλθεν εξω). Note both εξ and εξω (went out outside), since the Sanhedrin would not come into Pilate's palace. Apparently on a gallery over the pavement in front of the palace (Joh 19:13).

Accusation (κατηγοριαν). Old word for formal charge, in N.T. only here, 1Ti 5:19; Tit 1:6 .

Against this man (του ανθρωπου τουτου). Objective genitive after κατηγοριαν. A proper legal inquiry.

John 18:30

If this man were not an evil-doer (ε μη ην ουτος κακον ποιων). Condition (negative) of second class (periphrastic imperfect indicative), assumed to be untrue, with the usual apodosis (αν and aorist indicative, first aorist plural with κ). This is a pious pose of infallibility not in the Synoptics. They then proceeded to make the charges (Lu 23:2) as indeed John implies (18:31,33). Some MSS. here read κακοποιος (malefactor) as in 1Pe 2:12,14 , with which compare Luke's κακουργος (23:32f. ; so also 2Ti 2:9), both meaning evil-doer. Here the periphrastic present participle ποιων with κακον emphasizes the idea that Jesus was a habitual evil-doer (Abbott). It was an insolent reply to Pilate (Bernard).

John 18:31

Yourselves (υμεις). Emphatic. Pilate shrewdly turns the case over to the Sanhedrin in reply to their insolence, who have said nothing whatever about their previous trial and condemnation of Jesus. He drew out at once the admission that they wanted the death of Jesus, not a fair trial for him, but Pilate's approval of their purpose to kill him (Joh 7:1,25).

John 18:32

By what manner of death (ποιω θανατω). Instrumental case of the qualitative interrogative ποιος in an indirect question, the very idiom used in Joh 12:32 concerning the Cross

and here treated as prophecy (Scripture) with ινα πληρωθη like the saying of Jesus in verse 9 which see.

John 18:33

Again (παλιν). Back into the palace where Pilate was before.

Called (εφωνησεν). First aorist active indicative of φωνεω. Jesus was already inside the court (verse 28). Pilate now summoned him to his presence since he saw that he had to handle the case. The charge that Jesus claimed to be a king compelled him to do so (Lu 23:2).

Art thou the King of the Jews? (συ ε ο βασιλευς των Ιουδαιων;). This was the vital problem and each of the Gospels has the question (Mr 15:2; Mt 27:1; Lu 23:3; Joh 18:33), though Luke alone (23:2) gives the specific accusation.

Thou (συ). Emphatic. Jesus did claim to be the spiritual king of Israel as Nathanael said (Joh 1:49) and as the ecstatic crowd hailed him on the Triumphal Entry (Joh 12:13), but the Sanhedrin wish Pilate to understand this in a civil sense as a rival of Caesar as some of the Jews wanted Jesus to be (Joh 6:15) and as the Pharisees expected the Messiah to be.

John 18:34

Of thyself (απο σεαυτου). Whether a sincere inquiry on Pilate's part or a trap from the Sanhedrin.

John 18:35

Am I a Jew? (μητ εγω Ιουδαιος ειμι;). Proud and fine scorn on Pilate's part at the idea that he had a personal interest in the question. Vehement negation implied. Cf. 4:29 for μητ in a question. The gulf between Jew and Gentile yawns wide here.

Nation (εθνος as in 11:48-52, rather than λαος, while both in 11:50). For παρεδωκαν see verse 30.

What hast thou done? (τ εποιησας;). First aorist active indicative of ποιεω. Blunt and curt question. "What didst thou do?" "What is thy real crime?" John's picture of this private interview between Pilate and Jesus is told with graphic power.

John 18:36

My kingdom (η βασιλεια η εμη). Christ claims to be king to Pilate, but of a peculiar kingdom. For "world" (κοσμου) see 17:13-18.

My servants (ο υπηρετα ο εμο). For the word see verse 3 where it means the temple police or guards (literally, under-rowers). In the LXX always (Pr 14:35; Isa 32:5; Da 3:46) officers of a king as here. Christ then had only a small band of despised followers who could not fight against Caesar. Was he alluding also to legions of angels on his side? (Mt 26:56).

Would fight (ηγωνιζοντο αν). Imperfect middle of αγωνιζομα common verb (only here in John, but see 1Co 9:25) from αγων (contest) with αν, a conclusion of the second-class condition (assumed as untrue). Christians should never forget the profound truth stated here by Jesus.

That I should not be delivered (ινα μη παραδοθω). Negative final clause with ινα μη and first aorist passive subjunctive of παραδιδωμ (see verses 28,36). Jesus expects Pilate to surrender to the Jews.

But now (νυν δε). In contrast to the condition already stated as in 8:40; 9:41; 15:22,24 .

John 18:37

Art thou a king then? (ουκουν βασιλευς ε συ;). Compound of ουκ and ουν and is clearly ironical expecting an affirmative answer, only here in the N.T., and in LXX only in A text in 2Ki 5:23 .

Thou sayest that (συ λεγεις οτ). In Mt 27:11; Mr 15:2; Lu 23:3 , συ λεγεις clearly means "yes," as συ ειπας (thou saidst) does in Mt 26:64 (= "I am," εγω ειμ, in Mr 41:62). Hence here οτ had best be taken to mean "because": "Yes, because I am a king."

Have I been born (εγω γεγεννημα). Perfect passive indicative of γενναω. The Incarnation was for this purpose. Note repetition of εις τουτο (for this purpose), explained by ινα μαρτυρησω τη αληθεια (that I may bear witness to the truth), ινα with first aorist active subjunctive of μαρτυρεω. Paul (1Ti 6:13) alludes to this good confession when Christ bore witness (μαρτυρησαντος) before Pilate. Jesus bore such witness always (Joh 3:11,32; 7:7; 8:14; Re 1:5).

John 18:38

What is truth? (τ εστιν αληθεια;). This famous sneer of Pilate reveals his own ignorance of truth, as he stood before Incarnate Truth (Joh 14:6). *Quid est veritas?* The answer in Latin is *Vir est qui adest* as has been succinctly said by the use of the same letters. Pilate turned with indifference from his own great question and rendered his verdict: "I find no crime in him" (εγω ουδεμιαν ευρισκω εν αυτω αιτιαν). For this use of αιτια see Mt 27:37; Mr 15:26 . Pilate therefore should have set Jesus free at once.

John 18:39

A custom (συνηθεια). Old word for intimacy, intercourse, from συνηθης (συν, ηθος), in N.T. only here, 1Co 8:7; 11:16 . This custom, alluded to in Mr 15:6; Mt 27:15 , is termed necessity (αναγκη) in Lu 23:17 (late MSS., not in older MSS.). All the Gospels use the verb απολυω (release, set free). Then ινα απολυσω is a subject clause (ινα and first aorist active subjunctive) in apposition with συνηθεια.

Will ye therefore that I release? (βουλεσθε ουν απολυσω;). Without the usual ινα before απολυσω, asyndeton, as in Mr 10:36 , to be explained either as parataxis or two questions (Robertson, *Grammar*, p. 430) or as mere omission of ινα (*ibid.*, p. 994). There is contempt and irony in Pilate's use of the phrase "the king of the Jews."

John 18:40

Cried out (εκραυγασαν). First aorist active of κραυγαζω, old and rare verb from κραυγη, outcry (Mt 25:6), as in Mt 12:19 .

Not this man (μη τουτον). Contemptuous use of ουτος. The priests put the crowd up to this choice (Mr 15:11) and Pilate offered the alternative (Mt 27:17 , one MS. actually gives Jesus as the name of Barabbas also). The name Βαραββας in Aramaic simply means son of a father.

A robber (λιστης). Old word from λιζομα, to plunder, and so a brigand and possibly the leader of the band to which the two robbers belonged who were crucified with Jesus. Luke terms him an insurgent and murderer (Lu 23:19,25). They chose Barabbas in preference to Jesus and apparently Jesus died on the very cross planned for Barabbas.

John 19

John 19:1

Took and scourged (ελαβεν κα εμαστιγωσεν). First aorist active indicative of λαμβανω and μαστιγοω (from μαστιξ, whip). For this redundant use of λαμβανω see also verse 6. It is the causative use of μαστιγοω, for Pilate did not actually scourge Jesus. He simply ordered it done, perhaps to see if the mob would be satisfied with this penalty on the alleged pretender to royalty (Lu 23:22) whom Pilate had pronounced innocent (Joh 18:38), an illegal act therefore. It was a preliminary to crucifixion, but Jesus was not yet condemned. The Sanhedrin had previously mocked Jesus (Mr 14:65; Mt 26:67f.; Lu 22:63ff.) as the soldiers will do later (Mr 15:16-19; Mt 27:27-30). This later mock coronation (Mark and Matthew) was after the condemnation.

Plaited a crown of thorns (πλεξαντες στεφανον εξ ακανθων). Old verb πλεκω, to weave, in the N.T. only here, Mr 15:17; Mt 27:19 . Not impossible for the mock coronation to be repeated.

Arrayed him (περιεβαλον αυτον). "Placed around him" (second aorist active indicative of περιβαλλω).

In a purple garment (ιματιον πορφυρουν). Old adjective πορφυρεος from πορφυρα, purple cloth (Mr 15:17,20), dyed in purple, in the N.T. only here and Re 18:16 . Jesus had been stripped of his outer garment ιματιον (Mt 27:28) and the scarlet cloak of one of the soldiers may have been put on him (Mt 27:28).

John 19:3

They came (ηρχοντο). Imperfect middle of repeated action, "they kept coming and saying" (ελεγον) in derision and mock reverence with Αχε (χαιρε, Hail!) as if to Caesar. Note ο βασιλευς (the king) in address.

They struck him with their hands (εδιδοσαν αυτω ραπισματα). Imperfect of διδωμ, repetition, "they kept on giving him slaps with their hands." See on 18:22 for this use of ραπισμα.

John 19:4

I bring him out to you (αγω υμιν αυτον εξω). Vividly pictures Pilate leading Jesus out of the palace before the mob in front.

That ye may know (ινα γνωτε). Final clause with ινα and the second aorist active subjunctive of γινωσκω, "that ye may come to know," by this mockery the sincerity of Pilate's decision that Jesus is innocent (18:38). It is a travesty on justice and dignity, but Pilate is trying by a bit of humour to turn the mob from the grip of the Sanhedrin.

John 19:5

Wearing (φορων). Present active participle of φορεω, an early frequentative of φερω, denoting a continual wearing, though not true here (only temporary). Jesus bore the mockery with kingly dignity as part of the shame of the Cross (Heb 12:2).

Behold, the man (Ιδου ο ανθρωπος). *Ecce Homo!* by Pilate. This exclamatory introduction of Jesus in mock coronation robes to the mob was clearly intended to excite pity and to show how absurd the charge of the Sanhedrin was that such a pitiable figure should be guilty of treason. Pilate failed utterly in this effort and did not dream that he was calling attention to the greatest figure of history, the Man of the ages.

John 19:6

Crucify him, crucify him (σταυρωσον, σταυρωσον). First aorist active imperative of σταυροω for which verb see Mt 29:19 , etc. Here the note of urgency (aorist imperative) with no word for "him," as they were led by the chief priests and the temple police till the whole mob takes it up (Mt 27:22).

For I find no crime in him (εγω γαρ ουχ ευρισκω). This is the third time Pilate has rendered his opinion of Christ's innocence (18:38; 19:4). And here he surrenders in a fret to the mob and gives as his reason (γαρ, for) for his surrender the innocence of Jesus (the strangest judicial decision ever rendered). Perhaps Pilate was only franker than some judges!

John 19:7

Because he made himself the Son of God (οτ υιον θεου εαυτον εποιησεν). Here at last the Sanhedrin give the real ground for their hostility to Jesus, one of long standing for probably three years (Joh 5:18) and the one on which the Sanhedrin voted the condemnation of Jesus (Mr 14:61-64; Mt 27:23-66), but even now they do not mention their own decision to Pilate, for they had no legal right to vote Christ's death before Pilate's consent which they now have secured.

John 19:8

He was the more afraid (μαλλον εφοβηθη). First aorist passive indicative of φοβεομα. He was already afraid because of his wife's message (Mt 27:19). The claim of Jesus to deity excited Pilate's superstitious fears.

John 19:9

Whence art thou? (ποθεν ε συ;). Pilate knew that Jesus was from Galilee (Lu 23:6f.). He is really alarmed. See a like question by the Jews in 8:25.

Gave him no answer (αποκρισιν ουκ εδωκεν αυτω). See same idiom in 1:22. Αποκρισις (old word from αποκρινομα) occurs also in Lu 2:47; 20:26 . The silence of Jesus, like that before Caiaphas (Mr 14:61; Mt 26:63) and Herod (Lu 23:9), irritates the dignity of Pilate in spite of his fears.

John 19:10

Unto me (εμο). Emphatic position for this dative. It amounted to contempt of court with all of Pilate's real "authority" (εξουσια), better here than "power."

John 19:11

Thou wouldest have (ουκ ειχες). Imperfect active indicative without αν, but apodosis of second-class condition as in 15:22,24 .

Except it were given thee (ε μη ην δεδομενον). Periphrastic past perfect indicative of διδωμ (a permanent possession).

From above (ανωθεν). From God (cf. 3:3), the same doctrine of government stated by Paul in Ro 13:1f . Pilate did not get his "authority" from the Sanhedrin, but from Caesar. Jesus makes God the source of all real "authority."

Hath greater sin (μειζονα αμαρτιαν εχε). The same idiom in 9:41. Caiaphas has his authority from God also and has used Pilate for his own base end.

John 19:12

Sought (εζητε). Imperfect active, "kept on seeking," "made renewed efforts to release him." He was afraid to act boldly against the will of the Jews.

If thou release this man (εαν τουτον απολυσης). Condition of third class, a direct threat to Pilate. He knew all the time that the Sanhedrin might tell Caesar on him.

Thou art not Caesar's friend (ουκ ε φιλος του καισαρος). Later to Vespasian this was an official title, here simply a daring threat to Pilate.

Speaketh against Caesar (αντιλεγε τω καισαρ). Caesar brooks no rival. Jesus had allowed himself to be acclaimed king of Israel in the Triumphal Entry (Joh 12:13; Mr 11:10; Lu 19:38). The Sanhedrin have caught Pilate in their toils.

John 19:13

Sat down on the judgement seat (εκαθισεν επ βηματος). "Took his seat upon the βημα" (the raised platform for the judge outside the palace as in Ac 7:5). The examination is over and Pilate is now ready for the final stage.

The Pavement (Λιθοστρωτον). Late compound from λιθος, stone, and the verbal adjective στρωτος form στρωννυμ, to speak, a mosaic or tesselated pavement, spread with stones, in 2Ch 7:3 , Josephus, Epictetus, papyri. The Chaldean name Γαββαθα, an elevation, was apparently given because of the shape.

John 19:14

The Preparation of the passover (παρασκευη του πασχα). That is, Friday of passover week, the preparation day before the Sabbath of passover week (or feast). See also verses 31,42; Mr 15:42; Mt 27:62; Lu 23:54 for this same use of παρασκευη for Friday. It is the name for Friday today in Greece.

About the sixth hour (ως εκτη). Roman time, about 6 A.M. (a little after 6 no doubt) when Pilate rendered his final decision. Mark (Mr 15:25) notes that it was the third hour (Jewish time), which is 9 A.M. Roman time, when the crucifixion began. Why should John give Jewish time writing at the close of the first century when Jerusalem and the Jewish state passed away in A.D. 70? He is writing for Greek and Roman readers.

Behold your king (Ιδε ο βασιλευς υμων). Ιδε is here an exclamation with no effect on the case of βασιλευς just as in 1:29. The sarcasm of Pilate is aimed at the Jews, not at Jesus.

John 19:15

Away with him, away with him (αρον, αρον). First aorist active imperative of αιρω. See αιρε in Lu 23:18 . This thing has gotten on the nerves of the crowd. Note the repetition. In a second-century papyrus letter (Moulton and Milligan's *Vocabulary*) a nervous mother cries "He upsets me; away with him" (αρρον αυτον). Pilate weakly repeats his sarcasm: " **Your king shall I crucify?** (Τον βασιλεα υμων σταυρωσω;).

But Caesar (ε μη καισαρα). The chief priests (ο αρχιερεις) were Sadducees, who had no Messianic hope like that of the Pharisees. So to carry their point against Jesus they renounce the principle of the theocracy that God was their King (1Sa 12:12).

John 19:16

He delivered (παρεδωκεν). Kappa aorist active of παραδιδωμ, the very verb used of the Sanhedrin when they handed Jesus over to Pilate (18:30,35). Now Pilate hands Jesus back to the Sanhedrin with full consent for his death (Lu 23:25).

To be crucified (ινα σταυρωθη). Purpose clause with ινα and the first aorist passive subjunctive of σταυροω. John does not give the dramatic episode in Mt 27:24f. when Pilate washed his hands and the Jews took Christ's blood on themselves and their children. But it is on Pilate also.

John 19:17

They took (παρελαβον). Second aorist active indicative of παραλαμβανω, they took Jesus from Pilate. Cf. 1:11; 14:3 . This is after the shameful scourging between 6 A.M. and 9 A.M. when the soldiers insult Jesus *ad libitum* (Mr 15:16-19; Mt 27:27-30).

Bearing the cross for himself (βασταζων αυτω τον σταυρον). Cf. Lu 14:27 for this very picture in the words of Jesus. The dative case of the reflexive pronoun αυτω "for himself" is in strict accord with Roman custom. "A criminal condemned to be crucified was required to carry his own cross" (Bernard). But apparently Jesus under the strain of the night before and the anguish of heart within him gave out so that Simon of Cyrene was impressed to carry it for Jesus (Mr 15:21f.; Mt 27:32f.; Lu 23:26). See Mr 15:22f.; Mt 27:33f.; Lu 23:33 for the meaning of "place of a skull" or Calvary and Golgotha in Hebrew (Aramaic). Luke has simply Κρανιον (Skull), a skull-looking place.

John 19:18

They crucified (εσταυρωσαν). The soldiers just as in Ac 22:24f. ; the scourging of Paul was to be done by the soldiers.

And Jesus in the midst (μεσον δε τον Ιησουν). Predicate adjective μεσον. A robber (ληιστης, not a thief, κλεπτης) was on each side of Jesus (Mr 15:27; Mt 27:38) like Barabbas (Joh 18:40) and probably members of his band, malefactors (κακουργο) Luke terms them (Lu 23:32).

John 19:19

Pilate wrote a title also (εγραψεν κα τιτλον ο Πειλατος). Only John tells us that Pilate himself wrote it and John alone uses the technical Latin word *titlon* (several times in inscriptions), for the board with the name of the criminal and the crime in which he is condemned; Mark (Mr 15:26) and Luke (Lu 23:28) use επιγραφη (superscription). Matthew (Mt 27:37) has simply αιτιαν (accusation). The inscription in John is the fullest of the four and has all in any of them save the words "this is" (ουτος εστιν) in Mt 27:37 .

John 19:20

Read (ανεγνωσαν). Second aorist active indicative of αναγινωσκω. It was meant to be read. Latin was the legal and official language; Aramaic (Hebrew) was for the benefit of the people of Jerusalem; Greek was for everybody who passed by who did not know Aramaic. Many of the Jews mocked as they read the accusation. This item alone in John.

John 19:21

But that he said (αλλ' οτ εκεινος ειπεν). The chief priests were uneasy for fear that the joke in the mock title was on them instead of on Jesus. They were right in their fear.

John 19:22

What I have written I have written (ο γεγραφα γεγραφα). With emphasis on the permanence of the accusation on the board. Pilate has a sudden spirit of stubbornness in this detail to the surprise of the chief priests. Technically he was correct, for he had condemned Jesus on this charge made by the chief priests.

John 19:23

Four parts (τεσσερα μερη). There were four soldiers, the usual quaternion (τετραδιον, Ac 12:9) besides the centurion (Mr 15:39; Mt 27:54; Lu 23:47). The clothes (ιματια, outer clothes) of the criminal were removed before the crucifixion and belonged to the soldiers. Luke (Lu 23:34) mentions the division of the garments, but not the number four. The four pieces would be the head gear, the sandals, the girdle, the ταλλιθ (outer garment with fringes).

The coat was without seam (ο χιτων αραφος). For χιτων (the inner garment) see Mt 5:40 . Αραφος is compound of α privative and ραπτω, to sew together, and so seamless (unsewed together), only here in N.T. It occurs elsewhere in Josephus, *Ant*. III. 6, 4.

Woven (υφαντος). Verbal (old word) from υφαινω (some MSS. in Lu 12:27), only here in N.T.

John 19:24

Let us not rend it (μη σχισωμεν αυτον). Μη with first aorist active volitive subjunctive of σχιζω, to split. It was too valuable to ruin.

Cast lots (λαχωμεν). Second aorist active volitive subjunctive of λαγχανω. The usual meaning is to obtain by lot (Lu 1:9; Ac 1:17). Field (*Ot. Norv*. 72) holds that no example has been found where it means "cast lots" as here, but Thayer cites *Isocrates*, p. 144b and *Diod*. 4, 63. John here quotes with the usual formula Ps 22:18 (LXX verbatim) and finds a

fulfilment here. The enemies of the Lord's Anointed treated him as already dead (Westcott) and so cast lots (ελαβον κληρον, the common phrase as in Mt 27:35).

John 19:25

Were standing by the cross of Jesus (ιστηκεισαν παρα τω σταυρω του Ιησου). Perfect of ιστημ, to place, used as imperfect (intransitive) with παρα (beside) and the locative case. Vivid contrast this to the rude gambling of the soldiers. This group of four (or three) women interests us more. Matt. (Mt 27:55f.) spoke of women beholding from afar and names three (Mary Magdalene, Mary the mother of James the less and of Joses, and the mother of the sons of Zebedee). Mark also (Mr 15:40) names three (Mary Magdalene, Mary the mother of James the less and of Joses, and Salome). They have clearly drawn near the Cross by now. John alone mentions the mother of Jesus in the group. It is not clear whether the sister of the mother of Jesus is Salome the mother of the sons of Zebedee or the wife of Clopas. If so, two sisters have the name Mary and James and John are cousins of Jesus. The point cannot be settled with our present knowledge.

John 19:26

His mother (την μητερα). Common Greek idiom, the article as possessive.

Standing by (παρεστωτα). Perfect active (intransitive) participle of παριστημ, vivid and picturesque scene. The dying Saviour thinks of the comfort of his mother.

Whom he loved (ον ηγαπα). Imperfect active. Surely John is justified in inserting this phrase here. If John were his cousin, that helps explain why Jesus turns the care of his mother over to him. But the brothers of Jesus are not present and disbelieved his claims. John is the only one of the apostles with courage enough to take his stand with the women by the Cross. There is no disrespect in the use of "Woman" (Γυνα) here as there was not in 2:4. This trust is to John, though Salome, John's own mother, was standing there.

John 19:27

Unto his own home (εις τα ιδια). See this same idiom and sense in 1:11; 16:32; Ac 21:6 . John had a lodging in Jerusalem, whether a house or not, and the mother of Jesus lived with him there.

John 19:28

Are now finished (ηδη τετελεστα). Perfect passive indicative of τελεω. See same form in verse 30. As in 13:1, where Jesus is fully conscious (knowing, ειδως) of the meaning of his atoning death.

Might be accomplished (τελειωθη). First aorist passive subjunctive of τελειοω rather than the usual πληρωθη (verse 24) with ινα. John sees the thirst of Jesus in Ps 69:21f . Jesus, of course, did not make the outcry in any mechanical way. Thirst is one of the severest agonies of crucifixion. For the "perfecting" of the Messiah by physical suffering see Heb 2:10; 5:7f. .

John 19:29

Was set (εκειτο). Imperfect middle. John, as eyewitness, had noticed it there.

Of vinegar (οξους). Not vinegar drugged with myrrh (Mr 15:23) and gall (Mt 27:34) which Jesus had refused just before the crucifixion.

Sponge (σπογγον). Old word, in N.T. only here, Mr 15:36; Mt 27:48 , our "sponge."

They put (περιθεντες). Second aorist active participle of περιτιθημ, to place around.

Upon hyssop (υσσωπω).

A reed (καλαμω) as Mark and Matthew have it. The reed of the hyssop bush was only three or four feet long.

John 19:30

Had received (ελαβεν). Second aorist active indicative of λαμβανω. Jesus took the vinegar (a stimulant), though he had refused the drugged vinegar. It is finished (τετελεστα). Same for as in verse 28. A cry of victory in the hour of defeat like νενικηκα in 16:33. Jesus knew the relation of his death to redemption for us (Mr 10:45; Mt 20:28; 26:28).

Bowed his head (κλινας την κεφαλην). First aorist active participle of κλινω. This vivid detail only in John.

Gave up his spirit (παρεδωκεν το πνευμα). With the quotation of Ps 31:5 according to Lu 23:46 , "Father, into thy hands I commend my spirit" (the last of the seven sayings of Jesus on the Cross that are preserved for us). Jesus died with the words of this Psalm upon his lips. The apostle John had come back to the Cross.

John 19:31

The Preparation (παρασκευη). Friday. See verse 14.

Might not remain (μη μεινη). Negative final clause with ινα μη and first aorist active (constative) subjunctive of μενω.

A high day (μεγαλη). A "great" day, since "the sabbath day following synchronized with the first day of unleavened bread which was a 'great' day" (Bernard). A double reason therefore for wanting the bodies removed before sunset when the Sabbath began.

That their legs might be broken (ινα κατεαγωσιν αυτον τα σκελη). Purpose clause with ινα and the second aorist passive subjunctive of καταγνυμ with the augment retained in the subjunctive, a "false augment" common in later Greek as in the future in Mt 12:20 with this verb (Robertson, *Grammar*, p. 365). This *crurifragium* was done with a heavy mallet and ended the sufferings of the victim.

Legs (σκελη). Old word, here only in N.T.

Might be taken away (αρθωσιν). First aorist passive subjunctive of αιρω with ινα also.

John 19:32

Which was crucified with him (του συνσταυρωθεντος αυτω). First aorist passive articular participle of συνσταυροω with associative instrumental case. Cf. Paul's Χριστω συνεσταυρωμα (Ga 2:19).

John 19:33

Already dead (ηδη τεθνηκοτα). Perfect active participle of θνησκω. So then Jesus died before the robbers, died of a broken heart.

They brake not (ου κατεαξαν). The augment is proper here (see 32).

John 19:34

With a spear (λογχη). Instrumental case of this old word, here only in the N.T.

Pierced his side (αυτου την πλευραν ενυξεν). First aorist active indicative of νυσσω, old word to pierce, here only in N.T., and πλευραν (side), another old word, occurs in N.T. only here and Joh 20:20,25,27 .

Blood and water (αιμα κα υδωρ). Dr. W. Stroud (*Physical Cause of the Death of Christ*) argues that this fact proves that the spear pierced the left side of Jesus near the heart and that Jesus had died literally of a broken heart since blood was mixed with water.

John 19:35

He that hath seen (ο εωρακως). Perfect active articular participle of οραω. John the Apostle was there and saw this fact (still sees it, in fact). This personal witness disproves the theory of the Docetic Gnostics that Jesus did not have a real human body.

He knoweth (εκεινος οιδεν). That is John does like 9:37. It is possible that εκεινος may be a solemn appeal to God as in 1:33 or Christ as in 1Jo 3:5 . Bernard argues that the final editor is distinguishing the Beloved Disciple from himself and is endorsing him. But the example of Josephus (*War*. III. 7, 16) is against this use of εκεινος. John is rather referring to himself as still alive.

John 19:36

Be broken (συντριβησετα). Second future passive of συντριβω, to crush together. A free quotation of Ex 12:46 about the paschal lamb.

John 19:37

They pierced (εξεκεντησαν). First aorist active of εκκεντεω, late verb, correct translation of the Hebrew of Zec 12:10 , but not like the LXX, in N.T. only here and Re 1:7 .

John 19:38

But secretly for fear of the Jews (κεκρυμμενος δε δια τον φοβον των Ιουδαιων). Perfect passive participle of κρυπτω. An example of the rulers described in 12:41-43 who through cowardice feared to own their faith in Jesus as the Messiah. But it must be put down to the credit of Joseph that he showed courage in this darkest hour when the majority had lost heart.

That he might take away (ινα αρη). Final clause with ινα and the first aorist active subjunctive of αιρω. Else the body of Jesus might have gone to the potter's field. Pilate gladly consented.

John 19:39

Nicodemus also (κα Νικοδημος). The Synoptics tell about Joseph of Arimathea, but only John adds the help that Nicodemus gave him in the burial of Jesus, these two timid disciples, Nicodemus now at last taking an open stand.

At the first (το πρωτον). Adverbial accusative and reference to 3:1f. .

Mixture (μιγμα). Late word from μιγνυμ, to mix, only here in the N.T. Many old MSS. have here ελιγμα (roll), from ελισσω (Heb 1:12), another late word here only in N.T. It was common to use sweet-smelling spices in the burial (2Ch 16:14).

Pound (λιτρας). Late word for twelve ounces, in N.T. only here and 12:3. Nicodemus was a rich man and probably covered the entire body with the spices.

John 19:40

In linen cloths (οθονιοις). Late diminutive for the old οθονη, used for ships' sails, in N.T. here and Lu 24:12 . Case here either locative or instrumental.

With the spices (μετα των αρωματων). Late word αρωμα for spices, from fumes.

To bury (ενταφιαζειν). Late verb, from ενταφια (εν, ταφος) the burial preparations of all sorts (flowers, perfumes, etc.), in N.T. only here and Mt 26:12 .

John 19:41

A garden (κηπος). See 18:1,26 .

New (καινον). Fresh, unused.

Was never yet laid (ουδεπω ην τεθειμενος). Periphrastic past perfect passive of τιθημ. It was Joseph's mausoleum, a rock tomb hewn out of the mountain side (Mr 15:56; Mt 27:60; Lu 23:53), a custom common with the rich then and now. For royal tombs in gardens see 2Ki 21:18,26; Ne 3:16 .

John 19:42

Was nigh at hand (εγγυς ην). This tomb was outside of the city, near a road as the Cross was, and in a garden. The hill looked like a skull and was probably Gordon's Calvary seen from the Mount of Olives today.

John 20

John 20:1

Now on the first day of the week (τη δε μια των σαββατων). Locative case of time when. Both Mark (Mr 16:2) and Luke (Lu 24:1) have this very idiom of the cardinal τη μια, instead of the usual ordinal τη πρωτη (first), an idiom common in the papyri and in the modern Greek (Robertson, *Grammar*, p. 671). In all three instances also we have the genitive plural των σαββατων for "the week" as in Ac 20:7 . The singular σαββατον also occurs for "the week" as in Lu 18:12; Mr 16:9 .

Cometh Mary Magdalene (Μαρια η Μαγδαληνη ερχετα). Vivid historical present. Mary Magdalene is not to be confounded with Mary of Bethany.

While it was yet dark (σκοτιας ετ ουσης). Genitive absolute. For σκοτια see Joh 6:17; Mt 10:27 . Mark (Mr 16:2) says the sun was risen on their actual arrival. She started from the house while still dark.

Taken away (ηρμενον). Perfect passive participle of αιρω, predicate accusative in apposition with τον λιθον.

John 20:2

Runneth (τρεχε). Vivid dramatic present indicative of τρεχω. John deals only with Mary Magdalene. She left the tomb at once before the rest and without seeing the angels as told in the Synoptics (Mr 16:2-8; Mt 28:5-8; Lu 24:1-8). Luke (Lu 24:9-12) does not distinguish between the separate report of Mary Magdalene and that of the other women.

To Simon Peter (προς Σιμωνα Πετρον). Full name as usual in John and back with John and the other disciples. The association of Peter and the other disciple in Joh 18-21 is like that between Peter and John in Ac 1-5 .

Loved (εφιλε). Imperfect of φιλεω for which see 5:20; 11:3 and for distinction from αγαπαω see 11:5; 13:23; 21:7,15,17 .

They have taken away (ηραν). First aorist active indicative of αιρω, indefinite plural.

We know not (ουκ οιδαμεν). Mary associates the other women with her in her ignorance. For εθηκαν (have laid) see 19:42. Mary fears a grave robbery. She has no idea of the resurrection of Jesus.

John 20:3

They went (ηρχοντο). Imperfect middle picturing the scene, "they were going." The two started instantly (εξηλθεν, aorist active indicative).

John 20:4

They both (ο δυο). "The two" (Peter and the other disciple whom Jesus loved).

Ran together (ετρεχον ομου). Imperfect active of τρεχω. It was a race in eagerness to reach the tomb of Jesus.

Outran Peter (προεδραμεν ταχειον του Πετρου). Second aorist active indicative of προτρεχω, old verb, in N.T. only here and Lu 19:4 , to run on before (ahead). "He ran ahead more swiftly (see Joh 13:27) than Peter" (ablative case after comparative adverb ταχειον, *Koine* for older θασσον).

First (πρωτος). Predicative nominative (not adverb προτον) and superlative used where only two involved. John won the race.

John 20:5

Stooping and looking in (παρακυψας). Originally to stoop and look, but in the LXX (Ge 26:8; Jud 5:28; 1Ki 6:4 , etc.) and the papyri rather just to peep in and so Field (*Ot. Norv.*) urges here. See also verse 11; Lu 24:12 (the verse bracketed by Westcott and Hort). For οθονια (linen cloth) see Joh 19:40 .

Lying (κειμενα). Present middle participle of κειμα, predicative accusative. John notices this fact at once. If the body had been removed, these clothes would have gone also. John's timid nature made him pause (yet, μεντο, however).

John 20:6

Entered and beholdeth (εισηλθεν κα θεωρε). Aorist active and present active indicative. Peter impulsively went on in and beholds (θεωρε, vivid term again, but of careful notice, θεωρεω, not a mere glance βλεπω such as John gave in verse 5).

John 20:7

The napkin (το σουδαριον). Already in 11:44 which see. This napkin for the head was in a separate place.

Rolled up (εντετυλιγμενον). Perfect passive participle, predicate accusative like κειμενον, from εντυλισσω, late verb, to wrap in, to roll up, already in Mt 27:59; Lu 23:53 . It was arranged in an orderly fashion. There was no haste.

By itself (χωρις). Old adverb, "apart," "separately."

John 20:8

Then therefore (τοτε ουν). After Peter in time and influenced by the boldness of Peter.

And he saw and believed (κα ειδεν κα επιστευσεν). Both aorist active indicative (second and first). Peter saw more after he entered than John did in his first glance, but John saw into the meaning of it all better than Peter. Peter had more sight, John more insight. John was the first to believe that Jesus was risen from the tomb even before he saw him. According to Lu 24:12 Peter went away "wondering" still. The Sinaitic Syriac and 69 and 124 wrongly read here "they believed." John was evidently proud to be able to record this great moment when he believed without seeing in contrast to Thomas (20:29). Peter and John did not see the angels.

John 20:9

For (γαρ). Explanatory use of γαρ.

The Scripture (την γραφην). Probably Ps 16:10 . Jesus had repeatedly foretold his resurrection, but that was all forgotten in the great sorrow on their hearts. Only the chief priests and Pharisees recalled the words of Jesus (Mt 27:62ff.).

Must (δε). For this use of δε concerning Christ's death and resurrection see Mr 8:31; Mt 26:54; Lu 9:22; 17:25; 22:37; 24:7,26,44; Joh 3:14; 12:34; Ac 1:16 . Jesus had put emphasis on both the fact and the necessity of his resurrection which the disciples slowly perceived.

John 20:10

Unto their own home (προς αυτους). "To themselves." Luke (Lu 24:12) has προς αυτον about Peter ("to his home"). This use of the reflective pronoun for home (literally, "to themselves"), like the French *chez eux*, occurs in Josephus (*Ant*. VII. 4, 6). John had taken the mother of Jesus to his home (19:27) and so he now hurried home to tell her the glorious news as he believed.

John 20:11

Was standing (ιστηκε). Past perfect of ιστημ as imperfect as in 19:25.

At the tomb (προς τω μνημειω). Προς (in front of) with locative while παρα (by the side of) with locative in 19:25. Pathetic and common picture of a woman weeping by the tomb. See 11:31.

As she wept (ως εκλαιεν). Imperfect, "as she was weeping."

She stooped and looked (παρεκυψεν). Aorist active indicative of παρακυπτω for which see verse 5. Mary "peeped into" the tomb, but did not enter.

John 20:12

Beholdeth (θεωρε). Vivid historical present again as in verses 6,14 . Peter and John had not seen the two angels. Westcott suggests an "economy" in such manifestations as the explanations. Better our own ignorance as to the reason why only the women saw them. Angels were commonly believed to be clad in white. See Mr 16:5 (a young man in a white robe), Mt 28:5 (the angel), Lu 24:4 (two men in dazzling apparel). For other angels in John's Gospel see 1:41; 12:29; 20:12 .

Had lain (εκειτο). Imperfect in progressive sense, "had been lying," though not there now.

John 20:13

I do not know (ουκ οιδα). Singular here, not plural as in verse 2, because clearly Mary is alone here. But the problem is the same. She did not see Peter and John at the tomb.

John 20:14

She turned herself back (εστραφη εις τα οπισω). Second aorist passive indicative of στρεφω in an intransitive and almost reflective sense. In the disappearance of the aorist middle before the aorist passive see Robertson, *Grammar*, p.817. See also στραφεισα (second aorist passive participle) in verse 16. On εις τα οπισω see 6:66; 18:6 .

Standing (εστωτα). Second perfect active (intransitive) of ιστημ. Instinctively Mary felt the presence of some one behind her.

Was (εστιν). Present active indicative retained in indirect discourse after ηιδε (knew).

John 20:15

Sir (Κυριε). Clearly not "Lord" here, for she thought him to be "the gardener" (ο κηπουρος), old word (κηποσ, ουρος), keeper of the garden, only here in the N.T.

If thou hast borne him hence (ε συ εβαστασος αυτον). Condition of the first class. Note emphasis on συ (thou). A new idea struck Mary as mistaken as the other one. Jesus had repeated the question of the angels, but she did not recognize him.

And I (καγω). Emphasis and crasis.

John 20:16

Mary (Μαριαμ). Aramaic form in Aleph B W, though Μαρια in 19:25. Clearly the old familiar tone of Jesus was in the pronunciation of her name.

Rabboni (Ραββουνε). Aramaic again for Διδασκαλε (Teacher), "my Teacher." In N.T. only here and Mr 10:51 though practically the same as Ραββ. See 11:28 for "the Teacher" (Rabbi). These two simple words tell the great fact that Christ is risen and Mary has seen him. One says little in really great moments.

John 20:17

Touch me not (μη μου απτου). Present middle imperative in prohibition with genitive case, meaning "cease clinging to me" rather than "Do not touch me." Jesus allowed the women to take hold of his feet (εκρατησαν) and worship (προσεκυνησαν) as we read in Mt 28:9 . The prohibition here reminds Mary that the previous personal fellowship by sight, sound, and touch no longer exists and that the final state of glory was not yet begun. Jesus checks Mary's impulsive eagerness.

For I am not yet ascended (ουπω γαρ αναβεβηκα). Perfect active indicative. Jesus is here at all only because he has not yet gone home. He had said (16:7) that it was good for them that he should go to the Father when the Holy Spirit will come through whom they will have fellowship with the Father and Christ.

My God (θεου μου). Jesus had said "My God" on the Cross (Mr 15:34). Note it also in Re 3:2 . So Paul in Ro 15:6 , etc., has "the God and Father of our Lord Jesus Christ."

John 20:18

And telleth (αγγελλουσα). Present active participle, "announcing."

I have seen the Lord (Ηεωρακα τον κυριον). Perfect active indicative of οραω. She will always carry in her heart that vision (picture) of the Risen Christ. She tells this fact before she delivers Christ's message to the brethren of Christ.

How that . No word in the Greek, but a conjunction like ως is implied. Οτ here is recitative. The disciples (brethren) did not believe Mary's story nor that of the other women

(Lu 24:11; Mr 16:11). Paul does not mention the vision to Mary or the women in 1Co 15:5-7 . But Mary Magdalene was the first one to see the Risen Lord.

John 20:19

When therefore it was evening on that day (ουσης ουν οψιας τη ημερα εκεινε). Genitive absolute with οψια (οψιος, late), old word with ωρα (hour) understood and here for the time from six to nine (6:16) and the locative case of time with ημερα (day). John often uses this note of time (1:39; 5:9; 11:53; 14:20; 16:23,26). The addition of τη μια σαββατων (see 20:1 for this use of μια like πρωτη) proves that John is using Roman time, not Jewish, for here evening follows day instead of preceding it.

When the doors were shut (των θυρων κεκλεισμενων). Genitive absolute again with perfect passive participle of κλειω, shut to keep the Jews out. News of the empty tomb had already spread (Mt 28:11). See Joh 7:13 for the phrase "for fear of the Jews"; cf. 12:42.

Stood in the midst (εστη εις το μεσον). Second aorist (ingressive) active (intransitive) of ιστημ, "stepped into the midst."

Peace be unto you (Ειρηνη υμιν). The usual oriental salutation as in verses 21,26; Lu 24:36 , here with probable reference to Joh 14:27 (Christ's legacy of peace).

John 20:20

Showed (εδειξεν). First aorist active indicative of δεικνυμ. This body, not yet glorified, retained the marks of the nails and of the soldier's spear, ample proof of the bodily resurrection against the modern view that only Christ's "spirit" arose and against the Docetic notion that Jesus had no actual human body. Luke (Lu 24:39f.) adds feet to hands and side.

Were glad (εχαρησαν). Second aorist passive indicative of χαιρω. Jesus had said (16:22) that it would be so. Luke adds (Lu 24:41) that they "disbelieved for joy." It was too good to be true, though terror had first seized them when Jesus appeared (Lu 24:37) because of the suddenness of Christ's appearance and their highly wrought state.

John 20:21

Even so send I you (καγω πεμπω υμας). Jesus has often spoken of the Father's sending him using both αποστελλω and πεμπω. Here he employs both words in practically the same sense. Jesus still bears the Commission of the Father (perfect active indicative). For this balanced contention (as ... so) see 6:57; 10:15 . This is the first of the three commissions given by the Risen Christ (another on the mountain in Galilee (Mt 28:16-20; 1Co 15:6), another on the Mount of Olives (Lu 24:44-51; Ac 1:3-11).

John 20:22

He breathed on them (ενεφυσησεν). First aorist active indicative of εμφυσαω, late verb, here only in N.T. though eleven times in the LXX and in the papyri. It was a symbolic art with the same word used in the LXX when God breathed the breath of life upon Adam (Ge 2:7). It occurs also in Eze 37:9 . See Christ's promise in Joh 16:23 . Jesus gives the disciples a foretaste of the great pentecost.

Receive ye the Holy Ghost (λαβετε πνευμα αγιον). Second aorist (ingressive) active imperative of λαμβανω. Note absence of article here (πνευμα αγιον) though το πνευμα το αγιον in 14:26. No real distinction is to be observed, for Holy Spirit is treated as a proper name with or without the article.

John 20:23

Whosesoever sins ye forgive (αν τινων αφητε τας αμαρτιας). "If the sins of any ye forgive" (αφητε, second aorist active subjunctive with αν in the sense of εαν), a condition of the third class. Precisely so with "retain" (κρατητε, present active subjunctive of κρατεω).

They are forgiven (αφεωντα). Perfect passive indicative of αφιημ, Doric perfect for αφειντα.

Are retained (κεκρατηντα). Perfect passive indicative of κρατεω. The power to forgive sin belongs only to God, but Jesus claimed to have this power and right (Mr 2:5-7). What he commits to the disciples and to us is the power and privilege of giving assurance of the forgiveness of sins by God by correctly announcing the terms of forgiveness. There is no proof that he actually transferred to the apostles or their successors the power in and of themselves to forgive sins. In Mt 16:19; 18:18 we have a similar use of the rabbinical metaphor of binding and loosing by proclaiming and teaching. Jesus put into the hands of Peter and of all believers the keys of the Kingdom which we should use to open the door for those who wish to enter. This glorious promise applies to all believers who will tell the story of Christ's love for men.

John 20:24

Didymus (Διδυμος). The same expression applied to Thomas in 11:16; 21:2 , but nowhere else in N.T. Old word for twin (double), "the pessimist of the apostolic band" (Bernard). The term twelve is still applied to the group, though Judas, the traitor, is dead.

John 20:25

We have seen the Lord (εωρακαμεν τον κυριον). The very language in the plural that Mary Magdalene had used (20:18) when no one believed her.

Except I shall see (εαν μη ιδω). Negative condition of third class with εαν and second aorist active subjunctive and so as to βαλω (from βαλλω) "and put."

The print (τον τυπον). The mark or stamp made by the nails, here the original idea. Various terms as in Ac 7:44; 1Ti 4:12 . Finally our "type" as in Ro 5:14 . Clearly the disciples had told Thomas that they had seen the τυπον of the nails in his hands and the spear in his side.

I will not believe (ου μη πιστευσω). Strong refusal with ου μη (doubtful negative) and first aorist active subjunctive (or future indicative).

John 20:26

After eight days (μεθ' ημερας οκτω). That is the next Sunday evening, on the eighth day in reality just like "after three days" and "on the third day."

Within (εσω). Apparently in the same room as before.

Cometh (ερχετα). Vivid dramatic present. The other items precisely as in verse 19 save Thomas was with them.

John 20:27

Then saith he to Thomas (ειτα λεγε τω Θομα). Jesus turns directly to Thomas as if he had come expressly for his sake. He reveals his knowledge of the doubt in the mind of Thomas and mentions the very tests that he had named (25).

Be not faithless (μη γινου απιστος). Present middle imperative of γινομα in prohibition, "stop becoming disbelieving." The doubt of Thomas in the face of the witness of the others was not a proof of his superior intelligence. Sceptics usually pose as persons of unusual mentality. The medium who won Sir Arthur Conan Doyle to spiritualism has confessed that it was all humbug, but he deceived the gullible novelist. But Thomas had carried his incredulity too far. Note play on απιστος (disbelieving) and πιστος (believing).

John 20:28

My Lord and my God (Ho κυριος μου κα ο θεος μου). Not exclamation, but address, the vocative case though the form of the nominative, a very common thing in the *Koine*. Thomas was wholly convinced and did not hesitate to address the Risen Christ as Lord and God. And Jesus accepts the words and praises Thomas for so doing.

John 20:29

Thou hast believed (πεπιστευκας). Perfect active indicative. Probably interrogative, but "it was *sight*, not *touch* that convinced Thomas" (Bernard).

And yet (κα). Clear use of κα in the adversative sense. Thomas made a noble confession, but he missed the highest form of faith without the evidence of the senses. Peter (1Pe 1:8) uses language that seems like a reminiscence of the words of Jesus to Thomas which Peter heard.

John 20:30

Many other signs (πολλα αλλα σημεια). Not only those described in the Synoptic Gospels or referred to in general statements, but many alluded to in John's Gospel (2:23; 4:45; 12:37).

Are not written (ουκ εστιν γεγραμμενα). Periphrastic perfect passive indicative of γραφω, do not stand written, are not described "in this book." John has made a selection of the vast number wrought by Jesus "in the presence of the disciples" (ενωπιον των μαθητων), common idiom in Luke, not in Mark and Matthew, and by John elsewhere only in 1Jo 3:22 . John's book is written with a purpose which he states.

John 20:31

Are written (γεγραπτα). Perfect passive indicative of γραφω, "have been written" by John.

That ye may believe (ινα πιστευητε). Purpose with ινα and the present active subjunctive of πιστευω, "that you may keep on believing." The book has had precisely this effect of continuous and successive confirmation of faith in Jesus Christ through the ages.

Jesus is the Christ, the Son of God (Ιησους εστιν ο Χριστος ο υιος του θεου). The man named Jesus is identical with the Messiah (the Anointed One) as opposed to the Cerinthian separation of the Jesus of history and the Christ (αεον) of theology. And the Docetic notion of a phantom body for Jesus with no actual human body is also false. Jesus is the Son of God with all that this high term implies, the Logos of Joh 1:1-18 (the Prologue). "Very God of very God," Incarnate Revealer of God. But there is a further purpose.

And that believing ye may have life in his name (κα ινα πιστευοντες ζωην εχητε εν τω ονοματ αυτου). Note present participle πιστευοντες (continuing to believe) and the present active subjunctive εχητε (keep on having). "Life" (ζωην) is eternal life so often mentioned in this Gospel, life to be found only in the name (and power) of Jesus Christ the Son of God. This verse constitutes a fitting close for this wonderful book and John may at first have intended to stop here. But before he published the work he added the Epilogue (Chapter XXI) which is written in the same style and gives a beautiful picture of the Risen Christ with a side-light on John and Peter (restored to fellowship).

John 21

John 21:1

Manifested himself (εφανεροσεν εαυτον). First aorist active indicative of φανεροω with the reflexive pronoun (cf. 7:4; 13:4). For the passive see 1:31; 21:14 . Jesus was only seen during the forty days now and then (Ac 1:3), ten instances being recorded. The word φανεροω is often used of Christ on earth (Joh 1:31; 2:11; 1Pe 1:20; 1Jo 1:2), of his works (Joh 3:5), of the second coming (1Jo 2:28), of Christ in glory (Col 3:4; 1Jo 3:2).

At (επ). By or upon.

Of Tiberias (της Τιβεριαδος). As in 6:1 instead of the usual "Sea of Galilee." Tiberias, the capital city of Galilee, gave this epithet to the Sea of Galilee. This is not the appearance in Galilee prearranged by Jesus (Mr 16:7; Mt 28:7,16).

John 21:2

There were together (ησαν ομου). These seven (Peter, Thomas, Nathanael, the sons of Zebedee, and two others). We know that the sons of Zebedee were James and John (Mt 4:21), mentioned by name nowhere in John's Gospel, apparently because John is the author. We do not know who the "two others of his disciples" were, possibly Andrew and Philip. It seems to me to be crass criticism in spite of Harnack and Bernard to identify the incident here with that in Lu 5:1-11 . There are a few points of similarity, but the differences are too great for such identification even with a hypothetical common source.

John 21:3

I go a fishing (υπαγω αλιευειν). The present active infinitive αλιευειν expresses purpose as often. It is a late verb from αλιευς (fisherman) and occurs in Jer 16:16 , in Philo, Plutarch, and one papyrus. Peter's proposal was a natural one. He had been a fisherman by practice and they were probably waiting in Galilee for the appointed meeting with Christ on the mountain. Andrew and Peter, James and John were fishermen also. Peter's proposition met a ready response from all.

They took (επιασαν). First aorist active indicative of πιαζω, Doric form for πιεζω, to catch.

John 21:4

When day was now breaking (πρωιας ηδη γινομενης). Genitive absolute and note present middle participle (dawn coming on and still dark). In Mt 27:1 the aorist participle (γενομενης) means that dawn had come. For "beach" (αιγιαλον) see Mt 13:2 .

Was (εστιν). Present indicative retained in indirect assertion.

John 21:5

Children (Παιδια). Diminutive of παις and used here alone by Jesus in addressing his disciples. It is a colloquial expression like "my boys." The aged Apostle John uses it in 1Jo 2:13,18 .

Have ye aught to eat? (μη τ προσφαγιον εχετε;). The negative answer is expected by this polite inquiry as in 4:29. The rare and late word προσφαγιον from the root φαγ (εσθιω, to eat) and προς (in addition) was used for a relish with bread and then for fish as here. So in the papyri. Nowhere else in the N.T.

John 21:6

The right side (εις τα δεξια μερη). Jesus knew where the fish were. For "net" (δικτυον) see Mt 4:20 , here alone in John.

Were now not able to draw it (ουκετ αυτο ελκυσα ισχυον). Imperfect active picturing the disciples tugging at the net.

John 21:7

It is the Lord (ο κυριος εστιν). John's quick insight appears again.

Girt his coat about him (τον επενδυτην διεζωσατο). First aorist middle (indirect) indicative with which note διεζωσεν εαυτον in 13:4. Apparently Peter threw on the upper garment or linen blouse (επενδυτην) worn by fishers over his waistcloth and tucked it under his girdle.

John 21:8

In the little boat (τω πλοιαριω). Locative case of πλοιαριον (diminutive) for the larger boat (πλοιον, verses 3,6) could come no closer to shore. But the words seem interchangeable in 6:17,19,21,22,24 .

About two hundred cubits off (ως απο πηχων διακοσιων). For πηχυς, cubit, see Mt 6:27 and for ως απο see 11:18.

Dragging (συροντες). Present active participle of συρω for which see Ac 8:3 .

John 21:9

Got out (απεβησαν). As in Lu 5:2 .

They see (βλεπουσιν). Vivid historical present.

A fire of coals (ανθρακιαν). See 18:18 for this word. Cf. our "anthracite."

There (κειμενην). Lying as placed, present middle participle of κειμα.

Fish (οψαριον). As in 6:9,11 , like προσφαγιον above.

Laid thereon (επικειμενον). So broiling with bread ready (toast).

John 21:10

Which (ων). Ablative case by attraction from α to agree with οψαριων. They had caught the fish by Christ's direction.

John 21:11

Went up (ανεβη). Into the little boat or dinghy.

Drew (ειλκυσεν). Same verb as ελκυσα in verse 6. Peter now did what they had failed to do.

Three (τριων). The addition "three" to the "hundred and fifty" looks as if they were actually counted these "large" (μεγαλων) fish. It was a great fish story that John recalls vividly.

Was not rent (ουκ εσχισθη). First aorist passive indicative of σχιζω, to split (our word "schism").

John 21:12

Break your fast (αριστησατε). First aorist active imperative of αριστaω from αριστον, first to breakfast, as here and then later to dine as in Lu 11:37 . What a delightful breakfast of fresh broiled fish just caught (verse 10) with the hush of joyful surprise in the presence of the Risen Lord.

Durst (ετολμα) Imperfect active of τολμαω. The restraint of silence continued.

John 21:13

Taketh the bread, and giveth them (λαμβανε τον αρτον κα διδωσιν αυτοις). Vivid presents again. Jesus acts as host at this early breakfast, his last meal with these seven faithful followers.

John 21:14

Now the third time (το ηδη τριτον). "To the disciples" (apostles) John says, the two others being told by him (20:19,26) on the two Sunday evenings. There were four other appearances already (to Mary Magdalene, to the group of women, to the two on the way to Emmaus, to Peter).

John 21:15

Lovest thou me more than these? (αγαπαις με πλεον τουτων;). Ablative case of comparison τουτων (disciples) after πλεον. Peter had even boasted that he would stand by Christ though all men forsook him (Mr 14:29). We do not know what passed between Jesus and Peter when Jesus first appeared to him (Lu 24:34). But here Christ probes the inmost recesses of Peter's heart to secure the humility necessary for service.

I love thee (φιλω συ). Peter makes no claim here to superior love and passes by the "more than these" and does not even use Christ's word αγαπαω for high and devoted love, but the humbler word φιλεω for love as a friend. He insists that Christ knows this in spite of his conduct.

Feed my lambs (Βοσκε τα αρνια μου). For the old word βοσκω (to feed as a herdsman) see Mt 8:33 . Present active imperative here. Αρνια is a diminutive of αρνος (lamb).

John 21:16

Lovest thou me? (αγαπαις με;). This time Jesus drops the πλεον τουτων and challenges Peter's own statement. Peter repeats the same words in reply.

Tend my sheep (ποιμαινε τα προβατια). Present active imperative of ποιμαινω, old verb from ποιμην (shepherd), "shepherd my lambs" (προβατια, diminutive of προβατον, sheep).

John 21:17

Lovest thou me? (φιλεις με;). This time Jesus picks up the word φιλεω used by Peter and challenges that. These two words are often interchanged in the N.T., but here the dis-

tinction is preserved. Peter was cut to the heart (ελυπηθη, first aorist passive of λυπεω, to grieve) because Jesus challenges this very verb, and no doubt the third question vividly reminds him of the three denials in the early morning by the fire. He repeats his love for Jesus with the plea: "Thou knowest all things."

Feed my sheep (βοσκε τα προβατια). Many MSS. both here and in verse 16 read προβατα (sheep) instead of προβατια (little sheep or lambs).

John 21:18

Thou girdest thyself (εζωννυες σεαυτον). Imperfect active of customary action of ζωννυω, old verb, in N.T. only here and Ac 12:8 . So as to περιεπατεις (walkedst) and ηθελες (wouldest), two other imperfects of customary action.

When thou shalt be old (οταν γηρασης). Indefinite temporal clause with οταν and the first aorist active subjunctive of γηρασκω, old verb to grow old, in N.T. only here and Heb 8:13 , "whenever thou growest old."

John 21:19

By what manner of death (ποιω θανατω). Undoubtedly John, who is writing long after Peter's death, seems to mean that Peter was to die (and did die) a martyr's death. "Whither thou wouldest not." There is a tradition that Peter met death by crucifixion and asked to be crucified head downwards, but that is not made plain here.

John 21:20

Turning about (επιστραφεις). Second aorist passive participle of επιστρεφω, old verb, here a sudden turning round (ingressive aorist). For the simplex verb στρεφω see 20:14,16 .

Following (ακολουθουντα). Following both Jesus and Peter, perhaps having heard the graphic dialogue above.

John 21:21

And what shall this man do? (ουτος δε τι;). Literally, "But this one ... what?" The abrupt ellipsis is intelligible.

John 21:22

If I will (εαν θελω). Condition of the third class with εαν and the present active subjunctive of θελω.

Till I come (εως ερχομα). Literally, "while I am coming" (εως and the present indicative, not εως ελθω (second aorist active subjunctive).

What is that to thee? (τ προς σε;). A sharp rebuke to Peter's keen curiosity.

Follow thou me (συ μο ακολουθε). "Do thou me keep on following." That lesson Peter needed.

John 21:23

That that disciple should not die (οτ ο μαθητης εκεινος ουκ αποθνησκε) (present active indicative), because Peter or others misunderstood what Jesus meant as John now

carefully explains. He was rebuking Peter's curiosity, not affirming that John would live on till the Master returned. John is anxious to set this matter right.

John 21:24

That is (ουτος εστιν). The one just mentioned in verse 20, "the disciple whom Jesus loved."

And wrote these things (κα ο γραψας ταυτα). Here there is a definite statement that the Beloved Disciple wrote this book.

We know (οιδαμεν). The plural here seems intentional as the identification and endorsement of a group of disciples who know the author and wish to vouch for his identity and for the truthfulness of his witness. Probably we see here a verse added by a group of elders in Ephesus where John had long laboured.

John 21:25

If they should be written every one (εαν γραφητα καθ' εν). Condition of the third class with εαν and present passive subjunctive of γραφω, "If they should be written one by one" (in full detail).

I suppose (οιμα). Note change back to the first person singular by the author.

Would not contain (ουδ' αυτον τον κοσμον χωρησειν). Future active infinitive in indirect discourse after οιμα. This is, of course, natural hyperbole, but graphically pictures for us the vastness of the work and words of Jesus from which the author has made a small selection (20:30f.) and by which he has produced what is, all things considered, the greatest of all the books produced by man, the eternal gospel from the eagle who soars to the very heavens and gives us a glimpse of the glory of God in the face of Jesus Christ.

THE ACTS OF THE APOSTLES
BY WAY OF INTRODUCTION

But for the Acts we should know nothing of the early apostolic period save what is told in the Epistles. There are various apocryphal "Acts," but they are without historical worth. Hence the importance of this book.

LUKE THE AUTHOR

It ought to be possible to assume this as a fact since the work of Ramsay and Harnack on various phases of the problems concerning the Acts. Harnack, in particular, has covered the ground with his accustomed thoroughness and care in his two volumes (*The Acts of the Apostles*, English Translation by Rev. J. R. Wilkinson, 1909; *The Date of the Acts and the Synoptic Gospels*, English Translation by Rev. J. R. Wilkinson, 1911). Ramsay's view may be found in Chapter I of *St. Paul the Traveller and the Roman Citizen*, Chapter XII of *Pauline and Other Studies*. A good summary of the matter appears in Part V of *The Synoptic Gospels and the Book of Acts* by Dr. D. A. Hayes, in Robertson's *Luke the Historian in the Light of Research*, and in the introduction to the various commentaries by Knowling, Rackham, Furneaux, Rendall, Hackett, Meyer-Wendt, Zahn, Blass, Campbell-Morgan, Stokes. In Part I of *The Acts of the Apostles*, Vol. II of *The Beginnings of Christianity*, edited by Foakes-Jackson and Kirsopp Lake both sides are ably presented: *The Case for the Tradition* by C. W. Emmet, *The Case against the Tradition* by H. Windisch. *The Internal Evidence of Acts* is discussed by the Editors, Foakes-Jackson and Lake, with an adverse conclusion against Luke. Henry J. Cadbury surveys *The Tradition* (the external evidence) and draws a negative conclusion likewise on the ground that the early writers who ascribe Acts to Luke were not critical scholars. A similar position is taken by Cadbury in his more recent volume, *The Making of Luke--Acts* (1927). But all the same the traditional view that Luke is the author of the Acts holds the field with those who are not prejudiced against it. The view of Baur that Acts is a *Tendenz* writing for the purpose of healing the breach between Peter and Paul and showing that the two factions came together had great influence for a while. In fact both Ramsay and Harnack at first held it. Ramsay broke away first and he was followed by Harnack. Both were influenced to change their views by the accumulation of evidence to the effect that the author of both the Gospel and Acts is Luke the Physician and Friend of Paul. Part of this evidence has already been given in the Introduction to the Gospel according to Luke.

THE AUTHOR OF THE GOSPEL ALSO

The author of the Acts expressly states that he wrote "the first treatise (τον πρωτον λογον) concerning all things, O Theophilus, that Jesus began both to do and to teach until which day he gave command through the Holy Spirit to the apostles whom he had chosen and was received up" (Ac 1:1f.). There is no room for dispute that the reference is directly

to the Gospel according to Luke as we have it now. Like the Gospel the book is dedicated to Theophilus. And, what is even more important, the same style appears in both Gospel and Acts. This fact Harnack has shown with great pains and conclusiveness. There is the same interest in medical matters and even Cadbury, who denies by implication the Lukan authorship, admits identity of authorship for both books.

THE UNITY OF THE ACTS

There are some scholars who are willing to admit the Lukan authorship of the "we" sections when the author uses "we" and "us" as in chapter 16:10-40; 20:6-28:31 . It has been argued that Luke wrote a travel-document or diary for these sections, but that this material was used by the editor or redactor of the whole book. But, unfortunately for that view, the very same style appears in the Acts as a whole and in the Gospel also as Harnack has proven. The man who said "we" and "us" in the "we" sections wrote "I" in 1:1 and refers to the Gospel as his work. The effort to disprove the unity of the Acts has failed. It stands as the work of the same author as a whole and the same author who wrote the Gospel.

SOURCES OF THE ACTS

Beyond a doubt Luke employed a variety of sources for this great history as he did for the Gospel (Lu 1:1-4). In fact, Cadbury argues that this Prologue was meant to apply to the Acts also as Volume II whether he intended to write a third volume or not. Certainly we are entitled to say that Luke used the same historical method for Acts. Some of these sources are easy to see. Luke had his own personal experience for the "we" sections. Then he had the benefit of Paul's own notes or suggestions for all that portion where Paul figures from chapters 8 to 28, since Luke was apparently with Paul in Rome when he finished the Book. This would include Paul's sermons and addresses which Luke gives unless one wishes to say, as some do, that Luke followed the style of Thucydides and composed the kind of addresses that he thought Paul would make. I see no evidence of that for each address differs from the others and suits precisely the occasion when it was delivered. The ancients frequently employed shorthand and Paul may have preserved notes of his addresses. Prof. C. C. Torrey, of Yale University, argues in his *Composition and Date of Acts* (1916) that Luke used an Aramaic document for the first fifteen chapters of the Acts. There is an Aramaic element in certain portions of these chapters, but nothing like so pronounced as in Luke 1 and 2 after Lu 1:1-4 . It cannot be said that Torrey has made out his case for such a single document. Luke may have had several such documents besides access to others familiar with the early days of the work in Jerusalem. There was Simon Peter whom Paul visited for two weeks in Jerusalem (Ga 1:18) besides other points of contact with him in Jerusalem and Antioch (Ac 15 and Ga 2). There was also Barnabas who was early Paul's friend (Ac 9:27) and who knew the beginnings as few did (Ac 4:36f.). Besides many others it is to be observed that Paul with Luke made a special visit to Caesarea where he spent a week with the gifted Philip and his daughters with the gift of prophecy (Ac 21:8f.). But with all the inevitable variety of

sources for the information needed to cover the wide field of the Book of Acts the same mind has manifestly worked through it and it is the same style all through that appears in the "we" sections where the writer is confessedly a companion of Paul. No other companion of Paul carries this claim for the authorship and no other was a physician and no author has the external evidence from early writers.

THE DATE

There are three views about the date of the Acts. Baur and his Tubingen School held the second century to be the date of this late pamphlet as they termed it after the fashion of the Clementine Homilies. But that view is now practically abandoned save by the few who still strangely oppose the Lukan authorship. Probably the majority of those who accept the Lukan authorship place it in the latter part of the first century for two reasons. One is that the Gospel according to Luke is dated by them after the destruction of Jerusalem because of the prophecy by Jesus of the encompassing of the city by armies. Predictive prophecy that would be and so it is considered a prophecy *post eventum*. The other reason is the alleged use of the *Antiquities* of Josephus by Luke. Josephus finished this work A.D. 93 so that, if Luke did use it, he must have written the Acts after that date. Usually this argument is made to show that Luke could not have written it at all, but some hold that he may have lived to an age that would allow it. But it cannot be assumed that Luke used Josephus because of his mention of Theudas and Judas the Galilean. They differ so widely (Ac 5:36f . and Josephus, *Ant*. XX. v, 1, 2) that Von Dobschutz (*Dictionary of the Apostolic Church*, art. Josephus) argues that the two accounts are entirely independent of each other. So Luke (Lu 13:1f.) alludes to a Galilean revolt not mentioned by Josephus and Josephus records three revolts under Pilate not referred to by Luke. A comparison of the accounts of the death of Agrippa I in Ac 12:20-23 and *Ant*. XIX. viii, 2 redounds to the credit of Luke. The Josephus phase of the argument may be brushed to one side. The third view, held by Harnack and adopted here, is that Luke wrote the Acts while with Paul in Rome and finished the book before Paul's release, that is by A.D. 63. This is the obvious and natural way to take the language of Luke at the close of Acts. Events had gone no farther and so he ends the narrative right there. It is argued against this that Luke contemplated a third volume and for this reason closed with the arrival of Paul in Rome. But the use of πρωτον (first) in Ac 1:1 is a common *Koine* idiom and does not imply three volumes any more than first and second stories with us means that the house has three. Of course this date for the Acts puts the date of the Gospel further back either in Caesarea (57 to 59) or in Rome (60 to 62). And that means that Mark's Gospel is still earlier since Luke used it for his Gospel and the Logia (Q) earlier still. But all these dates are probable in the light of all the known facts.

THE HISTORICAL VALUE

It was once a fad with a certain school of critics to decry Luke in the Acts as wholly untrustworthy, not above the legendary stage. But the spade has done well by Luke for inscrip-

tions and papyri have brought remarkable confirmation for scores of points where Luke once stood all alone and was discounted because he stood alone. These will be duly noted in the proper places as they occur. Ramsay has done most in this restoration of the rank of Luke as a credible historian, as shown in particular in his *St. Paul the Traveller and the Roman Citizen* and in *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*. In every instance where discoveries have been made they have confirmed the testimony of Luke as concerning *politarchs* in Thessalonica, *proconsul* in Cyprus, etc. The result is that the balance of evidence is now in favour of Luke even when he still stands alone or seems to be opposed by Josephus. Luke, as it stands today, is a more credible historian than Josephus. Ramsay dares to call Luke, all things considered, the greatest of all historians, even above Thucydides. An interesting book on this phase of the subject is Chase's *The Credibility of the Acts of the Apostles* (1902).

THE PURPOSE OF THE ACTS

It is not easy to say in a word precisely the object of Luke in writing this book. It is not the Acts of all the apostles. Outside of Peter and John little is told of any of them after chapter 3. And all the acts of Peter and John are not given for Peter disappears from the narrative after chapter 15, though he has been the central figure through chapter 11. Paul is not one of the twelve apostles, but Luke follows Paul's career mainly after chapter 8. Stephen and Barnabas come in also. Still (*St. Paul on Trial*, 1923) argues that Luke meant the book as an apology to be used in Paul's trial at Rome or at any rate to put Paul in the right light with the Jews in Rome. Hence the full account of Paul's series of defences in Jerusalem, Caesarea, Rome. There may be an element of truth in this idea, but it clearly does not cover the whole purpose of Luke. Others hold that Luke had a dramatic plan to get Paul to Rome as the climax of his campaign to win the Roman Empire to Christ. The book is not a history of all early Christianity. Peter and Paul dominate the atmosphere of the book with Paul as the great hero of Luke. But one can easily see that the work is done with consummate skill. The author is a man of culture, of Christian grace, of literary power. The book pulses with life today.

THE TEXT OF THE ACTS

A special problem arises concerning the text of Acts inasmuch as the Codex Bezae (D) with some other Western support presents a great many additions to the Neutral-Alexandrian text of Aleph A B C. Blass has even proposed the idea that Luke himself issued two editions of the book, an attractive hypothesis that is not generally accepted. J. M. Wilson has published *The Acts of the Apostles from Codex Bezae*. The whole subject is elaborately treated by J. H. Ropes in Vol. III, *The Text of Acts* in Part I of *The Beginnings of Christianity*. Besides thorough discussion of all the problems of text involved Ropes gives the text of the Vatican Codex (B) on the left page and that of Codex Bezae (D) on the right, making comparison easy. Blass's ideas appear in his *Acta Apostolorum*.

Acts 1

Acts 1:1

The Title is simply *Acts* (Πραξεις) in Aleph, Origen, Tertullian, Didymus, Hilary, Eusebius, Epiphanius. *The Acts of the Apostles* (Πραξεις αποστολων) is the reading of B D (Aleph in subscription) Athanasius, Origen, Tertullian, Cyprian, Eusebius, Cyril of Jerusalem, Theodoret, Hilary. *The Acts of the Holy Apostles* (Πραξεις των αγιων αποστολων) is read by A2 E G H A K Chrysostom. It is possible that the book was given no title at all by Luke, for it is plain that usage varied greatly even in the same writers. The long title as found in the Textus Receptus (Authorized Version) is undoubtedly wrong with the adjective "Holy." The reading of B D, "*The Acts of the Apostles*," may be accepted as probably correct.

The former treatise (τον μεν πρωτον). Literally, the first treatise. The use of the superlative is common enough and by no means implies, though it allows, a third volume. This use of πρωτος where only two are compared is seen between the Baptist and Jesus (Joh 1:15), John and Peter (Joh 20:4). The idiom is common in the papyri (Robertson, *Grammar*, pp. 662, 669). The use of μεν σολιταριωμ here, as Hackett notes, is common in Acts. It is by no means true that μεν requires a following δε by contrast. The word is merely a weakened form of μην=surely, indeed. The reference is to the "first treatise" and merely emphasizes that. The use of λογος (word) for treatise or historical narrative is common in ancient Greek as in Herodotus 6 and 9. Plato (*Phaedo*, p. 61 B) makes a contrast between μυθος and λογος.

I made (εποιησαμην). Aorist middle indicative, the middle being the usual construction for mental acts with ποιεω.

O Theophilus (Ο Θεοφιλε). The interjection O here as is common, though not in Lu 1:3 . But the adjective κρατιστε (most excellent) is wanting here. See remarks on Theophilus on Lu 1:3 . Hackett thinks that he lived at Rome because of the way Acts ends. He was a man of rank. He may have defrayed the expense of publishing both Luke and Acts. Perhaps by this time Luke may have reached a less ceremonious acquaintance with Theophilus.

Which Jesus began (ων ηρξατο Ιησους). The relative is attracted from the accusative α to the genitive ων because of the antecedent παντων (all). The language of Luke here is not merely pleonastic as Winer held. Jesus "began" "both to do and to teach" (ποιειν τε κα διδασκειν). Note present infinitives, linear action, still going on, and the use of τε--κα binds together the life and teachings of Jesus, as if to say that Jesus is still carrying on from heaven the work and teaching of the disciples which he started while on earth before his ascension. The record which Luke now records is really the Acts of Jesus as much as the Acts of the Apostles. Dr. A. T. Pierson called it "The Acts of the Holy Spirit," and that is true also. The Acts, according to Luke, is a continuation of the doings and teachings of Jesus. "The following writings appear intended to give us, and do, in fact, profess to give us, that which Jesus

continued to do and teach after the day in which he was taken up" (Bernard, *Progress of Doctrine in the N.T.*).

Acts 1:2

Until the day in which (αχρ ης ημερας). Incorporation of the antecedent into the relative clause and the change of case η (locative) to ης (genitive).

Was received up (ανελημπθη). First aorist passive indicative of αναλαμβανω. Common verb to lift anything up (Ac 10:16) or person as Paul (Ac 20:13). Several times of the Ascension of Jesus to heaven (Mr 16:19; Ac 1:2,11,22; 1Ti 3:16) with or without "into heaven" (εις τον ουρανον). This same verb is used of Elijah's translation to heaven in the LXX (2Ki 2:11). The same idea, though not this word, is in Lu 24:51 . See Lu 9:51 for αναλημψις of the Ascension.

Had given commandment (εντειλαμενος). First aorist middle participle of εντελλω (from εν and τελλω, to accomplish), usually in the middle, old verb, to enjoin. This special commandment refers directly to what we call the commission given the apostles before Christ ascended on high (Joh 20:21-23; Mt 28:16-20; Mr 16:15-18; 1Co 15:6; Lu 24:44-49). He had given commands to them when they were first chosen and when they were sent out on the tour of Galilee, but the immediate reference is as above.

Through the Holy Spirit (δια πνευματος αγιου). In his human life Jesus was under the guidance of the Holy Spirit. This applies to the choice of the apostles (Lu 6:13) and to these special commands before the Ascension.

Whom he had chosen (ους εξελεξατο). Aorist middle indicative, not past perfect. The same verb (εκλεξαμενος) was used by Luke in describing the choice of the twelve by Jesus (Lu 6:13). But the aorist does not stand "for" our English pluperfect as Hackett says. That is explaining Greek by English. The Western text here adds: "And ordered to proclaim the gospel."

Acts 1:3

To whom also (οις κα). He chose them and then also manifested himself to these very same men that they might have personal witness to give.

Shewed himself alive (παρεστησεν εαυτον ζωντα). To the disciples the first Sunday evening (Mr 16:14; Lu 24:36-43; Joh 20:19-25), the second Sunday evening (Joh 20:26-29), at the Sea of Tiberias (Joh 21:1-23), on the mountain in Galilee (Mt 28:16-20; Mr 16:15-18; 1Co 15:6), to the disciples in Jerusalem and Olivet (Lu 24:44-53; Mr 16-19f.; Ac 1:1-11). Luke uses this verb παριστημ 13 times in the Acts both transitively and intransitively. It is rendered by various English words (present, furnish, provide, assist, commend). The early disciples including Paul never doubted the fact of the Resurrection, once they were convinced by personal experience. At first some doubted like Thomas (Mr 16:14; Lu 24:41; Joh 20:24f.; Mt 28:17). But after that they never wavered in their testimony to their own experience

with the Risen Christ, "whereof we are witnesses" Peter said (Ac 3:15). They doubted at first, that we may believe, but at last they risked life itself in defence of this firm faith.

After his passion (μετα το παθειν αυτον). Neat Greek idiom, μετα with the articular infinitive (second aorist active of πασχω) and the accusative of general reference, "after the suffering as to him." For παθειν used absolutely of Christ's suffering see also Ac 17:3; 26:23 .

By many proofs (εν πολλοις τεκμηριοις). Literally, "in many proofs." Τεκμηριον is only here in the N.T., though an old and common word in ancient Greek and occurring in the *Koine* (papyri, etc.). The verb τεκμαιρω, to prove by sure signs, is from τεκμαρ, a sign. Luke does not hesitate to apply the definite word "proofs" to the evidence for the Resurrection of Christ after full investigation on the part of this scientific historian. Aristotle makes a distinction between τεκμηριον (proof) and σημειον (sign) as does Galen the medical writer.

Appearing (οπτανομενος). Present middle participle from late verb οπτανω, late *Koine* verb from root οπτω seen in οψομαι, ωφθην. In LXX, papyri of second century B.C. (Deissmann, *Light from the Ancient East*, p. 83). Only here in the N.T. For οπτασια for vision see Ac 26:19; Lu 1:22; 24:23 .

By the space of forty days (δι' ημερων τεσσερακοντα). At intervals (δια, between) during the forty days, ten appearances being known to us. Jesus was not with them continually now in bodily presence. The period of forty days is given here alone. The Ascension was thus ten days before Pentecost when the Holy Spirit came. Moses was in the mount forty days (Ex 24:18) and Jesus fasted forty days (Mt 4:2). In the Gospel of Luke 24 this separation of forty days between the Resurrection and the Ascension is not drawn.

The things concerning the Kingdom of God (τα περ της βασιλειας του θεου). This phrase appears 33 times in Luke's Gospel, 15 times in Mark, 4 times in Matthew who elsewhere has "the kingdom of heaven," once in John, and 6 times in Acts. No essential distinction is to be drawn between the two for the Jews often used "heaven" rather than "God" to avoid using the Tetragrammaton. But it is noticeable how the word kingdom drops out of Acts. Other words like gospel (ευαγγελιον) take the place of "kingdom." Jesus was fond of the word "kingdom" and Luke is fond of the idiom "the things concerning" (τα περ). Certainly with Jesus the term "kingdom" applies to the present and the future and covers so much that it is not strange that the disciples with their notions of a political Messianic kingdom (Ac 1:6) were slow to comprehend the spiritual nature of the reign of God.

Acts 1:4

Being assembled together with them (συναλιζομενος). Present passive participle from συναλιζω, an old verb in Herodotus, Xenophon, etc., from sun, with, and αλιζω, from αλης, crowded. The margin of both the Authorized and the Revised Versions has "eating with them" as if from συν and αλς (salt). Salt was the mark of hospitality. There is the verb αλισθητε εν αυτω used by Ignatius *Ad Magnes*. X, "Be ye salted in him." But it is more than

doubtful if that is the idea here though the Vulgate does have *convescens illis* "eating with them," as if that was the common habit of Jesus during the forty days (Wendt, Feine, etc.). Jesus did on occasion eat with the disciples (Lu 24:41-43; Mr 16:14).

To wait for the promise of the Father (περιμενειν την επαγγελιαν του πατρος). Note present active infinitive, to keep on waiting for (around, περ). In the Great Commission on the mountain in Galilee this item was not given (Mt 28:16-20). It is the subjective genitive, the promise given by the Father (note this Johannine use of the word), that is the Holy Spirit ("the promise of the Holy Spirit," objective genitive).

Which ye heard from me (ην ηκουσατε μου). Change from indirect discourse (command), infinitives χωριζεσθα and περιμενειν after παρηγγειλεν to direct discourse without any εφη (said he) as the English (Italics). Luke often does this (*oratior ariata*). Note also the ablative case of μου (from me). Luke continues in verse 5 with the direct discourse giving the words of Jesus.

Acts 1:5

Baptized with water (εβαπτισεν υδατ)

and with the Holy Ghost (εν πνευματ βαπτισθησεσθε αγιω). The margin has "in the Holy Ghost" (Spirit, it should be). The American Standard Version renders "in" both with "water" and "Holy Spirit" as do Goodspeed (American Translation) and Mrs. Montgomery (Centenary Translation). John's own words (Mt 3:11) to which Jesus apparently refers use εν (in) both with water and Spirit. There is a so-called instrumental use of εν where we in English have to say "with" (Re 13:10 εν μαχαιρη, like μαχαιρη, Ac 12:2). That is to say εν with the locative presents the act as located in a certain instrument like a sword (Robertson, *Grammar*, pp. 589f.). But the instrumental case is more common without εν (the locative and instrumental cases having the same form). So it is often a matter of indifference which idiom is used as in Joh 21:8 we have τω πλοιαριω (locative without εν). They came

in (locative case without εν) the boat. So in Joh 1:31 εν υδατ βαπτιζων baptizing in water. No distinction therefore can be insisted on here between the construction υδατ and εν πνευματ (both being in the locative case, one without, one with εν). Note unusual position of the verb βαπτισθησεσθε (future passive indicative) between πνευματ and αγιω. This baptism of the Holy Spirit was predicted by John (Mt 3:11) as the characteristic of the Messiah's work. Now the Messiah himself in his last message before his Ascension proclaims that in a few days the fulfilment of that prophecy will come to pass. The Codex Bezae adds here "which ye are about to receive" and "until the Pentecost" to verse 5.

Not many days hence (ου μετα πολλας ταυτας ημερας). A neat Greek idiom difficult to render smoothly into English: "Not after many days these." The litotes (not many=few) is common in Luke (Lu 7:6; 15:13; Ac 17:27; 19:11; 20:12; 21:39; 28:14; 28:2). The predicate use of ταυτας (without article) is to be noted. "These" really means as a starting point, "from these" (Robertson, *Grammar*, p. 702). It was ten days hence. This idiom occurs several times

in Luke (Lu 24:21; Ac 24:21), as elsewhere (Joh 4:18; 2 Peter 3:1). In Lu 2:12 the copula is easily supplied as it exists in Lu 1:36; 2:2 .

Acts 1:6

They therefore (ο μεν ουν). Demonstrative use of ο with μεν ουν without any corresponding δε just as in 1:1 μεν occurs alone. The combination μεν ουν is common in Acts (27 times). Cf. Lu 3:18 . The ουν is resumptive and refers to the introductory verses (1:1-5), which served to connect the Acts with the preceding Gospel. The narrative now begins.

Asked (ηρωτων). Imperfect active, repeatedly asked before Jesus answered.

Lord (κυριε). Here not in the sense of "sir" (Mt 21:30), but to Jesus as Lord and Master as often in Acts (19:5,10 , etc.) and in prayer to Jesus (7:59).

Dost thou restore (ε αποκαθιστανεις). The use of ε in an indirect question is common. We have already seen its use in direct questions (Mt 12:10; Lu 13:23 which see for discussion), possibly in imitation of the Hebrew (frequent in the LXX) or as a partial condition without conclusion. See also Ac 7:1; 19:2; 21:37; 22:25 . The form of the verb αποκαθιστανω is late (also αποκαθισταω) omega form for the old and common αποκαθιστημ, double compound, to restore to its former state. As a matter of fact the Messianic kingdom for which they are asking is a political kingdom that would throw off the hated Roman yoke. It is a futuristic present and they are uneasy that Jesus may yet fail to fulfil their hopes. Surely here is proof that the eleven apostles needed the promise of the Father before they began to spread the message of the Risen Christ. They still yearn for a political kingdom for Israel even after faith and hope have come back. They need the enlightenment of the Holy Spirit (Joh 14-16) and the power of the Holy Spirit (Ac 1:4f.).

Acts 1:7

Times or seasons (χρονους η καιρους). "Periods" and "points" of time sometimes and probably so here, but such a distinction is not always maintained. See Ac 17:26 for καιρους in the same sense as χρονους for long periods of time. But here some distinction seems to be called for. It is curious how eager people have always been to fix definite dates about the second coming of Christ as the apostles were about the political Messianic kingdom which they were expecting.

Hath set (εθετο). Second aorist middle indicative, emphasizing the sovereignty of the Father in keeping all such matters to himself, a gentle hint to people today about the limits of curiosity. Note also "his own" (ιδια) "authority" (εξουσια).

Acts 1:8

Power (δυναμιν). Not the "power" about which they were concerned (political organization and equipments for empire on the order of Rome). Their very question was ample proof of their need of this new "power" (δυναμιν), to enable them (from δυναμα, to be able), to grapple with the spread of the gospel in the world.

When the Holy Ghost is come upon you (επελθοντος του αγιου πνευματος εφ' υμας). Genitive absolute and is simultaneous in time with the preceding verb "shall receive" (λημψεσθε). The Holy Spirit will give them the "power" as he comes upon them. This is the baptism of the Holy Spirit referred to in verse 5.

My witnesses (μου μαρτυρες). Correct text. "Royal words of magnificent and Divine assurance" (Furneaux). Our word martyrs is this word μαρτυρες. In Lu 24:48 Jesus calls the disciples "witnesses to these things" (μαρτυρες τουτων, objective genitive). In Ac 1:22 an apostle has to be a "witness to the Resurrection" of Christ and in 10:39 to the life and work of Jesus. Hence there could be no "apostles" in this sense after the first generation. But here the apostles are called "my witnesses." "His by a direct personal relationship" (Knowling). The expanding sphere of their witness when the Holy Spirit comes upon them is "unto the uttermost part of the earth" (εως εσχατου της γης). Once they had been commanded to avoid Samaria (Mt 10:5), but now it is included in the world program as already outlined on the mountain in Galilee (Mt 28:19; Mr 16:15). Jesus is on Olivet as he points to Jerusalem, Judea, Samaria, the uttermost (last, εσχατου) part of the earth. The program still beckons us on to world conquest for Christ. "The Acts themselves form the best commentary on these words, and the words themselves might be given as the best summary of the Acts" (Page). The events follow this outline (Jerusalem till the end of chapter 7, with the martyrdom of Stephen, the scattering of the saints through Judea and Samaria in chapter 8, the conversion of Saul, chapter 9, the spread of the gospel to Romans in Caesarea by Peter (chapter 10), to Greeks in Antioch (chapter 11), finally Paul's world tours and arrest and arrival in Rome (chapters 11 to 28).

Acts 1:9

As they were looking (βλεποντων αυτων). Genitive absolute. The present participle accents the fact that they were looking directly at Jesus.

He was taken up (ep□rth□). First aorist passive indicative of επαιρω, old and common verb meaning to lift up. In Lu 24:51 we have "he was borne up" (ανεφερετο) and in Ac 1:2, 1:11; 1Ti 3:6 "was received up" (ανελημπθη).

Received (υπελαβεν). Second aorist active indicative of υπολαμβανω, literally here "took under him." He seemed to be supported by the cloud. "In glory" Paul adds in 1Ti 3:16 .

Out of their sight (απο των οφθαλμων αυτων). From their eyes (απο with ablative case).

Acts 1:10

Were looking steadfastly (ατενιζοντες ησαν). Periphrastic imperfect active of ατενιζω, a late intensive verb (intensive α and τεινω, to stretch). Common in Acts and also in Lu 4:20; 22:56 as well as Ac 10:4 , which see.

As he went (πορευομενου αυτου). Genitive absolute of present middle participle. They saw him slipping away from their eyes as the cloud bore him away.

Stood by them (παρειστηκεισαν αυτοις). Past perfect active indicative of παριστημ and intransitive (note in B instead of ε for augment, mere itacism).

Acts 1:11

Who also (ο κα). Common use of κα pleonastic to show that the two events were parallel. This is the simplest way from Homer on to narrate two parallel events.

Why? (τ). Jesus had told them of his coming Ascension (Joh 6:62; 20:17) so that they should have been prepared.

This Jesus (ουτος ο Ιησους). *Qui vobis fuit eritque semper Jesus, id est, Salvator* (Corn. a Lapide). The personal name assures them that Jesus will always be in heaven a personal friend and divine Saviour (Knowling).

So in like manner (ουτως ον τροπον). Same idea twice. "So in which manner" (incorporation of antecedent and accusative of general reference). The fact of his second coming and the manner of it also described by this emphatic repetition.

Acts 1:12

Olivet (Ελαιωνος). Genitive singular. Vulgate *Olivetum*. Made like αμπελων. Here only in the N.T., usually το ορος των Ελαιων (the Mount of Olives), though some MSS. have Olivet in Lu 19:29; 21:37 . Josephus (*Ant*. VII. 9, 2) has it also and the papyri (Deissmann, *Light from the Ancient East*, p. 170).

A sabbath day's journey off (Σαββατου εχων οδον). Luke only says here that Olivet is a Sabbath day's journey from Jerusalem, not that Jesus was precisely that distance when he ascended. In the Gospel Luke (24:50) states that Jesus led them "over against" (εως προς) Bethany (about two miles or fifteen furlongs). The top of Olivet is six furlongs or three-of a mile. The Greek idiom here is "having a journey of a Sabbath" after "which is nigh unto Jerusalem" (ο εστιν εγγυς Ιερουσαλημ), note the periphrastic construction. Why Luke mentions this item for Gentile readers in this form is not known, unless it was in his Jewish source. See Ex 16:29; Nu 35:5; Jos 3:4 . But it does not contradict what he says in Lu 24:50 , where he does not say that Jesus led them all the way to Bethany.

Acts 1:13

Into the upper chamber (εις το υπερωιον). The upstairs or upper room (υπερ is upper or over, the adjective υπερωιος), the room upstairs where the women staid in Homer, then a room up under the flat roof for retirement or prayer (Ac 9:37,39), sometimes a large third story room suitable for gatherings (Ac 20:9). It is possible, even probable, that this is the "large upper room" (ανωγεον μεγα) of Mr 14:15; Lu 22:12 . The Vulgate has *coenaculum* for both words. The word is used in the N.T. only in Acts. It was in a private house as in Lu 22:11 and not in the temple as Lu 24:53 might imply, "continually" (δια παντος) these words probably meaning on proper occasions.

They were abiding (ησαν καταμενοντες). Periphrastic imperfect active. Perfective use of κατα, to abide permanently. It is possible that this is the house of Mary the mother of John Mark where the disciples later met for prayer (Ac 12:12). Here alone in the N.T., though old compound. Some MSS. here read παραμενοντες. This could mean constant residence, but most likely frequent resort for prayer during these days, some being on hand all the time as they came and went.

Simon the Zealot (Σιμον ο Ζηλωτης). Called Simon the Cananaean (ο Χανανaιος) in Mt 10:4, Mr 3:18 , but Zealot in Lu 6:16 as here giving the Greek equivalent of the Aramaic word because Luke has Gentiles in mind. The epithet (member of the party of Zealots) clung to him after he became an apostle and distinguishes him from Simon Peter. See Vol. I on the Gospel of Matthew for discussion of the four lists of the apostles.

Judas the son of James (Ιουδας Ιακωβου). Literally, Judas of James, whether son or brother (cf. Jude 1:1) we do not really know. "Of James" is added to distinguish him from Judas Iscariot (Joh 14:22). However we take it, he must be identified with the Thaddaeus (=Lebbaeus) of Mark and Matthew to make the list in the third group identical. No name appears in Acts for that of Judas Iscariot.

Acts 1:14

With one accord (ομοθυμαδον). Old adverb in -δον from adjective ομοθυμος and that from ομος, same, and θυμος, mind or spirit, with the same mind or spirit. Common in ancient Greek and papyri. In the N.T. eleven times in Acts and nowhere else save Ro 15:6 . See Mt 18:19 .

Continued (ησαν προσκαρτερουντες). Periphrastic imperfect active of προσκαρτερεω, old verb from προς (perfective use) and καρτερεω from καρτερος, strong, steadfast, like the English "carry on." Already in Mr 3:9 which see and several times in Acts and Paul's Epistles. They "stuck to" the praying (τη προσευχη, note article) for the promise of the Father till the answer came.

With the women (συν γυναιξιν). Associative instrumental case plural of γυνη after συν. As one would expect when praying was the chief work on hand. More women certainly included than in Lu 8:2; Mr 15:40f.; Mt 27:55f.; Lu 23:49; Mr 15:47; Mt 27:61; Lu 23:55f.; Mr 16:1; Mt 28:1; Lu 24:1f.; Joh 20:1, 11-18; Mt 28:9f . There were probably other women also whose testimony was no longer scouted as it had been at first. Codex Bezae adds here "and children."

And Mary the mother of Jesus (κα Μαριαμ τη μητρ του Ιησου). A delicate touch by Luke that shows Mary with her crown of glory at last. She had come out of the shadow of death with the song in her heart and with the realization of the angel's promise and the prophecy of Simeon. It was a blessed time for Mary.

With his brethren (συν τοις αδελφοις αυτου). With his brothers, it should be translated. They had once disbelieved in him (Joh 7:5). Jesus had appeared to James (1Co 15:7) and

now it is a happy family of believers including the mother and brothers (half-brothers, literally) of Jesus. They continue in prayer for the power from on high.

Acts 1:15

Brethren (αδελφων). Codex Bezae has "disciples."

Multitude of persons (οχλος ονοματων). Literally, multitude of names. This Hebraistic use of ονομα=person occurs in the LXX (Nu 1:2; 18:20; 3:40,43; 26:53) and in Re 3:4; 11:13 .

Together (επ το αυτο). The word "gathered" is not in the Greek here, but it does occur in Mt 22:34 and that is undoubtedly the idea in Lu 17:35 as in Ac 2:1,44,47; 1Co 11:20; 14:23 . So also here. They were in the same place (το αυτο).

About a hundred and twenty (ως εκατον εικοσ). A crowd for "the upper room." No special significance in the number 120, just the number there.

Acts 1:16

Brethren (ανδρες αδελφο). Literally, men, brethren or brother men. More dignified and respectful than just "brethren." Demosthenes sometimes said Ανδρες Αθηναιο. Cf. our "gentlemen and fellow-citizens." Women are included in this address though ανδρες refers only to men.

It was needful (εδε). Imperfect tense of the impersonal δε with the infinitive clause (first aorist passive) and the accusative of general reference as a loose subject. Peter here assumes that Jesus is the Messiah and finds scripture illustrative of the treachery of Judas. He applies it to Judas and quotes the two passages in verse 20 (Ps 69:25; 109:8). The Holy Spirit has not yet come upon them, but Peter feels moved to interpret the situation. He feels that his mind is opened by Jesus (Lu 24:45). It is a logical, not a moral, necessity that Peter points out. Peter here claims the Holy Spirit as speaking in the scriptures as he does in 2 Peter 1:21 . His description of Judas as "guide" (οδηγου) to those who seized (συλλαβουσιν) Jesus is that of the base traitor that he was. This very verb occurs in Lu 22:54 of the arrest of Jesus.

Acts 1:17

Was numbered (κατηριθμενος ην). Periphrastic past perfect passive indicative of καταριθμεω, old verb, but here only in the N.T. (perfective use of κατα).

Received his portion (ελαχεν τον κληρον). Second aorist active indicative of λαγχανω, old verb, to obtain by lot as in Lu 1:9; Joh 19:24 , especially by divine appointment as here and 2 Peter 2:1 . Κληρος also means lot, an object used in casting lots (Ac 1:26), or what is obtained by lot as here and 8:21, of eternal salvation (Ac 26:18; Col 1:12), of persons chosen by divine appointment (1Pe 5:3). From this latter usage the Latin *cleros, clericus*, our clergy, one chosen by divine lot. So Peter says that Judas "obtained by lot the lot of this ministry" (διακονιας) which he had when he betrayed Jesus. The Master chose him and gave him his opportunity.

Acts 1:18

Now this man (Ουτος μεν ουν). Note μεν ουν again without a corresponding δε as in 1:6. Verses 18,19 are a long parenthesis of Luke by way of explanation of the fate of Judas. In verse 20 Peter resumes and quotes the scripture to which he referred in verse 16.

Obtained (εκτησατο). First aorist middle indicative of κταομα, to acquire, only in the middle, to get for oneself. With the covenant money for the betrayal, acquired it indirectly apparently according to Mt 26:14-16; 27:3-8 which see.

Falling headlong (πρηνης γενομενος). Attic form usually πρανης. The word means, not "headlong," but "flat on the face" as opposed to υπτιος on the back (Hackett). Hackett observes that the place suits admirably the idea that Judas hung himself (Mt 27:5) and, the rope breaking, fell flat on his face and

burst asunder in the midst (ελακησεν μεσος). First aorist active indicative of λασκω old verb (here only in the N.T.), to clang, to crack, to crash, like a falling tree. Aristophanes uses it of crashing bones. Μεσος is predicate nominative referring to Judas.

Gushed out (εξεχυθη). First aorist passive indicative of εκχεω, to pour out.

Acts 1:19

Language (διαλεκτω). Not a dialect of the Greek, but a different language, the Aramaic. So also in 2:6; 21:40 . Διαλεκτος is from διαλεγομα, to converse, to speak between two (δια).

Akeldama (Ακελδαμαχ). This Aramaic word Peter explains as "the field of blood." Two traditions are preserved: one in Mt 27:7 which explains that the priests purchased this potter's field with the money which Judas flung down as the price of the blood of Jesus. The other in Acts describes it as the field of blood because Judas poured out his blood there. Hackett and Knowling argue that both views can be true. "The ill-omened name could be used with a double emphasis" (Hackett).

Acts 1:20

For it is written (γεγραπτα γαρ). Luke here returns to the address of Peter interrupted by verses 18,19 . Perfect passive indicative, the usual idiom in quoting scripture, stands written. Ps 69 is often quoted as Messianic in Matthew and John.

His habitation (η επαυλις αυτου). Only here in the N.T., a country house, cottage, cabin.

His office (την επισκοπην αυτου). Our word bishopric (Authorized Version) is from this word, office of bishop (επισχοπος). Only that is not the idea here, but over-seership (επι, σκοπεω) or office as in 1Pe 2:12 . It means to visit and to inspect, to look over. The ecclesiastical sense comes later (1Ti 3:1).

Acts 1:21

Must (δε). Present necessity corresponding to the old necessity (εδε) about Judas (verse 16). This sentence in verses 21,22 begins with δε.

That (ω). Locative case of the relative attracted to the case of the antecedent.

Went in and went out (εισηλθεν κα εξηλθεν). Constative aorist active.

With us (εφ' ημας).

Over us , the margin has it. But the full phrase would be εφ' ημας κα αφ' ημων. He came to us and went from us (Knowling).

Acts 1:22

Beginning (αρξαμενος). Aorist middle participle of αρχω, agreeing (nominative) with ο κυριος Ιησους (the Lord Jesus). The ministry of Jesus began with the ministry of John. Strictly speaking αρξαμενος should be the accusative and agree with μαρτυρα (witness) in verse 22, but the construction is a bit free. The ministry of Jesus began with the baptism of John and lasted until the Ascension.

A witness with us of his resurrection (μαρτυρα της αναστασεως αυτου συν ημιν). This Peter considers the essential thing in a successor to Judas. The one chosen should be a personal witness who can speak from his own experience of the ministry, resurrection, and ascension of the Lord Jesus. One can easily see that this qualification will soon put an end to those who bear such personal testimony.

Acts 1:23

They put forward two (εστησαν δυο). First aorist active indicative (transitive) of ιστημ (not intransitive second aorist, though same form in the third person plural). Somebody nominated two names, Justus and Matthias.

Acts 1:24

Show us the one whom thou hast chosen (αναδειξον ον εξελεξω). First aorist active imperative of αναδεικνυμ, to show up, make plain. First aorist middle indicative second person singular of εκλεγω, to pick out, choose, select. In this prayer they assume that God has made a choice. They only wish to know his will. They call God the

heart-searcher or

heart-knower (καρδιογνωστα, vocative singular), a late word, here and Ac 15:8 only in the N.T. Modern physicians have delicate apparatus for studying the human heart.

Acts 1:25

Apostleship (αποστολης). Jesus had called the twelve apostles. An old word for sending away, then for a release, then the office and dignity of an apostle (Ac 1:25; Ro 1:5; 1Co 9:2; Gal 2:8).

To his own place (εις τον τοπον τον ιδιον). A bold and picturesque description of the destiny of Judas worthy of Dante's *Inferno*. There is no doubt in Peter's mind of the destiny of Judas nor of his own guilt. He made ready his own berth and went to it.

Acts 1:26

He was numbered (συνκατεψηφισθη). To the Jews the lot did not suggest gambling, but "the O.T. method of learning the will of Jehovah" (Furneaux). The two nominations made a decision necessary and they appealed to God in this way. This double compound

συνκαταψηφιζω occurs here alone in the N.T. and elsewhere only in Plutarch (*Them*. 21) in the middle voice for condemning with others. Συνψηφιζω occurs in the middle voice in Ac 19:19 for counting up money and also in Aristophanes. Ψηφιζω with δαπανην occurs in Lu 14:28 for counting the cost and in Re 13:18 for "counting" the number of the beast. The ancients used pebbles (ψηφο) in voting, black for condemning, white (Re 2:17) in acquitting. Here it is used in much the same sense as καταριθμεω in verse 17.

Acts 2

Acts 2:1

Was now come (εν τω συνπληρουσθα). Luke's favourite idiom of εν with the articular present infinitive passive and the accusative of general reference, "in the being fulfilled completely (perfective use of συν-) as to the day of Pentecost." Common verb, but only in Luke in N.T. In literal sense of filling a boat in Lu 8:23 , about days in Lu 9:51 as here. Whether the disciples expected the coming of the Holy Spirit on this day we do not know. Blass holds that the present tense shows that the day had not yet come. It is a Hebrew idiom (Ex 7:25) and Luke may mean that the day of Pentecost was not yet over, was still going on, though Hackett takes it for the interval (fifty days) between Passover and Pentecost. Apparently this day of Pentecost fell on the Jewish Sabbath (our Saturday). It was the feast of first fruits.

All together in one place (παντες ομου επ το αυτο). All together in the same place. Note ομου here (correct text), not ομοθυμαδον as in 1:14, and so a bit of tautology.

Acts 2:2

Suddenly (αφνω). Old adverb, but in the N.T. only in Acts (2:2; 16:26; 28:6). Kin to εξαιφνης (Ac 22:61).

A sound (ηχος). Our εχο. Old word, already in Lu 4:37 for rumour and Lu 21:25 for the roar of the sea. It was not wind, but a roar or reverberation "as of the rushing of a mighty wind" (ωσπερ φερομενης πνοης βιαιας). This is not a strict translation nor is it the genitive absolute. It was "an echoing sound as of a mighty wind borne violently" (or rushing along like the whirr of a tornado). Πνοη (wind) is used here (in the N.T. only here and 17:25 though old word) probably because of the use of πνευμα in verse 4 of the Holy Spirit. In Joh 3:5-8 πνευμα occurs for both wind and Spirit.

Filled (επληρωσεν). "As a bath is filled with water, that they might be baptized with the Holy Ghost, in fulfilment of Ac 1:5 " (Canon Cook).

They were sitting (ησαν καθημενο). Periphrastic imperfect middle of καθημα.

Acts 2:3

Parting asunder (διαμεριζομενα). Present middle (or passive) participle of διαμεριζω, old verb, to cleave asunder, to cut in pieces as a butcher does meat (aorist passive in Lu 11:17f.). So middle here would mean, parting themselves asunder or distributing themselves. The passive voice would be "being distributed." The middle is probably correct and means that "the fire-like appearance presented itself at first, as it were, in a single body, and then suddenly parted in this direction and that; so that a portion of it rested on each of those present" (Hackett). The idea is not that each tongue was cloven, but each separate tongue looked like fire, not real fire, but looking like (ωσε, as if) fire. The audible sign is followed by a visible one (Knowling). "Fire had always been, with the Jews, the symbol of the Divine

presence (cf. Ex 3:2; De 5:4). No symbol could be more fitting to express the Spirit's purifying energy and refining energy" (Furneaux). The Baptist had predicted a baptizing by the Messiah in the Holy Spirit and in fire (Mt 3:11).

It sat (εκαθισεν). Singular verb here, though plural ωπθησαν with tongues (γλωσσα). A tongue that looked like fire sat upon each one.

Acts 2:4

With other tongues (ετεραις γλωσσαις). Other than their native tongues. Each one began to speak in a language that he had not acquired and yet it was a real language and understood by those from various lands familiar with them. It was not jargon, but intelligible language. Jesus had said that the gospel was to go to all the nations and here the various tongues of earth were spoken. One might conclude that this was the way in which the message was to be carried to the nations, but future developments disprove it. This is a third miracle (the sound, the tongues like fire, the untaught languages). There is no blinking the fact that Luke so pictures them. One need not be surprised if this occasion marks the fulfilment of the Promise of the Father. But one is not to confound these miraculous signs with the Holy Spirit. They are merely proof that he has come to carry on the work of his dispensation. The gift of tongues came also on the house of Cornelius at Caesarea (Ac 10:44-47; 11:15-17), the disciples of John at Ephesus (Ac 19:6), the disciples at Corinth (1Co 14:1-33). It is possible that the gift appeared also at Samaria (Ac 8:18). But it was not a general or a permanent gift. Paul explains in 1Co 14:22 that "tongues" were a sign to unbelievers and were not to be exercised unless one was present who understood them and could translate them. This restriction disposes at once of the modern so-called tongues which are nothing but jargon and hysteria. It so happened that here on this occasion at Pentecost there were Jews from all parts of the world, so that some one would understand one tongue and some another without an interpreter such as was needed at Corinth. The experience is identical in all four instances and they are not for edification or instruction, but for adoration and wonder and worship.

As the Spirit gave them utterance (καθως το πνευμα εδιδου αποφθεγγεσθα αυτοις). This is precisely what Paul claims in 1Co 12:10,28 , but all the same without an interpreter the gift was not to be exercised (1Co 14:6-19). Paul had the gift of tongues, but refused to exercise it except as it would be understood. Note the imperfect tense here (εδιδου). Perhaps they did not all speak at once, but one after another. Αποφθεγγεσθα is a late verb (LXX of prophesying, papyri). Lucian uses it of the ring of a vessel when it strikes a reef. It is used of eager, elevated, impassioned utterance. In the N.T. only here, verse 14; 26:25 . Αποφθεγμ is from this verb.

Acts 2:5

Were dwelling (ησαν κατοικουντες). Periphrastic imperfect active indicative. Usually κατοικεω means residence in a place (4:16; 7:24; 9:22,32) as in verse 14 (Luke 13:4). Perhaps

some had come to Jerusalem to live while others were here only temporarily, for the same word occurs in verse 9 of those who dwell in Mesopotamia, etc.

Devout (ευλαβεις). Reverent (ευ, well, λαμβανω, to take). See on Lu 2:25 like Simeon waiting for the consolation of Israel or hoping to die and be buried in the Holy City and also Ac 8:2 .

Acts 2:6

When this sound was heard (γενομενης της φωνης ταυτης). Genitive absolute with aorist middle participle. Note φωνη this time, not ηχο as in verse 1. Φωνη originally meant sound as of the wind (Joh 3:8) or an instrument (1Co 14:7,8,10), then voice of men. The meaning seems to be that the excited "other tongues" of verse 4 were so loud that the noise drew the crowd together. The house where the 120 were may have been (Hackett) on one of the avenues leading to the temple.

Were confounded (συνεχυθη). First aorist passive indicative of συνχεω or συνχυνω, to pour together precisely like the Latin *confundo*, to confound. The Vulgate has it *mente confusa est*. It is an old verb, but in the N.T. only in Acts five times (2:6; 9:22; 19:32; 21:27,31).

In his own language (τη ιδια διαλεκτω). Locative case. Each one could understand his own language when he heard that. Every one that came heard somebody speaking in his native tongue.

Acts 2:7

Were amazed (εξισταντο). Imperfect middle of εξιστημ, to stand out of themselves, wide-open astonishment.

Marvelled (εθαυμαζον). Imperfect active. The wonder grew and grew.

Galileans (Γαλιλαιο). There were few followers of Jesus as yet from Jerusalem. The Galileans spoke a rude Aramaic (Mr 14:70) and probably crude Greek vernacular also. They were not strong on language and yet these are the very people who now show such remarkable linguistic powers. These people who have come together are all Jews and therefore know Aramaic and the vernacular *Koine*, but there were various local tongues "wherein we were born" (εν η εγεννηθημεν). An example is the Lycaonian (Ac 14:11). These Galilean Christians are now heard speaking these various local tongues. The lists in verses 9-11 are not linguistic, but geographical and merely illustrate how widespread the Dispersion (Διασπορα) of the Jews was as represented on this occasion. Jews were everywhere, these "Jews among the nations" (Ac 21:21). Page notes four main divisions here: (I) The Eastern or Babylonian, like the Parthians, Medes, Elamites, Mesopotamians. (2) The Syrian like Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia. (3) The Egyptian like Egypt, Libya, Cyrene. (4) The Roman.

Jews and proselytes (προσηλυτο). These last from προσερχομα, to come to, to join, Gentile converts to Judaism (circumcision, baptism, sacrifice). This proselyte baptism was

immersion as is shown by I. Abrahams (*Studies in Pharisaism and the Gospels*, p. 38). Many remained uncircumcised and were called proselytes of the gate.

Acts 2:11

Cretes and Arabians . These two groups "seem to have been added to the list as an afterthought" (Knowling). Crete is an island to itself and Arabia was separate also though near Judea and full of Jews. The point is not that each one of these groups of Jews spoke a different language, but that wherever there was a local tongue they heard men speaking in it.

We do hear them speaking (ακουομεν λαλουντων αυτων). Genitive case αυτων with ακουω the participle λαλουντων agreeing with αυτων, a sort of participial idiom of indirect discourse (Robertson, *Grammar*, pp. 1040ff.).

The mighty works (τα μεγαλεια). Old adjective for magnificent. In LXX, but only here (not genuine in Lu 1:49) in the N.T. Cf. 2 Peter 1:16 for μεγαλειοτης (majesty).

Acts 2:12

Were perplexed (διηπορουντο). Imperfect middle of διαπορεω (δια, α privative, πορος) to be wholly at a loss. Old verb, but in N.T. only in Luke and Acts. They continued amazed (εξισταντο) and puzzled.

What meaneth this? (Τ θελε τουτο εινα). Literally, what does this wish to be?

Acts 2:13

Mocking (διαχλευαζοντες). Old verb, but only here in the N.T., though the simple verb (without δια) in 17:32. Χλευη means a joke.

With new wine (γλευκους). Sweet wine, but intoxicating. Sweet wine kept a year was very intoxicating. Genitive case here after μεμεστωμενο εισιν (periphrastic perfect passive indicative), old verb μεστοω, only here in the N.T. Tanked up with new wine, state of fulness.

Acts 2:14

Standing up with the eleven (σταθεις συν τοις ενδεκα). Took his stand with the eleven including Matthias, who also rose up with them, and spoke as their spokesman, a formal and impressive beginning. The Codex Bezae has "ten apostles." Luke is fond of this pictorial use of σταθεις (first aorist passive participle of ιστημ) as seen nowhere else in the N.T. (Lu 18:11,40; 19:8; Ac 5:20; 17:22; 27:21).

Lifted up his voice (επηρεν την φωνην αυτου). This phrase only in Luke in the N.T. (Lu 11:29; Ac 2:14; 14:11; 22:22), but is common in the old writers. First aorist active indicative of επαιρω. The large crowd and the confusion of tongues demanded loud speaking. "This most solemn, earnest, yet sober speech" (Bengel). Codex Bezae adds "first" after "voice." Peter did it to win and hold attention.

Give ear unto my words (ενωτισασθε τα ρηματα μου). Late verb in LXX and only here in the N.T. First aorist middle from ενωτιζομα (εν, ους, ear) to give ear to, receive into the ear. People's ears differ greatly, but in public speech they have to be reached through the

ear. That puts an obligation on the speaker and also on the auditors who should sit where they can hear with the ears which they have, an obligation often overlooked.

Acts 2:15

As ye suppose (ως υμεις υπολαμβανετε). Note use of υμεις (ye) for decided emphasis.

The third hour (ωρα τριτη). Three o'clock in the day Jewish time, nine Roman. Drunkenness belongs to the night (1Th 5:7). It was a quick, common sense reply, and complete answer to their suspicion.

Acts 2:16

This is that which hath been spoken by the prophet Joel (τουτο εστιν το ειρημενον δια του προφητου Ιωηλ). Positive interpretation of the supernatural phenomena in the light of the Messianic prophecy of Joe 2:28-32 . Peter's mind is now opened by the Holy Spirit to understand the Messianic prophecy and the fulfilment right before their eyes. Peter now has spiritual insight and moral courage. The

power (δυναμις) of the Holy Spirit has come upon him as he proceeds to give the first interpretation of the life and work of Jesus Christ since his Ascension. It is also the first formal apology for Christianity to a public audience. Peter rises to the height of his powers in this remarkable sermon. Jesus had foretold that he would be a Rock and now he is no longer shale, but a solid force for aggressive Christianity. He follows here in verses 17-21 closely the LXX text of Joel and then applies the passage to the present emergency (22-24).

Acts 2:17

In the last days (εν ταις εσχαταις ημεραις). Joel does not have precisely these words, but he defines "those days" as being "the day of the Lord" (cf. Isa 2:2; Mic 4:1).

I will pour forth (εκχεω). Future active indicative of εκχεω. This future like εδομα and πιομα is without tense sign, probably like the present in the futuristic sense (Robertson, *Grammar*, p. 354). Westcott and Hort put a different accent on the future, but the old Greek had no accent. The old Greek had εκχευσω. This verb means to pour out.

Of my Spirit (απο του πνευματος). This use of απο (of) is either because of the variety in the manifestations of the Spirit (1Co 12) or because the Spirit in his entirety remains with God (Holtzmann, Wendt). But the Hebrew has it: "I will pour out my Spirit" without the partitive idea in the LXX.

And your daughters (κα α θυγατερες υμων). Anna is called a prophetess in Lu 2:36 and the daughters of Philip prophesy (Ac 21:9) and verse 18 (handmaidens). See also 1Co 11:5 (προφητουσα).

Visions (ορασεις). Late word for the more common οραμα, both from οραω, to see. In Re 4:3 it means appearance, but in Re 9:17 as here an ecstatic revelation or vision.

Dream dreams (ενυπνιοις ενυπνιασθησοντα). Shall dream with (instrumental case) dreams. First future passive of ενυπνιαζω from ενυπνιος (εν and υπνος, in sleep), a common late word. Only here in the N.T. (this from Joel as all these verses 17-21 are) and Jude 1:8 .

Yea and (κα γε). Intensive particle γε added to κα (and), an emphatic addition (=Hebrew *vegam*).

Servants (δουλους),

handmaidens (δουλας). Slaves, actual slaves of men. The humblest classes will receive the Spirit of God (cf. 1Co 1:26-31). But the word "prophesy" here is not in the LXX (or the Hebrew).

Acts 2:19

Wonders (τερατα). Apparently akin to the verb τηρεω, to watch like a wonder in the sky,

miracle (μιραχυλυμ), marvel, portent. In the New Testament the word occurs only in the plural and only in connection with σημεια (signs) as here and in verse 43. But

signs (σημεια) here is not in the LXX. See on Mt 11:20 . In verse 22 all three words occur together: powers, wonders, signs (δυναμεσι, τερασι, σημειοις).

As above (ανω). This word is not in the LXX nor is "beneath" (κατω), both probably being added to make clearer the contrast between heaven and earth.

Blood and fire and vapour of smoke (αιμα κα πυρ κα ατμιδα καπνου). A chiasm as these words illustrate bloodshed and destruction by fire as signs here on earth.

Acts 2:20

Shall be turned (μεταστραφησετα). Second future passive of μεταστρεφω, common verb, but only three times in the N.T. (Ac 2:20 from Joel; Jas 4:9; Ga 1:7). These are the "wonders" or portents of verse 19. It is worth noting that Peter interprets these "portents" as fulfilled on the Day of Pentecost, though no such change of the sun into darkness or of the moon into blood is recorded. Clearly Peter does not interpret the symbolism of Joel in literal terms. This method of Peter may be of some service in the Book of Revelation where so many apocalyptic symbols occur as well as in the great Eschatological Discourse of Jesus in Mt 24,25 . In Mt 24:6,29 Jesus had spoken of wars on earth and wonders in heaven.

Before the day of the Lord come, that great and notable day (πριν ελθειν ημεραν κυριου την μεγαλην κα επιφανη). The use of πριν with the infinitive and the accusative of general reference is a regular Greek idiom. The use of the adjectives with the article is also good Greek, though the article is not here repeated as in 1:25. The Day of the Lord is a definite conception without the article.

Notable (επιφανη) is the same root as epiphany (επιφανεια) used of the Second Coming of Christ (2Th 2:8; 1Ti 6:14; 2Ti 4:1; Tit 2:13). It translates here the Hebrew word for "terrible." In the Epistles the Day of the Lord is applied (Knowling) to the Coming of Christ for judgment (1Th 5:2; 1Co 1:8; 2Co 1:14; Php 1:10).

Acts 2:21

Shall call on (επικαλεσητα). First aorist middle subjunctive of επικαλεω, common verb, to call to, middle voice for oneself in need. Indefinite relative clause with εαν and so subjunctive, punctiliar idea, in any single case, and so aorist.

Acts 2:22

Hear these words (ακουσατε τους λογους τουτους). Do it now (aorist tense). With unerring aim Peter has found the solution for the phenomena. He has found the key to God's work on this day in his words through Joel.

as ye yourselves know (καθως αυτο οιδατε). Note αυτο for emphasis. Peter calls the audience to witness that his statements are true concerning "Jesus the Nazarene." He wrought his miracles by the power of God in the midst of these very people here present.

Acts 2:23

Him (τουτον). "This one," resumptive and emphatic object of "did crucify and slay."

Being delivered up (εκδοτον). Verbal adjective from εκδιδωμ, to give out or over. Old word, but here only in the N.T. Delivered up by Judas, Peter means.

By the determinate counsel and foreknowledge of God (τη ωρισμενη βουλη κα προγνωση του θεου). Instrumental case. Note both purpose (βουλη) and foreknowledge (προγνωσις) of God and "determined" (ωρισμενη, perfect passive participle, state of completion). God had willed the death of Jesus (Joh 3:16) and the death of Judas (Ac 1:16), but that fact did not absolve Judas from his responsibility and guilt (Lu 22:22). He acted as a free moral agent.

By the hand (δια χειρος). Luke is fond of these figures (hand, face, etc.) very much like the Hebrew though the vernacular of all languages uses them.

Lawless men (ανομων). Men without law, who recognize no law for their conduct, like men in high and low stations today who defy the laws of God and man. Old word, very common in the LXX.

Ye did crucify (προσπηξαντες). First aorist active participle of προσπηγνυμ, rare compound word in Dio Cassius and here only in the N.T. One must supply τω σταυρω and so it means "fastened to the cross," a graphic picture like Paul's "nailed to the cross" (προσηλωσας τω σταυρω) in Col 2:14 .

Did slay (ανειλατε). Second aorist active indicative with first aorist vowel α instead of ο as is common in the *Koine*. This verb αναιρεω, to take up, is often used for kill as in Ac 12:2 . Note Peter's boldness now under the power of the Holy Spirit. He charges the people to their faces with the death of Christ.

Acts 2:24

God raised up (ο θεος ανεστησεν). *Est hoc summum orationis* (Blass). Apparently this is the first public proclamation to others than believers of the fact of the Resurrection of Jesus. "At a time it was still possible to test the statement, to examine witnesses, to expose

fraud, the Apostle openly proclaimed the Resurrection as a fact, needing no evidence, but known to his hearers" (Furneaux).

The pangs of death (τας ωδινας του θανατου). Codex Bezae has "Hades" instead of death. The LXX has ωδινας θανατου in Ps 18:4 , but the Hebrew original means "snares" or "traps" or "cords" of death where sheol and death are personified as hunters laying snares for prey. How Peter or Luke came to use the old Greek word ωδινας (birth pangs) we do not know. Early Christian writers interpreted the Resurrection of Christ as a birth out of death. "Loosing" (λυσας) suits better the notion of "snares" held a prisoner by death, but birth pangs do bring deliverance to the mother also.

Because (καθοτ). This old conjunction (κατα, οτ) occurs in the N.T. only in Luke's writings.

That he should be holden (κρατεισθα αυτον). Infinitive present passive with accusative of general reference and subject of ην αδυνατον. The figure goes with "loosed" (λυσας) above.

Acts 2:25

Concerning him (εις αυτον). Peter interprets Ps 16:8-11 as written by David and with reference to the Messiah. There is but one speaker in this Psalm and both Peter here and Paul in Ac 13:36 make it the Messiah. David is giving his own experience which is typical of the Messiah (Knowling).

I beheld (προορωμην). Imperfect middle without augment of προοραω, common verb, but only twice in the N.T., to see beforehand (Ac 21:29) or to see right before one as here. This idea of προ- is made plainer by "before my face" (ενωπιον μου).

On my right hand (εκ δεξιων μου). The Lord Jehovah like a defender or advocate stands at David's right hand as in trials in court (Ps 109:31).

That (ινα) here is almost result.

Moved (σαλευθω). First aorist passive subjunctive of σαλευω, to shake like an earthquake.

Acts 2:26

Was glad (ηυφρανθη). First aorist (timeless here like the Hebrew perfect) passive indicative of ευφραινω (cf. Lu 15:32). Timeless also is "rejoiced" (ηγαλλιασατο).

Shall dwell (κατασκηνωσε). Shall tabernacle, pitch a tent, make one's abode (cf. Mt 13:32). See on Mt 8:20 about κατασκηνωσεις (nests)

In hope (επ' ελπιδ). On hope, the hope of the resurrection.

Acts 2:27

In Hades (εις Ηαιδην). Hades is the unseen world, Hebrew Sheol, but here it is viewed as death itself "considered as a rapacious destroyer" (Hackett). It does not mean the place of punishment, though both heaven and the place of torment are in Hades (Lu 16:23). "Death and Hades are strictly parallel terms: he who is dead is in Hades" (Page). The use of

εις here=εν is common enough. The Textus Receptus here reads εις Ηαιδου (genitive case) like the Attic idiom with δομον (abode) understood. "Hades" in English is not translation, but transliteration. The phrase in the Apostles' Creed, "descended into hell" is from this passage in Acts (Hades, not Gehenna). The English word "hell" is Anglo-Saxon from ελαν, to hide, and was used in the Authorized Version to translate both Hades as here and Gehenna as in Mt 5:22 .

Thy Holy One (τον οσιον σου). Peter applies these words to the Messiah.

Corruption (διαφθοραν). The word can mean destruction or putrefaction from διαφθειρω, old word, but in N.T. only here and Ac 13:34-37 . The Hebrew word in Ps 16 can mean also the pit or the deep.

Acts 2:28

The ways of life (οδους ζωης). Though dead God will show him the ways back to life.

Acts 2:29

I may say (εξον ειπειν). Supply εστιν before εξον, periphrastic present indicative of εξειμι, to allow, permit. The Authorized Version has "Let me speak," supplying εστο present imperative.

Freely (μετα παρρησιας). Telling it all (παν, ρησια from ειπον, to speak), with fulness, with boldness. Luke is fond of the phrase (as in 4:13). It is a new start for Simon Peter, full of boldness and courage.

The patriarch (του πατριαρχου). Transliteration of the word, from πατρια, family, and αρχω, to rule, the founder of a family. Late word in LXX. Used of Abraham (Heb 7:4), of the twelve sons of Jacob as founders of the several tribes (Ac 7:8), and here of David as head of the family from whom the Messiah comes.

Was buried (εταφη). Second aorist passive indicative of θαπτω. His tomb was on Mt. Zion where most of the kings were buried. The tomb was said to have fallen into ruins in the time of the Emperor Hadrian. Josephus (*Ant.* XVI. 7, 1) attributes most of the misfortunes of Herod's family to the fact that he tried to rifle the tomb of David.

Acts 2:31

Foreseeing (προιδων). Second aorist active participle. Did it as a prophet.

Of the Christ (του Χριστου). Of the Messiah. See under verse 32. This is a definite statement by Peter that David knew that in Ps 16 he was describing the resurrection of the Messiah.

Acts 2:32

This Jesus (τουτον τον Ιησουν). Many of the name "Jesus," but he means the one already called "the Nazarene" (verse 22) and foretold as the Messiah in Ps 16 and raised from the dead by God in proof that he is the Messiah (2:24,32), "this Jesus whom ye crucified" (verse 36). Other terms used of him in the Acts are the Messiah, verse 31, the one whom God "anointed" (Ac 10:38), as in Joh 1:41 , Jesus Christ (9:34). In 2:36 God made this Jesus

Messiah, in 3:20 the Messiah Jesus, in 17:3 Jesus is the Messiah, in 18:5 the Messiah is Jesus, in 24:24 Christ Jesus.

Whereof (ου). Or "of whom." Either makes sense and both are true. Peter claims the whole 120 as personal witnesses to the fact of the Resurrection of Jesus from the dead and they are all present as Peter calls them to witness on the point. In Galilee over 500 had seen the Risen Christ at one time (1Co 15:6) most of whom were still living when Paul wrote. Thus the direct evidence for the resurrection of Jesus piles up in cumulative force.

Acts 2:33

By the right hand of God (τη δεξια του θεου). This translation makes it the instrumental case. The margin has it "at" instead of "by," that is the locative case. And it will make sense in the true dative case, "to the right hand of God." These three cases came to have the same form in Greek. Ro 8:24 furnishes another illustration of like ambiguity (τη ελπιδ), saved by hope, in hope, or for hope. Usually it is quite easy to tell the case when the form is identical.

Exalted (υψωθεις). First aorist passive participle of υψοω, to lift up. Here both the literal and tropical sense occurs. Cf. Joh 12:32 .

The promise of the Holy Spirit (την επαγγελιαν του πνευματος του αγιου). The promise mentioned in 1:4 and now come true, consisting in the Holy Spirit "from the Father" (παρα του πατρος), sent by the Father and by the Son (Joh 15:26; 16:7). See also Ga 3:14 .

He hath poured forth (εξεχεεν). Aorist active indicative of εκχεω the verb used by Joel and quoted by Peter already in verses 17,18 . Jesus has fulfilled his promise.

This which ye see and hear (τουτο ο υμεις κα βλεπετε κα ακουετε). This includes the sound like the rushing wind, the tongues like fire on each of them, the different languages spoken by the 120. "The proof was before their eyes in this new energy from heaven" (Furneaux), a culminating demonstration that Jesus was the Messiah.

Acts 2:34

Ascended not (ου--ανεβη). It is more emphatic than that: For not David ascended into the heavens. Peter quotes Ps 110:1 as proof. No passage in the O.T. is so constantly quoted as Messianic as this. "St. Peter does not demand belief upon his own assertion, but he again appeals to the Scriptures, and to words which could not have received a fulfilment in the case of David" (Knowling).

Sit thou (καθου). Late *Koine* form for earlier καθησο, present middle imperative second singular of καθημα.

Acts 2:35

Till I make (εως αν θω). Second aorist active subjunctive of τιθημ with αν after εως for the future, a common Greek idiom. This dominion of Christ as Mediator will last till the plan of the kingdom is carried out (1Co 15:23-28). Complete subjugation will come, perhaps

referring to the custom of victorious kings placing their feet upon the necks of their enemies (Jos 10:24).

Therefore assuredly (Ασφαλως ουν). Assuredly therefore, without any slip or trip (ασφαλης from α privative and σφαλλω, to trip, to slip. Peter draws a powerfully pungent conclusion by the use of the adverb ασφαλως and the inferential conjunction ουν. Peter's closing sentence drives home the point of his sermon: "This very Jesus whom ye crucified (note υμεις, strongly emphatic

ye), him God made both Lord and Messiah" (κα κυριον κα Χριστον), as David foretold in Ps 110 and as the events of this day have confirmed. The critics are disturbed over how Luke could have gotten the substance of this masterful address spoken on the spur of the moment with passion and power. They even say that Luke composed it for Peter and put the words in his mouth. If so, he made a good job of it. But Peter could have written out the notes of the address afterwards. Luke had plenty of chances to get hold of it from Peter or from others.

Acts 2:37

They were pricked in their heart (κατενυγησαν την καρδιαν). Second aorist indicative of κατανυσσω, a rare verb (LXX) to pierce, to sting sharply, to stun, to smite. Homer used it of horses dinting the earth with their hoofs. The substantive κατανυξις occurs in Ro 11:8 . Here only in the N.T. It is followed here by the accusative of the part affected, the heart.

What shall we do? (Τ ποιησωμεν). Deliberative subjunctive first aorist active. The sermon went home, they felt the sting of Peter's words, compunction (χομπυνγο). Codex Bezae adds: "Show us."

Acts 2:38

Repent ye (μετανοησατε). First aorist (ingressive) active imperative. Change your mind and your life. Turn right about and do it now. You *crucified* this Jesus. Now *crown* him in your hearts as Lord and Christ. This first.

And be baptized every one of you (κα βαπτισθητω εκαστος υμων). Rather, "And let each one of you be baptized." Change of number from plural to singular and of person from second to third. This change marks a break in the thought here that the English translation does not preserve. The first thing to do is make a radical and complete change of heart and life. Then let each one be baptized after this change has taken place, and the act of baptism be performed "in the name of Jesus Christ" (εν τω ονοματ Ιησου Χριστου). In accordance with the command of Jesus in Mt 28:19 (εις το ονομα). No distinction is to be insisted on between εις το ονομα and εν τω ονοματ with βαπτιζω since εις and εν are really the same word in origin. In Ac 10:48 εν τω ονοματ Ιησου Χριστου occurs, but εις το ονομα in 8:16; 19:5 . The use of ονομα means in the name or with the authority of one as εις ονομα προφητου (Mt 10:41) as a prophet, in the name of a prophet. In the Acts the full name of the Trinity does not occur in baptism as in Mt 28:19 , but this does not show that it was not used. The

name of Jesus Christ is the distinctive one in Christian baptism and really involves the Father and the Spirit. See on Mt 28:19 for discussion of this point. "Luke does not give the form of words used in baptism by the Apostles, but merely states the fact that they baptized those who acknowledged Jesus as Messiah or as Lord" (Page).

Unto the remission of your sins (εις αφεσιν των αμαρτιων υμων). This phrase is the subject of endless controversy as men look at it from the standpoint of sacramental or of evangelical theology. In themselves the words can express aim or purpose for that use of εις does exist as in 1Co 2:7 εις δοξαν ημων (for our glory). But then another usage exists which is just as good Greek as the use of εις for aim or purpose. It is seen in Mt 10:41 in three examples εις ονομα προφητου, δικαιου, μαθητου where it cannot be purpose or aim, but rather the basis or ground, on the basis of the name of prophet, righteous man, disciple, because one is, etc. It is seen again in Mt 12:41 about the preaching of Jonah (εις το κηρυγμα Ιωνα). They repented because of (or at) the preaching of Jonah. The illustrations of both usages are numerous in the N.T. and the *Koine* generally (Robertson, *Grammar*, p. 592). One will decide the use here according as he believes that baptism is essential to the remission of sins or not. My view is decidedly against the idea that Peter, Paul, or any one in the New Testament taught baptism as essential to the remission of sins or the means of securing such remission. So I understand Peter to be urging baptism on each of them who had already turned (repented) and for it to be done in the name of Jesus Christ on the basis of the forgiveness of sins which they had already received.

The gift of the Holy Ghost (την δωρεαν του αγιου πνευματος). The gift consists (Ac 8:17) in the Holy Spirit (genitive of identification).

Acts 2:39

The promise (η επαγγελια). The promise made by Jesus (1:4) and foretold by Joel (verse 18).

To you (υμιν). You Jews. To your descendants, sons and daughters of verse 17.

To all that are afar off (πασιν τοις εις μακραν. The horizon widens and includes the Gentiles. Those "afar off" from the Jews were the heathen (Isa 49:1; 57:19; Eph 2:13,17). The rabbis so used it.

Shall call (αν προσκαλεσητα). First aorist middle subjunctive with αν in an indefinite relative clause, a perfectly regular construction. The Lord God calls men of every nation anywhere whether Jews or Gentiles. It may be doubted how clearly Peter grasped the significance of these words for he will have trouble over this very matter on the housetop in Joppa and in Caesarea, but he will see before long the full sweep of the great truth that he here proclaims under the impulse of the Holy Spirit. It was a great moment that Peter here reaches.

Acts 2:40

With many other words (ετεροις λογοις πλειοσιν). Instrumental case. Not necessarily "different" (ετεροις), but "further," showing that Luke does not pretend to give all that Peter

said. This idea is also brought out clearly by πλειοσιν ("more," not "many"), more than these given by Luke.

He testified (διεμαρτυρατο). First aorist middle of διαμαρτυρομα, old verb, to make solemn attestation or call to witness (perfective use of δια), while μαρτυρεω is to bear witness. Page insists that here it should be translated "protested solemnly" to the Jews as it seems to mean in Lu 16:28; Ac 20:23; 1Ti 5:21; 2Ti 2:14; 4:1 .

And exhorted (κα παρεκαλε). Imperfect active, kept on exhorting.

Save yourselves (σωθητε). First aorist passive of σωζω. Literally, Be ye saved.

Crooked (σκολιας). Old word, opposite of ορθος, straight. *Pravus* the opposite of *rectus*, a perversity for turning off from the truth. Cf. Lu 9:41; Php 2:15 .

Acts 2:41

They then (Ηο μεν ουν). A common phrase in Acts either without antithesis as in 1:6; 5:41; 8:4,25; 9:31; 11:19; 16:5 ; or with it as here, 8:25; 13:4; 14:3; 17:17; 23:31; 25:4 . Ουν connects with what precedes as the result of Peter's sermon while μεν points forward to what is to follow.

Were baptized (εβαπτισθησαν). First aorist passive indicative, constative aorist. Note that only those who had already received the word and were converted were baptized.

There were added (προσετεθησαν). First aorist passive indicative of προστιθημ, old verb to add, to join to. Luke means that the 3,000 were added to the 120 already enlisted. It is not stated they were all baptized by Peter or the twelve or all on the same day, though that is the natural implication of the language. The numerous pools in Jerusalem afforded ample opportunity for such wholesale baptizing and Hackett notes that the habit of orientals would place no obstacle in the way of the use of the public reservoirs. Furneaux warns us that all the 3,000 may not have been genuine converts and that many of them were pilgrims at the passover who returned home.

Souls (ψυχα). Persons as in verse 43.

Acts 2:42

They continued steadfastly (ησαν προσκαρτυρουντες). Periphrastic active imperfect of προσκαρτυρεω as in Ac 1:14 (same participle in verse 46).

Fellowship (κοινωνια). Old word from κοινωνος (partner, sharer in common interest) and this from κοινος what is common to all. This partnership involves participation in, as the blood of Christ (Php 2:1) or co-operation in the work of the gospel (Php 1:5) or contribution for those in need (2Co 8:4; 9:13). Hence there is wide diversity of opinion concerning the precise meaning of κοινωνια in this verse. It may refer to the distribution of funds in verse 44 or to the oneness of spirit in the community of believers or to the Lord's Supper (as in 1Co 10:16) in the sense of communion or to the fellowship in the common meals or αγαπαε (love-feasts).

The breaking of bread (τη κλασε του αρτου). The word κλασις is an old word, but used only by Luke in the N.T. (Lu 24:35; Ac 2:42), though the verb κλαω occurs in other parts of the N.T. as in verse 46. The problem here is whether Luke refers to the ordinary meal as in Lu 24:35 or to the Lord's Supper. The same verb κλαω is used of breaking bread at the ordinary meal (Lu 24:30) or the Lord's Supper (Lu 22:19). It is generally supposed that the early disciples attached so much significance to the breaking of bread at the ordinary meals, more than our saying grace, that they followed the meal with the Lord's Supper at first, a combination called αγαπα or love-feasts. "There can be no doubt that the Eucharist at this period was preceded uniformly by a common repast, as was the case when the ordinance was instituted" (Hackett). This led to some abuses as in 1Co 11:20 . Hence it is possible that what is referred to here is the Lord's Supper following the ordinary meal. "To simply explain τη κλασε του αρτου as='The Holy Communion' is to pervert the plain meaning of words, and to mar the picture of family life, which the text places before us as the ideal of the early believers" (Page). But in Ac 20:7 they seem to have come together especially for the observance of the Lord's Supper. Perhaps there is no way to settle the point conclusively here.

The prayers (ταις προσευχαις). Services where they prayed as in 1:14, in the temple (Ac 3:1), in their homes (4:23).

Acts 2:43

Came (εγινετο). Imperfect middle, kept on coming.

Were done (εγινετο). Same tense. Awe kept on coming on all and signs and wonders kept on coming through the apostles. The two things went on παρ πασσυ, the more wonders the more fear.

Acts 2:44

Were together (ησαν επ το αυτο). Some MSS. ησαν κα (were and). But they were together in the same place as in 2:1.

And had (κα ειχον). Imperfect active, kept on having, a habit in the present emergency.

Common (κοινα). It was not actual communism, but they held all their property ready for use for the common good as it was needed (4:32). This situation appears nowhere else except in Jerusalem and was evidently due to special conditions there which did not survive permanently. Later Paul will take a special collection for the poor saints in Jerusalem.

Acts 2:45

Sold (επιπρασκον). Imperfect active, a habit or custom from time to time. Old and common verb, πιπρασκω.

Parted (διεμεριζον). Imperfect again of διαμεριζω, old verb for dividing or distributing between (δια) people.

According as any man had need (καθοτ αν τις χρειαν ειχεν). Regular Greek idiom for comparative clause with αν and imperfect indicative corresponding precisely with the three preceding imperfects (Robertson, *Grammar*, p. 967).

Acts 2:46

With one accord in the temple (ομοθυμαδον εν τω ιερω). See on 1:14 for ομοθυμαδον. They were still worshipping in the temple for no breach had yet come between Christians and Jews. Daily they were here and daily breaking bread at home (κατ' οικον) which looks like the regular meal.

They did take their food (μετελαμβανον τροφης). Imperfect tense again and clearly referring to the regular meals at home. Does it refer also to the possible αγαπα or to the Lord's Supper afterwards as they had common meals "from house to house" (κατ' οικον)? We know there were local churches in the homes where they had "worship rooms," the church in the house. At any rate it was "with singleness" (αφελοτητ) of heart. The word occurs only here in the N.T., though a late *Koine* word (papyri). It comes from αφελης, free from rock (φελλευς is stony ground), smooth. The old form was αφελεια.

Acts 2:47

Having favor (εχοντες χαριν). Cf. Lu 2:52 of the Boy Jesus.

Added (προσετιθε). Imperfect active, kept on adding. If the Lord only always "added" those who join our churches. Note verse 41 where same verb is used of the 3,000.

To them (επ το αυτο). Literally, "together." Why not leave it so? "To the church" (τη εκκλησια) is not genuine. Codex Bezae has "in the church."

Those that were being saved (τους σωζομενους). Present passive participle. Probably for repetition like the imperfect προσετιθε. Better translate it "those saved from time to time." It was a continuous revival, day by day. Σωζω like σωτηρια is used for "save" in three senses (beginning, process, conclusion), but here repetition is clearly the point of the present tense.

Acts 3

Acts 3:1

Were going up (ανεβαινον). Descriptive imperfect active. They were ascending the terraces to the temple courts.

The ninth (την ενατην). Our three o'clock in the afternoon, the time of the evening sacrifice. Peter and John like Paul later kept up the Jewish worship, but not as a means of sacramental redemption. There were three hours of prayer (third, sixth, ninth).

Acts 3:2

Was carried (εβασταζετο). Imperfect passive, picturing the process as in verse 1.

Laid daily (ετιθουν καθ' ημεραν). Imperfect again describing their custom with this man.

Beautiful (Ηωραιαν). This gate is not so called elsewhere. It may have been the Gate of Nicanor on the east side looking towards Kidron described by Josephus (*Ant.* XV. 11, 3; *War* V. 5, 3) as composed chiefly of Corinthian brass and very magnificent.

Acts 3:3

Asked (ηρωτα). Began to ask, inchoative imperfect. It was his chance.

Acts 3:4

Fastening his eyes (ατενισας). First aorist (ingressive) active participle of ατενιζω. For this verb see on Lu 4:20; Ac 1:10 . Peter fixed his eyes on the beggar and invited him to look (βλεψον) on them.

Acts 3:5

Gave heed unto them (επειχεν αυτοις). Imperfect active of επεχω, to hold to. For the idiom with τον νουν understood see 7:14; 1Ti 4:16 . He held his eyes right on Peter and John with great eagerness "expecting to receive something" (προσδοκων τ λαβειν). He took Peter's invitation as a promise of a large gift.

Acts 3:6

In the name (εν τω ονοματ). The healing power is in that name (Page) and Peter says so. Cf. Lu 9:49; 10:17; Ac 4:7,10; 19:27; 16:18 .

Walk (περιπατε). Present imperative, inchoative idea, begin to walk and then go on walking. But the beggar does not budge. He knows that he cannot walk.

Acts 3:7

Took him by the right hand (πιασας αυτον της δεξιας χειρος). Doric form πιαζω for πιεζω. Genitive of the part affected. Peter had to pull him up on his feet before he would try to walk.

Acts 3:8

Leaping up (εξαλλομενος). Present middle participle, leaping out repeatedly after Peter pulled him up. Only here in the N.T.

He stood (εστη). Second aorist active.

Walked (περιεπατε). Went on walking, imperfect active. He came into the temple repeating these new exercises (walking, leaping, praising God).

Acts 3:10

They took knowledge of him (επεγινωσκον). Imperfect active, inchoative, began to perceive.

Were filled (επλησθησαν). Effective first aorist passive.

At that which had happened (τω συμβεβηκοτ). Perfect active participle of συμβαινω.

Acts 3:11

The Codex Bezae adds "as Peter and John went out."

As he held (κρατουντος αυτου). Genitive absolute of κρατεω, to hold fast, with accusative rather than genitive to get hold of (Ac 27:13). Old and common verb from κρατος (strength, force). Perhaps out of gratitude and partly from fear (Lu 8:38).

In the porch that is called Solomon's (επ τη στοα τη καλουμενη Σολομωντος). The adjective Stoic (στοικος) is from this word στοα (porch). It was on the east side of the court of the Gentiles (Josephus, *Ant*. XX. 9, 7) and was so called because it was built on a remnant of the foundations of the ancient temple. Jesus had once taught here (Joh 10:23).

Greatly wondering (εκθαμβο). Wondering out of (εκ) measure, already filled with wonder (θαμβους, verse 10). Late adjective. Construction according to sense (plural, though λαος singular) as in 5:16; 6:7; 11:1 , etc.

Acts 3:12

Answered (απεκρινατο). First aorist middle indicative. The people looked their amazement and Peter answered that.

Ye men of Israel (Ανδρες Ισραηλειτα). Covenant name and so conciliatory, the stock of Israel (Php 3:5).

At this man (επ τουτω). Probably so, though it could be "at this thing."

Fasten you your eyes (ατενιζετε). The very verb used about Peter in verse 4.

On us (ημιν). Dative case, emphatic proleptical position before τ ατενιζετε.

On us why do ye fasten your eyes? As though (ως). Ηως with the participle gives the alleged reason, not always the true one.

Power (δυναμε). Instrumental case, *causa effectiva*.

Godliness (ευσεβεια). *Causa meritoria*.

Had made (πεποιηκοσιν). Perfect active participle of ποιεω.

To walk (του περιπατειν). Articular infinitive in the genitive case of result, purpose easily shading off into result (ecbatic infinitive) as here as is true also of ινα.

Acts 3:13

His servant Jesus (τον παιδα Ιησουν). This phrase occurs in Isa 42:1; 52:13 about the Messiah except the name "Jesus" which Peter adds, the first part of the quotation is from Ex

3:6; 5:30 . The LXX translated the Hebrew *ebhedh* by παις, the servant of Jehovah being a Messianic designation. But the phrase "servant of God" (παις θεου) is applied also to Israel (Lu 1:54) and to David (Lu 1:69; Ac 4:25). Paul terms himself δουλος θεου (Tit 1:1). Παις is just child (boy or girl), and it was also used of a slave (Mt 8:6,8,13). But it is not here υιος (son) that Peter uses, but παις. Luke quotes Peter as using it again in this Messianic sense in Ac 3:26; 4:27,30 .

Whom ye delivered up (ον υμεις μεν παρεδωκατε). Note emphatic use of υμεις (ye). No δε to correspond to μεν. First aorist active (κ aorist) plural indicative of παραδιδωμ (usual form παρεδοτε, second aorist).

When he (εκεινου). Emphatic pronoun, that one, in contrast with "ye" (υμεις), genitive absolute with κριναντος, here the nearest word (Pilate), the latter.

Acts 3:14

But ye (υμεις δε). In contrast with Pilate (εκεινου).

Murderer (ανδρα φονεα). A man a murderer. In contrast with "the Holy and Righteous One."

To be granted (χαρισθηνα). As a favour (χαρις). First aorist passive infinitive of χαριζομα; So also 25:11; 27:24 .

Acts 3:15

But the Prince of life ye killed (τον δε αρχηγον της ζωης απεκτεινατε). "The magnificent antithesis" (Bengel) Peter here draws between their asking for a murderer and killing the Prince (or Author) of life. Peter pictures Jesus as the source of all life as is done in Joh 1:1-18; Col 1:14-20; Heb 1:2f . Αρχηγος (αρχη, beginning, αγω, to lead) is an adjective "furnishing the first cause or occasion" in Euripides, Plato. Thence substantive, the originator, the leader, the pioneer as of Jesus both Beginner and Finisher (Heb 12:2). See also Heb 2:10; Ac 5:31 where it is applied to Jesus as "Prince and Saviour." But God raised him from the dead in contrast to what they had done.

Whereof we are witnesses (ου ημεις μαρτυρες εσμεν). Of which fact (the resurrection) or of whom as risen, ου having the same form in the genitive singular for masculine or neuter. Peter had boldly claimed that all the 120 have seen the Risen Christ. There is no denial of that claim.

Acts 3:16

By faith in his name (τη πιστε του ονοματος αυτου). Instrumental case of πιστε (Aleph and B do not have επ) and objective genitive of ονοματος.

His name (το ονομα αυτου). Repeats the word name to make the point clear. Cf. verse 6 where Peter uses "the name of Jesus Christ of Nazareth" when he healed the man.

Made strong (εστερεωσεν). Same verb used in verse 7 (and 16:5). Nowhere else in the N.T. Old verb from στερεος, firm, solid.

Through him (δι' αυτου). Through Jesus, the object of faith and the source of it.

Perfect soundness (ολοκληριαν). Perfect in all its parts, complete, whole (from ολος, whole, κληρος, allotment). Late word (Plutarch) once in LXX (Isa 1:6) and here alone in the N.T., but adjective ολοκληρος, old and common (Jas 1:4; 1Th 5:23).

Acts 3:17

And now (κα νυν). Luke is fond of these particles of transition (7:34; 10:5; 20:25; 22:16) and also κα τα νυν (4:29; 5:38; 22:32; 27:22), and even κα νυν ιδου (13:11; 20:22).

I wot (οιδα). Old English for "I know."

In ignorance (κατα αγνοιαν). This use of κατα occurs in the *Koine*. See also Phm 1:14 . One may see Lu 23:34 for the words of the Saviour on the Cross. "They had sinned, but their sin was not of so deep a dye that it could not have been still more heinous" (Hackett). If they had known what they were doing, they would not knowingly have crucified the Messiah (1Co 2:8).

Acts 3:18

Foreshewed (προκατηγγειλεν). First aorist active indicative of προκαταγγελλω, late compound to announce fully beforehand. Only twice in the N.T. in the critical text (Ac 3:18; 7:52).

That his Christ should suffer (παθειν τον Χριστον αυτου). Accusative of general reference with the aorist active infinitive (παθειν of πασχω) in indirect discourse (predictive purpose of God). Their crime, though real, was carrying out God's purpose (2:23; Joh 3:16). See the same idea in Ac 17:3; 26:23 . This "immense paradox" (Page) was a stumbling block to these Jews as it is yet (1Co 1:23). Peter discusses the sufferings of Christ in 1Pe 4:13; 5:1 .

Acts 3:19

Repent therefore (μετανοησατε ουν). Peter repeats to this new crowd the command made in Ac 2:38 which see. God's purpose and patience call for instant change of attitude on their part. Their guilt does not shut them out if they will turn.

And turn again (κα επιστρεψατε). Definitely turn to God in conduct as well as in mind.

That your sins may be blotted out (προς το εξαλιφθηνα υμων τας αμαρτιας). Articular infinitive (first aorist passive of εξαλειφω, to wipe out, rub off, erase, smear out, old verb, but in the N.T. only here and Col 2:14) with the accusative of general reference and with προς and the accusative to express purpose.

That so (οπως αν). Final particle with αν and the aorist active subjunctive ελθωσιν (come) and not "when" as the Authorized Version has it. Some editors put this clause in verse 20 (Westcott and Hort, for instance).

Seasons of refreshing (καιρο αναψυξεως). The word αναψυξις (from αναψυχω, to cool again or refresh, 2Ti 1:16) is a late word (LXX) and occurs here alone in the N.T. Surely repentance will bring "seasons of refreshing from the presence of the Lord."

Acts 3:20

And that he may send the Christ who hath been appointed for you, even Jesus (κα αποστειλη τον προκεχειρισμενον υμιν Χριστον Ιησουν). First aorist active subjunctive with οπως αν as in 15:17 and Lu 2:35 . There is little real difference in idea between οπως αν and ινα αν. There is a conditional element in all purpose clauses. The reference is naturally to the second coming of Christ as verse 21 shows. Knowling admits "that there is a spiritual presence of the enthroned Jesus which believers enjoy as a foretaste of the visible and glorious Presence of the Παρουσια." Jesus did promise to be with the disciples all the days (Mt 28:20), and certainly repentance with accompanying seasons of refreshing help get the world ready for the coming of the King. The word προκεχειρισμενον (perfect passive participle of προχειριζω, from προχειρος, at hand, to take into one's hands, to choose) is the correct text here, not προκεκηρυγμενον. In the N.T. only here and Ac 22:14; 26:16 . It is not "Jesus Christ" here nor "Christ Jesus," but "the Messiah, Jesus," identifying Jesus with the Messiah. See the Second Epiphany of Jesus foretold also in 1Ti 6:15 and the First Epiphany described in 1Pe 1:20 .

Acts 3:21

Restoration (αποκαταστασεως). Double compound (απο, κατα, ιστημ), here only in the N.T., though common in late writers. In papyri and inscriptions for repairs to temples and this phrase occurs in Jewish apocalyptic writings, something like the new heaven and the new earth of Re 21:1 . Paul has a mystical allusion also to the agony of nature in Ro 8:20-22 . The verb αποκαθιστημ is used by Jesus of the spiritual and moral restoration wrought by the Baptist as Elijah (Mt 17:11; Mr 9:12) and by the disciples to Jesus in Ac 1:6 . Josephus uses the word of the return from captivity and Philo of the restitution of inheritances in the year of jubilee. As a technical medical term it means complete restoration to health. See a like idea in παλινγενεσια (renewal, new birth) in Mt 19:28; Tit 3:5 . This universalism of Peter will be clearer to him after Joppa and Caesarea.

Acts 3:22

Like unto me (ως εμε). As me, literally; Moses (De 18:14-18) claims that God raised him up as a prophet and that another and greater one will come, the Messiah. The Jews understood Moses to be a type of Christ (Joh 1:21). God spoke to Moses face to face (Ex 33:11) and he was the greatest of the prophets (De 34:10).

Acts 3:23

That prophet (του προφητου εκεινου). Emphasizes the future prophet as on "him" (αυτου) before "hearken." They had refused to "hearken" to Moses and now, alas, many had refused to "hearken" to Christ.

Shall be utterly destroyed (εξολεθρευθησετα). First future passive of εξολε- (ο) θρευω, a late verb, to destroy utterly (εξ), only here in the N.T., common in the LXX.

Acts 3:24

From Samuel (απο Σαμουηλ). Schools of prophets arose in his time, few before him (1Sa 3:1).

Acts 3:25

Ye (Ηυμεις). Emphatic position.

The covenant which God made (της διαθηκης ης ο θεος διεθετο). Literally, "the covenant which God covenanted." Διαθηκη and διεθετο (second aorist middle indicative of διαθημ) are the same root. See on Mt 26:28 . The covenant (agreement between two, δια, τιθημ) was with Abraham (Ge 12:1-3) and repeated at various times (Ge 18:18; 22:18; 26:4 , etc.). In Heb 9:15-18 the word is used both for covenant and will. The genitive relative ης attracted to case of the antecedent.

Acts 3:26

Unto you first (Ηυμιν πρωτον). The Jews were first in privilege and it was through the Jews that the Messiah was to come for "all the families of the earth."

His servant (τον παιδα αυτου). As in verse 13, the Messiah as God's Servant.

To bless you (ευλογουντα υμας). Present active participle to express purpose, blessing you (Robertson, *Grammar*, p. 991). In turning away (εν τω αποστρεφειν). Articular infinitive in the locative case, almost preserved in the English.

Acts 4

Acts 4:1

The captain of the temple (ο στρατηγος του ιερου). Twenty-four bands of Levites guarded the temple, one guard at a time. They watched the gates. The commander of each band was called captain (στρατηγος). Josephus names this captain of the temple police next to the high priest (*War*. VI. 5, 3).

The Sadducees (ο Σαδδουκαιο). Most of the priests were Sadducees now and all the chief priests since John Hyrcanus I deserted the Pharisees (Josephus, *Ant*. XVII. 10, 6; XVIII. 1, 4; XX. 9, 1). The Sadducees were slow to line up with the Pharisees against Jesus, but they now take the lead against Peter and John.

Came upon them (επεστησαν αυτοις). Second aorist active indicative (intransitive). Burst upon them suddenly or stood by them in a hostile attitude here (Lu 20:1; 24:4; Ac 6:12; 17:5; 22:20; 23:11).

Acts 4:2

Being sore troubled (διαπονουμενο). Present passive participle of old verb διαπονεω (perfective use of δια) to be worked up, indignant. In the N.T. only here and 16:8.

Because (δια το). The articular infinitive with two accusatives, one the object (the people), the other ("they") of general reference.

In Jesus (εν Ιησου). In the case of Jesus, an actual instance of resurrection which the Sadducees denied (Mt 22:23). This same use of εν appears in 1Co 4:6 (in us). The Sadducees were also aristocrats and political ecclesiastics who disliked popular disturbances. In particular, they resented the claim about Jesus whom they had helped crucify.

Acts 4:3

In ward (εις τηρησιν). Probably in one of the chambers of the temple. In safe keeping (from τηρεω, to guard). Old word, in the N.T. only here and Ac 5:18; 1Co 7:19 . So in papyri.

Now eventide (εσπερα ηδη). Hence no trial could take place before the next day, a regulation violated in the case of Jesus.

Acts 4:4

Men (ανδρων). Strictly, men and not women, for ανθρωπος is the term for both men and women. But in Lu 11:31 ανδρες seems to include both men and women and that is possible here, though by no means certain, for see Mt 14:21 where the women and children are expressly excepted.

Acts 4:5

Rulers and elders and scribes (τους αρχοντας κα τους πρεσβυτερους κα τους γραμματεις). The three classes composing the Sanhedrin (rulers=chief priests who were Sadducees, the scribes usually Pharisees, the elders not in either class: 24 priests, 24 elders, 22 scribes).

Were gathered together (συναχθηνα). First aorist passive infinitive of συναγω with accusative of general reference and the subject of εγενετο.

Acts 4:6

Annas (Ηαννας). One of the rulers or chief priests, ex-high priest (A.D. 7-14) and father-in-law of

Caiaphas (Καιαφας) who was actual high priest at that time, though the title clung to Annas as here (both so called in Lu 3:2), Caiaphas so by Roman law, Annas so in the opinion of the Jews. They with John and Alexander are the leaders among the Sadducees in pressing the case against Peter and John.

Acts 4:7

In the midst (εν τω μεσω). The Sanhedrin sat in a semicircle.

They inquired (επυνθανοντο). Imperfect middle, began to inquire.

Or in what name (η εν ποιω ονοματ). As if by some magical formula such as exorcists practised (Ac 19:13) as if to catch them by (De 13:1).

Have ye done this (εποιησατε τουτο υμεις). Note emphatic use of υμεις (ye).

Acts 4:8

Filled with the Holy Spirit (πλησθεις πνευματος αγιου). For this occasion and so above all fear as in verse 31 and as in 2:4.

Acts 4:9

Concerning a good deed done to an impotent man (επ ευεργεσια ανθρωπου ασθενους). Objective genitive. Note ευεργεσια (old word, in the N.T. only here and 1Ti 6:2), as a benefactor, not a malefactor. Skilful turn made by Peter.

Is made whole (σεσωστα). Perfect passive indicative of σωζω, stands whole.

Acts 4:10

Be it known (γνωστον εστω). Imperative present active third singular of ειμι, to be, and the verbal adjective γνωστον.

Whom ye crucified (ον υμεις εσταυρωσατε). Too good a chance to miss, and so Peter boldly charges the Sanhedrin with responsibility for the death of Jesus. Note υμεις (ye) again.

Whom God raised from the dead (ον ο θεος ηγειρεν εκ νεκρων). Note repetition of ον (whom). This is God's answer to their act of crucifixion.

In him doth this man stand (εν τουτω ουτος παρεστηκεν). Rather (note play on ουτος), "In this one (ον, ον) this one stands (present perfect active indicative, intransitive)." In Jesus this man stands before you whole (υγιης). It was a centre shot.

Acts 4:11

Of you the builders (υφ' υμων των οικοδομων). The experts, the architects, had rejected Jesus for their building (Ps 118:22) as Jesus himself had pointed out (Mt 21:42; Lu 21:17). This very Rejected Stone God had made the head of the corner (either the highest corner

stone right under the roof or the corner stone under the building, Isa 28:16) as Jesus showed, as Peter here declares and repeats later (1Pe 2:6f.).

Acts 4:12

Salvation (η σωτηρια). The Messianic salvation as in 5:31; 17:11 and as Jesus meant in Joh 4:22 . It is amazing to see Peter speaking thus to the Sanhedrin and proclaiming the necessity of salvation (δε σωθηνα) in the name of Jesus Christ and in no other. If this was true then, it is true today. There is no second (ετερον) name to go beside that of Jesus in India, China, Japan, or America.

Acts 4:13

The boldness (την παρρησιαν). Telling it all (παν, ρησια). See also verses 29,31 . Actually Peter had turned the table on the Sanhedrin and had arraigned them before the bar of God.

Had perceived (καταλαβομενο). Second aorist middle participle of καταλαμβανω, common verb to grasp strongly (κατα), literally or with the mind (especially middle voice), to comprehend. The rulers recalled Peter and John from having seen them often with Jesus, probably during the temple teaching, etc.

They were unlearned (αγραμματο εισιν). Present indicative retained in indirect discourse. Unlettered men without technical training in the professional rabbinical schools of Hillel or Shammai. Jesus himself was so regarded (Joh 7:15 , "not having learned letters").

And ignorant (κα ιδιωτα). Old word, only here in the N.T. and 1Co 14:24; 2Co 11:6 . It does not mean "ignorant," but a layman, a man not in office (a private person), a common soldier and not an officer, a man not skilled in the schools, very much like αγραμματος. It is from ιδιος (one's own) and our "idiosyncracy" is one with an excess of such a trait, while "idiot" (this very word) is one who has nothing but his idiosyncracy. Peter and John were men of ability and of courage, but they did not belong to the set of the rabbis.

They marvelled (εθαυμαζον). Imperfect (inchoative) active, began to wonder and kept it up.

Took knowledge of them (επεγινωσκον αυτους). Imperfect (inchoative) active again, they began to recognize them as men that they had seen with Jesus.

Acts 4:14

They could say nothing against it (ουδεν ειχον αντειπειν). Imperfect again, they kept on having nothing to say against it. The lame man was standing there before their eyes in proof of what Peter had said.

Acts 4:15

They conferred among themselves (συνεβαλλον προς αλληλους). Imperfect active again. With Peter and John and the lame man outside, they began to compare (συν, βαλλω) notes and take stock of their predicament.

Acts 4:16

What shall we do? (Τ ποιησωμεν). Deliberative aorist active subjunctive (ingressive and urgent aorist).

Notable miracle (γνωστον σημειον). Or sign. It was useless to deny it with the man there.

We cannot deny it (ου δυναμεθα αρνεισθα). That is, it will do no good.

Acts 4:17

That it spread no further (ινα μη επ πλειον διανεμηθη). First aorist passive subjunctive of διανεμω, to distribute with ινα μη, negative purpose.

Let us threaten them (απειλησωμεθα αυτοις). Hortatory aorist middle subjunctive of απειλεω, old verb (note middle voice). In the N.T. only here and 1Pe 2:23 .

That they speak henceforth to no man in this name (μηκετ λαλειν επ τω ονοματ τουτω μηδεν ανθρωπων). Indirect command with the infinitive and double negative (μηκετι, μηδεν). They will not say "Jesus," but make a slur at "this name," contemptuous use of ουτος, though they apparently do mention the name "Jesus" in verse 18.

Acts 4:18

Not to speak at all (καθολου μη φθεγγεσθα). Same construction as above, infinitive in indirect command with negative μη (and μηδε).

Acts 4:20

For we cannot but speak (ου δυναμεθα γαρ ημεισ--μη λαλειν). Both negatives hold here, "For we (note emphatic ημεις) are not able not to speak" (what we saw and heard). This is defiance of the civil and ecclesiastical authorities that was justified, for the temple authorities stepped in between the conscience and God. Peter and John were willing to pay the price of this defiance with their lives. This is the courage of martyrs through all the ages.

Acts 4:21

When they had further threatened them (προσαπειλησαμενο). The "further" is in "pros" (in addition),

Finding nothing how they might punish them (μηδεν ευρισκοντες το πως κολασωντα αυτους). Note the article "to" before πως (how), "the how." Aorist middle deliberative subjunctive κολασωντα in indirect question after πως from κολαζω, to lop (κολος, lopped), to curb, to prune, to correct, to punish. Old verb, in the N.T. only here and 2 Peter 2:9 .

Glorified God (εδοξαζον τον θεον). Imperfect active, kept on glorifying God while the Sanhedrin were threatening Peter and John. It was to laugh at the helplessness of the Sanhedrin.

Acts 4:22

Was wrought (γεγονε). Second past perfect active without augment from γινομα.

Acts 4:23

To their own company (προς τους ιδιους). Their own people as in Joh 1:11; 13:1; Ac 24:23; 1Ti 5:8; Tit 3:14 , not merely the apostles (all the disciples). In spite of Peter's cour-

ageous defiance he and John told the brotherhood all that had been said by the Sanhedrin. They had real apprehension of the outcome.

Acts 4:24

With one accord (ομοθυμαδον). A concert of voices as already seen by the word in 1:14; 2:46 and later in 5:12; 7:57; 15:25 .

O Lord (Δεσποτα). Our word despot. Old word for relation of master to slaves or household servants (1Ti 6:1; 2Ti 2:21; Tit 2:9; 1Pe 2:18). Simeon thus addressed God (Lu 2:29). So in 2 Peter 2:1; Jude 1:4; Re 6:10 . See "slaves" in verse 29.

Acts 4:25

By the mouth of our father David (του πατρος ημων δια πνευματος αγιου στοματος Δαυειδ). From Ps 2:1f . here ascribed to David. Baumgarten suggests that the whole company sang the second Psalm and then Peter applied it to this emergency. The Greek MSS. do not have δια (by) here before στοματος, but only δια before πνευματος αγιου (the Holy Spirit). Hort calls this a "primitive error" perhaps due to an early scribe who omitted this second δια so close to the first δια (Robertson, *Introduction to the Textual Criticism of the N.T.*, p. 238). A small list of such primitive errors is there given as suggested by Dr. Hort.

Why (ινα τ). This Greek idiom calls for γενητα (second aorist middle subjunctive),

That what may happen .

The Gentiles (εθνη). So always in LXX, while λαο (peoples) can include Jews.

Did rage (εφρυαξαν). First aorist active indicative of φρυασσω, late word, to neigh like a horse, to prance or stamp the ground, to put on lofty airs. Only here in the N.T. in this quotation from Ps 2:1 .

Imagine (εμελετησαν). First aorist active indicative of μελεταω. Old verb from μελετη (care), to practise, to caution, as orators and rhetoricians. Only here in the N.T. in this quotation.

Acts 4:26

Set themselves in array (παρεστησαν). Literally, stood by.

Against his Anointed (κατα του Χριστου αυτου). Against his Messiah, his Christ.

Acts 4:27

Both Herod and Pontios Pilate (Ηρωιδης τε κα Ποντιυς Πειλατος). Luke alone (Lu 23:12) tells of the reconciliation between Herod and Pilate at the trial of Jesus. So Peter and the rest interpret this prophecy as directly fulfilled in their conduct towards Jesus Christ.

Whom thou didst anoint (ον εχρισας). As in verse 26 (cf. Lu 4:18; Isa 61:1). Inaugurated as King Messiah.

Acts 4:28

Foreordained (προωρισεν). First aorist active indicative of προοριζω, "They rise above sight and seem to see the Hand which 'shapes men's ends, rough hew them how they will'" (Furneaux).

Acts 4:29

And now (κα τα νυν). "And as to (accusative of general reference) the now things (the present situation)." Only in the Acts in the N.T. (5:38; 17:30; 20:32; 27:22).

Grant (δος). Second aorist active imperative of διδωμ, urgency of the aorist, Do it now.

To speak thy word with all boldness (μετα παρρησιας πασης λαλειν τον λογον σου). Literally, "with all boldness to go on speaking (present active infinitive) thy word." Peter and John had defied the Sanhedrin in verse 20, but all the same and all the more they pray for courage in deed to live up to their brave words. A wholesome lesson.

Acts 4:30

While thou stretchest forth thy hand (εν τω την χειρα εκτεινειν σε). Luke's favourite idiom, "In the stretching out (articular present active infinitive) the hand as to thee" (accusative of general reference), the second allusion to God's "hand" in this prayer (verse 28).

To heal (εις ιασιν). For healing. See verse 22.

And that signs and wonders may be done (κα σημεια κα τερατα γινεσθα). Either to be taken as in the same construction as εκτεινειν with εν τω as Revised Version has it here or to be treated as subordinate purpose to εν τω εκτεινειν (as Knowling, Page, Wendt, Hackett). The latter most likely true. They ask for a visible sign or proof that God has heard this prayer for courage to be faithful even unto death.

Acts 4:31

The place was shaken (εσαλευθη ο τοπος). By an earthquake most likely as in 16:26, but none the less a token of God's presence and power (Ps 114:7; Isa 2:19,21; Heb 12:26f.).

Were gathered together (ησαν συνηγμενο). Periphrastic past perfect passive of συναγω.

They spake (ελαλουν). Imperfect active indicative, began to speak, after being filled (επλησθησαν, aorist passive indicative) with the Holy Spirit. Luke uses the very words of the prayer in verse 29 to describe their conduct.

Acts 4:32

Of one heart and soul (καρδια κα ψυχη μια). It is not possible to make sharp distinction between heart and soul here (see Mr 12:30), only that there was harmony in thought and affection. But the English translation is curiously unlike the Greek original. "There was one heart and soul (nominative case, not genitive as the English has it) in the multitude (του πληθους, subjective genitive) of those who believed."

Not one of them (ουδε εις). More emphatic than ουδεις, "not even one."

Common (κοινα). In the use of their property, not in the possession as Luke proceeds to explain. The word κοινος is kin to συν (together with)=ξυν (Epic) and so ξυνοσ=κοινος. See this word already in 2:44. The idea of unclean (Ac 10:15) is a later development from the original notion of common to all.

Acts 4:33

Gave their witness (απεδιδουν το μαρτυριον). Imperfect active of αποδιδωμι, old verb to give back, to pay back a debt (Lu 7:42), but a late omega form instead of the usual απεδιδοσαν. They kept on giving their witness with power after the answer to their prayer (verse 31).

Of the resurrection (της αναστασεως). It was on this issue that the Sadducees had arrested them (4:1-3).

Acts 4:34

That lacked (ενδεης). Literally, in need, old adjective, here only in the N.T.

Were (υπηρχον). Imperfect active of υπαρχω, to exist.

Sold them and brought (πωλουντες εφερον). Present active participle and imperfect active indicative. Selling they brought from time to time, as there was occasion by reason of need. Hence the wants were kept supplied.

Laid them (ετιθουν). Imperfect active again, *repetition*, of τιθημι, late omega form for the usual ετιθεσαν.

Acts 4:35

Distribution was made (διεδιδετο). Imperfect passive of διαδιδωμι, late omega form for διεδιδοτο (the stem vowel o displaced by ε). Impersonal use of the verb here.

According as any one had need (καθοτ αν τις χρειαν ειχεν). Imperfect active of εχω with καθοτ and αν with the notion of customary repetition in a comparative clause (Robertson, *Grammar*, p. 967).

Acts 4:36

Barnabas (Βαρναβας). His name was Joseph (correct text, and not Jesus) and he is mentioned as one illustration of those in verse 34 who selling brought the money. The apostles gave him the nickname Barnabas by which later he was known because of this noble deed. This fact argues that all did not actually sell, but were ready to do so if needed. Possibly Joseph had a larger estate than some others also. The meaning of the nickname is given by Luke as "son of consolation or exhortation" (υιος παρακλησεως). Doubtless his gifts as a preacher lay along this same line. Rackham thinks that the apostles gave him this name when he was recognized as a prophet. In Ac 11:23 the very word παρεκαλε (exhorted) is used of Barnabas up at Antioch. He is the type of preacher described by Paul in 1Co 14:3 . Encouragement is the chief idea in παρακλησις though exhortation, comfort, consolation are used to render it (Ac 9:31; 13:15; 15:31). See also 16:9; 20:12 . It is not necessary to think that the apostles coined the name Barnabas for Joseph which originally may have come from Βαρνεβους (Deissmann, *Bible Studies*, pp. 308-10), son of Nebo, or even the Hebrew *Bar Nebi* (son of a prophet). But, whatever the origin, the popular use is given by Luke. He was even called apostle along with Paul (Ac 14:14) in the broad sense of that word.

Acts 4:37

Having a held (υπαρχοντος αυτω αγρου). Genitive absolute with present active participle of υπαρχω and dative of possession.

Sold it and brought (πωλησας ηνεγκεν). Aorist active participle of πωλεω and second aorist active indicative of φερω because a single definite instance. So also with εθηκεν (laid), first aorist active.

Acts 5

Acts 5:1

Sold (επωλησεν). Aorist active indicative again, for a single case.

Acts 5:2

Kept back (ενοσφισατο). First aorist middle indicative of νοσφιζω, old verb from νοσφ, afar, apart, and so to set apart, to separate for oneself, but only here, verse 3; Tit 2:10 in the N.T.

His wife also being privy to it (συνειδυιης κα της γυναικος). Genitive absolute with second perfect participle of συνοιδα, to know together with one, "his wife also knowing it together with him."

Brought a certain part (ενεγκας μερος τ). Aorist active participle of φερω, for a definite act. The praise of Joseph was too much for Ananias, but he was not willing to turn over all. He wanted praise for giving all and yet he took care of himself by keeping some. Thus he started the Ananias Club that gave a new meaning to his lovely name (God is gracious).

Acts 5:3

Filled (επληρωσεν). The very verb used of the filling by the Holy Spirit (4:31). Satan the adversary is the father of lies (Joh 8:44). He had entered into Judas (Lu 22:3; Joh 13:27) and now he has filled the heart of Ananias with a lie.

To lie to the Holy Spirit (ψευσασθα σε το πνευμα το αγιον). Infinitive (aorist middle) of purpose with accusative of general reference (σε) and the accusative of the person (object) as often in Greek writers, though here only in the N.T. with this verb. Usual dative of the person in verse 4 (ανθρωποις, men, τω θεω, God). The Holy Spirit had been given them to guide them into truth (Joh 15:13).

Acts 5:4

Whiles it remained (μενον). Present active participle of mend, unsold, Peter means.

After it was sold (πραθεν). First aorist passive of πιπρασκω, to sell.

How is that thou hast conceived (Τ οτ εθου). *Quid est quod*. See Lu 2:49 . See also Ac 5:9 . Second aorist middle indicative second person singular of τιθημ. The devil filled his heart (verse 3), but all the same Ananias did it too and is wholly responsible.

Acts 5:5

Hearing (ακουων). Present active participle of ακουω, while hearing.

Fell down (πεσων). Second aorist active participle of πιπτω, fell all of a sudden while listening.

Gave up the ghost (εξεψυξεν). First aorist active indicative of εκψυχω, late verb in LXX and Hippocrates, to breathe out, to expire. In the N.T. only here, verse 10; 12:23 . It is needless to blame Peter for the death of Ananias. He had brought the end upon himself. It was the judgment of God. Physically the nervous shock could have caused the collapse.

Acts 5:6

The young men (ο νεωτερο). Literally the younger men (contrast with ο πρεσβυτερο, the elder men). Same as νεανισκο in verse 10 and so no order in the young church. Perhaps these young men were acting as ushers or actual pallbearers.

Wrapped him round (συνεστειλαν). First aorist active indicative of συστελλω, old verb, to draw together, or contract (1Co 7:29), to roll together, to wrap with bandages, to enshroud as here. Nowhere else in the N.T. Frequent in medical writers. They may have used their own mantles. The time for burial was short in Jerusalem for sanitary reasons and to avoid ceremonial defilement.

Acts 5:7

And it was about the space of three hours after (εγενετο δε ως ωρων τριων διαστημα). Literally "Now there came an interval (διαστημα, distance, space between) of about (ως) three hours."

When (κα). This use of κα after εγενετο is characteristic of Luke's style in the Gospel.

Not knowing (μη ειδυια). Feminine singular of second perfect active participle of οιδα. Μη usual negative of the participle in the *Koine*.

Acts 5:8

For so much (τοσουτου). Genitive of price. Perhaps Peter pointed to the pile of money at the feet of the apostles (verse 2). The use of ε in direct questions appears in Luke (Lu 13:23; 22:49) as in the LXX like the Hebrew *im* and in Ac 1:6; 19:2 , etc.

Acts 5:9

Ye have agreed together (συνεφωνηθη υμιν). First aorist passive indicative of συμφωνεω (to voice together, symphony), impersonal with dative; It was agreed together by you (or for you). "Your souls were allured together respecting this deceit" (Vincent).

To tempt the Spirit of the Lord (πειρασα το πνευμα κυριου). Like "Thou shalt not tempt the Lord thy God." It was close to the unpardonable sin which was attributing the manifest work of the Holy Spirit to Beelzebub.

The feet (ο ποδες). Graphic picture by Peter as he heard the steps of the young men at the door.

Acts 5:10

Immediately (παραχρημα). Hence her death was regarded as supernatural like that of Ananias.

By her husband (προς τον ανδρα αυτης). Face to face to her husband.

Acts 5:11

Upon the whole church (εφ' ολην την εκκλησιαν). Here εκκλησια for the first time in Acts of the believers in Jerusalem. Twice already in the Gospels, once of the whole body of believers or the Kingdom (Mt 16:18), the other of the local body (Mt 18:17). In Ac 7:38 it is used of the whole congregation of Israel while in 19:32 it is used of a public assembly in

Ephesus. But already in Ac 8:3 it is applied to the church which Saul was persecuting in their homes when not assembled. So here the etymological meaning of "assembly" disappears for "the church" were now the scattered saints hiding in their separate homes. The whole body of believers in Jerusalem and all who heard of the fate of Ananias and Sapphira (beautiful, her name means) were in awe and dread. It was already a dangerous thing to be a follower of Christ unless one was willing to walk straight.

Acts 5:12

Were wrought (εγινετο). Imperfect middle, wrought from time to time.

With one accord (ομοθυμαδον). As already in 1:14; 2:46; 4:24 and later 7:57; 8:6; 12:20; 15:25; 18:21; 19:29 , old adverb and only in Acts in the N.T. Here "all" is added. In Solomon's Porch again as in 3:11 which see.

Acts 5:13

Durst (ετολμα). Imperfect active of τολμαω, old verb, not to fear or shun through fear, boldly to take a stand. The fate of Ananias and Sapphira continued to hold many in check.

Join (κολλασθα). Present middle infinitive of κολλαω, old verb to cleave to like glue as in Lu 15:15 which see. Seven times in Acts (9:26; 10:28; 17:34). The outsiders (the rest) preferred, many of them, to remain outside for the present, especially the rulers.

Howbeit the people (αλλ'--ο λαος). Probably individuals among the people, the populace as distinct from the rulers and hostile outsiders.

Acts 5:14

Were the more added (μαλλον προσετιθεντο). Rather (μαλλον) instead of decrease as one might expect. Imperfect passive indicative of προστιθημ common μ verb, kept on being added.

Both of men and women (ανδρων τε κα γυναικων). The distinction between ανδρες and γυναικες and to be considered in connection with ανδρες in 4:4 which see.

Acts 5:15

Insomuch that (ωστε). With the present infinitive εκφερειν and τιθενα, regular Greek idiom for result.

Into the streets (εις τας πλατειας). Supply οδους (ways), into the broad ways.

On beds and couches (επ κλιναριων κα κραβαττων). Little beds (κλιναρια diminutive of κλινη) and camp beds or pallets (see on Mr 2:4,9,11).

As Peter came by (ερχομενου Πετρου). Genitive absolute with present middle participle.

At the least his shadow might overshadow (καν η σκια επισκιασε). Future active indicative with ινα (common with οπως in ancient Greek) and καν (crasis for κα εαν=even if), even if only the shadow. The word for shadow (σκια, like our "sky") is repeated in the verb and preserved in our "overshadow." There was, of course, no virtue or power in Peter's shadow. That was faith with superstition, of course, just as similar cases in the Gospels occur (Mt 9:20; Mr 6:56; Joh 9:5) and the use of Paul's handkerchief (Ac 19:12). God honours

even superstitious faith if it is real faith in him. Few people are wholly devoid of superstition.

Acts 5:16

Came together (συνηρχετο). Imperfect middle, kept on coming.

Round about (περιξ). Old adverb, strengthened form of περ, only here in the N.T.

Vexed (οχλουμενους). Present passive participle of οχλεω, to excite a mob (οχλος) against one, to trouble, annoy. Old word, only here in the N.T., though ενοχλεω in Lu 6:18 .

Were healed every one (εθεραπευοντο απαντες). Imperfect passive, were healed one at a time, repetition.

Acts 5:17

Which is the sect of the Sadducees (η ουσα αιρεσις των Σαδδουκαιων). Literally, "the existing sect of the Sadducees" or "the sect which is of the Sadducees," η being the article, not the relative. Ηαιρεσις means a choosing, from αιρεομα, to take for oneself, to choose, then an opinion chosen or tenet (possibly 2 Peter 2:1), then parties or factions (Gal 5:20; 1Co 11:19 ; possibly 2 Peter 2:1). It is applied here to the Sadducees; to the Pharisees in Ac 15:5; 26:5 ; to the Christians in 24:5-14; 28:22 . Already Luke has stated that the Sadducees started the persecution of Peter and John (Ac 4:1f.). Now it is extended to "the apostles" as a whole since Christianity has spread more rapidly in Jerusalem than before it began.

Acts 5:18

With jealousy (ζηλου). Genitive case. Old word from zeo, to boil, our zeal. In itself it means only warmth, ardour, zeal, but for a bad cause or from a bad motive, jealousy, envy, rivalry results (Ac 13:45). Common in the epistles.

In public ward (εν τηρησε δημοσια). As in 4:3 only with δημοσια (public) added, in the public prison, perhaps not the "common" prison, but any prison is bad enough. In verse 19 it is called "the prison" (της φυλακης), the guardhouse.

Acts 5:20

And stand (κα σταθεντες). First aorist passive participle (intransitive, ingressive aorist), take a stand. Bold and pictorial command.

All the words of this life (παντα τα ρηματα της ζωης ταυτης). Not just a Hebraism for "all these words of life." Probably "this life" which the Sadducees deny and of which the angel is now speaking, this eternal life. (Joh 6:63,68; 1Co 15:19).

Acts 5:21

About daybreak (υπο τον ορθρον). From ορνυμ, to stir up, to arouse, so the dawn (Lu 24:1; Joh 8:2). Old word, but in the N.T. only these three passages. "Under the dawn" or "about dawn." *Sub lucem*. The temple doors would be open for early worshippers and traffickers (Joh 2:14).

Taught (εδιδασκον). Imperfect active, began to teach.

The council (το συνεδριον). The Sanhedrin.

The senate (την γερουσιαν). From γερων, an old man, just as the Latin *senatus* is from *senex*, old. Like the γεροντες in Homer and the Elder Statesmen in Japan. Apparently the senate of the people were also part of the Sanhedrin and the use of "and" (κα) is explanatory and adds this item in particular. Page thinks that this group of elders were not members of the Sanhedrin at all.

To the prison house (εις το δεσμωτηριον), another word for prison (τηρησις δημοσια in verse 18, η φυλακη in verse 19). See also verses 22,23,25 . This from δεσμος, bond, and τηρεω, to keep, place where bound men are kept.

Acts 5:22

The officers (ο υπηρετα). Under-rowers, literally (Mt 5:25). The servants or officers who executed the orders of the Sanhedrin.

Shut (κεκλεισμενον). Perfect passive participle of κλειω. Shut tight.

Standing at the doors (εστωτας επ των θυρων). Graphic picture of the sentinels at the prison doors.

Acts 5:24

They were much perplexed (διηπορουν). Imperfect active of διαπορεω old verb by Luke only in the N.T. See already on Ac 2:12 . They continued puzzled.

Whereunto this would grow (τ αν γενοιτο τουτο). More exactly,

As to what this would become . Second aorist middle optative of γινομα with αν, the conclusion of a condition of the fourth class (undetermined with less likelihood of determination), the unexpressed condition being "if the thing should be allowed to go on." The indirect question simply retains the optative with αν (Robertson, *Grammar*, pp. 1021, 1044). If they had only known how this grain of mustard seed would grow into the greatest tree on earth and how dwarfed the tree of Judaism would be beside it!

Acts 5:26

Brought (ηγεν). Imperfect active of αγω, was bringing (leading), slowly no doubt, and solemnly.

But without violence (ου μετα βιας). Literally, not with violence.

For they feared (εφοβουντο γαρ). Imperfect middle, still feared, kept on fearing.

Lest they be stoned (μη λιθασθωσιν). Negative purpose with μη (like ινα μη), probably with "not with violence," though possible with "they feared." They handled the apostles gently for fear of being stoned themselves by the people. First aorist passive subjunctive of λιθαζω (from λιθος, stone), old verb to pelt with stones (Ac 14:19; Joh 10:31-33).

Acts 5:27

They set them (εστησαν). First aorist active indicative (transitive) of ιστημ.

Acts 5:28

We straitly charged (Παραγγελια παρηγγειλαμεν). Like the Hebrew idiom (common in the LXX), though found in Greek, with charging (instrumental case) we charged (cf. same

idiom in Lu 22:15). Somewhat like the cognate accusative. The command referred to occurs in Ac 4:17,18 and the refusal of Peter and John in 4:20.

To bring upon us (επαγαγειν εφ' ημας). Note repetition of επ. Second aorist active infinitive of επαγω, old verb, but in the N.T. only here and 2 Peter 2:1,5 . The Sanhedrin gladly took the blood of Christ on their heads and their children to Pilate (Mt 27:25). Paul tried to save the Jews (Ac 18:6; 22:20). " **This man** " (του ανθρωπου τουτου). Contemptuous slur and refusal to call the name of Jesus as in the Talmud later.

Acts 5:29

We must (δε). Moral necessity left them no choice. They stood precisely where Peter and John were when before the Sanhedrin before (Ac 4:20).

Obey (πειθαρχειν). Old verb from πειθομα and αρχη, to obey a ruler. Only by Luke and Paul in the N.T.

Acts 5:30

Ye slew (διεχειρισασθε). First aorist middle indicative of διαχειριζομα, old verb from δια and χειρ (hand), to take in hand, manage, to lay hands on, manhandle, kill. In the N.T. only here and Ac 26:21 .

Hanging him upon a tree (κρεμασαντες επ ξυλου). First aorist active participle of κρεμαννυμ (κρεμαννυω seen already in Mt 18:6 and Lu 23:39). Peter refers to De 21:23 as Paul does in Ga 3:13 , the curse pronounced on every one who "hangs upon a tree."

Acts 5:31

Exalt (υψωσεν) In contrast to their murder of Christ as in 2:23f . Peter repeats his charges with increased boldness.

With his right hand (τη δεξια αυτου). So instrumental case, or at his right hand (locative case), or even "to his right hand" (dative case) as in 2:33.

Prince and Saviour (αρχηγον κα σωτηρα). See on 3:15. Clearly "Prince" here.

To give (του δουνα). Genitive of articular infinitive (second aorist active of διδωμ) of purpose.

Acts 5:32

We are witnesses (ημεις εσμεν μαρτυρες). As in 2:32.

Things (ρηματων). Literally, sayings, but like the Hebrew *dabhar* for "word" it is here used for "things."

And so is the Holy Ghost (κα το πνευμα το αγιον). The word for "is" (εστιν) is not in the Greek, but this is plainly the meaning. Peter claims the witness of the Holy Spirit to the raising of Jesus Christ, God's Son, by the Father.

Acts 5:33

Were cut to the heart (διεπριοντο). Imperfect passive of διαπριω old verb (δια, πριω), to saw in two (δια), to cut in two (to the heart). Here it is rage that cuts into their hearts,

not conviction of sin as in Ac 2:37 . Only here and Ac 7:54 (after Stephen's speech) in the N.T. (cf. Simeon's prophecy in Lu 2:35).

Were minded (εβουλοντο). Imperfect middle of βουλομα. They were plotting and planning to kill (ανελειν, as in Ac 2:23; Lu 23:33 which see) then and there. The point in 4:7 was whether the apostles deserved stoning for curing the cripple by demoniacal power, but here it was disobedience to the command of the Sanhedrin which was not a capital offence. "They were on the point of committing a grave judicial blunder" (Furneaux).

Acts 5:34

Gamaliel (Γαμαλιηλ). The grandson of Hillel, teacher of Paul (Ac 22:3), later president of the Sanhedrin, and the first of the seven rabbis termed "Rabban." It is held by some that he was one of the doctors who heard the Boy Jesus in the temple (Lu 2:47) and that he was a secret disciple like Joseph of Arimathea and Nicodemus, but there is no evidence of either position. Besides, he appears here as a loyal Pharisee and "a doctor of the law" (νομοδιδασκαλος). This word appears already in Lu 5:17 of the Pharisaic doctors bent on criticizing Jesus, which see. Paul uses it of Judaizing Christians (1Ti 1:7). Like other great rabbis he had a great saying: "Procure thyself a teacher, avoid being in doubt; and do not accustom thyself to give tithes by guess." He was a man of judicial temper and not prone to go off at a tangent, though his brilliant young pupil Saul went to the limit about Stephen without any restraint on the part of Gamaliel so far as the record goes. Gamaliel champions the cause of the apostles as a Pharisee to score a point against the Sadducees. He acts as a theological opportunist, not as a disciple of Christ. He felt that a temporizing policy was best. There are difficulties in this speech of Gamaliel and it is not clear how Luke obtained the data for the address. It is, of course, possible that Saul was present and made notes of it for Luke afterwards.

Had in honour of all the people (τιμιος παντ τω λαω). Ethical dative. Τιμιος from τιμη, old word meaning precious, dear.

The men (τους ανθρωπους). Correct text as in verse 35, not "the apostles" as Textus Receptus.

Acts 5:35

Take heed (προσεχετε εαυτοις). Hold your mind (νουν, unexpressed) for or on yourselves (dative case), the usual idiom.

Acts 5:36

Theudas (Θευδας). Luke represents Gamaliel here about A.D. 35 as speaking of a man who led a revolt before that of Judas the Galilean in connection with the enrolment under Quirinius (Cyrenius) in A.D. 6. But Josephus (*Ant.* XX. 5, 1) tells of a Theudas who led a similar insurrection in the reign of Claudius about A.D. 44 or 45. Josephus (*Ant.* XVIII. 1, 6; XX. 5, 2; *War* ii. 8, 1 and 17, 8) also describes Judas the Galilean or Gaulonite and places him about A.D. 6. It is not certain that Josephus and Luke (Gamaliel) refer to the same

Theudas as the name is an abbreviation of Theodosus, a common name. "Josephus gives an account of four men named Simon who followed each other within forty years, and of three named Judas within ten years, who were all instigators of rebellion" (Hackett). If the same Theudas is meant, then either Josephus or Luke (Gamaliel) has the wrong historical order. In that case one will credit Luke or Josephus according to his estimate of the two as reliable historians.

To be somebody (ειναι τινα). Indirect assertion with the infinitive and the accusative of general reference (εαυτον) and τινα, predicate accusative. Τινα could be "anybody" or "somebody" according to context, clearly "somebody" of importance here.

Joined themselves (προσεκλιθη). Correct text and not προσεκολληθη (Textus Receptus). First aorist passive indicative of προσκλινω, old verb to lean towards, to incline towards. Here only in the N.T.

Was slain (ανηιρεθη). First aorist passive of αναιρεω (cf. verse 33).

Obeyed (επειθοντο). Imperfect middle, kept on obeying.

Were dispersed (διελυθησαν). First aorist passive indicative (effective aorist) of διαλυω, old verb to dissolve, to go to pieces. Here only in the N.T.

Acts 5:37

Of the enrolment (της απογραφης). Described by Josephus (*Ant.* XV. 1, 1). The same word used by Luke of the first enrolment started by Augustus B.C. 8 to 6 (Lu 2:2). See the discussion on Lu 2:2 . This is the second enrolment in the fourteen year cycle carried on for centuries as shown by numerous dated papyri. Ramsay (*The Bearing of Recent Discovery on the Trustworthiness of the N.T.*) has produced proof from inscriptions that Quirinius was twice in Syria as Luke reports (Robertson, *Luke the Historian in the Light of Research*).

Drew away (απεστησε). Causative sense of the first aorist active indicative of αφιστημ, made people (λαον, no need of "some of the") to revolt (apostatize) with him.

He also (κακεινος, crasis for κα εκεινος). That one, also.

Were scattered abroad (διεσκορπισθησαν). First aorist (effective) passive indicative of διασκορπιζω, old verb to disperse. Used of sheep (Mr 14:27), of property (Lu 15:13). Aorist here after imperfect (επειθοντο) as in verse 36.

Acts 5:38

Refrain from (αποστητε απο). Second aorist (ingressive) active imperative of αφιστημ of verse 37. Do ye stand off from these men. "Hands off" was the policy of Gamaliel.

For if--be (οτ εαν--η). Hοτ gives the reason for the advice. Gamaliel presents two alternatives in terms of two conditional clauses. The first one is stated as a condition of the third class, εαν with the present subjunctive η, undetermined with prospect of determination. Assuming that it is from men, "it will be overthrown" (καταλυθησετα, first future passive of καταλυω, to loosen down like a falling house) as was true of the following of Theudas and Judas the Galilean.

Acts 5:39

But if it is of God (ε δε εκ θεου εστιν). The second alternative is a condition of the first class, determined as fulfilled, ε with the present indicative. By the use of this idiom Gamaliel does put the case more strongly in favor of the apostles than against them. This condition *assumes* that the thing is so without *affirming* it to be true. On the basis of this alternative Gamaliel warns the Sanhedrin that they cannot "overthrow" (καταλυσα) these men for they in that case must "overthrow" God,

lest haply ye be found (μη ποτε--υρεθητε, negative purpose with first aorist passive subjunctive)

even to be fighting against God (κα θεομαχο, late adjective from θεος and μαχομα, in LXX and here only in the N.T.).

Acts 5:40

To him they agreed (επεισθησαν αυτω). First aorist passive indicative of πειθω, to persuade, the passive to be persuaded by, to listen to, to obey. Gamaliel's shrewd advice scored as against the Sadducaic contention (verse 17).

Not to speak (μη λαλειν). The Sanhedrin repeated the prohibition of 4:18 which the apostles had steadily refused to obey. The Sanhedrin stood by their guns, but refused to shoot. It was a "draw" with Gamaliel as tactical victor over the Sadducees. Clearly now the disciples were set free because only the Sadducees had become enraged while the Pharisees held aloof.

Acts 5:41

They therefore (ο μεν ουν). No answering δε.

They were counted worthy to suffer dishonour for the Name (κατηξιωθησαν υπερ του ονοματος ατιμασθηνα). First aorist passive indicative of καταξιοω, old verb to count worthy. Three times in N.T. (Lu 20:35; Ac 5:41; 2Th 1:5). First aorist passive infinitive of ατιμαζω, old verb to make one dishonoured (ατιμος). Forms here an oxymoron (οξυς, sharp, μορος, foolish) pointedly foolish saying "which is witty or impressive through sheer contradiction or paradox as laborious idleness, sublime indifference" (Vincent). The apostles felt honoured by dishonour. Note the same use of "the Name" as in Jas 2:7; 3Jo 1:7 . With the Jews this absolute use of "the Name" meant Jehovah. The Christians now apply it to Jesus.

Acts 5:42

Every day (πασαν ημεραν). Accusative of extent of time, all through every day.

In the temple and at home (εν τω ιερω κα κατ' οικον). This was a distinct triumph to go back to the temple where they had been arrested (verse 25) and at home or from house to house, as it probably means (cf. 2:46). It was a great day for the disciples in Jerusalem.

They ceased not (ουκ επαυοντο). Imperfect middle. They kept it up.

Jesus as the Christ (τον Χριστον Ιησουν). Jesus is the direct object of the participles διδασκοντες (teaching) and ευαγγελιζομενο (preaching or evangelizing) while "the Christ"

(τον Χριστον) is the predicate accusative. These words give the substance of the early apostolic preaching as these opening chapters of Acts show, that Jesus of Nazareth is the Messiah of promise. Gamaliel had opened the prison doors for them and they took full advantage of the opportunity that now was theirs.

Acts 6

Acts 6:1

When the number of the disciples was multiplying (πληθυνοντων των μαθητων). Genitive absolute of πληθυνω, old verb from πληθος, fulness, to increase. The new freedom from the intercession of Gamaliel was bearing rich fruit.

A murmuring of the Grecian Jews (γογγυσμος των Ηελληνιστων). Late onomatopoetic word (LXX) from the late verb γογγυζω, to mutter, to murmur. The substantive occurs also in Joh 7:12; Php 2:14; 1Pe 4:9 . It is the secret grumblings that buzz away till they are heard. These "Grecian Jews" or Hellenists are members of the church in Jerusalem who are Jews from outside of Palestine like Barnabas from Cyprus. These Hellenists had points of contact with the Gentile world without having gone over to the habits of the Gentiles, the Jews of the Western Dispersion. They spoke Greek.

Against the Hebrews (προς τους Εβραιους). The Jewish Christians from Jerusalem and Palestine. The Aramaean Jews of the Eastern Dispersion are usually classed with the Hebrew (speaking Aramaic) as distinct from the Grecian Jews or Hellenists.

Were neglected (παρεθεωρουντο). Imperfect passive of παραθεωρεω, old verb, to examine things placed beside (παρα) each other, to look beyond (παρα also), to overlook, to neglect. Here only in the N.T. These widows may receive daily (καθημερινη, late adjective from καθ' ημεραν, only here in the N.T.) help from the common fund provided for all who need it (Ac 4:32-37). The temple funds for widows were probably not available for those who have now become Christians. Though they were all Christians here concerned, yet the same line of cleavage existed as among the other Jews (Hebrew or Aramaean Jews and Hellenists). It is not here said that the murmuring arose among the widows, but because of them. Women and money occasion the first serious disturbance in the church life. There was evident sensitiveness that called for wisdom.

Acts 6:2

The multitude (το πληθος). The whole church, not just the 120.

Fit (αρεστον). Pleasing, verbal adjective from αρεσκω, to please, old word, but in the N.T. only here and Ac 12:3; Joh 8:29; 1Jo 3:22 . *Non placet*.

Should forsake (καταλειψαντας). Late first aorist active participle for usual second aorist καταλιποντας from καταλειπω, to leave behind.

Serve tables (διακονειν τραπεζαις). Present active infinitive of διακονεω from διακονος (δια and κονις, dust), to raise a dust in a hurry, to serve, to minister either at table (Joh 12:20), or other service (Joh 12:25f.), to serve as deacon (1Ti 3:10,13). "Tables" here hardly means money-tables as in Joh 2:15 , but rather the tables used in the common daily distribution of the food (possibly including the love-feasts, Ac 2:43-47). This word is the same root as διακονια (ministration) in verse 1 and διακονος (deacon) in Php 1:1; 1Ti 3:8-13 . It is more

frequently used in the N.T. of ministers (preachers) than of deacons, but it is quite possible, even probable, that the office of deacon as separate from bishop or elder grew out of this incident in Ac 6:1-7 . Furneaux is clear that these "seven" are not to be identified with the later "deacons" but why he does not make clear.

Acts 6:3

Of good report (μαρτυρουμενους). Present passive participle of μαρτυρεω, to bear witness to. Men with a good reputation as well as with spiritual gifts (the Holy Spirit and wisdom).

We may appoint (καταστησομεν). Future active indicative of καθιστημ, we shall appoint. The action of the apostles follows the choice by the church, but it is promised as a certainty, not as a possibility. The Textus Receptus has a first aorist active subjunctive here (καταστησωμεν).

Acts 6:4

But we (εμεις δε). In contrast to the work given the seven.

The ministry of the word (τη διακονια του λογου). The same word διακονια employed in verse 1, but here about preaching as the special ministry with which the apostles were concerned. For "continue steadfastly" (προσκαρτερησομεν) see on 2:42.

Acts 6:5

Pleased (ηρεσεν). Aorist active indicative of αρεσκω like Latin *placuit* when a vote was taken. The use of ενωπιον before "the whole multitude" is like the LXX.

They chose (εξελεξαντο). First aorist middle indicative of εκλεγω, to pick out for oneself. Each one of the seven has a Greek name and was undoubtedly a Hellenist, not an Aramaean Jew. Consummate wisdom is here displayed for the murmuring had come from the Hellenists, seven of whom were chosen to take proper care of the widows of Hellenists. This trouble was settled to stay settled so far as we know. Nothing is here told of any of the seven except Stephen who is "a man full of faith and the Holy Spirit" and Nicolas "a proselyte of Antioch" (who was not then born a Jew, but had come to the Jews from the Greek world).

Acts 6:6

They laid their hands on them (επεθηκαν αυτοις τας χειρας). First aorist active indicative of επιτιθημ. Probably by the apostles who ratified the choice (verse 3). The laying on of hands "was a symbol of the impartation of the gifts and graces which they needed to qualify them for the office. It was of the nature of a prayer that God would bestow the necessary gifts, rather than a pledge that they were actually conferred" (Hackett).

Acts 6:7

Increased (ηυξανεν). Imperfect active, kept on growing all the more because the apostles were now relieved from the daily ministration of the food.

Multiplied (επληθυνετο). Imperfect passive. The two imperfects kept pace with each other.

Of the priests (των ιερων). Who were usually Sadducees. It was a sad day for Annas and Caiaphas and all the sect of the Sadducees (5:17).

Were obedient to (υπηκουον). Imperfect active of υπακουω, repetition, one after another.

The faith (τη πιστε). Here meaning the gospel, the faith system as in Ro 1:5; Ga 1:23; Jude 1:3 , etc. Here the word means more than individual trust in Christ.

Acts 6:8

Wrought (εποιε). Imperfect active, repeatedly wrought. Evidently a man like Stephen would not confine his "ministry" to "serving tables." He was called in verse 5 "full of faith and the Holy Spirit." Here he is termed "full of grace (so the best MSS., not faith) and power." The four words give a picture of remarkable attractiveness. The grace of God gave him the power and so "he kept on doing great wonders and signs among the people." He was a sudden whirlwind of power in the very realm of Peter and John and the rest.

Acts 6:9

The synagogue of the Libertines (εκ της συναγωγης της λεγομενης Λιβερτινων). The Libertines (Latin *libertinus*, a freedman or the son of a freedman) were Jews, once slaves of Rome (perhaps descendants of the Jews taken to Rome as captives by Pompey), now set free and settled in Jerusalem and numerous enough to have a synagogue of their own. Schuerer calls a Talmudic myth the statement that there were 480 synagogues in Jerusalem. There were many, no doubt, but how many no one knows. These places of worship and study were in all the cities of the later times where there were Jews enough to maintain one. Apparently Luke here speaks of five such synagogues in Jerusalem (that of the Libertines, of the Cyrenians, of the Alexandrians, of Cilicia, and of Asia). There probably were enough Hellenists in Jerusalem to have five such synagogues. But the language of Luke is not clear on this point. He may make only two groups instead of five since he uses the article των twice (once before Λιβερτινων κα Κυρηναιων κα Αλεξανδρεων, again before απο Κιλικιας κα Ασιας). He also changes from the genitive plural to απο before Cilicia and Asia. But, leaving the number of the synagogues unsettled whether five or two, it is certain that in each one where Stephen appeared as a Hellenist preaching Jesus as the Messiah he met opposition. Certain of them "arose" (ανεστησαν) "stood up" after they had stood all that they could from Stephen, "disputing with Stephen" (συνζητουντες τω Στεφανω). Present active participle of συνζητεω, to question together as the two on the way to Emmaus did (Lu 24:15). Such interruptions were common with Jews. They give a skilled speaker great opportunity for reply if he is quick in repartee. Evidently Stephen was fully equipped for the emergency. One of their synagogues had men from Cilicia in it, making it practically certain that young Saul of Tarsus, the brilliant student of Gamaliel, was present and tried his wits with Stephen. His ignominious defeat may be one explanation of his zest in the stoning of Stephen (Ac 8:1).

Acts 6:10

They were not able to withstand (ουκ ισχυον αντιστηνα). Imperfect active of ισχυω, to have strength, and ingressive second aorist active (intransitive) infinitive of ανθιστημ. They continued unable (without strength enough) to take a stand against. Stephen knocked them down, Saul included, as fast as they got up. Stephen was like a battery charged and in action.

The wisdom and spirit (τη σοφια κα πνευματ). Dative case. They stood up against Stephen's wisdom and the Holy Spirit "by whom he spoke" (ω ελαλε). Instrumental case and the relative agrees with "Spirit." He kept on speaking so (ελαλε, imperfect active). It was a desperate situation.

Acts 6:11

Then they suborned men (τοτε υπεβαλον ανδρας). Second aorist active indicative of υποβαλλω, old verb, but here only in the N.T., to put under like a carpet, to bring men under one's control by suggestion or by money. One recalls the plight of Caiaphas in the trial of Jesus when he sought false witnesses. *Subornaverunt*. They put these men forward in an underhand way for fraud.

Blasphemous words against Moses and God (βλασφημα εις Μωυσην κα τον θεον). The punishment for blasphemy was stoning to death. See Mt 12:31 for discussion of the word βλασφημια, βλασφημεω, βλασφημος, all in the N.T. from βλαπτω, to harm, and φημη, speech, harmful speech, or βλαξ, stupid, and φημη. But the charge against Stephen was untrue. Please note that Moses is here placed before God and practically on a par with God in the matter of blasphemy. The purpose of this charge is to stir the prejudices of the people in the matter of Jewish rights and privileges. It is the Pharisees who are conducting this attack on Stephen while the Sadducees had led them against Peter and John. The position of Stephen is critical in the extreme for the Sadducees will not help him as Gamaliel did the apostles.

Acts 6:12

They stirred up the people (συνεκινησαν τον λαον). They shook the people together like an earthquake. First aorist active indicative of συνκινεω, to throw into commotion. Old verb, but here only in the N.T. The elders and the scribes (Pharisees) are reached, but no word about the Sadducees. This is the first record of the hostility of the masses against the disciples (Vincent).

Came upon him (επισταντες). Second aorist (ingressive) active participle of εφιστημ. Rushed at him.

Seized (συνηρπασαν). Effective aorist active of συναρπαζω as if they caught him after pursuit.

Acts 6:13

False witnesses (μαρτυρας ψευδεις). Just as Caiaphas did with Jesus.

Ceaseth not (ου παυετα). Wild charge just like a false witness that Stephen talks in the synagogues against the law and the holy temple.

Acts 6:14

We have heard him say (ακηκοαμεν αυτου λεγοντος). The only direct testimony and evidently wrong. Curiously like the charge brought against Jesus before Caiaphas that he would destroy the temple and build it again in three days. Undoubtedly Stephen had said something about Christianity before as meant for others besides Jews. He had caught the spirit of Jesus about worship as shown to the woman at Sychar in Joh 4 that God is spirit and to be worshipped by men anywhere and everywhere without having to come to the temple in Jerusalem. It was inflammable material surely and it was easy to misrepresent and hard to clear up.

This Jesus of Nazareth (Ιησους ο Ναζωραιος ουτος). With contempt.

Acts 6:15

As if the face of an angel (ωσε προσωπον αγγελου). Even his enemies saw that, wicked as they were. See Ex 34:30 for the face of Moses when he came down from Sinai (2Co 3:7). Page quotes Tennyson: "God's glory smote him on the face." Where were Peter and John at this crisis? Apparently Stephen stands alone before the Sanhedrin as Jesus did. But he was not alone for he saw Jesus standing at the right hand of God (Ac 7:56). There was little that Peter and John could have done if they had been present. Gamaliel did not interpose this time for the Pharisees were behind the charges against Stephen, false though they were as Gamaliel could have found out.

Acts 7

Acts 7:1

Are these things so? (ε ταυτα ουτως εχε). On this use of ε in a direct question see on 1:6. Literally "Do these things hold thus?" A formal question by the high priest like our "Do you plead guilty, or not guilty?" (Furneaux). The abrupt question of the high priest would serve to break the evident spell of the angelic look on Stephen's face. Two charges had been made against Stephen (1) speaking against the holy temple, (2) changing the customs which Moses had delivered. Stephen could not give a yes or no answer to these two charges. There was an element of truth in each of them and a large amount of error all mixed together. So he undertakes to explain his real position by the historical method, that is to say, by a rapid survey of God's dealing with the people of Israel and the Gentiles. It is the same method adopted by Paul in Pisidian Antioch (Ac 13:16ff.) after he had become the successor of Stephen in his interpretation of the universal mission of Christianity. If one is disposed to say that Luke made up this speech to suit Stephen's predicament, he has to explain how the style is less Lukan than the narrative portions of Acts with knowledge of Jewish traditions that a Greek would not be likely to know. Precisely how Luke obtained the data for the speech we do not know, but Saul heard it and Philip, one of the seven, almost certainly. Both could have given Luke help about it. It is even possible that some one took notes of this important address. We are to remember also that the speech was interrupted at the end and may not include all that Stephen meant to say. But enough is given to give us a good idea of how Stephen met the first charge "by showing that the worship of God is not confined to Jerusalem or the Jewish temple" (Page). Then he answers the second charge by proving that God had many dealings with their fathers before Moses came and that Moses foretold the coming of the Messiah who is now known to be Jesus. It is at this point (verse 51) that Stephen becomes passionate and so powerful that the wolves in the Sanhedrin lose all self-control. It is a great and masterful exposition of the worldwide mission of the gospel of Christ in full harmony with the Great Commission of Christ. The apostles had been so busy answering the Sadducees concerning the Resurrection of Christ and maintaining their freedom to teach and preach that they had not pushed the world-wide propaganda of the gospel as Jesus had commanded after they had received the Promise of the Father. But Stephen had proclaimed the same message of Christ and was now facing the same fate. Peter's mind had been enlightened by the Holy Spirit so that he could rightly interpret Joel and David in the light of Pentecost. "So Stephen read the history of the Old Testament with new eyes in the light of the life and death of Jesus" (Furneaux).

Acts 7:2

Brethren and fathers (ανδρες αδελφο κα πατερες). The spectators (brethren) and members of the Sanhedrin (fathers) as Paul in Ac 22:1 .

Hearken (ακουσατε). First aorist (ingressive) active imperative, Give me your attention now.

The God of glory (Ho θεος της δοξης). The God characterized by glory (genitive case, genus or kind) as seen in the Shekinah, the visible radiance of God. Jesus is also called "the Glory"=the Shekinah in Jas 2:1 . Cf. Ex 25:22; 40:34; Le 9:6; Heb 9:5 . By these words Stephen refutes the charge of blasphemy against God in Ac 6:11 .

Appeared (ωφθη). First aorist passive indicative of οραω. See on Lu 23:43 . Before there was temple or tabernacle and away over in Mesopotamia (Ur of the Chaldees, Ge 11:31), even before (πριν η with the infinitive) he dwelt in Haran (Χαρραν, or Carrae not far from Edessa, where Crassus met death after his defeat by the Parthians B.C. 53).

Acts 7:3

Which I shall shew thee (ην αν σο δειξω). Indefinite relative clause with αν and the aorist active subjunctive (same form in first person singular as the future active indicative). Abraham followed on as God led him.

Acts 7:4

When his father was dead (μετα το αποθανειν αυτον). Μετα with the accusative of the articular infinitive and the accusative of general reference (αυτον), regular Greek idiom. In Ge 11:32 it is stated that Terah died at Haran at the age of 205. There are various explanations of the discrepancy, but no one that seems certain. It is possible (Hackett, Felten) that Abraham is mentioned first in Ge 11:26 because he became the most prominent and was really younger than Haran his brother who died before the first migration who was really sixty years older than Abraham. According to this view Terah was 130 years old at the birth of Abraham, leaving Abraham 75 at the death of Terah (205).

Wherein ye now dwell (εις ην υμεις νυν κατοικειτε). Note εις in the sense of εν as often. Note also emphatic use of υμεις (ye) and now (νυν).

Acts 7:5

Not so much as to set his foot on (ουδε βημα ποδος). From De 2:5 . Old word from βαινω, to go, to step. "Stepping of a foot," only instance of this original meaning in the N.T. From this it comes to mean a platform reached by steps, official seat of a judge (Mt 27:19). The field purchased by Abraham (Ge 23:9-17) was not a gift from God.

Promised (επηγγειλατο). First aorist middle indicative of επαγγελλω, common verb. See Ge 12:7; 17:8; 48:4 for this promise. So God appeared again to Abraham in a strange land.

In possession (εις κατασχεσιν). Late word, in LXX, and in N.T. only here and verse 45. From κατεχω, to hold back, then to hold fast (or down), to possess. It was fulfilled in the descendants of Abraham.

When as yet he had no child (ουκ οντος αυτω τεκνου). Genitive absolute with negative ουκ rather than μη to emphasize actual absence of a child. He had only the promise of God about the land and the child.

Acts 7:6

On this wise (ουτως). A free quotation from Ge 15:13 .

Should sojourn (εστα παροικον). Shall be a sojourner, Παροικος (παρα, beside, οικος, home), one dwelling near one's home, but not of it, so a stranger, foreigner, old word, often in LXX, temporary residence without full rights of citizenship (7:29; 13:17), and descriptive of Christians (Eph 2:19; 1Pe 1:17; 2:11).

In a strange land (εν γη αλλοτρια). In a land not one's own, that belongs to another, alien as in Mt 17:25f. , which see.

Four hundred years (ετη τετρακοσια). Accusative of duration of time. As in Ge 15:13 , but a round number as in Ex 12:40 the time is 430 years. But in Ga 3:17 Paul, following the LXX in Ex 12:40 , takes the 430 years to cover the period in Canaan and the stay in Egypt, cutting the sojourn in Egypt to about half. Josephus gives it both ways. Hackett suggests two solutions, one that there were two ways of reckoning the period among the Jews with no way of settling it, the other that by the 430 years in Egypt the writers meant to include Canaan also as merely the preliminary to the period in Egypt.

Acts 7:7

Will I judge (κρινω εγω). Future (accent on ω) active indicative of κρινω and εγω (I) expressed is emphatic.

In this place (εν τω τοπω τουτω). Quoted from Ex 3:12 and referring to Sinai or Horeb, but Stephen applies it to the Promised Land.

Acts 7:8

The covenant of circumcision (διαθηκην περιτομης). A covenant marked by (genitive) circumcision (no article) of which circumcision is the sign (Ro 4:11) as set forth in Ge 17:9-14 . In the ancient Greek διαθηκη was usually will (Latin, *testamentum*) and συνθηκη was used for covenant (συν, together, rather than δια, between). But the LXX and the N.T. use διαθηκη for covenant (will in Heb 9:15f.) as Lightfoot on Ga 3:16 says: "The LXX translation and New Testament writers probably preferred διαθηκη as better expressing the

free grace of God than συνθηκη."

And so (κα ουτως). After the covenant was made and as a sign and seal of it.

Acts 7:9

Moved with jealousy (ζηλωσαντες). First aorist active participle of ζηλοω, old verb from ζηλος (Ac 5:17), to burn or boil with zeal, and then with envy as here (17:5, etc.) and Ge 37:11 .

Acts 7:10

Delivered him out (εξειλατο αυτον εκ). First aorist middle indicative of εξαιρεω, old verb to take out, snatch out. Note repetition of εκ.

Pharaoh King of Egypt (Φαραω βασιλεως Αιγυπτου). Pharaoh is not a name, but a title, the Egyptian *per*⊠⊠ meaning great house.

Acts 7:11

Found no sustenance (ουχ ηυρισκον χορτασματα). Imperfect active, kept on not finding.

Chortasmata is from

chortazo , originally to feed with grass (χορτος) or herbs. Old word, but only here in the N.T. and includes food for both men and animals. In Ge 24:25,32 it is fodder for the cattle, a first necessity for owners of herds of cattle.

Acts 7:12

That there was corn (οντα σιτια). Participle (present active of ειμ) in indirect discourse, after ακουσας, "heard of corn being in Egypt." Σιτια is diminutive of σιτος and means grain (wheat, barley, not our maize or Indian corn), old word also for provisions, victuals, here only in the N.T.

The first time (πρωτον). While Jacob himself remained in Canaan before he went down to Egypt and died there (verse 15f.).

Acts 7:13

At the second time (εν τω δευτερω). This expression only here in the N.T. This second visit is recorded in Ge 45:1f. .

Became manifest (φανερον εγενετο). In Ge 41:12 the fact that Joseph was a Hebrew had been incidentally mentioned to Pharaoh, but now it was made clear to him.

Acts 7:14

Three-score and fifteen souls (εν ψυχαις εβδομηκοντα πεντε). Stephen follows the LXX which counts some grandchildren of Joseph and so makes it 75 whereas Ge 46:26 has 66 and then the next verse makes it 70 including Jacob and Joseph with his two sons. The use of εν means "consisting in."

Acts 7:16

They were carried over unto Shechem (μετετεθησαν εις Συχεμ). First aorist passive of μετατιθημ, only here in the N.T. in this sense of changing places. Jacob was buried in the cave of Machpelah (Ge 50:13). The O.T. does not say where the sons of Jacob were buried save that Joseph was buried in Shechem (Jos 24:32). Possibly only "our fathers" without Jacob is the subject of "were carried."

Which Abraham bought (ω ωνησατο Αβρααμ). Hackett is sure that our present text is wrong. Hort notes some sixty "primitive errors" in the critical text of the N.T. It is possible that this is also one. If "Jacob" is substituted for "Abraham," the matter is cleared up. "It is quite as likely, judging *a priori*, that the word producing the error escaped from some early

copyist as that so glaring an error was committed by Stephen" (Hackett). At any rate Abraham bought a burying-place, the cave of Machpelah, from Ephron the Hittite at Hebron (Ge 23:16), while Jacob bought a field from the sons of Hamor at Shechem (Ge 33:19; Jos 24:32). Abraham had built an altar at Shechem when he entered Canaan (Ge 12:6f.). It is possible, of course, that Abraham also bought the ground on which the altar stood.

In Shechem (εν Συχεμ). This is the reading of Aleph B C instead of the Textus Receptus του Συχεμ which makes it "Hamar the father of Sichem." "In Shechem" is the true reading.

Acts 7:17

Drew nigh (ηγγιζεν). Imperfect active, was drawing nigh.

Acts 7:18

Another king (βασιλευς ετερος). A different kind of king also, probably a king of the new dynasty after the shepherd kings had been expelled from Egypt.

Who knew not Joseph (ος ουκ ηιδε τον Ιωσηφ). Second past perfect of οιδα used like an imperfect. Joseph's history and services meant nothing to the new king. "The previous dynasty had been that of the Hyksos: the new king was Ahmes who drove out the Hyksos" (Knobel).

Acts 7:19

Dealt subtilly (κατασοφισαμενος). First aorist middle participle of κατασοφιζομα, late compound (κατα and σοφιζω, old verb, to make wise, to become wise, then to play the sophist), perfective use of κατα. In the LXX, but here only in the N.T. To use fraud, craft, deceit.

That they should cast out their babes (του ποιειν τα βρεφη εκθετα). Του ποιειν (genitive of the articular present infinitive) can be either design or result. The Revised Version here takes it as purpose while the Authorized as result. In either case Pharaoh required the Israelites to expose their children to death, a possible practice done voluntarily in heathen China and by heathen in so-called Christian lands. But the Israelites fought against such an iniquity. The word εκθετα (exposed, cast out) is a verbal adjective from εκτιθημ. It is an old word, but here only in the N.T. and not in the LXX.

To the end they might not live (εις το μη ζωογονεισθα). Purpose with εις and the articular infinitive (present middle). This compound verb is from ζωογονος (from ζωος, alive, and γενω, to bear) and is used by late writers and the LXX. It is three times in the N.T. (here, Lu 17:33; 1Ti 6:13) in the sense to preserve alive.

Acts 7:20

Exceeding fair (αστειος τω θεω). Ethical dative, fair to God (as God looked at him). Αστειος is from αστυ, city, and so means "of the city," with city manners and polish. Old word, only twice in the N.T. (here and Heb 11:23) and both times about Moses and taken from Ex 2:2 .

He was nourished (ανετραφη). Second aorist passive indicative of ανατρεφω. He was brought up at home for three months in defiance of the new Pharaoh.

Acts 7:21

When he was cast out (εκτεθεντος αυτου). Genitive absolute with first aorist passive participle of εκτιθημ.

Took up (ανειλατο). Second aorist middle indicative (with first aorist vowel α instead of ε as often in the *Koine*) of αναιρεω, common in the N.T. in the sense of take up and make away with, to kill as in verse 28, but here only in the N.T. in the original sense of taking up from the ground and with the middle voice (for oneself). Quoted here from Ex 2:5 . The word was used of old for picking up exposed children as here. Vincent quotes Aristophanes (*Clouds*, 531): "I exposed (the child), and some other women, having taken it, adopted (ανειλετο) it." Vulgate has *sustulit*. "Adopted" is the idea here. "After the birth of a child the father took it up to his bosom, if he meant to rear it; otherwise it was doomed to perish" (Hackett).

Nourished him for her own son (ανεθρεψατο αυτον εαυτη εις υιον). Literally, "she nursed him up for herself (εαυτη besides middle voice) as a son." This use of εις=as occurs in the old Greek, but is very common in the LXX as a translation of the Hebrew *le*. The tradition is that she designed Moses for the throne as the Pharaoh had no son (Josephus, *Ant*. ii. 9, 7).

Acts 7:22

Was instructed (επαιδευθη). First aorist passive indicative of παιδευω, to train a child (παις), the usual idea in ancient Greek as here. The notion of chastisement (Heb 12:6) is also in the old Greek and especially in the LXX and the N.T. Here with instrumental case (παση σοφια) or the locative. The accusative would usually be retained after this verb. The priestly caste in Egypt was noted for their knowledge of science, astronomy, medicine, and mathematics. This reputation was proverbial (1Ki 4:30). Modern discoveries have thrown much light on the ancient civilization of Egypt. Moses, like Paul, was a man of the schools.

Mighty in his words and works (δυνατος εν λογοις κα εργοις αυτου). The same phrase used of Jesus in Lu 24:19 . The adjective δυνατος is employed of Apollos as an interpreter of the Scriptures (Ac 18:24). Moses did not have the rhetorical skill or eloquence of Aaron (Ex 4:10), but his words like his deeds carried weight and power.

Acts 7:23

When he was well-nigh forty years old (Ηως επληρουτο αυτω τεσσαρακονταετης χρονος). A rather awkward Greek idiom for the English: "When a forty year old time (same idiom in Ac 13:18 and only twice in the N.T.) was being fulfilled (επληρουτο, imperfect passive) for him (dative case)." The life of Moses is divided into three periods of forty years each (in Egypt 40 years, in Midian 40, governed Israel 40, 120 when he died, De 34:7).

It came into his heart (ανεβη επ την καρδιαν αυτου). Second aorist active indicative of αναβαινω, common verb. Came up as if from the lower deeps of his nature. This Hebrew image occurs in Jer 3:16; Isa 65:17; 1Co 2:9 .

To visit (επισκεψασθα). First aorist middle infinitive of επισκεπτομα, old verb to go to see for oneself, with his own eyes, to help if possible. Used of God visiting his people (Lu 7:16). Our "visit" is from Latin *video*, to see, *visito*, to go to see. During the Welsh mining troubles the Prince of Wales made a sympathetic visit to see for himself the actual condition of the coal miners. Moses desired to know first hand how his kinsmen were faring.

Acts 7:24

Suffer wrong (αδικουμενον). Present passive participle of αδικηο. By blows (Ex 2:11).

Avenged (εποιησεν εκδικησιν). First aorist active indicative of ποιεω. This idiom occurs in Lu 18:7 with εκδικησιν (this from εκδικεω and that from εκδικος without right or law δικη and then exacting law of right out of εκ one, exacting vengeance).

Him that was oppressed (τω καταπονουμενω). Present passive articular participle in the dative case of καταπονεο, to tire down with toil, to treat roughly, common in late Greek, in the N.T. only here and 2 Peter 2:7 (sore distressed). The man was on the point of being overcome.

Smiting (παταξας). First aorist active participle of πατασσω, in the old Greek the beat of the heart, only in the LXX and N.T. to smite a deadly blow as here like πλησσω.

Acts 7:25

He supposed (ενομιζεν). Imperfect active of νομιζω. He was supposing, Stephen explains, when he smote the Egyptian.

That his brethren understood (συνιενα τους αδελφους). Present active infinitive of συνιημ, to send (put) together, to grasp, to comprehend, in indirect discourse with the accusative of general reference.

By his hand was giving them deliverance (δια χειρος αυτου διδωσιν σοτηριαν αυτοις). Picturesque use of "hand" as in 2:23, present active indicative of διδωμ retained in indirect discourse after imperfect ενομιζεν. But they understood not (ο δε ου συνηκαν). Page notes "the rhetorical power of these words" from Stephen. Συνηκαν (first aorist indicative, κ aorist) refers to συνιενα just before.

Acts 7:26

The day following (τη επιουση ημερα). Locative case, "on the following day" (from επειμ, to come upon, to approach, present active participle επιων -ουσα, -ον). Common phrase in old Greek both with ημερα (day) as here and without as 16:11. Only in Acts in the N.T.

Appeared (ωφθη). First aorist passive indicative of οραω not with idea that only a vision but rather that it was sudden or unexpected.

As they strove (μαχομενοις). Present middle participle of μαχομα, actually fighting.

Would have set them at one again (συνηλλασσεν αυτους εις ειρηνεν). Better, he tried to reconcile them (or change them into peace). It is the conative imperfect active as in Mt 3:14 of συναλλασσω, only here in the N.T. though common in the old Greek. Vulgate has *reconciliabat*. The usual word in the N.T. for reconcile is καταλλασσω.

Do ye wrong one to another (αδικειτε αλληλους). The same word used in verse 24 of the wrong done one of the Hebrews by the Egyptian, but here both are "brethren."

Acts 7:27

Thrust him away (απωσατο αυτον). First aorist middle indicative (*Koine* for Attic απεωσατο) of απωθεω, to push away from oneself in middle voice as here, common in old Greek. Again in verse 39; 13:46; Ro 11:1; 1Ti 1:19 . It is always the man who is doing the wrong who is hard to reconcile.

Acts 7:28

Wouldest thou kill me? (μη ανελειν με συ θελεις). Expecting the answer no, but a thrust direct at Moses, Do you wish to kill me (note με συ right together,

me thou). See Ex 2:14 quoted by Stephen.

Acts 7:29

Sojourner (παροικος). Temporary dweller (cf. Abraham in verse 6) in Midian though for forty years.

Acts 7:30

Sentence begins with genitive absolute again.

In a flame of fire in a bush (εν φλογ πυρος βατου). Horeb in Ex 3:1 ; but Sinai and Horeb were "probably peaks of one mountain range" (Page), Horeb "the mountain of the dried-up ground," Sinai "the mountain of the thorns." Literally, "in the flame of fire of a bush" (two genitives, πυρος and βατου dependent on φλογ, flame). Descriptive genitives as in 9:15; 2Th 1:8 . Βατος (bush) is the wild acacia (*mimosa nilotica*). In Ex 3:20 it is Jehovah who speaks. Hence "angel" here with Stephen is understood to be the Angel of the Presence, the Eternal Logos of the Father, the Angel of Jehovah.

Acts 7:31

The sight (το οραμα). Used of visions in the N.T. as in Mt 17:9 .

As he drew near (προσερχομενου αυτου). Genitive absolute with present middle participle of προσερχομα.

A voice of the Lord (φωνη κυριου). Here the angel of Jehovah of verse 30 is termed Jehovah himself. Jesus makes powerful use of these words in his reply to the Sadducees in defence of the doctrine of the resurrection and the future life (Mr 12:26; Mt 22:32; Lu 20:37f.) that God here describes himself as the God of the living.

Trembled (εντρομος γενομενος). Literally, becoming tremulous or terrified. The adjective εντρομος (εν, τρομος from τρεμω, to tremble, to quake) occurs in Plutarch and the LXX. In the N.T. only here and Ac 16:29 .

Durst not (ουκ ετολμα). Imperfect active, was not daring, negative conative imperfect.

Acts 7:33

Holy ground (γη αγια). The priests were barefooted when they ministered in the temple. Moslems enter their mosques barefooted today. Cf. Jos 5:15 .

Sandal (υποδημα, bound under) is here "a distributive singular" (Hackett). Even the ground near the bush was "holy," a fine example for Stephen's argument.

Acts 7:34

I have surely seen (ιδων ειδον). Imitation of the Hebrew infinitive absolute, (Ex 3:7) "Seeing I saw" (cf. Heb 6:14).

The affliction (την κακωσιν). From κακοω, to treat evilly (from κακος, evil). Old word, here only in the N.T. and from Ex 3:7 .

Groaning (στεναγμου). Old word from στεναζω, to sigh, to groan. In the N.T. only here and Ro 8:26 . Root στεν in our word stentorian.

I am come down (κατεβην). Second aorist active indicative of καταβαινω, I came down.

To deliver (εξελεσθα). Second aorist middle infinitive of εξαιρεω, to take out for myself.

I will send (αποστειλω). First aorist active subjunctive (hortatory of αποστελλω, "Let me send").

Acts 7:35

This Moses (Τουτον τον Μωυσην). Rhetorical repetition follows this description of Moses (five times, anaphora, besides the use here, six cases of ουτος here about Moses: verse 35 twice, 36,37,38,40). Clearly Stephen means to draw a parallel between Moses and Jesus. They in Egypt

denied (ηρνησαντο) Moses as now you the Jews denied (ηρνησασθε, 3:13) Jesus. Those in Egypt scouted Moses as "ruler and judge" (verses 27,35 , αρχοντα κα δικαστην) and God "hath sent" (απεσταλκεν, perfect active indicative, state of completion) Moses "both a ruler and a deliverer" (αρχοντα κα λυτρωτην) as Jesus was to be (Lu 1:68; 2:38; Heb 9:12; Tit 2:14). "Ransomer" or "Redeemer" (λυτρωτης) is not found elsewhere, λυτρον (ransom), λυτροω, to ransom, and λυτρωσις, ransoming or redemption, are found often. In Ac 5:31 Christ is termed "Prince and Saviour."

With the hand (συν χειρ). So the correct text. The Pharisees had accused Stephen of blaspheming "against Moses and God" (6:11). Stephen here answers that slander by showing how Moses led the people out of Egypt in co-operation (συν) with the hand of the Angel of Jehovah.

Acts 7:37

Like unto me (ως εμε). This same passage Peter quoted to the crowd in Solomon's Porch (Ac 3:22). Stephen undoubtedly means to argue that Moses was predicting the Messiah as a prophet like himself who is no other than Jesus so that these Pharisees are in reality opposing Moses. It was a neat turn.

Acts 7:38

In the church in the wilderness (εν τη εκκλησια εν τη ερημω). Better rendered "congregation" here as in Heb 2:12 (Ps 22:22), the people of Israel gathered at Mt. Sinai, the whole nation. Moses is here represented as receiving the law from an angel as in Heb 2:2; Ga 3:19 (De 33:2 , LXX) and so was a mediator (μεσιτης) or middle man between the angel and the people whereas Jesus is the Mediator of a better covenant (Heb 8:6). But Exodus does not speak of an angel.

Living oracles (λογια ζωντα). A λογιον is a little word (diminutive of λογος). Common in the old Greek, LXX, Philo, in ecclesiastical writers for sayings of Christ, Papias (for instance) saying that Matthew wrote in Hebrew (Aramaic) "Logia of Jesus." Oxyrhynchus papyri fragments called "Logia of Jesus" are of much interest though only fragments. The Greeks used it of the "oracles" or brief sayings from Delphi. In the N.T. the word occurs only four times (Ac 7:38; Ro 3:2; Heb 5:12; 1Pe 4:11). Here the participle ζωντα, living, is the same used by Peter (1Pe 2:4f .), stone (λιθος) of Christ and Christians. The words from God to Moses are still "living" today. In 1Pe 4:11 the word is applied to one who speaks λογια θεου (oracles of God). In Ro 3:2 Paul refers to the substance of the law and of prophecy. In Heb 5:12 the writer means the substance of the Christian religious teaching.

Acts 7:39

To whom (ω). That is Moses, this Moses.

Would not be (ουκ ηθελησαν γενεσθα). Aorist active, negative aorist, were unwilling to become (γενεσθα) obedient.

Thrust him from them (απωσαντο). Indirect middle of the very verb used of the man (verse 27) who "thrust" Moses away from him.

Turned back (εστραφησαν). Second aorist passive indicative of στρεφω, to turn. They yearned after the fleshpots of Egypt and even the gods of Egypt. It is easy now to see why Stephen has patiently led his hearers through this story. He is getting ready for the home-thrust.

Acts 7:40

Gods which shall go before us (θεους ο προπορευσοντα ημων). Ex 32:1 . As guides and protectors, perhaps with some allusion to the pillar of fire and of cloud that had gone before them (Ex 13:21). The future indicative here with ο (relative) expresses purpose.

Ye wot not (ουκ οιδαμεν). We do not know. How quickly they had forgotten both God and Moses while Moses was absent in the mount with God.

Become of him (εγενετο αυτω). Happened to him. "This" (ουτος) here is a contemptuous allusion to Moses by the people.

Acts 7:41

They made a calf (εμοσχοποιησαν). First aorist active indicative of μοσχοποιεω, here only in the N.T. and unknown elsewhere. The LXX (Ex 32:3) has εποιησε μοσχον from which phrase the word is evidently made. Aaron made the calf, but so did the people (Ex 32:35).

The idol (τω ειδωλω). Stephen calls it by the right name. The people said it was their way of worshipping Jehovah! So the Egyptians worshipped the bull Apis at Memphis as the symbol of Osiris (the sun). They had another sacred bull Mnevis at Leontopolis. Ειδωλον (from ειδος, form or figure) is the image or likeness of anything. The heathen worship the god through the image or idol.

Rejoiced (ευφραινοντο). Imperfect, middle, kept on rejoicing (Ex 32:6,18) or making merry.

Acts 7:42

Gave them up (παρεδωκεν). First aorist active indicative of παραδιδωμ. This same form occurs three times like clods on a coffin in a grave in Ro 1:24,26,28 where Paul speaks of God giving the heathen up to their lusts.

To serve the host of heaven (λατρευειν τη στρατια του ουρανου). The verb λατρευω is used of the worship of God (Mt 4:10) as well as of idols as here (from λατρον, hire, λατρις, hireling, then to serve). But the worship of the host of heaven (De 17:3; 2Ki 17:16; 21:3; 2Ch 33:3,5; Jer 8:2; 19:13) is Sabaism or worship of the host (στρατια) of heaven (sun, moon, and stars) instead of the Lord of hosts. This star-worship greatly injured the Jews.

In the book of the prophets (εν βιβλω των προφητων). That is the twelve minor prophets which the Jews counted as one book (cf. Ac 13:40). This quotation is from Am 5:25-27 . The greater prophets were Isaiah, Jeremiah, Ezekiel.

Slain beasts (σφαγια). Here only in the N.T. (from Am 5:25) σφαγη, slaughter, σφαζω, to slay.

Acts 7:43

The tabernacle of Moloch (την σκηνην του Μολοχ). Or tent of Moloch which they took up after each halt instead of the tabernacle of Jehovah. Moloch was the god of the Amorites to whom children were offered as live sacrifices, an ox-headed image with arms outstretched in which children were placed and hollow underneath so that fire could burn underneath.

The star of the god Rephan (το αστρον του θεου Ρομφα). Spelled also Romphan and Remphan. Supposed to be Coptic for the star Saturn to which the Egyptians, Arabs, and Phoenicians gave worship. But some scholars take the Hebrew *Kiyyoon* to mean statues and

not a proper name at all, "statues of your gods" carried in procession, making "figures" (τυπους) with both "tabernacle" and "star" which they carried in procession.

I will carry (μετοικιω). Attic future of μετοικισω from μετοικιζω.

Beyond Babylon (επεκεινα Βαβυλωνος). The Hebrew and the LXX have "beyond Damascus." An adverbial preposition (επ' εκεινα with μερη understood) used in the old Greek and the LXX with the ablative case and meaning "beyond." Here only in the N.T. in quotation from Am 5:27 .

Acts 7:44

The tabernacle of the testimony (η σκηνη του μαρτυριου). Probably suggested by the mention of "the tabernacle of Moloch" (verse 43). See on Mt 17:4 for discussion of σκηνη (from σκια, shadow, root σκα, to cover). This first sanctuary was not the temple, but the tent in the wilderness. "Stephen passes on from the conduct of the Israelites to his other argument that God is not necessarily worshipped in a particular spot" (Page).

According to the figure (κατα τον τυπον). According to the type or pattern. Τυπος is from τυπτω, to strike, to smite, and is the print of the blow (Joh 20:25), then the figure formed by a blow or impression like our type, a model or example. Quoted from Ex 25:40 . Common word in the old Greek.

That he had seen (ον εωρακε). Past perfect active of οραω, to see (double reduplication).

Acts 7:45

Which (ην). Agreeing with σκηνην, not with τυπον.

In their turn (διαδεξαμενο). First aorist middle participle of διαδεχομα, to receive through another, to receive in sucession or in turn. Late Greek, only here in N.T. Deissmann (*Bible Studies*, p. 115) argues from a second century B.C. papyrus that διαδοχος means rather deputy or court official than successor.

With Joshua (μετα Ιησου). With Jesus, the Greek form of Joshua (contracted from Jehoshua, Mt 1:21), as in Heb 4:8 .

When they entered on the possession of the nations (εν τη κατασχεσε των εθνων). Literally "in (or at the time of) the possession of the nations." See on 7:5 for the only other N.T. instance of κατασχεσις.

Which (ων). The nations, genitive by attraction to case of εθνων.

Thrust out (εξωσεν). First aorist active indicative of εξωθεω, to push out, common verb, here, only in N.T. save some MSS. in Ac 27:39 .

Acts 7:46

Asked (ηιτησατο). Aorist middle (indirect) indicative, asked for himself (as a favour to himself). Cf. 2Sa 7:2f .

A habitation (σκηνωμα). Like Ps 132:5 , but it was a house that David proposed to build (2Sa 7:2), not a tent (σκηνη) which already existed. Σκηνωμα here means a more permanent abode (οικον, house, in verse 47), though from the same root as σκηνη.

Acts 7:48

Howbeit (αλλ'). By contrast with what Solomon did and David planned. Note emphatic position of "not" (αλλ' ουχ), "But not does the Most High dwell." The presence of the Most High is not confined in any building, even one so splendid as Solomon's Temple as Solomon himself foresaw and acknowledged in his prayer (1Ki 8:27; 2Ch 6:18).

In houses made with hands (εν χειροποιητοις). No word here for "houses" or "temples" in correct text (ναοις temples in Textus Receptus). Literally, "In things made with hands" (χειρ, hand, ποιητος, verbal adjective of ποιεω). It occurs in Mr 14:58 of the temple and of the sanctuary of Moab (Isa 16:12). It occurs also in Ac 7:24; Heb 9:11,24; Eph 2:11 . Common in the old Greek.

The prophet (ο προφητης). Isa 66:1 . Isaiah taught plainly that heaven is God's throne.

Acts 7:49

What manner of house (Ποιον οικον). What sort of a house? This interrogative is sometimes scornful as in 4:7; Lu 6:32ff. (Page). So Stephen shows by Isaiah that Solomon was right that the temple was not meant to "confine" God's presence and that Jesus had rightly shown that God is a spirit and can be worshipped anywhere by any individual of any race or land. It is a tremendous argument for the universality and spirituality of Christianity free from the shackles of Jewish racial and national limitations, but its very strength only angered the Sanhedrin to desperation.

Acts 7:51

Stiffnecked (σκληροτραχηλο). From σκληρος (hard) and τραχηλος, neck, both old words, but this compound only in the LXX and here alone in the N.T. Critics assume that Stephen was interrupted at this point because of the sharp tone of the speech. That may be true, but the natural climax is sufficient explanation.

Uncircumcised in heart (απεριτμητο καρδιαις). Late adjective common in LXX and here only in the N.T. Verbal of περιτεμνω, to cut around and α privative. Both of these epithets are applied to the Jews in the O.T. (Ex 32:9; 33:3,5; 34:9; Le 26:41; De 9:6; Jer 6:10). Καρδιαις is locative plural like ωσιν (ears), but some MSS. have genitive singular καρδιας (objective genitive). No epithet could have been more galling to these Pharisees than to be turned "uncircumcised in heart" (Ro 2:29). They had only the physical circumcision which was useless.

Ye always (υμεις αε). Emphatic position of humeis and "always" looks backward over the history of their forefathers which Stephen had reviewed.

Resist (αντιπιπτετε). Old word to fall against, to rush against. Only here in the N.T., but used in the O.T. which is here quoted (Nu 27:14). Their fathers had made "external worship a substitute for spiritual obedience" (Furneaux). Stephen has shown how God had revealed himself gradually, the revelation sloping upward to Christ Jesus. "And as he saw his countrymen repeating the old mistake--clinging to the present and the material, while

God was calling them to higher spiritual levels--and still, as ever, resisting the Holy Spirit, treating the Messiah as the patriarchs had treated Joseph, and the Hebrews Moses--the pity of it overwhelmed him, and his mingled grief and indignation broke out in words of fire, such as burned of old on the lips of the prophets" (Furneaux). Stephen, the accused, is now the accuser, and the situation becomes intolerable to the Sanhedrin.

Acts 7:52

Which of the prophets (τινα των προφητων). Jesus (Lu 11:47; Mt 23:29-37) had charged them with this very thing. Cf. 2Ch 36:16 .

Which shewed before (προκαταγγειλαντας). The very prophets who foretold the coming of the Messiah their fathers killed.

The coming (της ελευσεως). Not in ancient Greek or LXX and only here in the N.T. (in a few late writers).

Betrayers (προδοτα). Just like Judas Iscariot. He hurled this old biting word at them. In the N.T. only here and Lu 6:16; 2Ti 3:4 . It cut like a knife. It is blunter than Peter in Ac 3:13 .

Murderers (φονεις). The climax with this sharp word used of Barabbas (3:14).

Acts 7:53

Ye who (οιτινες). The very ones who, *quippe qui*, often in Acts when the persons are enlarged upon (8:15; 9:35; 10:41,47).

As it was ordained by angels (εις διαταγας αγγελων). About angels see on 7:38. Διαταγη (from διατασσω, to arrange, appoint) occurs in late Greek, LXX, inscriptions, papyri, Deissmann, *Light from the Ancient East*, pp. 89ff., and in N.T. only here and Ro 13:2 . At (or as) the appointment of angels (cf. Mt 10:41; 12:41 for this use of εις).

And kept it not (κα ουκ εφυλαξατε). Like a whipcracker these words cut to the quick. They gloried in possessing the law and openly violated it (Ro 2:23).

Acts 7:54

When they heard (ακουοντες). Present active participle of ακουω, while hearing.

They were cut to the heart (διεπριοντο ταις καρδιαις). See 5:33 where the same word and form (imperfect passive of διαπριω) is used of the effect of Peter's speech on the Sadducees. Here Stephen had sent a saw through the hearts of the Pharisees that rasped them to the bone.

They gnashed on him with their teeth (εβρυχον τους οδοντας επ' αυτον). Imperfect (inchoative) active of βρυχω (Attic βρυκω), to bite with loud noise, to grind or gnash the teeth. Literally, They began to gnash their teeth at (επ') him (just like a pack of hungry, snarling wolves). Stephen knew that it meant death for him.

Acts 7:55

And Jesus standing (κα Ιησουν εστωτα). Full of the Holy Spirit, gazing steadfastly into heaven, he saw God's glory and Jesus "standing" as if he had risen to cheer the brave Stephen.

Elsewhere (save verse 56 also) he is pictured as sitting at the right hand of God (the Session of Christ) as in Mt 26:64; Mr 16:19; Ac 2:34; Eph 1:20; Col 3:1; Heb 1:3 .

Acts 7:56

Opened (διηνοιγμενους). Perfect passive predicate participle of διανοιγνυμ (cf. Mt 3:16; Lu 3:21).

The son of man (τον υιον του ανθρωπου). Elsewhere in the N.T. in Christ's own words. Here Stephen may refer to the words of Jesus as preserved in Mt 26:64 .

Acts 7:57

Stopped their ears (συνεσχον τα ωτα αυτων). Second aorist active of συνεχω, to hold together. They held their ears together with their hands and affected to believe Stephen guilty of blasphemy (cf. Mt 26:65).

Rushed upon him with one accord (ωρμησαν ομοθυμαδον επ' αυτον). Ingressive aorist active indicative of ορμαω, to rush impetuously as the hogs did down the cliff when the demons entered them (Lu 8:33). No vote was taken by the Sanhedrin. No scruple was raised about not having the right to put him to death (Joh 8:31). It may have taken place after Pilate's recall and before his successor came or Pilate, if there, just connived at such an incident that did not concern Rome. At any rate it was mob violence like modern lynching that took the law into the hands of the Sanhedrin without further formalities.

Out of the city (εκ της πολεως). To keep from defiling the place with blood. But they sought to kill Paul as soon as they got him out of the temple area (Ac 21:30f.).

Stoned (ελιθοβολουν). Imperfect active indicative of λιθοβολεω, began to stone, from λιθοβολος (λιθος, stone, βαλλω, to throw), late Greek verb, several times in the N.T. as Lu 13:34 . Stoning was the Jewish punishment for blasphemy (Le 24:14-16).

The witnesses (ο μαρτυρες). The false testifiers against Stephen suborned by the Pharisees (Ac 6:11,13). These witnesses had the privilege of casting the first stones (De 13:10; 17:7) against the first witness for Christ with death (*martyr* in our modern sense of the word).

At the feet of a young man named Saul (παρα τους ποδας νεανιου καλουμενου Σαυλου). Beside (παρα) the feet. Our first introduction to the man who became the greatest of all followers of Jesus Christ. Evidently he was not one of the "witnesses" against Stephen, for he was throwing no stones at him. But evidently he was already a leader in the group of Pharisees. We know from later hints from Saul (Paul) himself that he had been a pupil of Gamaliel (Ac 22:3). Gamaliel, as the Pharisaic leader in the Sanhedrin, was probably on hand to hear the accusations against Stephen by the Pharisees. But, if so, he does not raise his voice against this mob violence. Saul does not seem to be aware that he is going contrary to the views of his master, though pupils often go further than their teachers.

Acts 7:59

They stoned (ελιθοβολουν). Same verb and tense repeated, they kept on stoning, they kept it up as he was calling upon the Lord Jesus and making direct prayer to him as "Lord Jesus" (Κυριε Ιησου).

Receive my spirit (δεξα το πνευμα μου). Aorist middle imperative, urgency, receive it now. Many have followed Stephen into death with these words upon their dying lips. See, 9:14,21; 22:16 .

Acts 7:60

Kneeled down (θεις τα γονατα). Second aorist active participle of τιθημ, placing the knees (on the ground). This idiom is not in the old Greek for kneeling, but Luke has it five times (Lu 22:41; Ac 7:60; 9:40; 22:36; 21:5) and Mark once (15:19). Jesus was standing at the right hand of God and Stephen knelt before him in worship and called on him in prayer.

Lay not this sin to their charge (μη στησις αυτοις ταυτην την αμαρτιαν). First aorist (ingressive) active subjunctive with μη, regular Greek idiom, Place not to them or against them (dative αυτοις) this sin. The very spirit of Jesus towards his enemies as he died upon the Cross (Lu 23:34).

He fell asleep (εκοιμηθη). First aorist passive indicative of κοιμαω, to put to sleep. Old verb and the metaphor of sleep for death is common in all languages, but it is peculiarly appropriate here as Jesus used it of Lazarus. See also Ac 13:36; 1Co 15:18 , etc. Our word cemetery (κοιμητηριον) is the sleeping place of the dead. Knowling calls εκοιμηθη here "a picture word of rest and calmness which stands in dramatic contrast to the rage and violence of the scene."

Acts 8

Acts 8:1

Was consenting (ην συνευδοκων). Periphrastic imperfect of συνευδοκεω, a late double compound (συν, ευ, δοκεω) that well describes Saul's pleasure in the death (αναιρεσις, taking off, only here in the N.T., though old word) of Stephen. For the verb see on Lu 23:32 . Paul himself will later confess that he felt so (Ac 22:20), coolly applauding the murder of Stephen, a heinous sin (Ro 1:32). It is a gruesome picture. Chapter 7 should have ended here.

On that day (εν εκεινη τη ημερα). On that definite day, that same day as in 2:41.

A great persecution (διωγμος μεγας). It was at first persecution from the Sadducees, but this attack on Stephen was from the Pharisees so that both parties are now united in a general persecution that deserves the adjective "great." See on Mt 13:21 for the old word διωγμος from διωκω, to chase, hunt, pursue, persecute.

Were all scattered abroad (παντες διεσπαρησαν). Second aorist passive indicative of διασπειρω, to scatter like grain, to disperse, old word, in the N.T. only in Ac 8:1,4; 11:19 .

Except the apostles (πλην των αποστολων). Preposition πλην (adverb from πλεον, more) with the ablative often in Luke. It remains a bit of a puzzle why the Pharisees spared the apostles. Was it due to the advice of Gamaliel in Ac 5:34-40 ? Or was it the courage of the apostles? Or was it a combination of both with the popularity of the apostles in addition?

Acts 8:2

Devout (ευλαβεις). Only four times in the N.T. (Lu 2:25; Ac 2:5; 8:2; 22:12). Possibly some non-Christian Jews helped. The burial took place before the Christians were chiefly scattered.

Buried (συνεκομισαν). Aorist active indicative of συνκομιζω, old verb to bring together, to collect, to join with others in carrying, to bury (the whole funeral arrangements). Only here in the N.T.

Lamentation (κοπετον). Late word from κοπτομα, to beat the breast, in LXX, Plutarch, etc., only here in the N.T.

Acts 8:3

Laid waste (ελυμαινετο). Imperfect middle of λυμαινομα, old verb (from λυμη, injury), to dishonour, defile, devastate, ruin. Only here in the N.T. Like the laying waste of a vineyard by a wild boar (Ps 79:13). Picturesque description of the havoc carried on by Saul now the leader in the persecution. He is victor over Stephen now who had probably worsted him in debate in the Cilician synagogue in Jerusalem.

Into every house (κατα τους οικους). But Luke terms it "the church" (την εκκλησιαν). Plainly not just an "assembly," but an organized body that was still "the church" when scattered in their own homes, "an unassembled assembly" according to the etymology. Words do not remain by the etymology, but travel on with usage.

Haling (συρων). Literally, dragging forcibly (=hauling). Present active participle of συρω, old verb.

Men and women (ανδρας κα γυναικας). A new feature of the persecution that includes the women. They met it bravely as through all the ages since (cf. 9:2; 22:4). This fact will be a bitter memory for Paul always.

Committed (παρεδιδου). Imperfect active of παραδιδωμ, old verb, kept on handing them over to prison.

Acts 8:4

They therefore (ο μεν ουν). Demonstrative ο as often (1:6, etc.) though it will make sense as the article with the participle διασπαρεντες. The general statement is made here by μεν and a particular instance (δε) follows in verse 5. The inferential particle (ουν) points back to verse 3, the persecution by young Saul and the Pharisees. Jesus had commanded the disciples not to depart from Jerusalem till they received the Promise of the Father (1:4), but they had remained long after that and were not carrying the gospel to the other peoples (1:8). Now they were pushed out by Saul and began as a result to carry out the Great Commission for world conquest, that is those "scattered abroad" (διασπαρεντες, second aorist passive participle of διασπειρω). This verb means disperse, to sow in separate or scattered places (δια) and so to drive people hither and thither. Old and very common verb, especially in the LXX, but in the N.T. only in Ac 8:1,4; 11:19 .

Went about (διηλθον). Constative second aorist active of διερχομα, to go through (from place to place, δια). Old and common verb, frequent for missionary journeys in the Acts (5:40; 8:40; 9:32; 11:19; 13:6).

Preaching the word (ευαγγελιζομενο τον λογον). Evangelizing or gospelizing the word (the truth about Christ). In 11:19 Luke explains more fully the extent of the labours of these new preachers of the gospel. They were emergency preachers, not ordained clergymen, but men stirred to activity by the zeal of Saul against them. The blood of the martyrs (Stephen) was already becoming the seed of the church. "The violent dispersion of these earnest disciples resulted in a rapid diffusion of the gospel" (Alvah Hovey).

Acts 8:5

Philip (Φιλιππος). The deacon (6:5) and evangelist (21:8), not the apostle of the same name (Mr 3:18).

To the city of Samaria (εις την πολιν της Σαμαριας). Genitive of apposition. Samaria is the name of the city here. This is the first instance cited of the expansion noted in verse 4. Jesus had an early and fruitful ministry in Samaria (Joh 4), though the twelve were forbidden to go into a Samaritan city during the third tour of Galilee (Mt 10:5), a temporary prohibition withdrawn before Jesus ascended on high (Ac 1:8).

Proclaimed (εκηρυσσεν). Imperfect active, began to preach and kept on at it. Note ευαγγελιζομενο in verse 4 of missionaries of good news (Page) while εκηρυσσεν here presents

the preacher as a herald. He is also a teacher (διδασκαλος) like Jesus. Luke probably obtained valuable information from Philip and his daughters about these early days when in his home in Caesarea (Ac 21:8).

Acts 8:6

Gave heed (προσειχον). Imperfect active as in verses 10,11 , there with dative of the person (αυτω), here with the dative of the thing (τοις λεγομενοις). There is an ellipse of νουν (mind). They kept on giving heed or holding the mind on the things said by Philip, spell-bound, in a word.

When they heard (εν τω ακουειν αυτους). Favourite Lukan idiom, εν and the locative case of the articlar infinitive with the accusative of general reference "in the hearing as to them."

Which he did (α εποιε). Imperfect active again, which he kept on doing from time to time. Philip wrought real miracles which upset the schemes of Simon Magus.

Acts 8:7

For many (πολλο γαρ). So the correct text of the best MSS., but there is an anacoluthon as this nominative has no verb with it. It was "the unclean spirits" that "came out" (εξηρχοντο, imperfect middle). The margin of the Revised Version has it "came forth," as if they came out of a house, a rather strained translation. The loud outcry is like the demons cast out by Jesus (Mr 3:11; Lu 4:41).

Palsied (παραλελυμενο, perfect passive participle). Luke's usual word, loosened at the side, with no power over the muscles. Furneaux notes that "the servant was reaping where the Master had sown. Samaria was the mission field white for the harvest (Joh 4:35)." The Samaritans who had been bewitched by Simon are now carried away by Philip.

Acts 8:9

Simon (Σιμων). One of the common names (Josephus, *Ant*. XX. 7, 2) and a number of messianic pretenders had this name. A large number of traditions in the second and third centuries gathered round this man and Baur actually proposed that the Simon of the Clementine Homilies is really the apostle Paul though Paul triumphed over the powers of magic repeatedly (Ac 13:6-12; 19:11-19), "a perfect absurdity" (Spitta, *Apostelgeschichte*, p. 149). One of the legends is that this Simon Magus of Acts is the father of heresy and went to Rome and was worshipped as a god (so Justin Martyr). But a stone found in the Tiber A.D. 1574 has an inscription to *Semoni Sanco Deo Fidio Sacrum* which is (Page) clearly to Hercules, Sancus being a Sabine name for Hercules. This Simon in Samaria is simply one of the many magicians of the time before the later gnosticism had gained a foothold. "In his person Christianity was for the first time confronted with superstition and religious imposture, of which the ancient world was at this period full" (Furneaux).

Which beforetime used sorcery (προυπηρχεν μαγευων). An ancient idiom (periphrastic), the present active participle μαγευων with the imperfect active verb from προυπαρχω,

the idiom only here and Lu 23:12 in the N.T. Literally "Simon was existing previously practising magic." This old verb μαγευω is from μαγος (a μαγυς, seer, prophet, false prophet, sorcerer) and occurs here alone in the N.T.

Amazed (existanon). Present active participle of the verb εξιστανω, later form of εξιστημ, to throw out of position, displace, upset, astonish, chiefly in the Gospels in the N.T. Same construction as μαγευων.

Some great one (τινα μεγαν). Predicate accusative of general reference (infinitive in indirect discourse). It is amazing how gullible people are in the presence of a manifest impostor like Simon. The Magi were the priestly order in the Median and Persian empires and were supposed to have been founded by Zoroaster. The word μαγο (magi) has a good sense in Mt 2:1 , but here and in Ac 13:6 it has the bad sense like our "magic."

Acts 8:10

That power of God which is called Great (η Δυναμις του θεου η καλουμενη Μεγαλη). Apparently here already the oriental doctrine of emanations or aeons so rampant in the second century. This "power" was considered a spark of God himself and Jerome (in Mt 24) quotes Simon (Page) as saying: *Ego sum sermo Dei, ... ego omnipotens, ego omnia Dei*. Simon claimed to *impersonate God*.

Acts 8:11

Because that of long time he had amazed them with his sorceries (δια το ικανω χρονω ταις μαγιαις εξεστακενα αυτους). Causal use of δια with the accusative articular infinitive (perfect active *Koine* form and transitive, εξεστακενα). Same verb as in verse 9 participle εξιστανων and in verse 13 imperfect passive εξιστατο (cf. also 2:7 already). Χρονω is associative instrumental and μαγιαις instrumental case.

Acts 8:12

They were baptized (εβαπτιζοντο). Imperfect passive (repetition, from time to time), while

believed (επιστευσαν) is constative aorist antecedent to the baptism. Note dative case of Philip with επιστευσαν. Note the gospel of Philip "concerning the kingdom of God, and the name of Jesus Christ."

Acts 8:13

And Simon also himself believed (Ho δε Σιμων κα αυτος επιστευσεν). Note the same verb in the aorist tense επιστευσεν. What did he believe? Evidently that Jesus was this "power of God" not himself (Simon). He saw that the miracles wrought by Philip in the name of Christ were genuine while he knew that his own were frauds. He wanted this power that Philip had to add to his own pretensions. "He was probably half victim of self-delusion, half conscious impostor" (Furneaux). He was determined to get this new "power," but had no sense of personal need of Jesus as Saviour for his sins. So he submitted to baptism (βαπτισθεις, first aorist passive participle of βαπτιζω), clear proof that baptism does not convey salvation.

He continued with Philip (ην προσκαρτερων τω Φιλιππω). Periphrastic imperfect of the verb προσκαρτερεω (see on 2:46). He stuck to Philip (dative case) to find out the secret of his power.

Beholding (θεωρων). Watching the signs and miracles (powers, δυναμεις that threw his "power" in the shade) as they were wrought (γινομενας, present middle participle of γινομα). The more he watched the more the wonder grew (εξιστατο). He had "amazed" (verse 9) the people by his tricks and he was himself more "amazed" than they by Philip's deeds.

Acts 8:14

That Samaria had received (οτ δεδεκτα η Σαμαρια). The district here, not the city as in verse 5. Perfect middle indicative of δεχομα retained in indirect discourse. It was a major event for the apostles for now the gospel was going into Samaria as Jesus had predicted (1:8). Though the Samaritans were nominally Jews, they were not held so by the people. The sending of Peter and John was no reflection on Philip, but was an appropriate mission since "many Christian Jews would be scandalized by the admission of Samaritans" (Furneaux). If Peter and John sanctioned it, the situation would be improved. John had once wanted to call down fire from heaven on a Samaritan village (Lu 9:54).

Acts 8:15

That they might receive (οπως λαβωσιν). Second aorist active subjunctive of λαμβανω, final clause with οπως. Did they wish the Samaritan Pentecost to prove beyond a doubt that the Samaritans were really converted when they believed? They had been baptized on the assumption that the Holy Spirit had given them new hearts. The coming of the Holy Spirit with obvious signs (cf. 10:44-48) as in Jerusalem would make it plain.

Acts 8:16

He was fallen (ην επιπεπτωκος). Periphrastic past perfect active of επιπιπτω, old verb. The participle is neuter here because of the grammatical gender of πνευμα, but the translation should be "he" (natural gender), not "it." We should not use "it" for the Holy Spirit.

Only they had been baptized (μονον δε βαβαπτισμενο υπηρχον). Periphrastic past perfect passive of βαπτιζω with υπαρχω (see verse 9 προυπηρχον), instead of ησαν.

Into the name (εις το ονομα). Better, in the name (see on 2:38).

Acts 8:17

Laid they their hands (επετιθεσαν τας χειρας). Imperfect active, repetition. The laying on of hands did not occur at the great Pentecost (2:4,33) nor in 4:31; 10:44 nor is it mentioned in 1Co 12; 14 . It is mentioned in Ac 6:7 about the deacons and in 13:3 when Barnabas and Saul left Antioch. And in Saul's case it was Ananias who laid his hands on him (9:17). Hence it cannot be concluded that the Holy Spirit was received only by the laying on of the hands of the apostles or by the hands of anyone. The so-called practice of "confirmation" appeals to this passage, but inconclusively.

They received (ελαμβανον). Imperfect active, repetition as before and παρ πασσυ with the laying on of the hands.

Acts 8:18

When Simon saw (Ιδων δε ο Σιμων). This participle (second aorist active of οραω) shows plainly that those who received the gift of the Holy Spirit spoke with tongues. Simon now saw power transferred to others. Hence he was determined to get this new power.

He offered them money (προσηνεγκεν χρηματα). Second aorist active indicative of προσφερω. He took Peter to be like himself, a mountebank performer who would sell his tricks for enough money. Trafficking in things sacred like ecclesiastical preferments in England is called "Simony" because of this offer of Simon.

Acts 8:19

Me also (καμο). This is the whole point with this charlatan. He wants the power to pass on "this power." His notion of "The Holy Spirit" was on this low level. He regarded spiritual functions as a marketable commodity. Money "can buy diamonds, but not wisdom, or sympathy, or faith, or holiness" (Furneaux).

Acts 8:20

Perish with thee (συν σο ειη εις απωλειαν). Literally, Be with thee for destruction. Optative for a future wish. The use of εις with the accusative in the predicate is especially common in the LXX. The wish reveals Peter's indignation at the base offer of Simon. Peter was no grafter to accept money for spiritual power. He spurned the temptation. The natural meaning of Peter's language is that Simon was on the road to destruction. It is a warning and almost a curse on him, though verse 22 shows that there was still room for repentance.

To obtain (κτασθα). To acquire. Usual meaning of the present tense (infinitive middle) of κταομα.

Acts 8:21

Lot (κληρος). Same idea as "part" (μερις), only as a figure.

Matter (λογο). Literally, word or subject (as in Lu 1:4; Ac 15:6), the power of communicating the Holy Spirit. This use of λογος is in the ancient Greek.

Straight (ευθεια). Quotation from Ps 78:37 . Originally a mathematically straight line as in Ac 9:11 , then moral rectitude as here.

Acts 8:22

Wickedness (κακιας). Only here in Luke's writings, though old word and in LXX (cf. 1Pe 2:1,16).

If perhaps (ε αρα). *Si forte*. This idiom, though with the future indicative and so a condition of the first class (determined as fulfilled), yet minimizes the chance of forgiveness as in Mr 11:13 . Peter may have thought that his sin was close to the unpardonable sin (Mt 12:31), but he does not close the door of hope.

The thought (η επινοια). Old Greek word from επινοεω, to think upon, and so purpose. Only here in the N.T.

Acts 8:23

That thou art (σε οντα). Participle in indirect discourse after ορω (I see).

In the gall of bitterness (εις χολην πικριας). Old word from χολας either from χεω, to pour, or χλοη, yellowish green, bile or gall. In the N.T. only in Mt 27:34 and here. In LXX in sense of wormwood as well as bile. See De 29:18; 32:32; La 3:15; Job 16:14 . "Gall and bitterness" in De 29:18 . Here the gall is described by the genitive πικριας as consisting in "bitterness." In Heb 12:15 "a root of bitterness," a bitter root. This word πικρια in the N.T. only here and Heb 12:15; Ro 3:14; Eph 4:31 . The "bond of iniquity" (συνδεσμον αδικιας) is from Isa 58:6 . Paul uses this word of peace (Eph 4:3), of love (Col 3:14), of the body (Col 2:19). Peter describes Simon's offer as poison and a chain.

Acts 8:24

Pray ye for me (Δεηθητε υμεις υπερ εμου). Emphasis on υμεις (you). First aorist passive imperative. Simon is thoroughly frightened by Peter's words, but shows no sign of personal repentance or change of heart. He wants to escape the penalty for his sin and hopes that Peter can avert it. Peter had clearly diagnosed his case. He was an unconverted man in spite of his profession of faith and baptism. There is no evidence that he ever changed his life at all.

Which (ων). Genitive by attraction of the accusative relative α to case of the unexpressed antecedent τουτων (of those things), a common Greek idiom.

Acts 8:25

They therefore (ο μεν ουν). Demonstrative ο with μεν (no following δε) and the inferential ουν (therefore) as often in Acts (1:6, etc.).

Returned (υπεστρεφον). Imperfect active picturing the joyful journey of preaching (ευηγγελιζοντο, imperfect middle) to the Samaritan villages. Peter and John now carried on the work of Philip to the Samaritans. This issue was closed.

Acts 8:26

Toward the South (κατα μεσημβριαν). Old word from μεσος and ημερα, midday or noon as in Ac 22:16 , the only other example in the N.T. That may be the idea here also, though "towards the South" gets support from the use of κατα λιβα in Ac 27:12 .

The same is desert (αυτη εστιν ερημος). Probably a parenthetical remark by Luke to give an idea of the way. One of the ways actually goes through a desert. Gaza itself was a strong city that resisted Alexander the Great five months. It was destroyed by the Romans after war broke out with the Jews.

Acts 8:27

A eunuch of great authority (ευνουχος δυναστης). Eunuchs were often employed by oriental rulers in high posts. *Dynasty* comes from this old word δυναστης used of princes

in Lu 1:52 and of God in 1Ti 6:15 . Eunuchs were not allowed to be Jews in the full sense (De 23:1), but only proselytes of the gate. But Christianity is spreading to Samaritans and to eunuchs.

Candace (Κανδακης). Not a personal name, but like Pharaoh and Ptolemy, the title of the queens of Ethiopia. This eunuch apparently brought the gospel to Ethiopia.

Treasure (γαζης). Persian word, common in late Greek and Latin for the royal treasure, here only in the N.T.

For to worship (προσκυνησων). Future active participle expressing purpose, a common idiom in the ancient Greek, but rare in the N.T. (Robertson, *Grammar*, p. 1128).

Acts 8:28

Was reading (ανεγινωσκεν). Imperfect active descriptive, not periphrastic like the two preceding verbs (was returning and sitting). He was reading aloud as Philip "heard him reading" (ηκουσεν αυτον αναγινωσκοντος), a common practice among orientals. He had probably purchased this roll of Isaiah in Jerusalem and was reading the LXX Greek text. See imperfect again in verse 32.

Acts 8:29

Join thyself (κολληθητ). See this vivid word (be glued to, first aorist passive imperative) already in 5:13; Lu 10:11; 15:15 . Philip probably jumped on the running board on the side of the chariot.

Acts 8:30

Understandest thou what thou readest? (Αρα γε γινωσκεις α αναγινωσκεισ?) The interrogative particle αρα and the intensive particle γε indicate doubt on Philip's part. The play (παρανομασια) upon the words in the Greek is very neat:

Do you know what you know again (read)? The verb for read (αναγινωσκο) means to know the letters again, recognize, read. The famous comment of Julian about the Christian writings is often quoted: Ανεγνων, εγνων, κατεγνων (I read, I understood, I condemned). The keen retort was: Ανεγνωσ, αλλ'ουκ εγνωσ, ε γαρ εγνωσ, ουκ αν κατεγνως (You read, but did not understand; for if you had understood, you would not have condemned).

Acts 8:31

How can I, except some one shall guide me? (Πως γαρ αν δυναιμην εαν με τις οδηγησε με?). This is a mixed condition, the conclusion coming first belongs to the fourth class (undetermined with less likelihood of being determined) with αν and the optative, but the condition (εαν, instead of the usual ε, and the future indicative) is of the first class (determined or fulfilled. Robertson, *Grammar*, p. 1022), a common enough phenomenon in the *Koine*. The eunuch felt the need of some one to guide (οδηγεω from οδηγος, guide, and that from οδος, way, and εγεομα, to lead).

Acts 8:32

The place (ε περιοχη). See the verb περιεχε so used in 1Pe 2:6 . The word is used either of the section as in Codex A before the beginning of Mark or the contents of a passage. He was here reading one particular passage (Isa 53:7f.). The quotation is from the LXX which has some variations from the Hebrew.

Acts 8:33

Was taken away (ηρθη). First aorist passive indicative of αιρω, to take away. It is not clear what the meaning is here either in the Hebrew or the LXX. Knowling suggests that the idea is that justice was withheld, done away with, in his death, as it certainly was in the death of Christ.

Acts 8:34

Of whom (περ τινος). Concerning whom, a pertinent inquiry surely and one that troubles many critics today.

Acts 8:35

Beginning from this scripture (αρξαμενος απο της γραφης ταυτης). As a text. Philip needed no better opening than this Messianic passage in Isaiah.

Preached unto him Jesus (ευηγγελισατο αυτω τον Ιησουν). Philip had no doubt about the Messianic meaning and he knew that Jesus was the Messiah. There are scholars who do not find Jesus in the Old Testament at all, but Jesus himself did (Lu 24:27) as Philip does here. Scientific study of the Old Testament (historical research) misses its mark if it fails to find Christ the Center of all history. The knowledge of the individual prophet is not always clear, but after events throw a backward light that illumines it all (1Pe 1:11f.; 2 Peter 1:19-21).

Acts 8:36

What doth hinder me to be baptized? (Τ κωλυε με βαπτισθηναι?). Evidently Philip had said something about baptism following faith and conversion. Verse 37 is not a genuine part of Acts, a western addition. Later baptismal liturgies had it.

Acts 8:39

Out of the water (εκ του υδατος). Not from the edge of the water, but up out of the water as in Mr 1:10 .

Caught away (ηρπασεν). Suddenly and miraculously, for αρπαζω, like the Latin *rapio*, means to carry off. Cf. 2Co 12:2; 1Th 4:17 .

Went on his way (επορευετο). Kept on going, imperfect active.

Acts 8:40

He preached the gospel (ευηγγελιζετο). Imperfect middle describing the evangelistic tour of Philip "till he came to Caesarea" (εως του ελθειν αυτον, genitive articular infinitive with the preposition εως and the accusative of general reference) where he made his home and headquarters thereafter (Ac 21:28) and was known as the Evangelist.

Acts 9

Acts 9:1

Yet (ετ). As if some time elapsed between the death of Stephen as is naturally implied by the progressive persecution described in 8:3. The zeal of Saul the persecutor increased with success.

Breathing threatening and slaughter (ενπνεων απειλης κα φονου). Present active participle of old and common verb. Not "breathing out," but "breathing in" (inhaling) as in Aeschylus and Plato or "breathing on" (from Homer on). The partitive genitive of απειλης and φονου means that threatening and slaughter had come to be the very breath that Saul breathed, like a warhorse who sniffed the smell of battle. He breathed on the remaining disciples the murder that he had already breathed in from the death of the others. He exhaled what he inhaled. Jacob had said that "Benjamin shall ravin as a wolf" (Ge 49:27). This greatest son of Benjamin was fulfilling this prophecy (Furneaux). The taste of blood in the death of Stephen was pleasing to young Saul (8:1) and now he revelled in the slaughter of the saints both men and women. In 26:11 Luke quotes Paul as saying that he was "exceedingly mad against them."

Acts 9:2

Asked (ιτησατο). First aorist middle indicative, the indirect middle, asked for himself (as a favour to himself). Felten notes that "Saul as a Pharisee makes request of a Sadducee" (the high priest) either Caiaphas if before A.D. 35, but if in 36 Jonathan, son of Caiaphas or if in 37 Theophilus, another son of Caiaphas.

Letters (επιστολας). Julius Ceasar and Augustus had granted the high priest and Sanhedrin jurisdiction over Jews in foreign cities, but this central ecclesiastical authority was not always recognized in every local community outside of Judea. Paul says that he received his authority to go to Damascus from the priests (Acts 26:10) and "the estate of the elders" (22:5), that is the Sanhedrin.

To Damascus (εις Δαμασκον). As if no disciples of importance (outside the apostles in Jerusalem) were left in Judea. Damascus at this time may have been under the rule of Aretas of Arabia (tributary to Rome) as it certainly was a couple of years later when Saul escaped in a basket (2Co 11:32). This old city is the most enduring in the history of the world (Knowling). It is some 150 miles Northeast from Jerusalem and watered by the river Abana from Anti-Lebanon. Here the Jews were strong in numbers (10,000 butchered by Nero later) and here some disciples had found refuge from Saul's persecution in Judea and still worshipped in the synagogues. Paul's language in Ac 26:11 seems to mean that Damascus is merely one of other "foreign cities" to which he carried the persecution.

If he found (εαν ευρη). Third class condition with aorist subjunctive retained after secondary tense (asked).

The Way (της οδου). A common method in the Acts for describing Christianity as the Way of life, absolutely as also in 19:9,23; 22:4; 24:14,22 or the way of salvation (16:17) or the way of the Lord (18:25). It is a Jewish definition of life as in Isa 40:3 "the way of the Lord," Ps 1:6 "the way of the righteous," "the way of the wicked." Jesus called himself "the way" (Joh 14:6), the only way to the Father. The so-called Epistle of Barnabas presents the Two Ways. The North American Indians call Christianity the Jesus Road.

That he might bring them bound (οπως δεδεμενους αγαγη). Final clause with οπως (less common than ινα) and aorist (effective) subjunctive (αγαγη, reduplicated aorist of αγω, common verb) and perfect passive participle (δεδεμενους) of δεω, in a state of sheer helplessness like his other victims both men and women. Three times (8:3; 9:2; 22:4) this fact of persecuting women is mentioned as a special blot in Paul's cruelty (the third time by Paul himself) and one of the items in his being chief of sinners (1Ti 1:15).

Acts 9:3

As he journeyed (εν τω πορευεσθα). Luke's common idiom for a temporal clause (in the journeying), εν with the locative articular middle infinitive.

Drew nigh (εγγιζειν). Present active infinitive, was drawing nigh.

Shone round about him (αυτον περιηστραψεν). First aorist (ingressive) active indicative of περιαστραπτω, late compound verb common in LXX and Byzantine writers, here and 22:6 alone in the N.T. "A light from heaven suddenly flashed around him." It was like a flash of lightning. Paul uses the same verb in 22:5, but in 26:13 he employs περιλαμψαν (shining around). There are numerous variations in the historical narrative of Saul's conversion in 9:3-18 and Luke's report of Paul's two addresses, one on the steps of the Tower of Antonia facing the murderous mob (22:6-16), the other before Festus and Agrippa (26:12-20). A great deal of capital has been made of these variations to the discredit of Luke as a writer as if he should have made Paul's two speeches conform at every point with his own narrative. This objection has no weight except for those who hold that Luke composed Paul's speeches freely as some Greek writers used to do. But, if Luke had notes of Paul's speeches or help from Paul himself, he naturally preserved the form of the two addresses without trying to make them agree with each other in all details or with his own narrative in chapter 9. Luke evidently attached great importance to the story of Saul's conversion as the turning point not simply in the career of the man, but an epoch in the history of apostolic Christianity. In broad outline and in all essentials the three accounts agree and testify to the truthfulness of the account of the conversion of Saul. It is impossible to overestimate the worth to the student of Christianity of this event from every angle because we have in Paul's Epistles his own emphasis on the actual appearance of Jesus to him as the fact that changed his whole life (1Co 15:8; Ga 1:16f.). The variations that appear in the three accounts do not mar the story, when rightly understood, as we shall see. Here, for instance, Luke simply mentions "a light from heaven," while in 22:6 Paul calls it "a great (ικανον) light" "about noon" and in

26:13 "above the brightness of the sun," as it would have to be "at midday" with the sun shining.

Acts 9:4

He fell upon the earth (πεσων επ την γην). Second aorist active participle. So in 22:7 Paul says: "I fell unto the ground" (επεσα εις το εδαφος) using an old word rather than the common γην. In 26:14 Paul states that "we were all fallen to the earth" (παντων καταπεσοντων ημων εις την γην, genitive absolute construction). But here in verse 7 "the men that journeyed with him stood speechless" (ιστηκεισαν ενεο). But surely the points of time are different. In 26:14 Paul refers to the first appearance of the vision when all fell to the earth. Here in verse 7 Luke refers to what occurred after the vision when both Saul and the men had risen from the ground.

Saul, Saul (Σαουλ, Σαουλ). The Hebrew form occurs also in 22:7; 26:14 where it is expressly stated that the voice was in the Hebrew (Aramaic) tongue as also in 9:17 (Ananias). Deissmann (*Bible Studies*, p. 316) terms this use of Σαουλ "the historian's sense of liturgical rhythm." For the repetition of names by Jesus note Lu 10:41 (Martha, Martha), Lu 22:31 (Simon, Simon).

Me (με). In persecuting the disciples, Saul was persecuting Jesus, as the words of Jesus in verse 5 made plain. Christ had already spoken of the mystic union between himself and his followers (Mt 10:40; 25:40,45; Joh 15:1-5). The proverb (Pindar) that Jesus quotes to Saul about kicking against the goad is genuine in 26:14, but not here.

Acts 9:5

Lord (κυριε). It is open to question if κυριε should not here be translated "Sir" as in 16:30 and in Mt 21:29,30; Joh 5:7; 12:21; 20:15 ; and should be so in Joh 9:36 . It is hardly likely that at this stage Saul recognized Jesus as Lord, though he does so greet him in 22:10 "What shall I do, Lord?" Saul may have recognized the vision as from God as Cornelius says "Lord" in 10:4. Saul surrendered instantly as Thomas did (Joh 20:28) and as little Samuel (1Sa 3:9). This surrender of the will to Christ was the conversion of Saul. He saw a real Person, the Risen Christ, to whom he surrendered his life. On this point he never wavered for a moment to the end.

Acts 9:6

The best MSS. do not have "trembling and astonished," and "What wilt thou have me to do, Lord?" The Textus Receptus put these words in here without the authority of a Greek codex. See 22:10 above for the genuine text.

It shall be told thee (λαληθησετα). Future passive indicative of λαλεω. It is hardly likely that Luke records all that Jesus said to Saul, but more was to come on his arrival in Damascus. Saul had received all that he could bear just now (Joh 16:12).

What (οτ). Rare in *Koine* use of this indefinite neuter relative in an indirect question, the only example in the N.T. (Robertson, *Grammar*, p. 731). Human agents like Ananias can finish what Jesus by supernatural manifestation has here begun in Saul.

Acts 9:7

That journeyed with him (ο συνοδευοντες αυτω). Not in the older Greek, but in the *Koine*, with the associative instrumental.

Speechless (ενεο). Mute. Only here in N.T., though old word.

Hearing the voice, but beholding no man (ακουοντες μεν της φωνησ, μηδενα δε θεωρουντες). Two present active participles in contrast (μεν, δε). In 22:9 Paul says that the men "beheld the light" (το μεν φως εθεασαντο), but evidently did not discern the person. Paul also says there, "but they heard not the voice of him that spake to me" (την δε φωνην ουκ ηκουσαν του λαλουντος μο). Instead of this being a flat contradiction of what Luke says in 9:7 it is natural to take it as being likewise (as with the "light" and "no one") a distinction between the "sound" (original sense of φωνη as in Joh 3:8) and the separate words spoken. It so happens that ακουω is used either with the accusative (the extent of the hearing) or the genitive (the specifying). It is possible that such a distinction here coincides with the two senses of φωνη. They heard the sound (9:7), but did not understand the words (22:9). However, this distinction in case with ακουω, though possible and even probable here, is by no means a necessary one for in Joh 3:8 where φωνην undoubtedly means "sound" the accusative occurs as Luke uses ηκουσεν φωνην about Saul in Ac 9:4 . Besides in 22:7 Paul uses ηκουσα φωνης about himself, but ηκουσα φωνην about himself in 76:14, interchangeably.

Acts 9:8

He saw nothing (ουδεν εβλεπεν). Imperfect active indicative, was seeing nothing. "The glory of that light" (22:11) when he saw Jesus had blinded his eyes now wide open (ανεωιγμενων, perfect passive participle of ανοιγω with double reduplication). The blindness was proof that something had happened to him and that it was no hallucination that he had seen the Risen Christ. Saul arose after the others were on their feet.

They led him by the hand (χειραγωγουντες). From χειραγωγος (χειρ, hand and αγω, to lead). Only here in the N.T., but in LXX and late writers though not in the old Greek. It was a pathetic picture to see the masterful Saul, victorious persecutor and conqueror of the disciples, now helpless as a child.

Acts 9:9

Not seeing (μη βλεπων). The usual negative μη of the participle. It was a crisis for Saul, this sudden blindness for three days (ημερας τρεις, accusative of extent of time). Later (Ga 4:15) Paul has an affection of the eyes which may have been caused by this experience on the road to Damascus or at least his eyes may have been predisposed by it to weakness in the glare of the Syrian sun in the land where today so much eye trouble exists. He neither

ate nor drank anything, for his appetite had gone as often happens in a crisis of the soul. These must have been days of terrible stress and strain.

Acts 9:10

Ananias (Ηανανιας). Name common enough (cf. 5:1 for another Ananias) and means "Jehovah is gracious." *Nomen et omen* (Knowling). This Ananias had the respect of both Jews and Christians in Damascus (22:12).

In a vision (εν οραματ). Zeller and others scout the idea of the historicity of this vision as supernatural. Even Furneaux holds that "it is a characteristic of the Jewish Christian sources to point out the Providential ordering of events by the literary device of a vision," as "in the early chapters of Matthew's and Luke's Gospels." He is content with this "beautiful expression of the belief" with no interest in the actual facts. But that is plain illusion, not to say delusion, and makes both Paul and Luke deceived by the story of Ananias (9:10-18; 22:12-16,26). One MS. of the old Latin Version does omit the vision to Ananias and that is basis enough for those who deny the supernatural aspects of Christianity.

Acts 9:11

To the street (επ την ρυμην). See on Lu 14:21 . A run way (from ρεω, to run) between the houses. So were the narrow lanes or alleys called streets and finally in later Greek the word is applied to streets even when broad.

Straight (ευθειαν). Most of the city lanes were crooked like the streets of Boston (old cow-paths, people say), but this one still runs "in a direct line from the eastern to the western gate of the city" (Vincent). Since the ancients usually rebuilt on the same sites, it is probable that the line of the street of that name today is the same, though the actual level has been much raised. Hence the identification of the house of Ananias and the house of Judas are very precarious.

Acts 9:12

Coming in and laying (εισελθοντα κα επιθεντα). Second aorist (ingressive) active participles picturing the punctiliar act as a sort of indirect discourse after verbs of sensation (Robertson, *Grammar*, pp. 1040-2). Some ancient documents do not have "in a vision" here.

Receive his sight (αναβλεψε). First aorist active subjunctive with οπως (purpose). See again as in 9:17.

Acts 9:13

How much evil (οσα κακα). How many evil things. Saul's reputation (26:10) as a persecutor had preceded him.

To thy saints (τοις αγιοις). Dative of disadvantage. "Used here for the first time as a name for the Christians" (Knowling), but it came to be the common and normal (Hackett) term for followers of Christ (9:32,41; 26:10; 1Co 1:2 , etc.). This common word is from το αγος, religious awe or reverence and is applied to God's name (Lu 1:49), God's temple (Mt 24:15), God's people as set apart for God (Lu 1:70; 2:23; Ro 1:7 , etc.). Ananias in his ignor-

ance saw in Saul only the man with an evil reputation while Jesus saw in Saul the man transformed by grace to be a messenger of mercy.

Acts 9:14

Hath authority (εχε εξουσιαν). Probably Ananias had received letters from the Christians left in Jerusalem warning him of the coming of Saul. The protest of Ananias to Jesus against any dealing with Saul is a fine illustration of our own narrow ignorance in our rebellious moods against the will of God.

Acts 9:15

A chosen vessel (σκευος εκλογης). A vessel of choice or selection. The genitive of quality is common in the Hebrew, as in the vernacular *Koine*. Jesus chose Saul before Saul chose Jesus. He felt of himself that he was an earthen vessel (2Co 4:7) unworthy of so great a treasure. It was a great message that Ananias had to bear to Saul. He told it in his own way (9:17; 22:14f.) and in 26:16f. Paul blends the message of Jesus to Ananias with that to him as one.

Before the Gentiles (ενωπιον των εθνων). This was the chief element in the call of Saul. He was to be an apostle to the Gentiles (Eph 3:6-12).

Acts 9:16

I will shew (υποδειξω). Beforehand as a warning as in Lu 3:7 and from time to time.

He must suffer (δε αυτον παθειν). Constative aorist active infinitive (παθειν, from πασχω) covering the whole career of Saul. Suffering is one element in the call that Saul receives. He will learn "how many things" (οσα) are included in this list by degrees and by experience. A glance at 2Co 10-12 will show one the fulfilment of this prophecy. But it was the "gift" of Christ to Paul to go on suffering (πασχειν, present infinitive, Php 1:39).

Acts 9:17

Laying his hands on him (επιθεις επ' αυτον τας χειρας). As in the vision Saul saw (verse 12).

Brother Saul (Σαουλ αδελφε). All suspicion has vanished and Ananias takes Saul to his heart as a brother in Christ. It was a gracious word to Saul now under suspicion on both sides.

The Lord, even Jesus (ο κυριοσ, Ιησους). Undoubted use of κυριος as Lord and applied to Jesus.

Who appeared (ο οφθεις). First aorist passive participle of οραω, was seen as in 26:16 and with the dative also (σο).

Thou camest (ηρχου). Imperfect indicative middle, "thou wert coming."

Be filled with the Holy Spirit (πλησθεις πνευματος αγιου). This enduement of special power he will need as an apostle (Hackett) and as promised by Jesus (1:8; Ga 2:7).

Acts 9:18

Fell off (απεπεσαν). Second aorist active indicative (note--an ending like first aorist) of αποπιπτω, old verb, but here alone in the N.T.

As if it were scales (ως λεπιδες). Chiefly late word (LXX) from λεπω, to peel, and only here in the N.T. See Tobit 11:13, "The white film peeled from his eyes" (ελεπισθη). Luke does not say that actual "scales" fell from the eyes of Saul, but that it felt that way to him as his sight returned, "as if" (ως). Medical writers use the word λεπις for pieces of the skin that fall off (Hobart, *Medical Language of St. Luke*, p. 39). Luke may have heard Paul tell of this vivid experience.

Was baptized (εβαπτισθη). First aorist passive indicative. Apparently by Ananias (22:16) as a symbol of the new life in Christ already begun, possibly in the pool in the house of Judas as today water is plentiful in Damascus or in Abana or Pharpar (Furneaux), better than all the waters of Israel according to Naaman (2Ki 5:12).

Acts 9:19

Was strengthened (ενισχυθη). First aorist passive indicative of ενισχυω, to receive strength (ισχυς), comparatively late verb and here only in the N.T. save Lu 22:43 where it is doubtful. Poor verse division. This clause belongs in sense to verse 18.

Some days (ημερας τινας). An indefinite period, probably not long, the early period in Damascus before Saul left for Arabia (Ga 1:13-24).

Acts 9:20

He proclaimed Jesus (εκηρυσσεν τον Ιησουν). Imperfect indicative, inchoative, began to preach. Jesus, not Christ, is the correct text here. He did this first preaching in the Jewish synagogues, a habit of his life when possible, and following the example of Jesus.

That he is the Son of God (οτ ουτος εστιν ο υιος του θεου). This is Paul's platform as a Christian preacher, one that he always occupied to the very end. It was a complete reversal of his previous position. Jesus had turned him completely around. It is the conclusion that Saul now drew from the vision of the Risen Christ and the message through Ananias. By "the Son of God" Saul means the Messiah of promise and hope, the Messianic sense of the Baptist (Joh 1:34) and of Nathanael (Joh 1:49) for Saul is now proclaiming his faith in Jesus in the very synagogues where he had meant to arrest those who professed their faith in him. Peter laid emphasis on the Resurrection of Jesus as a glorious fact and proclaimed Jesus as Lord and Christ. Paul boldly calls Jesus the Son of God with full acknowledgment of his deity from the very start. Thomas had come to this place slowly (Joh 20:28). Saul begins with this truth and never leaves it. With this faith he can shake the world. There is no power in any other preaching.

Acts 9:21

Were amazed (εξισταντο). Imperfect middle indicative of εξιστημ. They continued to stand out of themselves in astonishment at this violent reversal in Saul the persecutor.

Made havock (πορθησας). First aorist active participle of πορθεω, to lay waste, an old verb, but only here and Ga 1:13,23 by Paul, an interesting coincidence. It is the old proverb about Saul among the prophets (1Sa 10:12) revived with a new meaning (Furneaux).

Had come (εληλυθε). Past perfect indicative active.

Might bring (αγαγη). Second aorist (effective) active subjunctive of αγω with ινα (purpose).

Bound (δεδεμενους). Perfect passive participle of δεω. Interesting tenses.

Acts 9:22

Increased the more (μαλλον ενεδυναμουτο). Imperfect passive indicative of ενδυναμοω, to receive power (late verb), progressive increase in strength as opposition grew. Saul's recantation stirred controversy and Saul grew in power. See also Paul in Php 4:13; 1Ti 1:12; 2Ti 2:1; 4:17; Ro 4:20 . Christ, the dynamo of spiritual energy, was now pouring power (Ac 1:8) into Paul who is already filled with the Holy Spirit (Ac 9:17).

Confounded (συνεχυννεν). Imperfect active indicative of συνχυννω (late form of συνχεω, to pour together, commingle, make confusion. The more Saul preached, the more the Jews were confused.

Proving (συνβιβαζων). Present active participle of συνβιβαζω, old verb to make go together, to coalesce, to knit together. It is the very word that Luke will use in 16:10 of the conclusion reached at Troas concerning the vision of Paul. Here Saul took the various items in the life of Jesus of Nazareth and found in them the proof that he was in reality "the Messiah" (ο Χριστος). This method of argument Paul continued to use with the Jews (Ac 17:3). It was irresistible argument and spread consternation among the Jews. It was the most powerful piece of artillery in the Jewish camp that was suddenly turned round upon them. It is probable that at this juncture Saul went into Arabia for several years (Ga 1:12-24). Luke makes no mention of this important event, but he leaves ample room for it at this point.

Acts 9:23

When many days were fulfilled (Ηως επληρουντο ημερα ικανα). Imperfect passive indicative of πληροω, old and common verb, were in process of being fulfilled. How "many" (considerable, ικανα, common word for a long period) Luke does not say nor does he say that Saul spent all of this period in Damascus, as we know from Ga 1:16-18 was not the case. Paul there states definitely that he went away from Damascus to Arabia and returned there before going back to Jerusalem and that the whole period was about "three years" which need not mean three full years, but at least portions of three. Most of the three years was probably spent in Arabia because of the two explosions in Damascus (before his departure and on his return) and because he was unknown in Jerusalem as a Christian on his arrival there. It cannot be argued from the frequent lacunae in the Acts that Luke tells all that was true or that he knew. He had his own methods and aims as every historian has. We are at perfect liberty to supplement the narrative in the Acts with items from Paul's Epistles. So

we must assume the return of Saul from Arabia at this juncture, between verses 22,23 , when Saul resumed his preaching in the Jewish synagogues with renewed energy and grasp after the period of mature reflection and readjustment in Arabia.

Took counsel together (συνεβουλευσαντο). First aorist (effective) middle indicative of συνβουλευω, old and common verb for counselling (βουλευω) together (συν). Things had reached a climax. It was worse than before he left for Arabia. Paul was now seeing the fulfilment of the prophecy of Jesus about him (9:16).

To kill him (ανελειν αυτον). Second aorist (effective) active infinitive of αναιρεω, to take up, to make away with, to kill (Lu 23:32; Ac 12:1 , etc.). The infinitive expresses purpose here as is done in verse 24 by οπως and the aorist active subjunctive of the same verb (ανελωσιν). Saul now knew what Stephen had suffered at his hands as his own life was in peril in the Jewish quarter of Damascus. It was a picture of his old self. He may even have been scourged here (2Co 11:24).

Acts 9:24

Plot (επιβουλη). Old word for a plan (βουλη) against (επ) one. In the N.T. only in Acts (9:24; 20:3,19; 23:30).

They watched (παρετηρουντο). Imperfect middle indicative of παρατηρεω, common verb in late Greek for watching beside (παρα) or insidiously or on the sly as in Lu 6:7 , they kept on watching by day and night to kill him. In 2Co 11:32 Paul says that the Ethnarch of Aretas "kept guard" (εφρουρε, imperfect active of φρουρεω) to seize him. Probably the Jews obtained the consent of the Ethnarch and had him appoint some of them as guards or watchers at the gate of the city.

Acts 9:25

Through the wall (δια του τειχους). Paul in 2Co 11:33 explains δια του τειχους as being δια θυριδος (through a window) which opened into the house on the inside of the wall as is true today in Damascus as Hackett saw there. See Jos 2:15f. (cf. 1Sa 19:12) for the way that Rahab let out the spies "by a cord through the window."

Lowering him (αυτον χαλασαντες). First aorist active participle of χαλαω, old and common verb in a nautical sense (Ac 27:17,30) as well as otherwise as here. Same verb used by Paul of this experience (2Co 11:33).

In a basket (εν σφυριδ). The word used when the four thousand were fed (Mr 8:8; Mt 15:37). A large basket plaited of reeds and distinguished in Mr 8:19f. (Mt 16:9f.) from the smaller κοφινος. Paul uses σαργανη, a basket made of ropes. This escape by night by the help of the men whom he had come to destroy was a shameful memory to Paul (2Co 11:33). Wendt thinks that the coincidences in language here prove that Luke had read II Corinthians. That, of course, is quite possible.

Acts 9:26

He assayed (επειραζεν). Imperfect active of conative action.

To join himself (κολλασθα). Present middle (direct) infinitive of conative action again. Same word κολλαω in Lu 15:15; Ac 10:28 . See on Mt 19:5 for discussion.

Were all afraid of him (παντες εφοβουντο αυτον). They were fearing him. Imperfect middle picturing the state of mind of the disciples who had vivid recollections of his conduct when last here. What memories Saul had on this return journey to Jerusalem after three years. He had left a conquering hero of Pharisaism. He returns distrusted by the disciples and regarded by the Pharisees as a renegade and a turncoat. He made no effort to get in touch with the Sanhedrin who had sent him to Damascus. He had escaped the plots of the Jews in Damascus only to find himself the object of suspicion by the disciples in Jerusalem who had no proof of his sincerity in his alleged conversion.

Not believing (μη πιστευοντες). They had probably heard of his conversion, but they frankly disbelieved the reports and regarded him as a hypocrite or a spy in a new role to ruin them.

Was (εστιν). The present tense is here retained in indirect discourse according to the common Greek idiom.

Acts 9:27

Took him (επιλαβομενος). Second aorist middle (indirect) participle of επιλαμβανω, common verb to lay hold of. Barnabas saw the situation and took Saul to himself and listened to his story and believed it. It is to the credit of Barnabas that he had the insight and the courage to stand by Saul at the crucial moment in his life when the evidence seemed to be against him. It is a pleasing hypothesis that this influential disciple from Cyprus had gone to the University of Tarsus where he met Saul. If so, he would know more of him than those who only knew his record as a persecutor of Christians. That fact Barnabas knew also, but he was convinced that Jesus had changed the heart of Saul and he used his great influence (Ac 4:36; 11:22) to win the favour of the apostles, Peter in particular (Ga 1:19) and James the half-brother of Jesus. The other apostles were probably out of the city as Paul says that he did not see them.

To the apostles (προς τους αποστολους). Both Barnabas and James are termed apostles in the general sense, though not belonging to the twelve, as Paul did not, though himself later a real apostle. So Barnabas introduced Saul to Peter and vouched for his story, declared it fully (διηγησατο, in detail) including Saul's vision of Jesus (ειδεν τον κυριον) as the vital thing and Christ's message to Saul (ελαλησεν αυτω) and Saul's bold preaching (ηπαρρησιασατο, first aorist middle indicative of παρρησιαζω from παν--ρησια telling it all as in Ac 2:29). Peter was convinced and Saul was his guest for two weeks (Ga 1:18) with delightful fellowship (ιστορησα). He had really come to Jerusalem mainly "to visit" (to see) Peter, but not to receive a commission from him. He had that from the Lord (Ga 1:1f.). Both Peter and James could tell Saul of their special experiences with the Risen Christ. Furneaux thinks that Peter was himself staying at the home of Mary the mother of John

Mark (Ac 12:12) who was a cousin of Barnabas (Col 4:10). This is quite possible. At any rate Saul is now taken into the inner circle of the disciples in Jerusalem.

Acts 9:28

Going in and going out (εισπορευμενος κα εκπορευομενος). Barnabas and Peter and James opened all the doors for Saul and the fear of the disciples vanished.

Acts 9:29

Preaching boldly (παρρησιαζομενος). For a while. Evidently Saul did not extend his preaching outside of Jerusalem (Ga 1:22) and in the city preached mainly in the synagogues of the Hellenists (προς τους Ηελληνιστας) as Stephen had done (Ac 8:9). As a Cilician Jew he knew how to speak to the Hellenists.

Disputed (συνεζητε). Imperfect active of συνζητεω, the very verb used in 6:9 of the disputes with Stephen in these very synagogues in one of which (Cilicia) Saul had probably joined issue with Stephen to his own discomfort. It was intolerable to these Hellenistic Jews now to hear Saul taking the place of Stephen and using the very arguments that Stephen had employed.

But they went about to kill him (Ηο δε επεχειρουν ανελειν αυτον). Demonstrative ο with δε and the conative imperfect of επιχειρεω, to put the hand to, to try, an old verb used in the N.T. only three times (Lu 1:1; Ac 9:29; 19:3). They offer to Saul the same conclusive answer that he gave to Stephen, death. Paul tells how the Lord Jesus appeared to him at this juncture in a vision in the temple (Ac 22:17-21) with the distinct command to leave Jerusalem and how Paul protested that he was willing to meet the fate of Stephen in whose death he had a shameful part. That is to Saul's credit, but the Lord did not want Saul to be put to death yet. His crown of martyrdom will come later.

Acts 9:30

Knew it (επιγνοντες). Second aorist active participle of επιγινωσκω, to know fully. The disciples saw it clearly, so they

conducted (κατηγαγον, effective second aorist active indicative of καταγω).

Sent forth (εξαπεστειλαν). Double compound (εξ, out, απο, away or off). Sent him out and off

to Tarsus (εις Ταρσον). Silence is preserved by Luke. But it takes little imagination to picture the scene at home when this brilliant young rabbi, the pride of Gamaliel, returns home a preacher of the despised Jesus of Nazareth whose disciples he had so relentlessly persecuted. What will father, mother, sister think of him now?

Acts 9:31

So the church (Ηη μεν ουν εκκλησια). The singular εκκλησια is undoubtedly the true reading here (all the great documents have it so). By this time there were churches scattered over Judea, Galilee, and Samaria (Ga 1:22), but Luke either regards the disciples in Palestine as still members of the one great church in Jerusalem (instance already the work of Philip

in Samaria and soon of Peter in Joppa and Caesarea) or he employs the term εκκλησια in a geographical or collective sense covering all of Palestine. The strictly local sense we have seen already in 8:1,3 (and Mt 18:17) and the general spiritual sense in Mt 16:18 . But in Ac 8:3 it is plain that the term is applied to the organization of Jerusalem Christians even when scattered in their homes. The use of μεν ουν (so) is Luke's common way of gathering up the connection. The obvious meaning is that the persecution ceased because the persecutor had been converted. The wolf no longer ravined the sheep. It is true also that the effort of Caligula A.D. 39 to set up his image in the temple in Jerusalem for the Jews to worship greatly excited the Jews and gave them troubles of their own (Josephus, *Ant*. XVIII. 8, 2-9).

Had peace (ειχεν ειρηνην). Imperfect active. Kept on having peace, enjoying peace, because the persecution had ceased. Many of the disciples came back to Jerusalem and the apostles began to make preaching tours out from the city. This idiom (εχω ειρηνην) occurs again in Ro 5:1 (ειρηνην εχωμεν, present active subjunctive) where it has been grievously misunderstood. There it is an exhortation to keep on enjoying the peace with God already made, not to make peace with God which would be ειρηνην σχωμεν (ingressive aorist subjunctive).

Edified (οικοδομουμενη). Present passive participle, linear action also. One result of the enjoyment of peace after the persecution was the continued edification (Latin word *aedificatio* for building up a house), a favourite figure with Paul (1Co 14; Eph 3) and scattered throughout the N.T., old Greek verb. In 1Pe 2:5 Peter speaks of "the spiritual house" throughout the five Roman provinces being "built up" (cf. Mt 16:18).

In the comfort of the Holy Spirit (τη παρακλησε του αγιου πνευματος). Either locative (**in**) or instrumental case (**by**). The Holy Spirit had been promised by Jesus as "another Paraclete" and now this is shown to be true. The only instance in Acts of the use of παρακλησις with the Holy Spirit. The word, of course, means calling to one's side (παρακαλεω) either for advice or for consolation.

Was multiplied (επληθυνετο). Imperfect middle passive. The multiplication of the disciples kept pace with the peace, the edification, the walking in the fear of the Lord, the comfort of the Holy Spirit. The blood of the martyrs was already becoming the seed of the church. Stephen had not borne his witness in vain.

Acts 9:32

Lydda (Λυδδα). In O.T. Lod (1Ch 8:12) and near Joppa. Later Diospolis.

Acts 9:33

Aenias (Αινεαν). Old Greek name and so probably a Hellenistic Jew. He was apparently a disciple already (the saint, verse 32). Luke the physician notes that he had been bed ridden for eight years. See on 5:15 for "bed" (κραβαττου) and 8:7; Lu 5:18 for "paralyzed" (παραλελυμενος, perfect passive participle of παραλυω with ην, periphrastic past perfect passive).

Acts 9:34

Healeth (ιατα). Aoristic present middle indicative, heals here and now.

Make thy bed (στρωσον σεαυτω). First aorist (ingressive) active imperative of στρωννυμ (-υω). Old word with "bed" (κραβαττον) understood as the object. Literally, spread thy bed for thyself (dative case), what others for eight years have done for thee.

Acts 9:35

Sharon (Σαρωνα). The Plain of Sharon, not a town. Thirty miles long from Joppa to Caesarea.

Acts 9:36

At Joppa (Εν Ιοππη). The modern Jaffa, the port of Jerusalem (2Ch 2:16).

Disciple (μαθητρια). Feminine form of μαθητης, a learner from μανθανω, to learn, a late word and only here in the N.T.

Tabitha (Ταβειθα). Aramaic form of the Hebrew *Tsebi* and, like the Greek word

Dorcas (Δορκας), means Gazelle, "the creature with the beautiful look" (or eyes), from δερκομα. The gazelle was a favourite type for beauty in the orient (Song of Solomon 2:9,17; 4:5; 7:3). She may have had both the Aramaic and the Greek name, Tabitha Dorcas like John Mark. There is nothing said about a husband and so she was probably unmarried. She is the second woman mentioned by name after Pentecost (Sapphira the other). She did her beautiful deeds by herself. She did not have a Dorcas society.

Did (εποιε). Imperfect active, her habit.

Acts 9:37

In an upper chamber (εν υπερωιω). See on 1:13. Also in verse 39. In that house. This service was rendered by the women, though Luke has λουσαντες (masculine plural aorist active participle of λουω), a general way of saying "they washed." The interment was not hurried as in Jerusalem (Ananias and Sapphira) and the upper room is where the body was usually placed.

Acts 9:38

Delay not (μη οκνησης). Ingressive aorist active subjunctive in prohibition. Direct discourse and not indirect as late MSS. have (aorist active infinitive, οκνησα). Possibly the two messengers started before Dorcas was quite dead, though we do not know. Peter had recently healed Aeneas and the disciples may have had faith enough to believe that he could raise the dead by the power of Christ. W. M. Ramsay doubts if Dorcas was really dead, but why see legends in these supernatural events?

Acts 9:39

Stood by him (παρεστησαν αυτω). Second aorist active indicative, intransitive, of παριστημ). Vivid picture of this group of widows as they stood around Peter, weeping (κλαιουσα) and showing (επιδεικνυμενα, present middle as belonging to themselves, pointing with pride to) the very inner garments (χιτωνας) and outer garments (ιματια), like

the Latin *tunica* and *toga*, which she made from time to time (εποιε, imperfect active, repeated action). It was a heart-breaking scene.

Acts 9:40

Put them all forth (εκβαλων εξω παντας). Second aorist (effective) active participle of εκβαλλω, a rather strong word, perhaps with some difficulty. Cf. Mr 5:40 which incident Peter may have recalled. The words are not genuine in Lu 8:54 . Peter's praying alone reminds one of Elijah (1Ki 17:20) and the widow's son and Elisha for the Shunammite's son (2Ki 4:33).

Tabitha, arise (Ταβειθα, αναστηθ). With sublime faith like Ταλειθα κουμ of Jesus in Mr 5:41 .

She sat up (ανεκαθισεν). Effective aorist active indicative of ανακαθιζω. Often in medical writers, only here in the N.T. and Lu 7:15 where Westcott and Hort have in the margin the uncompounded form εκαθισεν. Vivid picture.

Acts 9:41

Raised her up (ανεστησεν αυτην). First aorist active indicative, transitive, of ανιστημ.

Presented (παρεστησεν). First aorist active indicative, transitive of παριστημ (cf. intransitive second aorist in verse 39 above). It was a joyful time for Peter, the widows, all the saints, and for Dorcas.

Acts 9:43

Many days (ημερας ικανας). See on verse 23. Luke is fond of the phrase and uses it for time, number, size. It might be "ten days, ten months, or ten years" (Page).

With one Simon a tanner (παρα τιν Σιμων βυρσε). The use of παρα is usual for staying with one (by his side). "The more scrupulous Jews regarded such an occupation as unclean, and avoided those who pursued it. The conduct of Peter here shows that he did not carry his prejudices to that extent" (Hackett). One of the rabbis said: "It is impossible for the world to do without tanners; but woe to him who is a tanner." A Jewess could sue for divorce if she discovered that her husband was a tanner. And yet Peter will have scruples on the housetop in the tanner's house about eating food considered unclean. "The lodging with the tanner was a step on the road to eating with a Gentile" (Furneaux).

Acts 10

Acts 10:1

Cornelius (Κορνηλιος). The great Cornelian family of Rome may have had a freedman or descendant who is

centurion (εκατον-ταρχης, leader of a hundred, Latin *centurio*). See on Mt 8:5 . These Roman centurions always appear in a favourable light in the N.T. (Mt 8:5; Lu 7:2; 23:47; Ac 10:1; 22:25; 27:3). Furneaux notes the contrasts between Joppa, the oldest town in Palestine, and Caesarea, built by Herod; the Galilean fisherman lodging with a tanner and the Roman officer in the seat of governmental authority.

Of the band called the Italian (εκ σπειρης της καλουμενης Ιταλικης). A legion had ten cohorts or "bands" and sixty centuries. The word σπειρης (note genitive in -ες like the Ionic instead of -ας) is here equal to the Latin *cohors*. In the provinces were stationed cohorts of Italic citizens (volunteers) as an inscription at Carnuntum on the Danube (Ramsay) has shown (epitaph of an officer in the second Italic cohort). Once more Luke has been vindicated. The soldiers could, of course, be Roman citizens who lived in Caesarea. But the Italian cohorts were sent to any part of the empire as needed. The procurator at Caesarea would need a cohort whose loyalty he could trust, for the Jews were restless.

Acts 10:2

Devout (ευσεβης). Old word from ευ (well) and σεβομα (to worship, to reverence), but rare in the N.T. (Ac 10:2,7; 2 Peter 2:1). It might refer to a worshipful pagan (Ac 17:23 , σεβασματα, objects of worship), but connected with "one that feared God" (φοβουμενος τον θεον) Luke describes "a God-fearing proselyte" as in 10:22,35 . This is his usual term for the Gentile seekers after God (13:16, 26;17:4,17 , etc.), who had come into the worship of the synagogue without circumcision, and were not strictly proselytes, though some call such men "proselytes of the gate" (cf. Ac 13:43); but clearly Cornelius and his family were still regarded as outside the pale of Judaism (10:28,34; 11:1,8; 15:7). They had seats in the synagogue, but were not Jews.

Gave much alms (ποιων ελεεμοσυνας πολλας). Doing many alms (the very phrase in Mt 6:2), a characteristic mark of Jewish piety and from a Gentile to the Jewish people.

Prayed (δεομενος). Begging of God. Almsgiving and prayer were two of the cardinal points with the Jews (Jesus adds fasting in his picture of the Pharisee in Mt 6:1-18).

Acts 10:3

Coming in (εισελθοντα). Ingressive second aorist active participle, not present. So punctiliar, "saw come," not "saw coming." So also "say" or "speak," not "saying." Luke repeats the account of this vision to Cornelius twice (10:30; 11:13) and also the story of the vision to Peter (10:1-16,28; 11:5).

Acts 10:4

Lord (κυριε). Cornelius recognizes the angel of God (verse 3) as God's messenger.

Are gone up (ανεβησαν). Timeless second aorist active indicative of αναβαινω. Gone up like the smoke of incense in sacrifices.

For a memorial (εις μνημοσυνον). Old word from μνημων. The only other instance in the N.T. is by Jesus about the act of Mary of Bethany (Mt 26:13; Mr 14:9). His prayers and his alms proved his sincerity and won the ear of God.

Acts 10:5

Fetch (μεταπεμψα). First aorist middle (indirect, for one's self) imperative of μεταπεμπω, usual voice in ancient Greek with this verb in sense of sending another for one's own sake. Only in Acts in the N.T. See also 10:22.

Acts 10:6

Lodgeth (ξενιζετα). Present passive indicative of ξενιζω old verb from ξενος, a stranger as a guest. So to entertain a guest as here or to surprise by strange acts (Ac 17:20; 1Pe 4:4).

Whose (ω). To whom, dative of possession.

By the seaside (παρα θαλασσαν). Along by the sea. Note accusative case. Outside the city walls because a tanner and to secure water for his trade. Some tanneries are by the sea-shore at Jaffa today.

Acts 10:8

Rehearsed (εξηγησαμενος). See on Lu 24:35 . All the details about the vision. The soldier was "devout" like Cornelius and would protect the two household servants (οικετων).

Acts 10:9

On the morrow (τη επαυριον). Locative case of article with the compound adverb (ημερα day being understood), the second day after leaving Caesarea, 28 miles from Joppa. The third day (the next morrow, verse 23) they start back home and the fourth day (on the morrow again, verse 24) they reach Caesarea.

As they (εκεινων). The party of three from Caesarea. Genitive absolute with present participle οδοιπορουντων (journeying) and εγγιζοντων (drew nigh).

The housetop (το δωμα). Old word and in Gospels (Lu 3:19 , etc.), but only here in Acts. From δεμω, to build, and so any part of the building (hall, dining room, and then roof). The roof was nearly flat with walls around and so was a good place for meditation and prayer and naps.

Acts 10:10

Hungry (προσπεινος) Only instance of the word known, a απαξ λεγομενον. Probably "very hungry" (προς=besides, in addition).

Desired (ηθελεν). Imperfect active. Was longing to eat. It was about twelve o'clock noon and Peter may even have smelt the savory dishes, "while they made ready" (παρασκευαζοντων). "The natural and the supernatural border closely on one another, with no definable limits" (Furneaux).

He fell into a trance (εγενετο επ' αυτον εκστασις). More exactly, "An ecstasy came upon him," in which trance he passed out of himself (εκστασις, from εξιστημ) and from which one came to himself (12:11). Cf. also 11:5; 22:17 . It is thus different from a vision (οραμα) as in verse 3.

Acts 10:11

Beholdeth (θεωρε). Vivid historical present and change from past time.

Opened (ανεωιγμενον, perfect passive participle with double reduplication, state of completion).

Descending (καταβαινον). Present active participle describing the process.

Sheet (οθονην). Old word for linen cloth and only here in the N.T. Accusative case in apposition with σκευος (vessel).

Let down (Καθιεμενον). Present passive participle of Καθιημ. Old verb, but in the N.T. only here and Lu 5:19; Ac 9:25 . Linear action here picturing the process, "being let down."

By four corners (τεσσαρσιν αρχαις). Instrumental case of αρχη, beginning. We say "end" or extremity for this use of the word. The picture is the sheet held up by four cords to which the sheet is fastened. Isa 11:12 had said that Israel would be gathered from the four corners of the earth. Knowling follows Hobart in taking the four corners of the sheet to be a medical phrase for bandage (the end of a bandage).

Acts 10:12

Were (υπηρχεν). Imperfect of υπαρχω in sense of ην, to exist, be. Fish are not mentioned, perhaps because the sheet had no water, though they were clean and unclean also (Le 11:9; De 14:9).

All manner of (παντα). Literally, all, but clearly all varieties, not all individuals. Both clean and unclean animals are in the sheet.

Acts 10:14

Not so, Lord (Μηδαμωσ, κυριε). The negative μηδαμως calls for the optative ειη (may it not be) or the imperative εστω (let it be). It is not ουδαμως, a blunt refusal (I shall not do it). And yet it is more than a mild protest as Page and Furneaux argue. It is a polite refusal with a reason given. Peter recognizes the invitation to slay (θυσον) the unclean animals as from the Lord (κυριε) but declines it three times.

For I have never eaten anything (οτ ουδεποτε εφαγον παν). Second aorist active indicative, I never did anything like this and I shall not do it now. The use of παν (everything) with ουδεποτε (never) is like the Hebrew (*lo--kol*) though a like idiom appears in the vernacular *Koine* (Robertson, *Grammar*, p. 752).

Common and unclean (κοινον κα ακαθαρτον). Κοινος from epic ξυνος (ξυν, συν, together with) originally meant common to several (Latin *communis*) as in Ac 2:44; 4:32; Tit 1:4; Jude 1:3 . The use seen here (also Mr 7:2,5; Ro 14:14; Heb 10:29; Re 21:27; Ac 10:28; 11:8), like Latin *vulgaris* is unknown in ancient Greek. Here the idea is made plain by the

addition of ακαθαρτον (unclean), ceremonially unclean, of course. We have the same double use in our word "common." See on Mr 7:18f. where Mark adds the remarkable participle καθαριζων (making all meats clean), evidently from Peter who recalls this vision. Peter had been reared from childhood to make the distinction between clean and unclean food and this new proposal even from the Lord runs against all his previous training. He did not see that some of God's plans for the Jews could be temporary. This symbol of the sheet was to show Peter ultimately that Gentiles could be saved without becoming Jews. At this moment he is in spiritual and intellectual turmoil.

Acts 10:15

Make not thou common (συ μη κοινου). Note emphatic position of συ (thou). Do thou stop making common what God cleansed (εκαθαρισεν). The idiom of μη with the present active imperative κοινου means precisely this. Peter had just called "common" what God had invited him to slay and eat.

Acts 10:16

Thrice (επιτρις). For three times. Peter remained unconvinced even by the prohibition of God. Here is a striking illustration of obstinacy on the part of one who acknowledges the voice of God to him when the command of the Lord crosses one's preferences and prejudices. There are abundant examples today of precisely this thing. In a real sense Peter was maintaining a pose of piety beyond the will of the Lord. Peter was defiling what God had cleansed.

Was received up (ανελημφθη). First aorist passive indicative of αναλαμβανω, to take up. The word used of the Ascension (1:22).

Acts 10:17

Was much perplexed in himself (εν εαυτω διηπορε). Imperfect active of διαπορεω, intensive compound (δια, thoroughly, and α privative and πορος, way), to be completely at a loss to know what road to take. Old verb, but in N.T. only in Luke and Acts. Page notes that Luke is singularly fond of verbs compounded with δια. See on Lu 9:7 and Ac 2:12 . When out of the ecstasy he was more puzzled than ever.

Might be (αν ειη). Optative with αν in indirect question simply retained from the direct (Robertson, *Grammar*, pp. 1021, 1044). See Ac 17:18 , for the direct and Lu 1:62 for the indirect (αν θελο both times). It is the conclusion of a fourth class condition.

Having made inquiry (διερωτησαντες). First aorist active participle of διερωταω, another compound of δια, to ask one after another, to ask through, old verb, but only here in the N.T. It took diligent inquiry to find the obscure house of Simon the tanner.

Stood before the gate (επεστησαν επ τον πυλωνα). Second aorist active indicative of εφιστημ, intransitive. Note repetition of επ. The messengers stopped right at the folding gates of the passage (πυλωνα) which led from the street to the inner court or house.

Acts 10:18

Called (φωνησαντες). In a loud voice that those inside the house might hear.

Asked (επυνθανοντο). Imperfect middle of πυνθανομα, old verb to make inquiry especially with an indirect question as here. Kept on inquiring. Westcott and Hort follow B C here and read επυθοντο (second aorist middle, effective aorist). Either makes sense, though the imperfect is more picturesque.

Were lodging (ξενιζετα). Present middle indicative retained in indirect question. See on verse 6 for the verb.

Acts 10:19

Thought (διενθυμουμενου). Genitive absolute of present middle participle of διενθυμεομα, a double compound (δια and εν- with θυμος) and another απαξ λεγομενον save in ecclesiastical writers, though ενθυμεομα is common enough and Textus Receptus so reads here. Peter was revolving in his mind, through and through, in and out, to find the meaning of the strange vision.

Acts 10:20

But (αλλα). So usually, though it is open to question whether αλλα is adversative here and not rather, "Now then."

Get thee down (καταβηθ). Second aorist active imperative, at once.

Go (πορευου). Present middle imperative, go on.

Nothing doubting (μηδεν διακρινομενος). Another compound of δια, old and common verb for a divided mind (δια like δυο, two). Note usual negative of the present middle participle, the subjective μηδεν. The notion of wavering (Jas 1:6) is common with this verb in the middle voice. In Ac 11:12 the aorist active (μηδεν διακριναντα) is used perhaps with the idea of conduct towards others rather than his own internal doubt as here (Page).

For I (οτ εγω). The Holy Spirit assumes responsibility for the messengers from Cornelius and thus connects their mission with the vision which was still troubling Peter. Peter had heard his name called by the man (verse 19).

Acts 10:21

Cause (αιτια). Or reason. Common in this sense. See on Mt 19:3 .

Acts 10:22

Righteous (δικαιος). In the Jewish sense as in Lu 1:6; 2:25 .

Well reported of (μαρτυρουμενος). Present passive participle as in 6:3. Cf. the other centurion in Lu 7:4 .

Nation (εθνους). Not λαου, for the speakers are Gentiles.

Was warned (εχρηματισθη). First aorist passive of χρηματιζω, old word for doing business, then consulting an oracle, and here of being divinely (word God not expressed) warned as in Mt 2:12,22; Lu 2:26; Heb 11:7 . Then to be called or receive a name from one's business as in Ac 11:26; Ro 7:3 .

Acts 10:23

Lodged them (εξενισεν). Active voice here rather than passive as in 10:6.

Accompanied him (συνηλθαν αυτω). Associative instrumental case after verb. The wisdom of having these half dozen Jewish Christians from Joppa with Peter in the house of Cornelius in Caesarea becomes manifest in Jerusalem (11:12).

Acts 10:24

Was waiting (ην προσδοκων). Periphrastic imperfect active, in eager expectation and hope, directing the mind (δοκαω) towards (προς) anything. Old and common verb.

Near (αναγκαιους). Only instance in the N.T. of this sense of αναγκαιος from αναγκη, necessity, what one cannot do without, necessary (1Co 12:22), duty (Ac 13:46), or blood relations as here. The ancient Greek writers combined these two words (συγγενεις, kinsmen, αναγκαιους, necessary friends) as here. It was a homogeneous group of Gentiles close to Cornelius and predisposed to hear Peter favourably.

Acts 10:25

That Peter entered (του εισελθειν τον Πετρον). This is a difficult construction, for the subject of εγενετο (it happened) has to be the articular genitive infinitive του εισελθειν with the accusative of general reference τον Πετρον. Most commentators consider it inexplicable. It is probably an extension of the ordinary articular infinitive under the influence of the Hebrew infinitive construct without regard to the case, regarding it as a fixed case form and so using it as nominative. Precisely this construction of του and the infinitive as the subject of a verb occurs in the LXX (2Ch 6:7 , etc.). See Robertson, *Grammar*, pp. 1067f. for full discussion of this obvious Hebraism. Somewhat similar examples appear in Ac 20:3; 27:1 . But the Codex Bezae avoids this awkward idiom by the genitive absolute (προσεγγιζοντος του Πετρου) and some additional details (one of the servants ran forward and announced that he was come).

Worshipped him (προσεκυνησεν). "Cornelius was not an idolator and would not have honoured Peter as a god" (Furneaux). The word probably means here reverence like old English usage (Wycliff) and not actual worship, though Peter took it that way (verse 26). Jesus accepted such worship (Mt 8:2; Lu 5:8 by Peter).

Acts 10:27

As he talked with him (συνομιλων αυτω). Present active participle of συνομιλεω, rare compound and here alone in the N.T., with associative instrumental case. The uncompounded verb is common enough though in the N.T. only in Lu 24:14 which see and Ac 20:11; 24:26 .

Findeth (ευρισκε). Vivid historical present indicative active.

Come together (συνεληλυθοτας). Second perfect active participle of συνερχομα. It was an expectant group of Gentiles eager for Peter's interpretation of the vision of Cornelius.

Acts 10:28

How that it is an unlawful thing (ως αθεμιτον εστιν). The conjunction ως is sometimes equivalent to οτ (that). The old form of αθεμιτος was αθεμιστος from θεμιστο (θεμιζω, θεμις,

law custom) and α privative. In the N.T. only here and 1Pe 4:3 (Peter both times). But there is no O.T. regulation forbidding such social contact with Gentiles, though the rabbis had added it and had made it binding by custom. There is nothing more binding on the average person than social custom. On coming from the market an orthodox Jew was expected to immerse to avoid defilement (Edersheim, *Jewish Social Life*, pp. 26-28; Taylor's *Sayings of the Jewish Fathers*, pp. 15, 26, 137, second edition). See also Ac 11:3; Ga 2:12 . It is that middle wall of partition between Jew and Gentile (Eph 2:14) which Jesus broke down.

One of another nation (αλλοφυλω). Dative case of an old adjective, but only here in the N.T. (αλλος, another, φυλον, race). Both Juvenal (*Sat*. XIV. 104, 105) and Tacitus (*History*, V. 5) speak of the Jewish exclusiveness and separation from Gentiles.

And yet unto (καμο). Dative of the emphatic pronoun (note position of prominence) with κα (χρασις) meaning here "and yet" or adversative "but" as often with κα which is by no means always merely the connective "and" (Robertson, *Grammar*, pp. 1182f.). Now Peter takes back both the adjectives used in his protest to the Lord (verse 14) "common and unclean." It is a long journey that Peter has made. He here refers to "no one" (μηδενα), not to "things," but that is great progress.

Acts 10:29

Without gainsaying (αναντιρρητως). A privative with compound adverb from αντ (back, in return, against) and verbal ρητος (from ερρηθην, to speak). Late and rare and here only in the N.T., but the adjective in 19:36. Without answering back. That is true after the Holy Spirit expressly told Peter to go with the messengers of Cornelius (10:19-23). Peter's objections were made to the Lord in the vision which he did not understand. But that vision prepared him for this great step which he had now taken. He had stepped over the line of Jewish custom.

With what intent (τιν λογω). More exactly, "for what reason" as in Plato, *Gorgias* 512 C.

Acts 10:30

Four days ago (απο τεταρτης ημερας). From the fourth day, reckoning backwards from this day.

I was keeping the ninth hour of prayer (ημην την ενατην προσευχομενος). Periphrastic middle imperfect and accusative of extension of time (all the ninth hour).

Acts 10:31

Is heard (εισηκουσθη). Sort of timeless first aorist passive indicative as is "are had in remembrance" (εμνησθησαν. See verse 4 "are gone up for a memorial").

Acts 10:32

In the house of Simon (εν οικια Σιμωνος). See 9:43 for παρα Σιμων with same idea.

Acts 10:33

And thou hast well done that thou art come (συ τε καλως εποιησας παραγενομενος). "And thou didst well in coming." A regular formula for expressing thanks as in Php 4:14; 3Jo 1:6; 2 Peter 1:19 . The participle completes the idea of καλως ποιεω neatly. Cornelius commends Peter for his courage in breaking away from Jewish custom and takes no offence at the implied superiority of the Jews over the Gentiles. Cornelius and his circle of kinsmen and close friends are prepared soil for a new era in the history of Christianity. The Samaritans were now nominal Jews and the Ethiopian eunuch was a single case, but here Peter the chief apostle, not Philip the preaching deacon (evangelist), was involved. It was a crisis. Cornelius reveals an open mind for the message of God through Peter.

Commanded thee (προστεταγμενα σο). Perfect passive participle with the dative case (σο). Cornelius is a military man and he employs a military term (προστασσω, old word to command). He is ready for orders from the Lord.

Acts 10:34

Opened his mouth (ανοιξας το στομα). Solemn formula for beginning his address (8:35; 18:14; Mt 5:2; 13:35). But also good elocution for the speaker.

I perceive (καταλαμβανομα). Aoristic present middle of καταλαμβανω, to take hold of, the middle noting mental action, to lay hold with the mind (Ac 4:13; 10:34; 25:25; Eph 3:18). It had been a difficult thing for Peter to grasp, but now "of a truth" (επ' αληθειας) the light has cleared away the fogs. It was not until Peter had crossed the threshold of the house of Cornelius in the new environment and standpoint that he sees this new and great truth.

Respecter of persons (προσωπολημπτης). This compound occurs only here and in Chrysostom. It is composed of προσωπον face or person (προς and οπς, before the eye or face) and λαμβανω. The abstract form προσωπολημψια occurs in Jas 2:1 (also Ro 2:11; Eph 6:9; Col 3:25) and the verb προσωπολεμπτεω in Jas 2:9 . The separate phrase (λαμβανειν προσωπον) occurs in Lu 20:21; Ga 2:6 . The phrase was already in the LXX (De 10:17; 2Ch 19:7; Ps 82:6). Luke has simply combined the two words into one compound one. The idea is to pay regard to one's looks or circumstances rather than to his intrinsic character. The Jews had come to feel that they were the favourites of God and actually sons of the kingdom of heaven because they were descendants of Abraham. John the Baptist rebuked them for this fallacy.

Acts 10:35

Acceptable to him (δεκτος αυτω). Verbal adjective from δεχομα. *Acceptabilis*. That is to say, a Gentile would not have to become a Jew in order to become a Christian. Evidently Peter had not before perceived this fact. On the great Day of Pentecost when he spoke of the promise "to all those afar off" (2:39) Peter understood that they must first become Jews and then Christians. The new idea that now makes a revolution in Peter's outlook is precisely this that Christ can and will save Gentiles like this Cornelius group without their becoming Jews at all.

Acts 10:36

The word which he sent (τον λογον ον απεστειλεν). Many ancient MSS. (so Westcott and Hort) read merely τον λογον απεστειλεν (he sent the word). This reading avoids the anacoluthon and inverse attraction of λογον to the case of the relative ον (which).

Preaching good tidings of peace through Jesus Christ (ευαγγελιζομενος ειρηνην δια Ιησου Χριστου). Gospelizing peace through Jesus Christ. There is no other way to have real peace between individuals and God, between races and nations, than by Jesus Christ. Almost this very language occurs in Eph 2:17 where Paul states that Jesus on the cross "preached (gospelized) peace to you who are afar off and peace to you who are near." Peter here sees what Paul will see later with great clearness.

He is Lord of all (ουτος εστιν παντων κυριος). A triumphant parenthesis that Peter throws in as the reason for his new truth. Jesus Christ is Lord of all, both Jews and Gentiles.

Acts 10:37

Ye know (υμεις οιδατε). Peter reminds his Gentile audience that the main facts concerning Jesus and the gospel were known to them. Note emphatic expression of υμεις (you).

Beginning (αρξαμενος). The Textus Receptus has αρξαμενον (accusative), but the nominative is given by Aleph A B C D E H and is certainly correct. But it makes a decided anacoluthon. The accusative would agree with ρημα used in the sense of message or story as told by the disciples. The nominative does not agree with anything in the sentence. The same phrase occurs in Lu 23:5 . Here is this aorist middle participle almost used like an adverb. See a similar loose use of αρξαμενος in the same sense by Peter in Ac 1:22 . The baptism of John is given as the *terminus a quo*. The story began with a skip to Galilee after the baptism just like the Gospel of Mark. This first message of Peter to the Gentiles (10:37-44) corresponds in broad outline with Mark's Gospel. Mark heard Peter preach many times and evidently planned his Gospel (the Roman Gospel) on this same model. There is in it nothing about the birth and childhood of Jesus nor about the intervening ministry supplied by John's Gospel for the period (a year) between the baptism and the Galilean Ministry. Peter here presents an objective statement of the life, death, and resurrection of Jesus with proof from the Scriptures that he is the Messiah. It is a skilful presentation.

Acts 10:38

Jesus of Nazareth (Ιησουν τον απο Ναζαρεθ). Jesus the one from Nazareth, the article before the city identifying him clearly. The accusative case is here by προλεψις, Jesus being expressed for emphasis before the verb "anointed" and the pronoun repeated pleonastically after it. "Jesus transfers the mind from the gospel-history to the personal subject of it" (Hackett).

God anointed him (εχρισεν, αυτον, ο θεος). First aorist active of the verb χριω, to anoint, from which the verbal Χριστος is formed (Ac 2:36). The precise event referred to

by Peter could be the Incarnation (Lu 1:35f.), the Baptism (Lu 3:22), the Ministry at Nazareth (Lu 4:14). Why not to the life and work of Jesus as a whole?

Went about doing good (διηλθεν ευεργετων). Beautiful description of Jesus. Summary (constative) aorist active of διερεομα, to go through (δια) or from place to place. The present active participle ευεργετων is from the old verb ευεργετεω (ευ, well, εργον, work) and occurs only here in the N.T. The substantive ευεργετης (benefactor) was often applied to kings like Ptolemy Euergetes and that is the sense in Lu 22:25 the only N.T. example. But the term applies to Jesus far more than to Ptolemy or any earthly king (Cornelius a Lapide).

And healing (κα ιωμενος). And in particular healing. Luke does not exclude other diseases (cf. Lu 13:11,16), but he lays special emphasis on demoniacal possession (cf. Mr 1:23).

That were oppressed (τους καταδυναστευομενους). Present passive articular participle of καταδυναστευω. A late verb in LXX and papyri. In the N.T. only here and Jas 2:6 (best MSS.). One of the compounds of κατα made transitive. The reality of the devil (the slanderer, διαβολος) is recognized by Peter.

For God was with him (οτ ο θεος ην μετ' αυτου). Surely this reason does not reveal "a low Christology" as some charge. Peter had used the same language in Ac 7:9 and earlier in Lu 1:28,66 as Nicodemus does in Joh 3:2 .

Acts 10:39

And we are witnesses (κα ημεις μαρτυρες). Compare "ye yourselves know" (verse 37). Peter thus appeals to what the audience know and to what the disciples know. He made the same claim about personal witnesses of the Resurrection of Jesus at Pentecost (2:32). Here Peter affirms full knowledge of the work of Jesus in Judea (for whole country including Galilee and Perea) and Jerusalem (given mainly in John's Gospel). In the Greek ων (which) is attracted into the genitive case to agree with the antecedent παντων (all), a common enough idiom.

Whom also they slew (ον κα ανειλαν). Second aorist active indicative of αναιρεω with α as often in Acts (2:23; 5:30). But note κα (also) in the old MSS., not in the Textus Receptus. They "also" slew him, went that far, "this crowning atrocity" (Vincent), κα could here be "even."

Hanging him on a tree (κρεμασαντες επ ξυλου). This same expression used by Peter in 5:30 which see for discussion.

Acts 10:40

Gave him to be made manifest (εδωκεν αυτον εμφανη γενεσθα). Peculiar phrase, here only in the N.T. and in Ro 10:20 (quoted from Isa 65:1). Εμφανη, predicate accusative after infinitive γενεσθα agreeing with αυτον object of εδωκεν.

Acts 10:41

Chosen before (προκεχειροτονημενοις). Perfect passive participle dative plural from προχειροτονεω, to choose or designate by hand (χειροτονεω, χειρ, hand, and τεινω, to stretch, as in Ac 14:23; 2Co 8:19), beforehand (προ), a double compound as old as Plato, but here alone in the N.T. Peter is evidently stating the thing as it happened and not trying to make a convincing story by saying that both friends and foes saw him after his resurrection. It is the "historian's candour" (Paley) in Luke here that adds to the credibility of the narrative. The sceptical Jews would not have believed and Jesus was kept from open contact with the world of sin after his Passion.

To us who did eat and drink with him (ημιν οιτινες συνεφαγομεν κα συνεπιομεν αυτω). The "who" (οιτινες) is first person agreeing with "us" (ημιν). Second aorist active indicative of the common verbs συνεσθιω and συμπινω. Αυτω is associative instrumental case. There are difficulties to us in understanding how Jesus could eat and drink after the resurrection as told here and in Lu 24:41-3 , but at any rate Peter makes it clear that it was no hallucination or ghost, but Jesus himself whom they saw after he rose from the dead, "after the rising as to him" (μετα το αναστηνα αυτον, μετα with the accusative articular infinitive second aorist active and the accusative αυτον of general reference). Furneaux dares to think that the disciples misunderstood Jesus about eating after the resurrection. But that is to deny the testimony merely because we cannot explain the transition state of the body of Jesus.

Acts 10:42

He charged (παρηγγειλεν). First aorist active indicative as in 1:4. There Jesus is the subject and so probably here, though Page insists that ο θεος (God) is here because of verse 40.

To testify (διαμαρτυρασθα). First aorist middle infinitive. See on 2:40.

Ordained (ωρισμενος). Perfect passive participle of οριζω, old verb, to mark out, to limit, to make a horizon.

Judge (κριτης). The same point made by Peter in 1Pe 4:5 . He does not use the word "Messiah" to these Gentiles though he did say "anointed" (εχρισεν) in verse 38. Peter's claim for Jesus is that he is the Judge of Jew and Gentile (living and dead).

Acts 10:43

Every one that believeth (παντα τον πιστευοντα). This accusative active participle of general reference with the infinitive in indirect discourse is the usual idiom. Only λαβειν (second aorist active infinitive of λαμβανω) is not indirect statement so much as indirect command or arrangement. The prophets bear witness to Jesus Christ to this effect. It is God's plan and no race distinctions are drawn. Peter had already said the same thing at Pentecost (2:38), but now he sees himself that Gentiles do not have to become Jews, but have only to believe in Jesus as Messiah and Judge as foretold by the prophets. It was glorious news to Cornelius and his group.

Through his name (δια του ονοματος αυτου), not as a *title* or magic formula (Ac 18:13), but the power of Christ himself represented by his name.

Acts 10:44

While Peter yet spake (ετ λαλουντος του Πετρου). Genitive absolute of present participle, still going on.

The Holy Ghost fell (επεπεσεν το πνευμα το αγιον). Second aorist active indicative of επιπιπτω, old verb to fall upon, to recline, to come upon. Used of the Holy Spirit in 8:16; 10:44; 11:15 . It appears that Peter was interrupted in his sermon by this remarkable event. The Jews had received the Holy Spirit (2:4), the Samaritans (8:17), and now Gentiles. But on this occasion it was before baptism, as was apparently true in Paul's case (9:17f.). In 8:16; 19:5 the hands of the apostles were also placed after baptism on those who received the Holy Spirit. Here it was unexpected by Peter and by Cornelius and was indubitable proof of the conversion of these Gentiles who had accepted Peter's message and had believed on Jesus Christ as Saviour.

Acts 10:45

They of the circumcision which believed (ο εκ περιτομης πιστο). The believing ones of the circumcision, more exactly.

Were amazed (εξεστησαν). Second aorist active indicative, intransitive, of εξιστημ. They stood out of themselves.

On the Gentiles also (κα επ τα εθνη). Or, even upon the Gentiles.

Was poured out (εκκεχυτα). Present perfect passive retained in indirect discourse of εκχεω or εκχυνω, old verb, used metaphorically of the Holy Spirit also in 2:17 (from Joe 2:28f.), Ac 2:33 .

Acts 10:46

They heard (ηκουον). Imperfect active, were hearing, kept on hearing.

Speak (λαλουντων). Present active participle, speaking, for they kept it up.

With tongues (γλωσσαις). Instrumental case as in 2:4,11 which see. The fuller statement there makes it clear that here it was new and strange tongues also as in 19:6; 1Co 14:4-19 . This sudden manifestation of the Holy Spirit's power on uncircumcised Gentiles was probably necessary to convince Peter and the six brethren of the circumcision that God had opened the door wide to Gentiles. It was proof that a Gentile Pentecost had come and Peter used it effectively in his defence in Jerusalem (Ac 11:15).

Acts 10:47

Can any man forbid the water? (Μητ το υδωρ δυνατα κωλυσα τισ?). The negative μητ expects the answer *No*. The evidence was indisputable that these Gentiles were converted and so were entitled to be baptized. See the similar idiom in Lu 6:39 . Note the article with "water." Here the baptism of the Holy Spirit had preceded the baptism of water (Ac 1:5; 11:16). "The greater had been bestowed; could the lesser be withheld?" (Knowling).

That these should not be baptized (του μη βαπτισθηνα τουτους). Ablative case of the articular first aorist passive infinitive of βαπτιζω with the redundant negative after the verb of hindering (κωλυσα) and the accusative of general reference (τουτους). The redundant negative after the verb of hindering is not necessary though often used in ancient Greek and in the *Koine* (papyri). Without it see Mt 19:14; Ac 8:36 and with it see Lu 4:42; 24:16; Ac 14:18 . Cf. Robertson, *Grammar*, pp. 1061, 1094, 1171. The triple negatives here are a bit confusing to the modern mind (μητ in the question, κωλυσα, to hinder or to cut off, μη with βαπτισθηνα). Literally, Can any one cut off the water from the being baptized as to these? Meyer: "The water is in this animated language conceived as the element offering itself for the baptism."

As well as we (ως κα ημεις). The argument was conclusive. God had spoken. Note the query of the eunuch to Philip (Ac 8:36).

Acts 10:48

Commanded (προσεταξεν). First aorist active indicative. Peter himself abstained from baptizing on this occasion (cf. Paul in 1Co 1:14). Evidently it was done by the six Jewish brethren.

Them to be baptized (αυτους βαπτισθηνα). Accusative of general reference with the first aorist passive infinitive.

In the name of Jesus Christ (εν τω ονοματ Ιησου Χριστου). The essential name in Christian baptism as in 2:38; 19:5 . But these passages give the authority for the act, not the formula that was employed (Alvah Hovey in Hackett's *Commentary*. See also chapter on the Baptismal Formula in my *The Christ of the Logia*). "Golden days" (αυρε διες, Bengel) were these for the whole group.

Acts 11

Acts 11:1

In Judea (κατα την Ιουδαιαν). Throughout Judea (probably all Palestine), distributive use of κατα. The news from Casearea spread like wildfire among the Jewish Christians. The case of the Samaritans was different, for they were half Jews, though disliked. But here were real Romans even if with Jewish affinities.

Had received (εδεξαντο). First aorist middle indicative. The English idiom requires "had" received, the Greek has simply "received."

Acts 11:2

They that were of the circumcision (ο εκ περιτομης). Literally, those of circumcision (on the side of circumcision, of the circumcision party). The phrase in 10:46 is confined to the six brethren with Peter in Caesarea (11:12). That can hardly be the meaning here for it would mean that they were the ones who brought the charge against Peter though Hort takes this view. All the disciples in Jerusalem were Jews so that it can hardly mean the whole body. In Ga 2:12 the phrase has the narrower sense of the Judaizing or Pharisaic wing of the disciples (Ac 15:5) who made circumcision necessary for all Gentile converts. Probably here by anticipation Luke so describes the beginning of that great controversy. The objectors probably did not know of Peter's vision at Joppa, but only of the revolutionary conduct of Peter in Caesarea. These extremists who spoke probably had abundant sympathy in their protest. The apostles are mentioned in verse 1, but are not referred to in verse 2. Apparently they are in contrast with the circumcision party in the church.

Contended (διεκρινοντο). Imperfect middle of the common verb διακρινω, to

separate . Here to separate oneself apart (δια), to take sides against, to make a cleavage (δια, two, in two) as in Jude 1:9 . So Peter is at once put on the defensive as the contention went on. It is plain that Peter was not regarded as any kind of pope or overlord.

Acts 11:3

Thou wentest in (εισηλθες). Direct form, but Westcott and Hort have it εισηλθεν (he went in), indirect form. So with συνεφαγες (didst eat) and συνεφαγεν (did eat). The direct is more vivid.

Men uncircumcised (ανδρας ακροβυστιαν εχοντας). "Men having uncircumcision." It is a contemptuous expression. They did not object to Peter's preaching to the Gentiles, but to his going into the house of Cornelius and eating with them, violating his supposed obligations as a Jew (Hackett). It was the same complaint in principle that the Pharisees had made against Jesus when he ate with publicans and sinners (Lu 15:12). The Jews had not merely the Mosaic regulations about clean and unclean food, but also the fact that at a Gentile table some of the meat may have been an idol sacrifice. And Peter himself had sim-

ilar scruples when the vision came to him at Joppa and when he entered the house of Cornelius in Caesarea 10:28). Peter had been led beyond the circumcision party.

Acts 11:4

Began (αρξαμενος). Not pleonastic here, but graphically showing how Peter began at the beginning and gave the full story of God's dealings with him in Joppa and Caesarea.

Expounded (εξετιθετο). Imperfect middle of εκτιθημ, to set forth, old verb, but in the N.T. only in Acts (7:21; 11:4; 18:26; 28:23), a deliberate and detailed narrative "in order" (καθεξης). Old word for in succession. In the N.T. only in Lu 1:2; 8:1; Ac 3:24; 11:14; 18:23 . Luke evidently considered this defence of Peter important and he preserves the marks of authenticity. It came originally from Peter himself (verses 5,6,15,16). "The case of Cornelius was a test case of primary importance" (Page), "the first great difficulty of the early Church." Part of the story Luke gives three times (10:3-6,30-32; 11:13f.). See the discussion chapter 10 for details given here.

Acts 11:5

Let down (καθιεμενην). Here agreeing with the "sheet" (οθονην, feminine), not with "vessel" (σκευος, neuter) as in 10:11.

Even unto me (αχρ εμου). Vivid detail added here by Peter.

Acts 11:6

When I had fastened my eyes (ατενισας). This personal touch Peter adds from his own experience. See on Lu 4:20; Ac 3:4,12 for this striking verb ατενιζω, to stretch the eyes towards, first aorist active participle here.

I considered (κατανοεω). Imperfect active of κατανεοω to put the mind down on, to ponder, I was pondering.

And saw (κα ειδον). Second aorist active indicative, saw in a flash.

Acts 11:7

A voice saying (φωνης λεγουσης). Genitive case after ηκουσα (cf. 9:7 and accusative 9:4 which see for discussion). Participle λεγουσης (present active of λεγω) agreeing with φωνης, a kind of indirect discourse use of the participle.

Acts 11:8

Came into my mouth (εισηλθεν εις το στομα μου). Instead of εφαγον (I ate) in 10:14. Different phrase for the same idea.

Acts 11:10

Was drawn up (ανεσπασθη). Instead of ανελημπθη (was taken up) in 10:16. First aorist passive indicative of ανασπαω, old verb, but in N.T. only in Lu 14:5 and here.

Acts 11:12

Making no distinction (μηδεν διακριναντα). So Westcott and Hort (first aorist active participle) instead of μηδεν διακρινομενον "nothing doubting" (present middle participle) like 10:20. The difference in voice shows the distinction in meaning.

We entered into the man's house (εισηλθομεν εις τον οικον του ανδρος). Peter confesses it, but shows that the other six went in also. He avoids mention of Cornelius's name and office.

Acts 11:13

Standing and saying (σταθεντα κα ειποντα). More precisely, "stand and say" (punctiliar act, first aorist passive and second aorist active participles).

Fetch Simon (μεταπεμψα Σιμωνα). First aorist middle imperative. Third time mentioned (10:5,22; 11:13). Perhaps Peter is anxious to make it plain that he did not go of his own initiative into the house of Cornelius. He went under God's direct orders.

Acts 11:14

Whereby thou shalt be saved, thou and all thy house (εν οις σωθηση συ κα πας ο οικος σου). Future passive indicative of σωζω, to save. Clearly Cornelius was unsaved in spite of his interest in Jewish worship. Clearly also the household of Cornelius would likewise be won to Christ by the words of Simon Peter. This is household conversion before the household baptism (10:48; 11:17).

Acts 11:15

As I began to speak (εν τω αρξασθα με λαλειν). Εν with the locative of the articular aorist infinitive αρξασθα (punctiliar action simply) and the accusative of general reference. The second infinitive λαλειν (to speak) is dependent on αρξασθα, "In the beginning to speak as to me."

Even as on us at the beginning (ωσπερ κα εφ' ημας εν αρχη). Peter recalls vividly the events at Pentecost, the speaking with tongues and all. It is noteworthy that Peter does not here repeat his sermon. "He rests his defence, not on what he said, but on what God did" (Furneaux).

Acts 11:16

I remembered (εμνησθην). First aorist passive indicative of the common verb μιμνησκω, to remind. Peter recalls the very words of Jesus as reported in Ac 1:5 . Peter now understands this saying of Jesus as he had not done before. That is a common experience with us all as new experiences of grace open richer veins in God's truth (Joh 12:16). Peter clearly sees that the water baptism is merely the symbol or picture of the spiritual baptism in the heart.

Acts 11:17

The like gift (την ισην δωρεαν). The equal gift, equal in quality, rank, or measure. Common word.

When we believed (πιστευσασιν). First aorist active participle of πιστευω in the dative case. It agrees both with ημιν (unto us) and with αυτοις (unto them), "having believed on the Lord Jesus Christ." Both classes (Gentiles and Jews) trusted in Christ, and both received the Holy Spirit.

Who was I (εγω τις ημην). Note order, "*I*, who was I." " **That I could withstand God** " (δυνατος κωλυσα τον θεον). Literally, "able to withstand or hinder God." It is a rhetorical question, really two questions. Who was I ? Was I able to hinder God? Peter's statement of the facts made an unanswerable defence. And yet Peter (Ga 2:11) will later in Antioch play the coward before emissaries from Jerusalem on this very point of eating with Gentile Christians.

Acts 11:18

Held their peace (ησυχασαν). Ingressive aorist active indicative of ησυχαζω, old verb to be quiet, to keep quiet. The wrangling (verse 2) ceased. The critics even "glorified God" (εδοξασαν, ingressive aorist again).

Then to the Gentiles also (Αρα κα τοις εθνεσιν). Εργο as in Lu 11:20,48 and like αρα ουν in Ro 5:18 . In ancient Greek inferential αρα cannot come at the beginning of a clause as here. It was reluctant acquiescence in the undoubted fact that God had "granted repentance unto life" to these Gentiles in Caesarea, but the circumcision party undoubtedly looked on it as an exceptional case and not to be regarded as a precedent to follow with other Gentiles. Peter will see in this incident (Ac 15:8) the same principle for which Paul contends at the Jerusalem Conference. Furneaux suggests that this conduct of Peter in Caesarea, though grudgingly acquiesced in after his skilful defence, decreased his influence in Jerusalem where he had been leader and helped open the way for the leadership of James the Lord's brother.

Acts 11:19

They therefore that were scattered abroad (ο μεν ουν διασπαρεντες). Precisely the same words used in 8:4 about those scattered by Saul (which see) and a direct reference to it is made by the next words, "upon the tribulation that arose about Stephen" (απο της θλιψεως της γενομενης επ Στεφανω). As a result of (απο), in the case of (επ) Stephen. From that event Luke followed Saul through his conversion and back to Jerusalem and to Tarsus. Then he showed the activity of Peter outside of Jerusalem as a result of the cessation of the persecution from the conversion of Saul with the Gentile Pentecost in Caesarea and the outcome in Jerusalem. Now Luke starts over again from the same persecution by Saul and runs a new line of events up to Antioch parallel to the other, probably partly following.

Except to Jews only (ε μη μονον Ιουδαιοις). Clearly these disciples did not know anything about the events in Caesarea and at first their flight preceded that time. But it was a wonderful episode, the eager and loyal preaching of the fleeing disciples. The culmination in Antioch was probably after the report of Peter about Caesarea. This Antioch by the Orontes was founded 300 B.C. by Seleucus Nicator and was one of five cities so named by the Seleucides. It became the metropolis of Syria though the Arabs held Damascus first. Antioch ranked next to Rome and Alexandria in size, wealth, power, and vice. There were many Jews in the cosmopolitan population of half a million. It was destined to supplant Jerusalem as the centre of Christian activity.

Acts 11:20

Spake (ελαλουν). Inchoative imperfect active, began to speak. For them it was an experiment.

Unto the Greeks also (κα προς τους Ηελληνας). This is undoubtedly the correct reading in spite of Hellenists (Ηελληνιστας) or Grecian Jews in B E H L P. Ηελληνας is read by A and D and a corrector of Aleph. The presence of "also" or "even" (κα) in Aleph A B makes no sense unless "Greeks" is correct. Hellenists or Grecian Jews as Christians were common enough as is seen in Ac 2; 6 . Saul also had preached to the Hellenists in Jerusalem (9:29). Hellenists were merely one kind of Jews in contrast with those who spoke Aramaic (Ac 6). It is true that the case of Cornelius was first in importance, but it is not clear that it was before the work in Antioch. Probably the report of the work among the Greeks in Antioch reached Jerusalem after Peter's defence in 11:1-18. That explains the calm tone about it and also why Barnabas and not Peter was sent to investigate. Peter and John (Ac 8) had condoned Philip's work in Samaria and Peter was the agent in the work among the Romans in Caesarea. His position was now well-known and his services discounted for this new crisis. These Greeks in Antioch were apparently in part pure heathen and not "God-fearers" like Cornelius. A man of wisdom was called for. These preachers were themselves Hellenists (verse 19) and open to the lessons from their environment without a vision such as Peter had at Joppa. "It was a departure of startling boldness" (Furneaux) by laymen outside of the circle of official leaders.

Acts 11:21

The hand of the Lord was with them (ην χειρ κυριου μετ' αυτων). This O.T. phrase (Ex 9:3; Isa 59:1) is used by Luke (Lu 1:66; Ac 4:28,30; 13:11). It was proof of God's approval of their course in preaching the Lord Jesus to Greeks.

Turned unto the Lord (επεστρεψεν επ τον κυριον). First aorist active indicative of επιστρεφω, common verb to turn. The usual expression for Gentiles turning to the true God (14:15; 15:3,19; 26:18,20; 1Th 1:9). Here "Lord" refers to "the Lord Jesus" as in verse 20, though "the hand of the Lord" is the hand of Jehovah, clearly showing that the early disciples put Jesus on a par with Jehovah. His deity was not a late development read back into the early history.

Acts 11:22

Came to the ears (ηκουσθη εις τα ωτα). First aorist passive indicative of ακουω, was heard in the ears.

Of the church which was in Jerusalem (της εκκλησιας της εν Ιερουσαλημ). Not yet was the term "church" applied to the group of disciples in Antioch as it is in 11:26; 13:1 .

They sent forth (εξαπεστειλαν). First aorist active indicative of the double compound verb εξ-απο-στελλω, to send out and away. The choice of Barnabas was eminently wise. He already had a position of leadership in Jerusalem because of his generosity (4:36f.) and his

championship of Saul after his conversion (9:27). He was originally from Cyprus and probably had personal friends among some of the leaders in this new movement. He was to investigate the work of the travelling preachers (verse 19) all the way to Antioch (εως Αντιοχειας).

Acts 11:23

The grace of God, was glad (την χαριν την του θεου εχαρη). Note repetition of the article, "the grace that of God." The verb (second aorist passive indicative of χαιρω) has the same root as χαρις. See the same *suavis paronomasia* in Lu 1:28 . "Grace brings gladness" (Page). "A smaller man would have raised difficulties as to circumcision or baptism" (Furneaux).

He exhorted (παρεκαλε). Imperfect active, picturing the continuous encouragement from Barnabas.

With purpose of heart (τη προθεσε της καρδιας). Placing before (from προ-τιθημ), old word for set plan as in Ac 27:13; Ro 8:28 . The glow of the first enthusiasm might pass as often happens after a revival. Barnabas had a special gift (4:36) for work like this.

Cleave unto the Lord (προσμενειν [εν] τω κυριω). Dative case (locative if εν is genuine) of κυριος (here Jesus again) after προσεμενειν to keep on remaining loyal to (present active infinitive). Persistence was needed in such a pagan city.

Acts 11:24

For (οτ). Because. This is the explanation of the conduct of Barnabas. The facts were opposed to the natural prejudices of a Jew like Barnabas, but he rose above such racial narrowness. He was a really good man (αγαθος). See Ro 5:7 for distinction between αγαθος and δικαιος, righteous, where αγαθος ranks higher than δικαιος. Besides, Barnabas was full of the Holy Spirit (like Peter) and of faith and so willing to follow the leading of God's Spirit and take some risks. This is a noble tribute paid by Luke. One wonders if Barnabas was still living when he wrote this. Certainly he was not prejudiced against Barnabas though he will follow the fortunes of Paul after the separation (15:36; 41).

Was added unto the Lord (προσετεθη τω κυριω). First aorist passive indicative of προστιθημ, common verb to add to. These people were added to the Lord Jesus before they were added to the church. If that were always true, what a difference it would make in our churches.

Acts 11:25

To seek for Saul (αναζητησα Σαυλον). First aorist (effective) active infinitive of purpose. Αναζητεω is a common verb since Plato, but in the N.T. only here and Lu 2:44,45 , to seek up and down (ανα), back and forth, to hunt up, to make a thorough search till success comes. It is plain from Ga 1:21 that Saul had not been idle in Cilicia. Tarsus was not very far from Antioch. Barnabas probably knew that Saul was a vessel of choice (Ac 9:15) by Christ for the work among the Gentiles. He knew, of course, of Saul's work with the Hellenists in Jer-

usalem (9:29) and echoes of his work in Cilicia and Syria had probably come to him. So to Tarsus he goes when he saw the need for help. "He had none of the littleness which cannot bear the presence of a possible rival" (Furneaux). Barnabas knew his own limitations and knew where the man of destiny for this crisis was, the man who already had the seal of God upon him. The hour and the man met when Barnabas brought Saul to Antioch. The door was open and the man was ready, far more ready than when Jesus called him on the road to Damascus. The years in Cilicia and Syria were not wasted for they had not been idle. If we only knew the facts, it is probable that Saul also had been preaching to Hellenes as well as to Hellenists. Jesus had definitely called him to work among the Gentiles (9:15). In his own way he had come to the same place that Peter reached in Caesarea and that Barnabas now holds in Antioch. God always has a man prepared for a great emergency in the kingdom. The call of Barnabas was simply the repetition of the call of Christ. So Saul came.

Acts 11:26

Even for a whole year (κα ενιαυτον ολον). Accusative of extent of time, probably the year A.D. 44, the year preceding the visit to Jerusalem (11:30), the year of the famine. The preceding years with Tarsus as headquarters covered A.D. 37 (39) to 44.

They were gathered together with the church (συναχθηνα εν τη εκκλησια). First aorist passive infinitive of συναγω, old verb, probably here to meet together as in Mt 28:12 . In Ac 14:27 the verb is used of gathering together the church, but here εν τη εκκλησια excludes that idea. Barnabas met together "in the church" (note first use of the word for the disciples at Antioch). This peculiar phrase accents the leadership and co-operation of Barnabas and Saul in teaching (διδαξα, first aorist active infinitive) much people. Both infinitives are in the nominative case, the subject of εγενετο (it came to pass).

And that the disciples were called Christians first in Antioch (χρηματισα τε πρωτως εν Αντιοχεια τους μαθητας Χριστιανους). This first active infinitive χρηματισα is also a subject of εγενετο and is added as a separate item by the use of τε rather than κα. For the word itself in the sense of divine command see on Mt 2:12,22; Lu 2:26; Ac 10:22 . Here and in Ro 7:3 it means to be called or named (assuming a name from one's business, χρημα, from χραομα, to use or to do business). Polybius uses it in this sense as here. Τους μαθητας (the disciples) is in the accusative of general reference with the infinitive. Χριστιανους (Christians) is simply predicate accusative. This word is made after the pattern of Ηεροδιανυς (Mt 22:16 , Ηερωιδιανο, followers of Herod), Χαεσαριανυς, a follower of Caesar (Deissmann, *Light from the Ancient East*, p. 377, gives papyri examples of the genitive Καισαρος meaning also "belonging to Caesar" like the common adjective Χαεσαριανυς). It is made thus like a Latin adjective, though it is a Greek word, and it refers to the Hebrew belief in a Messiah (Page). The name was evidently given to the followers of Christ by the Gentiles to distinguish them from the Jews since they were Greeks, not Grecian Jews. The Jews would not call them Christians because of their own use of Χριστος the Messiah. The Jews termed them Galileans

or Nazarenes. The followers of Christ called themselves disciples (learners), believers, brethren, saints, those of the Way. The three uses of Christian in the N.T. are from the heathen standpoint (here), Ac 26:28 (a term of contempt in the mouth of Agrippa), and 1Pe 4:16 (persecution from the Roman government). It is a clear distinction from both Jews and Gentiles and it is not strange that it came into use first here in Antioch when the large Greek church gave occasion for it. Later Ignatius was bishop in Antioch and was given to the lions in Rome, and John Chrysostom preached here his wonderful sermons.

Acts 11:27

Prophets (προφητα). Christian prophets these were (cf. 13:1) who came from Jerusalem (the headquarters, 8:15). Judas and Silas are called prophets (14:4; 15:32). They were not just fore-tellers, but forth-tellers. The prophet had inspiration and was superior to the speaker with tongues (1Co 14:3). John was a prophet (Lu 7:26). We need prophets in the ministry today.

Acts 11:28

Signified (εσημαινεν). Imperfect active in Westcott and Hort, but aorist active εσημανεν in the margin. The verb is an old one from σημα (σημειον) a sign (cf. the symbolic sign in 21:11). Here Agabus (also in 21:10) does predict a famine through the Holy Spirit.

Should be (μελλειν εσεσθα). Μελλω occurs either with the present infinitive (16:27), the aorist infinitive (12:6), or the future as here and 24:15; 27:10 .

Over all the world (εφ' ολην την οικουμενην). Over all the inhabited earth (γην, understood). Probably a common hyperbole for the Roman empire as in Lu 2:1 . Josephus (*Ant.* VIII. 13, 4) appears to restrict it to Palestine.

In the days of Claudius (επ Κλαυδιου). He was Roman Emperor A.D. 41-44. The Roman writers (Suetonius, Dio Cassius, Tacitus) all tell of dearths (*assiduae sterilitates*) during the brief reign of Claudius who was preceded by Caligula and followed by Nero.

Acts 11:29

Every man according to his ability (καθως ευπορειτο τις). Imperfect middle of ευπορεω, to be well off (from ευπορος), old verb, but here alone in the N.T., "as any one was well off." The sentence is a bit tangled in the Greek from Luke's rush of ideas. Literally, "Of the disciples, as any one was able (or well off), they determined (ωρισαν, marked off the horizon) each of them to send relief (εις διακονιαν, for ministry) to the brethren who dwelt in Judaea." The worst of the famine came A.D. 45. The warning by Agabus stirred the brethren in Antioch to send the collection on ahead.

Acts 11:30

Sending (αποστειλαντες). First aorist active participle of αποστελλω, coincident action with εποιησαν (did).

To the elders (προς τους πρεσβυτερους). The first use of that term for the Christian preachers. In 20:17,28 "elders" and "bishops" are used interchangeably as in Tit 1:5,7 . The

term probably arose gradually and holds a position in the church similar to the same term in the synagogue. The apostles were apparently absent from Jerusalem at this time and they were no longer concerned with serving tables. In 21:18 Paul presented the later collection also to the elders. Since Peter and James (till his death) were in Jerusalem during the persecution in chapter 12 it is probable that the visit of Barnabas and Saul to Jerusalem came really after that persecution for Peter left Jerusalem (12:17). The elders here mentioned may include the preachers in Judea also outside of Jerusalem (26:20).

Acts 12

Acts 12:1

About that time (κατ' εκεινον τον καιρον). Same phrase in Ro 9:9 . That is, the early part of A.D. 44 since that is the date of Herod's death. As already suggested, Barnabas and Saul came down from Antioch to Jerusalem after the persecution by Herod at the end of 44 or the beginning of 45.

Herod the king (Ηρωιδης ο βασιλευς). Accurate title at this particular time. Herod Agrippa I, grandson of Herod the Great, was King of Palestine A.D. 42 to 44; only for these three years was a Herod king over Palestine since the death of Herod the Great and never afterwards. Archelaus never actually became king though he had the popular title at first (Mt 2:22).

Put forth his hands (επεβαλεν τας χειρας). Second aorist active indicative of επιβαλλω, old verb, to cast upon or against. The same idiom with τας χειρας (the hands, common Greek idiom with article rather than possessive pronoun) in 4:3; 5:18 .

To afflict (κακωσα). First aorist active infinitive of κακοω, old word to do harm or evil to (κακος), already in 7:6,19 . Outside of Acts in the N.T. only 1Pe 5:13 . Infinitive of purpose. Probably the first who were afflicted were scourged or imprisoned, not put to death. It had been eight years or more since the persecution over the death of Stephen ceased with the conversion of Saul. But the disciples were not popular in Jerusalem with either Sadducees or Pharisees. The overtures to the Gentiles in Caesarea and Antioch may have stirred up the Pharisees afresh (cf. 6:14). Herod Agrippa I was an Idumean through his grandfather Herod the Great and a grandson of Mariamne the Maccabean princess. He was a favourite of Caligula the Roman Emperor and was anxious to placate his Jewish subjects while retaining the favour of the Romans. So he built theatres and held games for the Romans and Greeks and slew the Christians to please the Jews. Josephus (*Ant*. XIX. 7, 3) calls him a pleasant vain man scrupulously observing Jewish rites. Here we have for the first time political power (after Pilate) used against the disciples.

Acts 12:2

James the brother of John (Ιακωβον τον αδελφον Ιωανου). He had been called by Jesus a son of thunder along with his brother John. Jesus had predicted a bloody death for both of them (Mr 10:38ff.; Mt 20:23). James is the first of the apostles to die and John probably the last. He is not James the Lord's brother (Ga 1:19). We do not know why Luke tells so little about the death of James and so much about the death of Stephen nor do we know why Herod selected him as a victim. Eusebius (*H.E*. ii. 9) quotes Clement of Alexandria as saying that a Jew made accusations against James and was converted and beheaded at the same time with him.

Killed with the sword (ανειλεν μαχαιρη). The verb is a favourite one with Luke (Ac 2:33; 5:33,36; 7:28; 9:23-29; 10:39 , etc.). Instrumental case and Ionic form of μαχαιρα. The Jews considered beheading a shameful death as in the case of the Baptist (Mt 14:10).

Acts 12:3

That it pleased the Jews (οτ αρεστον εστιν τοις Ιουδαιοις). Indirect assertion with the present tense εστιν retained. Αρεστον is the verbal adjective from αρεσκω followed by the dative as in Joh 8:29 .

Proceeded to seize (προσεθετο συλλαβειν). A patent Hebraism in Lu 20:11f. already, and nowhere else in the N.T. It occurs in the LXX (Ge 4:2; 8:12; 18:29 , etc.). Second aorist middle indicative of προστιθημ and the second aorist active infinitive of συλλαμβανω. Literally, he added to seize, he seized Peter in addition to James.

The days of unleavened bread (ημερα των αζυμων). By this parenthesis Luke locates the time of the year when Peter was arrested, the passover. It was a fine occasion for Agrippa to increase his favour among the crowds of Jews there by extra zeal against the Christians. It is possible that Luke obtained his information about this incident from John Mark for at his Mother's house the disciples gathered (12:12).

Acts 12:4

When he had taken him (πιασας). See on 3:7 for same form.

He put him in prison (εθετο εις φυλακην). Second aorist middle indicative of τιθημ, common verb. This is the third imprisonment of Peter (4:3; 5:18).

To four quaternions of soldiers (τεσσαρσιν τετραδιοις στρατιωτων). Four soldiers in each quaternion (τετραδιον from τετρας, four), two on the inside with the prisoner (chained to him) and two on the outside, in shifts of six hours each, sixteen soldiers in all, the usual Roman custom. Probably Agrippa had heard of Peter's previous escape (5:19) and so took no chances for connivance of the jailors.

After the passover (μετα το πασχα). The passover feast of eight days. "The stricter Jews regarded it as a profanation to put a person to death during a religious festival" (Hackett). So Agrippa is more scrupulous than the Sanhedrin was about Jesus.

To bring him forth (αναγαγειν αυτον). Second aorist active infinitive of αναγω, to lead up, old verb, used literally here. Peter was in the inner prison or lower ward and so would be led up to the judgment seat where Herod Agrippa would sit (cf. Joh 19:13).

To the people (τω λαω). Ethical dative, in the presence of and for the pleasure of the Jewish people.

Acts 12:5

Therefore (μεν ουν). Because of the preceding situation.

Was kept (ετηρειτο). Imperfect passive, continuously guarded, waiting for the feast to be over.

But prayer was made earnestly (προσευχη δε ην εκτενως γινομενη). Probably δε here is not adversative (but), merely parallel (and) as Page argues. It was a crisis for the Jerusalem church. James had been slain and Peter was to be the next victim. Hence "earnestly" (late adverb from εκτενης, strained, from εκτεινω, to stretch. In the N.T. only here, Lu 22:44; 1Pe 1:22) prayer was

going up (γινομενη, present middle participle, periphrastic imperfect with ην). It looked like a desperate case for Peter. Hence the disciples prayed the more earnestly.

Acts 12:6

Was about to bring him forth (Âημελλεν προσαγαγειν or προαγαγειν). The MSS. vary, but not αναγαγειν of verse 4.

The same night (τη νυκτ εκεινη). Locative case,

on that (very) night .

Was sleeping (ην κοιμωμενος). Periphrastic middle imperfect.

Bound with two chains (δεδεμενος αλυσεσιν δυσιν). Perfect passive participle of δεω, to bind, followed by instrumental case. One chain was fastened to each soldier (one on each side of Peter).

Kept (ετηρουν). Imperfect active, were keeping. Two guards outside before the door and two inside, according to Roman rule. Did Peter recall the prophecy of Jesus that he should be put to death in his old age (Joh 21:18)? Jesus had not said, as Furneaux does, that he would die by crucifixion.

Acts 12:7

Stood by him (επεστη). Ingressive second aorist active indicative of εφιστημ, intransitive. This very form occurs in Lu 2:9 of the sudden appearance of the angel of the Lord to the shepherds. Page notes that this second aorist of εφιστημ occurs seven times in the Gospel of Luke, eight times in the Acts, and nowhere else in the N.T. Note also the same form απεστη (departed from, from αφιστημ, stood off from) of the disappearance of the angel in verse 10.

In the cell (εν τω οικηματ). Literally, a dwelling place or habitation (from οικεω, to dwell, οικος, house), but here not the prison as a whole as in Thucydides, but the room in the prison (cell) where Peter was chained to the two guards. Old word, but only here in the N.T.

He smote Peter on the side (παταξας την πλευραν του Πετρου). More exactly, "smote the side of Peter." Strongly enough to wake Peter up who was sound asleep and yet not rouse the two guards. It was probably between 3 A.M. and 6 A.M., hours when changes in the guards were made.

Rise up (αναστα). Short form (*Koine*) of αναστηθ, second aorist active imperative of ανιστημ, intransitive. So also Ac 9:11 (Westcott and Hort text); Eph 5:14 .

Fell off (εξεπεσαν). Second aorist active with α ending like first aorist of εξπιπτω, old verb. This miracle was necessary if Peter was to escape without rousing the two guards.

Acts 12:8

Gird thyself (ζωσα). Direct middle first aorist (ingressive) imperative (Robertson, *Grammar*, pp. 806f.) from ζωννυμ (ζωννυω). Old verb, but in the N.T. only here and Joh 21:18 (twice to Peter) where the active voice and the reflexive pronoun occur in the first example. The girdle was worn round the χιτων or undergarment.

Bind on (υποδησα). Indirect middle (by yourself or for yourself) first aorist imperative of υποδεω, to bind under, old verb, only three times in the N.T. (Mr 6:9; Ac 12:8; Eph 6:15 (middle)).

Sandals (σανδαλια). Persian word common from Herodotus on, a sole made of wood or leather covering the bottom of the foot and bound on with thongs. In the N.T. only here and Mr 6:9 . In the LXX used indiscriminately with υποδημα.

Cast about thee (περιβαλου). Second aorist middle (indirect) imperative of περιβαλλω, old and common verb to throw around, especially clothing around the body as here. The ιματιον (outer garment) was put over the χιτων. It was not a hurried flight.

Follow me (ακολουθε μο). Present (linear) active imperative, keep on following me (associative instrumental case).

Acts 12:9

Wist not (ουκ ηιδε). Past perfect of οιδα used as imperfect, did not know.

Followed (ηκολουθε). Imperfect active, kept on following as the angel had directed (verse 8). That it was true (οτ αληθες εστιν). Indirect assertion and so present tense retained. Note "true" (αληθες) in the sense of reality or actuality.

Which was done (το γινομενον). Present middle participle, that which was happening.

Thought he saw a vision (εδοκε οραμα βλεπειν). Imperfect active, kept on thinking, puzzled as he was. Βλεπειν is the infinitive in indirect assertion without the pronoun (he) expressed which could be either nominative in apposition with the subject as in Ro 1:22 or accusative of general reference as in Ac 5:36; 8:9 (Robertson, *Grammar*, pp. 1036-40). Peter had had a vision in Joppa (10:10) which Luke describes as an "ecstasy," but here is objective fact, at least Luke thought so and makes that distinction. Peter will soon know whether he is still in the cell or not as we find out that a dream is only a dream when we wake up.

Acts 12:10

When they were past (διελθοντες). Second aorist active participle of διερχομα, transitive with δια in composition.

The first and the second ward (πρωτην φυλακην κα δευτεραν). It is not clear to what this language refers. Some take it to mean single soldiers, using φυλακην in the sense of a guard (one before the door, one at the iron gate). But it seems hardly likely that the two soldiers with whom Peter had been stationed are meant. Probably the "first ward" means

the two soldiers of the quaternion stationed by the door and the second ward some other soldiers, not part of the sixteen, further on in the prison by the iron gate. However understood, the difficulties of escape are made plain.

Unto the iron gate that leadeth into the city (επ την πυλην την σιδηραν την φερουσαν εις την πολιν). Note the triple use of the article (the gate the iron one the one leading into the city). For this resumptive use of the article see Robertson, *Grammar*, pp. 762, 764. This iron gate may have opened from a court out into the street and effectually barred escape.

Opened to them (ηνοιγη αυτοις). Second aorist passive indicative of ανοιγω, the usual later form though ηνοιχθη (first aorist passive) occurs also, was opened.

Of its own accord (αυτοματη). Old compound adjective (αυτος, self, obsolete μαω, to desire eagerly, feminine form though masculine αυτοματος also used as feminine). In the N.T. only here and Mr 4:28 . It was a strange experience for Peter. The Codex Bezae adds here "went down the seven steps" (κατεβησαν τους επτα βαθμους), an interesting detail that adds to the picture.

One street (ρυμην μιαν). The angel saw Peter through one of the narrow streets and then left him. We have no means of knowing precisely the location of the prison in the city. On "departed" (απεστη) see on verse 7.

Acts 12:11

Was come to himself (εν εαυτω γενομενος). Second aorist middle participle of γινομα with εν and the locative case, "becoming at himself." In Lu 15:17 we have εις εαυτον ελθων (coming to himself, as if he had been on a trip away from himself).

Now I know of a truth (νυν οιδα αληθως). There was no further confusion of mind that it was an ecstasy as in 10:10. But he was in peril for the soldiers would soon learn of his escape, when the change of guards came at 6 A.M.

Delivered me (εξειλατο με). Second aorist middle indicative of εξαιρεω. The Lord rescued me of himself by his angel.

Expectation (προσδοκιας). Old word from προσδοκαω, to look for. In the N.T. only here and Lu 21:26 . James had been put to death and the Jewish people were eagerly waiting for the execution of Peter like hungry wolves.

Acts 12:12

When he had considered (συνιδων). Second aorist active participle of συνειδον (for the defective verb συνοραω), to see together, to grasp as a whole, old verb, but in the N.T. only here and 14:6, save the perfect indicative συνοιδα (1Co 4:4) and participle (Ac 5:2). It is the word from which συνειδησις (conscience) comes (Ro 2:15). Peter's mind worked rapidly and he decided what to do. He took in his situation clearly.

To the house of Mary (επ την οικιαν της Μαριας). Another Mary (the others were Mary the mother of Jesus, Mary of Bethany, Mary Magdalene, Mary wife of Cleopas, Mary the mother of James and Joses). She may have been a widow and was possessed of some

means since her house was large enough to hold the large group of disciples there. Barnabas, cousin of John Mark her son (Col 4:10), was also a man of property or had been (Ac 4:36f.). It is probable that the disciples had been in the habit of meeting in her house, a fact known to Peter and he was evidently fond of John Mark whom he afterwards calls "my son" (1Pe 5:13) and whom he had met here. The upper room of Ac 1:13 may have been in Mary's house and Mark may have been the man bearing a pitcher of water (Lu 22:10) and the young man who fled in the Garden of Gethsemane (Mr 14:51f.). There was a gate and portress here as in the house of the highpriest (Joh 18:16). Peter knew where to go and even at this early hour hoped to find some of the disciples. Mary is one of the many mothers who have become famous by reason of their sons, though she was undoubtedly a woman of high character herself.

Were gathered together and were praying (ησαν συνηθροισμενο κα προσευχομενο). Note difference in the tenses, one periphrastic past perfect passive (συναθροιζω old verb, in the N.T. here only and 19:25 and the uncompounded θροιζω in Lu 24:33) and the periphrastic imperfect. The praying apparently had been going on all night and a large number (many, ικανο) of the disciples were there. One recalls the time when they had gathered to pray (4:31) after Peter had told the disciples of the threats of the Sanhedrin (4:23). God had rescued Peter then. Would he let him be put to death now as James had been?

Acts 12:13

When he knocked at the door of the gate (κρουσαντος αυτου την θυραν του πυλωνος). Genitive absolute with aorist active participle of κρουω, common verb to knock or knock at. So from the outside (Lu 13:25). Πυλων here is the gateway or passageway from the door (θυρα) that leads to the house. In verse 14 it is still the passageway without the use of θυρα (door, so for both door and passageway).

To answer (υπακουσα). To listen under before opening. First aorist active infinitive of υπακουω, common verb to obey, to hearken.

A maid (παιδισκη). Portress as in Joh 18:17 . A diminutive of παις, a female slave (so on an ostracon of second century A.D., Deissmann, *Light from the Ancient East*, p. 200).

Rhoda . A rose. Women can have such beautiful names like Dorcas (Gazelle), Euodia (Sweet Aroma), Syntyche (Good Luck). Mark or Peter could tell Luke her name.

Acts 12:14

When she knew (επιγνουσα). Second aorist (ingressive) active participle of επιγινωσκω, to know fully or in addition (επ), to recognize. She knew Peter and his voice from his frequent visits there.

For joy (απο της χαρας). From her joy (ablative case), life-like picture of the maid who left Peter standing outside with the door to the passageway unopened. Note the aorist tenses for quick action (ουκ ηνοιξεν), εισδραμουσα (from ειστρεχω, defective verb, only here in the N.T.), απηγγειλεν.

Stood (εστανα). Second perfect active infinitive of ιστημ, intransitive, in indirect assertion with τον Πετρον (Peter) accusative of general reference. The slave girl acted as if she were a member of the family (Furneaux), but she left Peter in peril.

Acts 12:15

Thou art mad (μαινη). Present middle indicative second person singular. Old verb, only in the middle voice. Festus used the same word to Paul (26:24). The maid was undoubtedly excited, but it was a curious rebuff from those who had been praying all night for Peter's release. In their defence it may be said that Stephen and James had been put to death and many others by Saul's persecution.

She confidently affirmed (διισχυριζετο). Imperfect middle of διισχυριζομα, an old word of vigorous and confident assertion, originally to lean upon. Only here in the N.T. The girl stuck to her statement.

It is his angel (Ηο αγγελος εστιν αυτου). This was the second alternative of the disciples. It was a popular Jewish belief that each man had a guardian angel. Luke takes no position about it. No scripture teaches it.

Acts 12:16

Continued knocking (επεμενεν κρουων). Imperfect active and present participle. Now all heard the knocking.

When they had opened (ανοιξαντες). First aorist active participle of ανοιγω or -νυμ. The whole group rushed out to the courtyard this time to make sure.

They were amazed (εξεστησαν). The frequent second aorist active (intransitive) indicative of εξιστημ.

Acts 12:17

There were probably loud exclamations of astonishment and joy.

Beckoning with the hand (κατασεισας τη χειρ). First aorist active participle of κατασειω, old verb to signal or shake down with the hand (instrumental case χειρ). In the N.T. only in Ac 12:17; 13:16; 19:33; 21:40 . The speaker indicates by a downward movement of the hand his desire for silence (to hold their peace, σιγαιν, present active infinitive, to keep silent). Peter was anxious for every precaution and he wanted their instant attention.

Declared (διηγησατο). First aorist middle of διηγεομα, old verb to carry through a narrative, give a full story. See also Ac 9:27 of Barnabas in his defence of Saul. Peter told them the wonderful story.

Unto James and the brethren (Ιακωβω κα τοις αδελφοις). Dative case after απαγγειλατε (first aorist active imperative). Evidently "James and the brethren" were not at this meeting, probably meeting elsewhere. There was no place where all the thousands of disciples in Jerusalem could meet. This gathering in the house of Mary may have been of women only or a meeting of the Hellenists. It is plain that this James the Lord's brother, is now the leading presbyter or elder in Jerusalem though there were a number (11:30; 21:18). Paul even terms

him apostle (Gal 1:19), though certainly not one of the twelve. The twelve apostles probably were engaged elsewhere in mission work save James now dead (Ac 12:2) and Peter. The leadership of James is here recognized by Peter and is due, partly to the absence of the twelve, but mainly to his own force of character. He will preside over the Jerusalem Conference (Ac 15:13).

To another place (εις ετερον τοπον). Probably Luke did not know the place and certainly it was prudent for Peter to conceal it from Herod Agrippa. Probably Peter left the city. He is back in Jerusalem at the Conference a few years later (Ac 15:7) and after the death of Herod Agrippa. Whether Peter went to Rome during these years we do not know. He was recognized later as the apostle to the circumcision (Gal 2:7; 1Pe 1:1) and apparently was in Rome with John Mark when he wrote the First Epistle (1Pe 5:13), unless it is the real Babylon. But, even if Peter went to Rome during this early period, there is no evidence that he founded the church there. If he had done so, in the light of 2Co 10:16 it would be strange that Paul had not mentioned it in writing to Rome, for he was anxious not to build on another man's foundation (Ro 15:20). Paul felt sure that he himself had a work to do in Rome. Unfortunately Luke has not followed the ministry of Peter after this period as he does Paul (appearing again only in chapter Ac 15). If Peter really left Jerusalem at this time instead of hiding in the city, he probably did some mission work as Paul says that he did (1Co 9:5).

Acts 12:18

As soon as it was day (Γενομενης ημερας). Genitive absolute, day having come.

No small stir (ταραχος ουκ ολιγος). Litotes (ουκ ολιγος), occurs eight times in the Acts as in 15:2, and nowhere else in the N.T. Ταραχος (stir) is an old word from ταρασσω, to agitate. In the N.T only here and 19:23. Probably all sixteen soldiers were agitated over this remarkable escape. They were responsible for the prisoner with their lives (cf. Ac 16:27; 27:42). Furneaux suggests that Manaen, the king's foster-brother and a Christian (13:1), was the "angel" who rescued Peter from the prison. That is not the way that Peter looked at it.

What was become of Peter (τ αρα ο Πετρος εγενετο). An indirect question with the aorist indicative retained. Αρα adds a syllogism (therefore) to the problem as in Lu 1:66 . The use of the neuter τ (as in Ac 13:25) is different from τις, though nominative like Πετρος, literally, "what then Peter had become," "what had happened to Peter" (in one idiom). See the same idiom in Joh 21:21 (ουτος δε τ).

But this one what (verb γενησετα not used).

Acts 12:19

He examined (ανακρινας). First aorist active participle of ανακρινω, old verb to sift up and down, to question thoroughly, in a forensic sense (Lu 23:14; Ac 4:9; 12:19; 28:18).

That they should be put to death (απαχθηνα). First aorist passive infinitive (indirect command) of απαγω, old verb to lead away, especially to execution as in Mt 27:31 . Here it

is used absolutely. This was the ordinary Roman routine and not a proof of special cruelty on the part of Herod Agrippa.

Tarried (διετριβεν). Imperfect active. Herod Agrippa made his home in Jerusalem, but he went to Caesarea to the public games in honour of Emperor Claudius.

Acts 12:20

Was highly displeased (ην θυμομαχων). Periphrastic imperfect active of θυμομαχεω, late compound of θυμος (passionate heat) and μαχομα, to fight. Only here in the N.T., to fight desperately, to have a hot quarrel. Whether it was open war with the Phoenicians or just violent hostility we do not know, save that Phoenicia belonged to Syria and Herod Agrippa had no authority there. The quarrel may have been over commercial matters.

They came with one accord (ομοθυμαδον παρησαν). The representatives of Tyre and Sidon. See on 1:14 for ομοθυμαδον. Tyre was a colony of Sidon and had become one of the chief commercial cities of the world by reason of the Phoenician ships.

The king's chamberlain (τον επ του κοιτωνος του βασιλεος). The one over the bedchamber (κοιτωνος, late word from κοιτη, bed, here only in the N.T.).

Made their friend (πεισαντες). First aorist active participle of πειθω, to persuade. Having persuaded (probably with bribes as in Mt 28:14).

They asked for peace (ηιτουντο ειρηνην). Imperfect middle of αιτεω, kept on asking for peace.

Because their country was fed (δια το τρεφεσθα αυτων την χοραν). Causal sentence with δια and the articular infinitive (present passive of τρεφω, to nourish or feed) and the accusative of general reference, "because of the being fed as to their country." Tyre and Sidon as large commercial cities on the coast received large supplies of grain and fruits from Palestine. Herod had cut off the supplies and that brought the two cities to action.

Acts 12:21

Upon a set day (τακτη ημερα). Locative case and the verbal adjective of τασσω, to arrange, appoint, old word, here only in the N.T. Josephus (*Ant*. XVII. 6, 8; XIX. 8, 2) gives a full account of the occasion and the death of Herod Agrippa. It was the second day of the festival in honour of the Emperor Claudius, possibly his birthday rather than the *Quinquennalia*. The two accounts of Luke and Josephus supplement each other with no contradiction. Josephus does not mention the name of Blastus.

Arrayed himself in royal apparel (ενδυσαμενος εσθητα βασιλικην). First aorist middle (indirect) participle of ενδυνω or ενδυω, common verb to put on. Literally, having put royal apparel on himself (a robe of silver tissue, Josephus says). The rays of the sun shone on this brilliant apparel and the vast crowd in the open amphitheatre became excited as Herod began to speak.

Made an oration (εδημηγορε). Imperfect active of δημηγορεω, old verb from δημηγορος (haranguer of the people), and that from δημος (people) and αγορευω, to harangue or address the people. Only here in the N.T. He kept it up.

Acts 12:22

Shouted (επεφωνε). Imperfect active, kept on shouting, calling out to him. Old verb, but only four times in the N.T. and all by Luke. The heathen crowd (δημος) repeated their flattering adulation to gain Herod's favour.

The voice of a god (θεου φωνη). In the pagan sense of emperor worship, not as the Supreme Being. But it was pleasing to Herod Agrippa's vanity.

Acts 12:23

Smote him (επαταξεν αυτον). Effective aorist active indicative of πατασσω, old verb, used already in verse 7 of gentle smiting of the angel of the Lord, here of a severe stroke of affliction. Like Nebuchadnezzar (Da 4:30) pride went before a fall. He was struck down in the very zenith of his glory.

Because (ανθ' ων). Αντ with the genitive of the relative pronoun, "in return for which things." He accepted the impious flattery (Hackett) instead of giving God the glory. He was a nominal Jew.

He was eaten of worms (γενομενος σκωληκοβρωτος). Ingressive aorist middle participle, "becoming worm-eaten." The compound verbal adjective (σκωληξ, worm, βρωτος, eaten, from βιβρωσκω) is a late word (II Macc. 9:9) of the death of Antiochus Epiphanes, used also of a tree (Theophrastus), here only in the N.T. The word σκωληξ was used of intestinal worms and Herodotus (IV. 205) describes Pheretima, Queen of Cyrene, as having swarms of worms which ate her flesh while still alive. Josephus (*Ant*. XIX. 8, 2) says that Herod Agrippa lingered for five days and says that the rotting of his flesh produced worms, an item in harmony with the narrative in Luke. Josephus gives further details, one a superstitious sight of an owl sitting on one of the ropes of the awning of the theatre while the people flattered him, an omen of his death to him. Luke puts it simply that God smote him.

Gave up the ghost (εξεψυξεν). Effective aorist active of εκψυχω, to breathe out, late verb, medical term in Hippocrates, in the N.T. only in Ac 5:5,10; 12:23 . Herod was carried out of the theatre a dying man and lingered only five days.

Acts 12:24

Grew and multiplied (ηυξανεν κα επληθυνετο). Imperfect active and passive. Cf. 6:1. The reaction from the death of James and the imprisonment of Peter.

Acts 12:25

From Jerusalem (εξ Ιερουσαλημ). Probably correct text, though D has απο. Westcott and Hort follow Aleph B in reading εις (to) Jerusalem, an impossible reading contradicted by 11:29f.; 13:1 . The ministration (διακονιαν) referred to is that in 11:29f. which may have taken place, in point of time, after the death of Herod.

Taking with them (συνπαραλαβοντες). Taking along (παρα) with (συν) them, John Mark from Jerusalem (12:12) to Antioch (13:1). The aorist participle does not express subsequent action as Rackham here argues (Robertson, *Grammar*, pp. 861-863).

Acts 13

Acts 13:1

In the church that was there (κατα την ουσαν εκκλησιαν). Possibly distributed throughout the church (note "in the church" 11:26). Now a strong organization there. Luke here begins the second part of Acts with Antioch as the centre of operations, no longer Jerusalem. Paul is now the central figure instead of Peter. Jerusalem had hesitated too long to carry out the command of Jesus to take the gospel to the whole world. That glory will now belong to Antioch.

Prophets and teachers (προφητα κα διδασκαλο). All prophets were teachers, but not all teachers were prophets who were for-speakers of God, sometimes fore-speakers like Agabus in 11:28. The double use of τε here makes three prophets (Barnabas, Symeon, Lucius) and two teachers (Manaen and Saul). Barnabas heads the list (11:22) and Saul comes last. Symeon Niger may be the Simon of Cyrene who carried the Saviour's cross. Lucius of Cyrene was probably one of the original evangelists (11:20). The name is one of the forms of Luke, but it is certainly not Luke the Physician. Manaen shows how the gospel was reaching some of the higher classes (home of Herod Antipas).

Foster-brother (συντροφος). Old word for nourished with or brought up with one *collactaneus* (Vulgate). These are clearly the outstanding men in the great Greek church in Antioch.

Acts 13:2

As they ministered to the Lord (λειτουργουντων αυτων το κυριω). Genitive absolute of λειτουργεω, old verb, used of the Attic orators who served the state at their own cost λεως or λαος, people, and εργον, work or service). Common in the LXX of the priests who served in the tabernacle (Ex 28:31,39) like λειτουργια (Lu 1:23) which see. So in Heb 10:11 . In Ro 15:27 of aiding others in poverty. Here of worship (prayer, exhortation, fasting). The word liturgy grows out of this use.

And fasted (κα νηστευοντων). Genitive absolute also. Christian Jews were keeping up the Jewish fast (Lu 18:12). Note fasting also in the choice of elders for the Mission Churches (Ac 14:23). Fasting was not obligatory on the Christians, but they were facing a great emergency in giving the gospel to the Gentile world.

Separate me (αφορισατε δη μο). First aorist active imperative of αφοριζω, old verb to mark off boundaries or horizon, used by Paul of his call (Ro 1:1; Ga 1:15). The Greek has δη, a shortened form of ηδη and like Latin *jam* and German *doch*, now therefore. It ought to be preserved in the translation. Cf. Lu 2:15; Ac 15:36; 1Co 6:20 . Mo is the ethical dative. As in verse 1 Barnabas is named before Saul. Both had been called to ministry long ago, but now this call is to the special campaign among the Gentiles. Both had been active and useful in such work.

Whereunto (o). Here εις has to be repeated from εις το εργον just before, "for which" as Jesus sent the twelve and the seventy in pairs, so here. Paul nearly always had one or more companions.

Acts 13:3

When they had fasted (νηστευσαντες). Either finishing the same fast in verse 2 or another one (Hackett), but clearly a voluntary fast.

Laid their hands upon them (επιθεντες τας χειρας αυτοις). Second aorist active participle of επιτιθημ. Not ordination to the ministry, but a solemn consecration to the great missionary task to which the Holy Spirit had called them. Whether the whole church took part in this ceremony is not clear, though in 15:40 "the brethren" did commend Paul and Silas. Perhaps some of them here acted for the whole church, all of whom approved the enterprise. But Paul makes it plain in Php 4:15 that the church in Antioch did not make financial contribution to the campaign, but only goodwill. But that was more than the church at Jerusalem would have done as a whole since Peter had been arraigned there for his activities in Caesarea (Ac 11:1-18). Clearly Barnabas and Saul had to finance the tour themselves. It was Philippi that first gave money to Paul's campaigns. There were still heathen enough in Antioch, but the church approved the going of Barnabas and Saul, their very best.

Acts 13:4

So they (αυτο μεν ουν). They themselves indeed therefore. No contrast is necessary, though there is a slight one in verses 5,6 . Luke again refers to the Holy Spirit as the source of their authority for this campaign rather than the church at Antioch.

Sent forth (εκπεμφθεντες). Old verb from εκπεμπω and first aorist passive participle, but in the N.T. only here and Ac 17:10 .

Sailed (απεπλευσαν). Effective aorist active indicative of αποπλεω, old verb to sail away, depart from. In the N.T. only here and 14:26; 20:15; 27:1 . Barnabas was from Cyprus where there were many Jews.

Acts 13:5

Proclaimed (κατηγγελλον). Imperfect active of καταγγελλω, inchoative, began to proclaim. This was Paul's rule of procedure, "to the Jew first" (Ro 1:16; Ac 13:46; 17:2; 18:4,19; 19:8).

They had also (ειχον δε κα). Imperfect active, descriptive.

As their attendant (υπηρετην). Literally, "under-rower" (υπο, ηρετης) in the trireme. Probably here minister (χαζζαν) or assistant in the synagogue as in Lu 4:20 . Cf. Mt 5:25 . It is not clear what John Mark did, though he was evidently selected by Barnabas as his cousin. He may have helped in the baptizing. There were probably others also in the company (verse 13). The "also" may mean that Mark did some preaching. Barnabas was probably the leader in the work in these Jewish synagogues.

Acts 13:6

Unto Paphos (αχρ Παφου). The new Paphos at the other end of the island, reached by a fine Roman road, some eight miles north of the old Paphos famous for the worship of Venus.

A certain sorcerer, a false prophet, a Jew (ανδρα τινα μαγον ψευδοπροφητην Ιουδαιον). Literally, "a certain man" (ανδρα τινα) with various descriptive epithets. The word μαγον does not necessarily mean "sorcerer," but only a μαγυς (Mt 2:1,7,10 which see). The bad sense occurs in Ac 8:9,11 (Simon Magus) and is made plain here by "false prophet." In verse 8 here Barjesus (Son of Jesus) is called "Elymas the sorcerer (or Magian)," probably his professional title, as Luke interprets the Arabic or Aramaic word Elymas. These Jewish mountebanks were numerous and had great influence with the uneducated. In Ac 19:13 the seven sons of Sceva, Jewish exorcists, tried to imitate Paul. If one is surprised that a man like Sergius Paulus should fall under the influence of this fraud, he should recall what Juvenal says of the Emperor Tiberius "sitting on the rock of Capri with his flock of Chaldaeans around him."

Acts 13:7

With the proconsul Sergius Paulus (συν τω ανθυπατω Σεργιω Παυλω). Luke used to be sharply criticized for applying this term to Sergius Paulus on the ground that Cyprus was a province under the appointment of the emperor with the title of propraetor and not under the control of the senate with the title of proconsul. That was true B.C. 30, but five years later it was changed to proconsul by Augustus and put under the control of the Senate. Two inscriptions have been found with the date A.D. 51 and 52 with the names of proconsuls of Cyprus and one is in the Cesnola Collection, an inscription found at Soli with the name of Paulus as Proconsul, undoubtedly this very man, though no date occurs.

A man of understanding (ανδρ συνετω). All the more amazing that he should be a victim of Barjesus. He had given up idolatry at any rate and was eager to hear Barnabas and Saul.

Acts 13:8

Withstood them (ανθιστατο αυτοις). Imperfect middle of ανθιστημ, to stand against (face to face). Dative case (αυτοις). He persisted in his opposition and was unwilling to lose his great prize. There may have been a public discussion between Elymas and Saul.

To turn aside (διαστρεψα). First aorist active infinitive of διαστρεφω, old verb to turn or twist in two, to distort, to pervert (cf. Mt 17:17; Lu 23:2).

Acts 13:9

But Saul, who is also called Paul (Σαυλος δε, ο κα Παυλος). By this remarkably brief phrase Luke presents this epoch in the life of Saul Paul. The "also" (κα) does not mean that the name Paul was given now for the first time, rather than he had always had it. As a Jew and a Roman citizen, he undoubtedly had both names all the time (cf. John Mark, Symeon Niger, Barsabbas Justus). Jerome held that the name of Sergius Paulus was adopted by Saul

because of his conversion at this time, but this is a wholly unlikely explanation, "an element of vulgarity impossible to St. Paul " (Farrar). Augustine thought that the meaning of the Latin *paulus* (little) would incline Saul to adopt, "but as a proper name the word rather suggested the glories of the Aemilian family, and even to us recalls the name of another Paulus, who was 'lavish of his noble life'" (Page). Among the Jews the name Saul was naturally used up to this point, but from now on Luke employs Paul save when there is a reference to his previous life (Ac 22:7; 26:14). His real career is work among the Gentiles and Paul is the name used by them. There is a striking similarity in sound between the Hebrew Saul and the Roman Paul. Paul was proud of his tribe of Benjamin and so of King Saul (Php 3:5).

Filled with the Holy Spirit (πλησθεις πνευματος αγιου). First aorist (ingressive) passive participle of πιμπλημ with the genitive case. A special influx of power to meet this emergency. Here was a cultured heathen, typical of the best in Roman life, who called forth all the powers of Paul plus the special help of the Holy Spirit to expose the wickedness of Elymas Barjesus. If one wonders why the Holy Spirit filled Paul for this emergency rather than Barnabas, when Barnabas was named first in 13:2, he can recall the sovereignty of the Holy Spirit in his choice of agents (1Co 12:4-11) and also the special call of Paul by Christ (Ac 9:15; 26:17f.).

Fastened his eyes (ατενισας). As already in Lu 4:20; 22:56; Ac 3:4,12; 6:15; 10:4 .

Acts 13:10

Of all guile (παντος δολου). From δελω, to catch with bait, old word, already seen in Mt 26:4; Mr 7:22; 14:1 . Paul denounces Elymas as a trickster.

All villainy (πασης ραιδιουργιας). Late compound from ραιδιουργος (ραιδιος, easy, facile, εργον, deed, one who does a thing adroitly and with ease). So levity in Xenophon and unscrupulousness in Polybius, Plutarch, and the papyri. Only here in the N.T., though the kindred word ραιδιουργημα occurs in Ac 18:14 . With deadly accuracy Paul pictured this slick rascal.

Thou son of the devil (υιε διαβολου). Damning phrase like that used by Jesus of the Pharisees in Joh 8:44 , a slanderer like the διαβολος. This use of son (υιος) for characteristic occurs in Ac 3:25; 4:36 , a common Hebrew idiom, and may be used purposely by Paul in contrast with the name Barjesus (son of Jesus) that Elymas bore (13:6).

Enemy of all righteousness (εχθρε πασης δικαιοσυνης). Personal enemy to all justice, sums up all the rest. Note triple use of "all" (παντοσ, πασησ, πασης), total depravity in every sense.

Wilt thou not cease? (ου παυση). An impatient rhetorical question, almost volitive in force (Robertson, *Grammar*, p. 874). Note ου, not μη,

To pervert (διαστρεφων). Present active participle describing the actual work of Elymas as a perverter or distorter (see verse 8). More exactly, Wilt thou not cease perverting?

The right ways of the Lord (τας οδους του κυριου τας ευθειας). The ways of the Lord the straight ones as opposed to the crooked ways of men (Isa 40:4; 42:16; Lu 3:5). The task of John the Baptist as of all prophets and preachers is to make crooked paths straight and to get men to walk in them. This false prophet was making even the Lord's straight ways crooked. Elymas has many successors.

Acts 13:11

Upon thee (επ σε). The use of επ with the accusative is rich and varied, the precise shade of meaning depending on the content. The "hand of the Lord" might be kindly (Ac 11:21) or hostile (Heb 10:31), but when God's hand touches one's life (Job 19:21) it may be in judgment as here with Elymas. He has not humbled himself under the mighty hand of God (1Pe 5:6).

Not seeing (μη βλεπων). Repeating with negative participle the negative idea in "blind" (τυφλος). "It was a judicial infliction; blindness for blindness, darkness without for wilful darkness within" (Furneaux). He was an example of the blind leading the blind that was to cease and Sergius Paulus was to be led into the light. The blindness was to be "for a season" (αχρ καιρου, Lu 4:13), if it should please God to restore his sight. Paul apparently recalls his own blindness as he entered Damascus.

A mist (αχλυς). Especially a dimness of the eyes, old poetic word and late prose, in LXX, only here in N.T. Galen uses it of the opacity of the eye caused by a wound.

He went about seeking some one to lead him by the hand (περιαγων εζητε χειραγωγους). A rather free rendering. Literally, "going about (περιαγων, present active participle of περιαγω) he was seeking (εζητε, imperfect active of ζητεω) guides (χειραγωγους, from χειρ, hand, and αγωγος, guide, from αγω, one who leads by the hand)." The very verb χειραγωγεω, to lead by the hand, Luke uses of Paul in 9:8, as he entered Damascus.

Acts 13:12

Believed (επιστευσεν). Ingressive aorist active indicative. Renan considers it impossible that a Roman proconsul could be converted by a miracle. But it was the teaching about the Lord (του κυριου, objective genitive) by which he was astonished (εκπλησσομενος, present passive participle of εκπλησσω, see on Mt 7:28) or struck out as well as by the miracle. The blindness came "immediately" (παραερημα) upon the judgment pronounced by Paul. It is possible that Sergius Paulus was converted to Christ without openly identifying himself with the Christians as his baptism is not mentioned as in the case of Cornelius. But, even if he was baptized, he need not have been deposed from his proconsulship as Furneaux and Rackham argue because his office called for "official patronage of idolatrous worship." But that could have been merely perfunctory as it probably was already. He had been a disciple of the Jewish magician, Elymas Barjesus, without losing his position. Imperial persecution against Christianity had not yet begun. Furneaux even suggests that the conversion of a proconsul to Christianity at this stage would have called for mention by the Roman and

Greek historians. There is the name Sergia Paullina in a Christian cemetery in Rome which shows that one of his family was a Christian later. One will believe what he wills about Sergius Paulus, but I do not see that Luke leaves him in the category of Simon Magus who "believed" (8:13) for revenue only.

Acts 13:13

Paul and his company (ο περ Παυλον). Neat Greek idiom as in Plato, Cratylus 440 C ο περ Ηερακλειτον. On this idiom see Gildersleeve, *Syntax*, p. 264. It means a man and his followers, "those around Paul." Now Paul ranks first always in Acts save in 14:2; 15:12,25 for special reasons. Heretofore Saul (Paul) held a secondary position (9:27; 11:30; 13:1f.). "In nothing is the greatness of Barnabas more manifest than in his recognition of the superiority of Paul and acceptance of a secondary position for himself" (Furneaux).

Set sail (αναχθεντες). First aorist passive participle of αναγω. Thirteen times in the Acts and Lu 8:22 which see. They sailed up to sea and came down (καταγω, καταβαινω) to land. So it looks.

Departed from them (αποχωρησας απ' αυτων). First aorist active participle of αποχωρεω, old verb to withdraw, go away from. In the N.T. only here and Mt 7:23; Lu 9:39 . He is called John there as in verse 5 and Mark in 15:39, though John Mark in 12:12,25 . This may be accidental or on purpose (Deissmann, *Bible Studies*, p. 317). Luke is silent on John's reasons for leaving Paul and Barnabas. He was the cousin of Barnabas and may not have relished the change in leadership. There may have been change in plans also now that Paul is in command. Barnabas had chosen Cyprus and Paul has led them to Perga in Pamphylia and means to go on into the highlands to Antioch in Pisidia. There were perils of many sorts around them and ahead (2Co 11:26), perils to which John Mark was unwilling to be exposed. Paul will specifically charge him at Antioch with desertion of his post (Ac 15:39). It is possible, as Ramsay suggests, that the mosquitoes at Perga gave John malaria. If so, they bit Paul and Barnabas also. He may not have liked Paul's aggressive attitude towards the heathen. At any rate he went home to Jerusalem instead of to Antioch, *zu seiner Mutter* (Holtzmann). It was a serious breach in the work, but Paul and Barnabas stuck to the work.

Acts 13:14

Passing through (διελθοντες). It is not clear why Paul and Barnabas left Perga so soon nor why they went to Antioch in Pisidia. Ramsay suggests malaria that spurred them on to the hills after the desertion of John Mark. They preached at Perga on the return (14:25) and apparently hurried away now. Farrar thinks that the hot weather had driven the population to the hills. At any rate it is not difficult to imagine the perils of this climb over the rough mountain way from Perga to Pisidian Antioch to which Paul apparently refers in 2Co 11:26 .

Sat down (εκαθισαν). Ingressive aorist active indicative, took their seats as visiting Jews, possibly in the seats of the rabbis (J. Lightfoot). Whether they expected to be called on or

not, they were given the opportunity as prominent visitors. The Pisidian Antioch was really in Phrygia, but towards Pisidia to distinguish it from Antioch on the Maeander (Ramsay, *Church in the Roman Empire*, p. 25). It was a colony like Philippi and so a free city. If Paul is referring to South Galatia and not North Galatia in Ga 4:13 when he says that his preaching in Galatia at first was due to illness, then it was probably here at Pisidian Antioch. What it was we have no means of knowing, though it was a temptation in his flesh to them so severe that they were willing to pluck out their eyes for him (Ga 4:14f.). Opthalmia, malaria, epilepsy have all been suggested as this stake in the flesh (2Co 12:7). But Paul was able to preach with power whatever his actual physical condition was.

Acts 13:15

After the reading of the law and the prophets (μετα την αναγνωσιν του νομου κα των προφητων). The law was first read in the synagogues till B.C. 163 when Antiochus Epiphones prohibited it. Then the reading of the prophets was substituted for it. The Maccabees restored both. There was a reading from the law and one from the prophets in Hebrew which was interpreted into the Aramaic or the Greek *Koine* for the people. The reading was followed by the sermon as when Jesus was invited to read and to preach in Nazareth (Lu 4:16f.). For the service in the synagogue see Schuerer, *History of the Jewish People*, Div. II, Vol. II, pp. 79ff. It was the duty of the rulers of the synagogue (αρχισυναγωγο) to select the readers and the speakers for the service (Mr 5:22,35-38; Lu 8:49; 13:14; Ac 13:15; 18:8,17). Any rabbi or distinguished stranger could be called on to speak.

If ye have any word of exhortation for the people (ε τις εστιν εν υμιν λογος παρακλησεως προς τον λαον). Literally, if there is among you any word of exhortation for the people. It is a condition of the first class and assumed to be true, a polite invitation. On "exhortation" (παρακλησις) see 9:31. It may be a technical phrase used in the synagogue (Heb 13:22; 1Ti 4:13).

Acts 13:16

Paul stood up (αναστας Παυλος). The Jewish custom was to sit while speaking (Lu 4:20), but the Greek and Roman was to stand (Ac 17:22). It is possible as Lewin (*Life of St. Paul*, Vol. 1, p. 141) suggests that here Paul stepped upon the platform and then took his seat as he began to speak or he may have followed the Greek and Roman custom. Paul is the leader now and the more gifted speaker (Ac 14:12), so that he responds to the courteous invitation of the rulers.

Beckoning (κατασεισας). First aorist active participle of κατασειω, old verb to shake down, a dramatic gesture for quiet and order like Peter in 12:17 and Paul on the steps of the tower of Antonia (21:40).

And ye that fear God (κα ο φοβουμενο τον θεον). Evidently large numbers of these Gentiles like Cornelius in Caesarea were present. They offered Paul a great opportunity for reaching the purely pagan Gentiles. This (verses 16-41) is the first full report of a sermon

of Paul's that Luke has preserved for us. He is now a practised preacher of the gospel that he began proclaiming at Damascus, that Jesus of Nazareth is the Messiah of promise and the Saviour of the whole world both Jew and Gentile if they will only believe on him and be saved. It is possible that Paul here based his sermon on the passages of the law and the prophets that had just been read. He uses two words from the LXX, one in verse 19 from De 1:31 ετροφοφορησεν (as a nursing-father bare he them), the reading of many old MSS. and the one preferred by the American Committee, the other in verse 17 from Isa 1:2 υψωσεν (exalted). At any rate it is clear that Paul spoke in Greek so that all could understand his sermon. He may have written out notes of this sermon afterwards for Luke. The keynotes of Paul's theology as found in his Epistles appear in this sermon. It is interesting to observe the steady growth of Paul's Christology as he faced the great problems of his day. Here we see Paul's gospel for the Jews and the God-fearers (Gentiles friendly to the Jews).

Acts 13:17

Chose (εξελεξατο). First aorist middle (indirect), selected for himself. Israel was the chosen people.

Exalted (υψωσεν). From υψοω, late verb from υψος so often used of Christ.

When they sojourned (εν τη παροικια). In the sojourn. Late word from παροικος (sojourner, dweller, Ac 7:6) common in LXX. In N.T. only here and 1Pe 1:17 .

With a high arm (μετα βραχιονος υψηλου). Vivid picture from the LXX (Ex 6:1,6; De 5:15; Ps 136:12).

Acts 13:18

Suffered he their manners (ετροποφορησεν). First aorist active indicative of τροποφορεω, late word from τροπος, manner, and φερω, reading of Aleph B D and accepted by Westcott and Hort. But A C Sahidic Bohairic read ετροφοφορησεν from τροφοφορεω (τροφος, a nurse, and φερω,) late word (II Macc. 7:27), probably correct word here and De 1:31 .

Acts 13:19

When he had destroyed (καθελων). Second aorist active participle of καθαιρεω, to tear down, old verb.

He gave them for an inheritance (κατεκληρονομησεν). First aorist active indicative of the double compound verb κατα-κληρο-νομεω, late verb in LXX (Nu 34:18; De 3:28; Jos 14:1) and only here in the N.T., to distribute by lot, to distribute as an inheritance. This is the correct reading and not κατεκληροδοτησεν from κατακληροδοτεω of the Textus Receptus. These two verbs were confused in the MSS. of the LXX as well as here.

For about four hundred and fifty years (ως ετεσιν τετρακοσιοις κα πεντηκοντα). Associative instrumental case with an expression of time as in 8:11; Lu 8:29 (Robertson, *Grammar*, p. 527). The oldest MSS. (Aleph A B C Vg Sah Boh) place these figures before "after these things" and so in verse 19. This is the true reading and is in agreement with the

notation in 1Ki 6:1 . The difficulty found in the Textus Receptus (King James Version) thus disappears with the true text. The four hundred and fifty years runs therefore from the birth of Isaac to the actual conquest of Canaan and does not cover the period of the Judges. See on Ac 7:6 .

Acts 13:20

And after these things (κα μετα ταυτα). That is, the time of the Judges then began. Cf. Jud 2:16 .

Until Samuel the prophet (εως Σαμουηλ προφητου). The *terminus ad quem*. He was the last of the judges and the first of the prophets who selected the first king (Saul) under God's guidance. Note the absence of the Greek article with προφητου.

Acts 13:21

They asked (ηιτησαντο). First aorist indirect middle indicative, they asked for themselves. They were tired of a theocracy. Cf. 1Sa 8:5; 10:1 . Paul mentions with pride that Benjamin was the tribe of Saul (his name also), but he does not allude to Saul's sin (Furneaux).

For the space of forty years (ετη τεσσερακοντα). Accusative of extent of time. Not in the O.T., but in Josephus, *Ant*. VI. 14, 9.

Acts 13:22

When he had removed him (μεταστησας αυτον). First aorist active participle of μεθιστημ, old verb to transfer, to transpose (note force of μετα). This verb occurs in Lu 16:4 by the unjust steward about his removal from office. Cf. 1Sa 15:16 .

To be (εις). As or for, Greek idiom like the Hebrew *le*, common in the LXX.

A man after my heart (ανδρα κατα την καρδιαν μου). The words quoted by Paul as a direct saying of God are a combination of Ps 89:20, 21; 1Sa 13:14 (the word of the Lord to Samuel about David). Knowling thinks that this free and rather loose quotation of the substance argues for the genuineness of the report of Paul's sermon. Hackett observes that the commendation of David is not absolute, but, as compared with the disobedient Saul, he was a man who did God's will in spite of the gross sin of which he repented (Ps 51). Note "wills" (θεληματα), plural, of God.

Acts 13:23

Of this man's seed (τουτου απο του σπερματος). Emphatic position of τουτου. Of this one from the (his) seed.

According to promise (κατ' επαγγελιαν). This phrase in Ga 3:29; 2Ti 1:1 . See the promise in 2Sa 7:2; Ps 132:11; Isa 11:1,10; Jer 23:5f.; Zec 3:8 . In Zec 3:8 the verb αγω is used of the sending of the Messiah as here.

A Saviour Jesus (Σωτηρα Ιησουν). Jesus is in apposition with Saviour (accusative case) and comes at the end of the sentence in contrast with "this man" (David) at the beginning. Paul goes no further than David because he suggests to him Jesus, descendant in the flesh

from David. By "Israel" here Paul means the Jewish people, though he will later enlarge this promise to include the spiritual Israel both Gentile and Jew (Ro 9:6f.).

Acts 13:24

When John had first preached (προκηρυξαντος Ιωανου). Literally, John heralding beforehand, as a herald before the king (Lu 3:3). Genitive absolute of first aorist active participle of προκηρυσσω, old verb to herald beforehand, here alone in the N.T., though Textus Receptus has it also in Ac 3:20 .

Before his coming (προ προσωπου της εισοδου αυτου). Literally, before the face of his entering in (here act of entrance as 1Th 1:9 , not the gate as in Heb 10:19). See Mal 3:1 quoted in Mt 11:10 (Lu 7:27) for this Hebrew phrase and also Lu 1:76 .

The baptism of repentance (βαπτισμα μετανοιας). Baptism marked by, characterized by (genitive case, case of kind or species) repentance (change of mind and life). The very phrase used of John's preaching in Mr 1:4; Lu 3:3 . It is clear therefore that Paul understood John's ministry and message as did Peter (Ac 2:38; 10:37).

Acts 13:25

As John was fulfilling his course (ως επληρου Ιωανης τον δρομον). Imperfect active of πληροω, describing his vivid ministry without defining the precise period when John asked the question. Paul uses this word δρομος (course) of his own race (Ac 20:24; 2Ti 4:7).

What suppose ye that I am? (Τ εμε υπονοειτε ειναι?) Note τ (neuter), not τινα (masculine),

what not

who , character, not identity. It is indirect discourse (the infinitive ειναι and the accusative of general reference).

Huponoeo (υπο, νοεω) is to think secretly, to suspect, to conjecture.

I am not he (ουκ ειμι εγω). These precise words are not given in the Gospels, but the idea is the same as the disclaimers by the Baptist in Joh 1:19-27 (cf. also Mt 3:11; Mr 1:7; Lu 3:16). Paul had a true grasp of the message of the Baptist. He uses the very form λυσαι (first aorist active infinitive of λυω) found in Mr 1:7; Lu 3:16 and the word for shoes (υποδημα, singular) in all three. His quotation is remarkably true to the words in the Synoptic Gospels. How did Paul get hold of the words of the Baptist so clearly?

Acts 13:26

To us (ημιν). Both Jews and Gentiles, both classes in Paul's audience, dative of advantage.

Is sent forth (εξαπεσταλη). Second aorist passive indicative of the double compound verb εξαποστελλω, common verb to send out (εξ) and forth (απο). It is a climacteric or culminative aorist tense. It has come to us in one day, this glorious promise.

The word of this salvation (ο λογος της σωτηριας ταυτης). The message of Jesus as Saviour (verse 23), long ago promised and now come to us as Saviour.

Acts 13:27

Because they knew him not (τουτον αγνοησαντες). First aorist active participle (causal) of αγνοεω, old verb, not to know. Peter gives "ignorance" (αγνοια) as the excuse of the Jews in the death of Christ (3:17) and Paul does the same about his conduct before his conversion (1Ti 1:13). This ignorance mitigated the degree of their guilt, but it did not remove it, for it was willing ignorance and prejudice.

The voices of the prophets which are read (τας φωνας των προφητων τας αναγινωσκομενας). Object also of αγνοησαντες, though it could be the object of επληρωσαν (fulfilled) if κα is taken as "also". The "voices" were heard as they were read aloud each Sabbath in the synagogue. In their ignorant condemnation they fulfilled the prophecies about the suffering Messiah.

Acts 13:28

Though they found no cause of death (μηδεμιαν αιτιαν θανατου ευροντες). Second aorist active with usual negative of the participle. As a matter of fact the Sanhedrin did charge Jesus with blasphemy, but could not prove it (Mt 26:65; 27:24; Lu 23:22). At this time no Gospel had probably been written, but Paul knew that Jesus was innocent. He uses this same idiom about his own innocence (Ac 28:18).

That he should be slain (αναιρεθηνα αυτον). First aorist passive infinitive, the accusative case, the direct object of ηιτησαντο (first aorist middle indicative, asked as a favour to themselves).

Acts 13:29

From the tree (απο του ξυλου). Not here strictly a tree, but wood as already in 5:30; 10:29 and later in Ga 3:13 . Strictly speaking, it was Joseph of Arimathea and Nicodemus who took the body of Jesus down from the cross, though the Jews had asked Pilate to have the bones of Jesus broken that his body should not remain on the cross during the Sabbath (Joh 19:31). Paul does not distinguish the details here.

Laid (εθηκαν). First (kappa) aorist active indicative third plural of τιθημ in place of εθεσαν the usual second aorist active plural form.

Tomb (μνημειον). Memorial, common in the Gospels.

Acts 13:30

But God raised him from the dead (ο δε θεος ηγειρεν εκ νεκρων). This crucial fact Paul puts sharply as he always did.

Acts 13:31

Was seen for many days (ωφθη επ ημερας πλειους). The common verb (first aorist passive indicative of οραω, to see) for the appearance of the Risen Christ, the one used by Paul of his own vision of Christ (1Co 15:8), which is not reported by Luke here. For more days (than a few), the language means, forty in all (1:3).

Of them that came up with him (τοις συναναβασιν αυτω). Dative (after ωφθη) articular participle (second aorist active of συναναβαινω) with associative instrumental case (αυτω), the very men who knew him best and who could not be easily deceived about the reality of his resurrection. But this fact rules Paul out on this point, for he had not fellowshipped with Jesus from Galilee to Jerusalem.

Who are now his witnesses (οιτινες νυν εισιν μαρτυρες αυτου). The very point that Peter used to clinch his argument with such powerful effect (2:32; 3:15).

Acts 13:32

We bring you good tidings of the promise (ημεις υμας ευαγγελιζομεθα την επαγγελιαν). Two accusatives here (person and thing), old Greek did not use accusative of the person with this verb as in 16:10; Lu 3:18 . Note "we you" together. Here the heart of Paul's message on this occasion.

Acts 13:33

Hath fulfilled (εκπεπληρωκεν). Hath filled out (εκ).

Unto our children (τοις τεκνοις ημων). The MSS. vary greatly here about ημων (our), some have αυτων, some αυτων ημιν. Westcott and Hort consider these readings "a primitive error" for ημιν (to us) taken with αναστησας Ιησουν (having for us raised up Jesus). This raising up (from ανιστημ, set up) as in 3:22; 7:37 refers not to resurrection (verse 34), but to the sending of Jesus (two raisings up).

In the second psalm (εν τω ψαλμω τω δευτερω). Ps 2:7 . D has πρωτω because the first psalm was often counted as merely introductory.

Acts 13:34

Now no more to return to corruption (μηκετ μελλοντα υποστρεφειν εις διαφθοραν). No longer about to return as Lazarus did. Jesus did not die again and so is the first fruits of the resurrection (1Co 15:23; Ro 6:9).

He hath spoken (ειρηκεν). Present perfect active indicative, common way of referring to the permanent utterances of God which are on record in the Scriptures.

The holy and sure blessings of David (τα οσια Δαυειδ τα πιστα). See 2Sa 7:13 . Literally, "the holy things of David the trustworthy things." He explains "the holy things" at once.

Acts 13:35

Because (διοτ). Compound conjunction (δια, οτ) like our "because that." The reason for the previous statement about "the holy things."

Thou wilt not give thy holy one to see corruption (ου δωσεις τον οσιον σου ιδειν διαφθοραν). Quotation from Ps 16:10 to show that Jesus did not see corruption in his body, a flat contradiction for those who deny the bodily resurrection of Jesus.

Acts 13:36

His own generation (ιδια γενεα). Either locative case, "in his own generation" or dative object of υπηρετησας (served).

The counsel of God (τη του θεου βουλη). So here, either the dative, the object of υπηρετησας if γενεα is locative, or the instrumental case "by the counsel of God" which again may be construed either with υπηρετησας (having served) or after εκοιμηθη (fell on sleep). Either of the three ways is grammatical and makes good sense. Κοιμαομα for death we have already had (Ac 7:60). So Jesus (Joh 11:11) and Paul (1Co 15:6,51).

Was laid (προσετεθη). Was added unto (first aorist passive indicative of προστιθημ). See the verb in 2:47; 5:14 . This figure for death probably arose from the custom of burying families together (Ge 15:15; Jud 2:10).

Saw corruption (ειδεν διαφθοραν). As Jesus did not (Ac 2:31) as he shows in verse 37.

Acts 13:38

Through this man (δια τουτου). This very man whom the Jews had crucified and whom God had raised from the dead. Remission of sins (αφεσις αμαρτιων) is proclaimed (καταγγελλετα) to you. This is the keynote of Paul's message as it had been that of Peter at Pentecost (2:38; 5:31; 10:43). Cf. 26:18. This glorious message Paul now presses home in his exhortation.

Acts 13:39

And by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses (κα απο παντων ων ουκ ηδυνηθητε εν νομω Μωυσεως δικαιοθηνα εν τουτω πας ο πιστευων δικαιουτα). This is a characteristic Greek sentence with the principal clause at the end and Pauline to the core. A literal rendering as to the order would be: "And from all the things from (απο not repeated in the Greek, but understood, the ablative case being repeated) which ye were not able to be justified in this one every one who believes is justified." The climax is at the close and gives us the heart of Paul's teaching about Christ. "We have here the germ of all that is most characteristic in Paul's later teaching. It is the argument of the Epistle to Galatians and Romans in a sentence" (Furneaux). The failure of the Mosaic law to bring the kind of righteousness that God demands is stated. This is made possible in and by (εν) Christ alone. Paul's favourite words occur here, πιστευω, believe, with which πιστις, faith, is allied, δικαιοω, to set right with God on the basis of faith. In Ro 6:7 Paul uses απο also after δικαιοω. These are key words (πιστευω and δικαιοω) in Paul's theology and call for prolonged and careful study if one is to grasp the Pauline teaching. Δικαιοω primarily means to make righteous, to declare righteous like αξιοω, to deem worthy (αξιος). But in the end Paul holds that real righteousness will come (Ro 6-8) to those whom God treats as righteous (Ro 3-5) though both Gentile and Jew fall short without Christ (Ro 1-3). This is the doctrine of grace that will prove a stumbling block to the Jews with their ceremonial works and foolishness to the Greeks with their abstract philosophical ethics (1Co 1:23-25). It is a new and strange doctrine to the people of Antioch.

Acts 13:40

Beware therefore (βλεπετε ουν). The warning is pertinent. Perhaps Paul noticed anger on the faces of some of the rabbis.

Lest there come upon you (μη επελθη). Second aorist active subjunctive with the negative final conjunction μη.

In the prophets (εν τοις προφηταις). The quotation is from the LXX text of Hab 1:5 . The plural here refers to the prophetic collection (Lu 24:44; Ac 24:14). "The Jews of Habakkuk's day had refused to believe in the impending invasion by the Chaldeans, and yet it had come" (Furneaux).

Acts 13:41

Ye despisers (ο καταφρονητα). Not in the Hebrew, but in the LXX. It is pertinent for Paul's purpose.

Perish (αφανισθητε). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew.

If one declare it unto you (εαν τις εκδιηγητα υμιν). Condition of third class with present middle subjunctive, if one keep on outlining (double compound, εκ-δι-ηγεομα) it unto you. Paul has hurled a thunderbolt at the close.

Acts 13:42

And as they went out (Εξιοντων δε αυτων). Genitive absolute with present active participle of εξειμ, to go out, old verb, in the N.T. only in Ac 12:42; 17:15; 20:7; 27:43 . As they (Paul and Barnabas) were going out with all the excitement and hubbub created by the sermon.

They besought (παρεκαλουν). Imperfect active, inchoative, began to beseech. The Textus Receptus inserts wrongly τα εθνη (the Gentiles) as if the Jews were opposed to Paul from the first as some doubtless were. But both Jews and Gentiles asked for the repetition of the sermon (λαληθηνα, first aorist passive infinitive object of παρεκαλουν with accusative of general reference).

The next Sabbath (εις το μεταξυ σαββατον). Late use (Josephus, Plutarch, etc.) of μεταξυ (μετα and ξυν=συν) in sense of after or next instead of between (sense of μετα prevailing). Note use of εις for "on" or "by."

Acts 13:43

When the synagogue broke up (λυθεισης της συναγωγης). Genitive absolute of first aorist passive participle of λυω. Apparently Paul and Barnabas had gone out before the synagogue was formally dismissed.

Of the devout proselytes (των σεβομενων προσηλυτων). Of the worshipping proselytes described in verses 16,25 as "those who fear God" (cf. 16:14) employed usually of the uncircumcised Gentiles who yet attended the synagogue worship, but the word προσηλυτο (προσ, ηλυτος verbal from ερχομα, a new-comer) means usually those who had become circumcised (proselytes of righteousness). Yet the rabbis used it also of proselytes of the gate who had

not yet become circumcised, probably the idea here. In the N.T. the word occurs only in Mt 23:15; Ac 2:10; 6:5; 13:43 . Many (both Jews and proselytes) followed (ηκολουθησαν, ingressive aorist active indicative of ακολουθεω) Paul and Barnabas to hear more without waiting till the next Sabbath. So we are to picture Paul and Barnabas speaking (προσλαλουντες, late compound, in N.T. only here and 28:20) to eager groups.

Urged (επειθον). Imperfect active of πειθω, either descriptive (were persuading) or conative (were trying to persuade). Paul had great powers of persuasion (18:4; 19:8,26; 26:28; 28:23; 2Co 5:11; Ga 1:10). These Jews "were beginning to understand for the first time the true meaning of their national history" (Furneaux), "the grace of God" to them.

Acts 13:44

The next Sabbath (τω ερχομενω σαββατω). Locative case, on the coming (ερχομενω, present middle participle of ερχομα) Sabbath. So the best MSS., though some have εχομενω (present middle participle of εχω in sense of near, bordering, following as in Lu 13:33; Ac 29:15).

Almost (σχεδον). Old word, but in N.T. only here, Ac 19:26; Heb 9:22 .

Was gathered together (συνηχθη). First aorist (effective) passive indicative of συναγω, old and common verb. The "whole city" could hardly all gather in the synagogue. Perhaps Paul spoke in the synagogue and Barnabas to the overflow outside (see verse 46). It was an eager and earnest gathering "to hear (ακουσα, first aorist active infinitive of purpose) the word of God" and a great opportunity for Paul and Barnabas. The Codex Bezae has it "to hear Paul." It was the new preacher (Paul) that drew the big crowd. It was a crowd such as will later hang on the words of John Wesley and George Whitfield when they preach Jesus Christ.

Acts 13:45

The Jews (ο Ιουδαιο). Certainly not the proselytes of verse 43. Probably many of the Jews that were then favourably disposed to Paul's message had reacted against him under the influence of the rabbis during the week and evidently on this Sabbath very many Gentiles ("almost the whole city," "the multitudes" τους οχλους) had gathered, to the disgust of the stricter Jews. Nothing is specifically stated here about the rabbis, but they were beyond doubt the instigators of, and the ringleaders in, the opposition as in Thessalonica (17:5). No such crowds (οχλους) came to the synagogue when they were the speakers.

With jealousy (ζηλου). Genitive case of ζηλος (from ζεω, to boil) after επλησθησαν (effective first aorist passive indicative of πιμπλημ). Envy and jealousy arise between people of the same calling (doctors towards doctors, lawyers towards lawyers, preachers towards preachers). So these rabbis boiled with jealousy when they saw the crowds gathered to hear Paul and Barnabas.

Contradicted (αντελεγον). Imperfect active of αντιλεγω, old verb to speak against, to say a word in opposition to (αντ, face to face). It was interruption of the service and open

opposition in the public meeting. Paul and Barnabas were guests by courtesy and, of course, could not proceed further, when denied that privilege.

Blasphemed (βλασφημουντες). Blaspheming. So the correct text without the addition αντιλεγοντες (repeated from αντελεγον above). Common verb in the Gospels for saying injurious and harmful things. Doubtless these rabbis indulged in unkind personalities and made it plain that Paul and Barnabas were going beyond the limitations of pure Judaism in their contacts with Gentiles.

Acts 13:46

Spake out boldly (παρρησιασαμενο). First aorist middle participle of παρρησιαζομα, to use freedom in speaking, to assume boldness. Both Paul and Barnabas accepted the challenge of the rabbis. They would leave their synagogue, but not without a word of explanation.

It was necessary to you first (Ηυμιν ην αναγκαιον πρωτον). They had done their duty and had followed the command of Jesus (1:8). They use the very language of Peter in 3:26 (υμιν πρωτον) "to you first." This position Paul as the apostle to the Gentiles will always hold, the Jew first in privilege and penalty (Ro 1:16; 2:9,10).

Ye thrust it from you (απωθεισθε αυτον). Present middle (indirect, from yourselves) indicative of απωθεω, to push from. Vigorous verb seen already in Ac 7:27,39 which see.

Judge yourselves unworthy (ουκ αξιους κρινετε εαυτους). Present active indicative of the common verb κρινω, to judge or decide with the reflexive pronoun expressed. Literally, Do not judge yourselves worthy. By their action and their words they had taken a violent and definite stand.

Lo, we turn to the Gentiles (ιδου στρεφομεθα εις τα εθνη). It is a crisis (ιδου, lo): "Lo, we turn ourselves to the Gentiles." Probably also aoristic present, we now turn (Robertson, *Grammar*, pp. 864-70). Στρεφομεθα is probably the direct middle (Robertson, *Grammar*, pp. 806-08) though the aorist passive εστραφην is so used also (7:39). It is a dramatic moment as Paul and Barnabas turn from the Jews to the Gentiles, a prophecy of the future history of Christianity. In Ro 9-11 Paul will discuss at length the rejection of Christ by the Jews and the calling of the Gentiles to be the real (the spiritual) Israel.

Acts 13:47

For so hath the Lord commanded us (ουτως γαρ εντεταλτα ημιν ο κυριος). Perfect middle indicative of εντελλω, poetic (Pindar) and late verb to enjoin (1:2). The command of the Lord Paul finds in Isa 49:6 quoted by Simeon also (Lu 2:32). The conviction of Paul's mind was now made clear by the fact of the rejection by the Jews. He could now see more clearly the words of the prophet about the Gentiles: The Messiah is declared by God in Isaiah to be "a light to the Gentiles" (εθνων, objective genitive), "a light for revelation to the Gentiles" (φως εις αποκαλυψιν εθνων, Lu 2:32). So Paul is carrying out the will of God in

turning to the Gentiles. He will still appeal to the Jews elsewhere as they allow him to do so, but not here.

That thou shouldest be (του εινα σε). Genitive articular infinitive of purpose with the accusative of general reference. This is all according to God's fixed purpose (τεθεικα, perfect active indicative of τιθημ).

Unto the uttermost part of the earth (εως εσχατου της γης). Unto the last portion (genitive neuter, not feminine) of the earth. It is a long time from Paul to now, not to say from Isaiah to now, and not yet has the gospel been carried to half of the people of earth. God's people are slow in carrying out God's plans for salvation.

Acts 13:48

As the Gentiles heard this they were glad (ακουοντα τα εθνη εχαιρον). Present active participle of ακουω and imperfect active of χαιρω, linear action descriptive of the joy of the Gentiles.

Glorified the word of God (εδοξαζον τον λογον του θεου). Imperfect active again. The joy of the Gentiles increased the fury of the Jews. "The synagogue became a scene of excitement which must have been something like the original speaking with tongues" (Rackham). The joy of the Gentiles was to see how they could receive the higher blessing of Judaism without circumcision and other repellent features of Jewish ceremonialism. It was the gospel of grace and liberty from legalism that Paul had proclaimed. Whether Ga 4:13 describes this incident or not (the South Galatian theory), it illustrates it when Gentiles received Paul as if he were Christ Jesus himself. It was triumph with the Gentiles, but defeat with the Jews.

As many as were ordained to eternal life (οσο ησαν τεταγμενο εις ζωην αιωνιον). Periphrastic past perfect passive indicative of τασσω, a military term to place in orderly arrangement. The word "ordain" is not the best translation here. "Appointed," as Hackett shows, is better. The Jews here had voluntarily rejected the word of God. On the other side were those Gentiles who gladly accepted what the Jews had rejected, not all the Gentiles. Why these Gentiles here ranged themselves on God's side as opposed to the Jews Luke does not tell us. This verse does not solve the vexed problem of divine sovereignty and human free agency. There is no evidence that Luke had in mind an *absolutum decretum* of personal salvation. Paul had shown that God's plan extended to and included Gentiles. Certainly the Spirit of God does move upon the human heart to which some respond, as here, while others push him away.

Believed (επιστευσαν). Summary or constative first aorist active indicative of πιστευω. The subject of this verb is the relative clause. By no manner of legerdemain can it be made to mean "those who believe were appointed." It was saving faith that was exercised only by those who were appointed unto eternal life, who were ranged on the side of eternal life, who

were thus revealed as the subjects of God's grace by the stand that they took on this day for the Lord. It was a great day for the kingdom of God.

Acts 13:49

Was spread abroad (διεφερετο). Imperfect passive of διαφερω, to carry in different directions (δια). By the recent converts as well as by Paul and Barnabas. This would seem to indicate a stay of some months with active work among the Gentiles that bore rich fruit.

Throughout all the region (δι' ολης της χωρας). Antioch in Pisidia as a Roman colony would be the natural centre of a Roman *Regio*, an important element in Roman imperial administration. There were probably other *Regiones* in South Galatia (Ramsay, *St. Paul the Traveller and Roman Citizen*, pp. 102-12).

Acts 13:50

Urged on (παρωτρυναν). First aorist (effective) active of παρ-οτρυνω, old verb, but here alone in the N.T., to incite, to stir up. The Jews were apparently not numerous in this city as they had only one synagogue, but they had influence with people of prominence, like "the devout women of honourable estate" (τας σεβομενας γυναικας τας ευσχημονας), the female proselytes of high station, a late use of an old word used about Joseph of Arimathea (Mr 15:43). The rabbis went after these Gentile women who had embraced Judaism (cf. Ac 17:4 in Thessalonica) as Paul had made an appeal to them. The prominence of women in public life here at Antioch is quite in accord with what we know of conditions in the cities of Asia Minor. "Thus women were appointed under the empire as magistrates, as presidents of the games, and even the Jews elected a woman as Archisynagogos, at least in one instance at Smyrna" (Knowling). In Damascus Josephus (*War* II. 20, 21) says that a majority of the married women were proselytes. Strabo (VIII. 2) and Juvenal (VI. 542) speak of the addiction of women to the Jewish religion.

The chief men of the city (τους πρωτους της πολεως). Probably city officials (the Duumviri, the Praetors, the First Ten in the Greek Cities of the east) or other "foremost" men, not officials. The rabbis were shrewd enough to reach these men (not proselytes) through the women who were proselytes of distinction.

Stirred up a persecution (επηγειραν διωγμον). First aorist active indicative of επεγειρω, old verb, but in the N.T. only here and 14:2. Paul seems to allude to this persecution in 2Ti 3:11 "persecutions, sufferings, what things befell me at Antioch, at Iconium, at Lystra, what persecutions I endured." Here Paul had perils from his own countrymen and perils from the Gentiles after the perils of rivers and perils of robbers on the way from Perga (2Co 11:26). He was thrice beaten with rods (τρις εραβδισθην, 2Co 11:25) by Roman lictors in some Roman colony. If that was here, then Paul and Barnabas were publicly scourged by the lictors before they left. Probably the Jews succeeded in making the Roman officials look on Paul and Barnabas as disturbers of the public peace. So "they cast them out of their borders" (εξεβαλον αυτους απο των οριων αυτων). Second aorist active indicative of εκβαλλω, forcible

expulsion plainly as public nuisances. Just a few days before they were the heroes of the city and now!

Acts 13:51

But they shook off the dust of their feet against them (Ηο δε εκτιναξαμενο τον κονιορτον των ποδων επ' αυτους). First aorist middle (indirect) participle of εκτινασσω, to shake out or off. Homer uses it for knocking out teeth. In the papyri. The middle aorist participle occurs again in 18:6 and the active imperative with the dust of the feet in Mr 6:11 (Lu 10:11 has απομασσομεθα). and Mt 10:14 (command of Jesus). It is a dramatic gesture that forbids further intercourse. "As a protest against the injustice which cast them out. The sandal was taken off and the dust shaken out as a symbolic token that the very soil of the country was defiling" (Furneaux).

Unto Iconium (εις Ικονιον). About 45 miles southeast from Antioch in Pisidia, at the foot of the Taurus mountains. At various times it was reckoned also in Pisidia or Phrygia as well as Lycaonia, Phrygian in population and distinguished by Luke (Ac 14:6) from Lystra and Derbe, cities of Lycaonia. As compared with Antioch (a Roman colony) it was a native Phrygian town. When the province of Galatia was divided, Iconium became the capital of Lycaonia and eclipsed Antioch in Pisidia. Strictly speaking at this time Lystra and Derbe were cities of Lycaonia-Galatica while Iconium was in Phrygia-Galatica (all three in the Roman Province of Galatia). It was at the meeting place of several Roman roads and on the highway from east to west. It is still a large town Konieh with 30,000 population.

Acts 13:52

And the disciples (ο τε or ο δε μαθÂητα). The Gentile Christians in Antioch in Pisidia. Persecution had precisely the opposite effect to the intention of the Jews for they "were filled with joy and the Holy Spirit" (επληρουντο χαρας κα πνευματος αγιου). Imperfect passive, they kept on being filled. It had been so before (Ac 4:31; 8:4; 9:31; 12:24). The blood of the martyrs is still the seed of the church.

Acts 14

Acts 14:1

They entered together (κατα το αυτο εισελθειν). Like επ το αυτο in 3:1. The infinitive εισελθειν is the subject of εγενετο.

So spake that (λαλησα ουτως ωστε). Infinitive again parallel to εισελθειν. With the result that, actual result here stated with ωστε and the aorist infinitive πιστευσα (Robertson, *Grammar*, pp. 999f.) rather than ωστε and the indicative like Joh 3:16 . It was a tremendous first meeting.

Acts 14:2

That were disobedient (ο απειθησαντες). First aorist active articular participle, not the present απειθουντες as the Textus Receptus has it. But the meaning is probably the Jews that disbelieved, rather than that disobeyed. Strictly απειθεω does mean to disobey and απιστεω to disbelieve, but that distinction is not observed in Joh 3:36 nor in Ac 19:9; 28:24 . The word απειθεω means to be απειθης, to be unwilling to be persuaded or to withhold belief and then also to withhold obedience. The two meanings run into one another. To disbelieve the word of God is to disobey God.

Made them evil affected (εκακωσαν). First aorist active indicative of κακοω, old verb from κακος, to do evil to, to ill-treat, then in later Greek as here to embitter, to exasperate as in Ps 105:32 and in Josephus. In this sense only here in the N.T. Evidently Paul preached the same message as in Antioch for it won both Jews and Gentiles, and displeased the rabbis. Codex Bezae adds here that "the chiefs of the synagogue and the rulers" brought persecution upon Paul and Barnabas just as was argued about Antioch. Outside the synagogue the Jews would poison the minds of the Gentiles against Paul and Barnabas. "The story of Thecla suggests a means, and perhaps the apostles were brought before the magistrates on some charge of interference with family life. The magistrates however must have seen at once that there was no legal case against them; and by a sentence of acquittal or in some other way the Lord gave peace" (Rackham). As we have it, the story of Paul and Thecla undoubtedly has apocryphal features, though Thecla may very well be an historical character here at Iconium where the story is located. Certainly the picture of Paul herein drawn cannot be considered authentic though a true tradition may underlie it: "bald, bowlegged, strongly built, small in stature, with large eyes and meeting eyebrows and longish nose; full of grace; sometimes looking like a man, sometimes having the face of an angel."

Acts 14:3

Long time therefore (ικανον μεν ουν χρονον). Accusative of duration of time (possibly six months) and note μεν ουν. There is an antithesis in εσχισθη δε (verse 4) and in verse 5 (εγενετο δε). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (παρρησιαζομενο as in 13:46 at

Antioch in Pisidia, "in the Lord" (επ τω κυριω), upon the basis of the Lord Jesus as in 4:17f . And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (διδοντ σημεια κα τερατα γινεσθα δια των χειρων αυτων). Present participle (διδοντ) and present infinitive (γινεσθα) repetition of both signs and wonders (note both words) just as had happened with Peter and John and the other apostles (2:43; 4:29f.; 5:12 ; cf. Heb 2:4). The time of peace could not last forever with such a work of grace as this. A second explosion of persecution was bound to come and some of the MSS. actually have εκ δευτερου (a second time).

Acts 14:4

But the multitude of the city was divided (εσχισθη δε το πληθος της πολεως). First aorist passive indicative of σχιζω, old verb to split, to make a schism or factions as Sadducees and Pharisees (23:7). This division was within the Gentile populace. Part held (ο μεν ησαν), literally "some were with the Jews" (συν τοις Ιουδαιοις), part with the apostles (ο δε συν τοις αποστολοις). Common demonstrative of contrast (ο μεν, ο δε, Robertson, *Grammar*, p. 694). The Jewish leaders made some impression on the Gentiles as at Antioch in Pisidia and later at Thessalonica (17:4f.). This is the first time in the Acts that Paul and Barnabas are termed "apostles" (see also verse 14). Elsewhere in the Acts the word is restricted to the twelve. Certainly Luke does not here employ it in that technical sense. To have followed Jesus in his ministry and to have seen the Risen Christ was essential to the technical use (1:22f.). Whether Barnabas had seen the Risen Christ we do not know, but certainly Paul had (1Co 9:1f.; 15:8). Paul claimed to be an apostle on a par with the twelve (Ga 1:1,16-18). The word originally means simply one sent (Joh 13:16) like messengers of the churches with the collection (2Co 8:23). The Jews used it of those sent from Jerusalem to collect the temple tribute. Paul applies the word to James the Lord's brother (Ga 1:19), to Epaphroditus (Php 2:25) as the messenger of the church in Philippi, to Silvanus and Timothy (1Th 2:6; Ac 18:5), apparently to Apollos (1Co 4:9), and to Andronicus and Junias (Ro 16:6f.). He even calls the Judaizers "false apostles" (2Co 11:13).

Acts 14:5

An onset (ορμη). A rush or impulse as in Jas 3:4 . Old word, but only twice in the N.T. (here and James). It probably denotes not an actual attack so much as the open start, the co-operation of both Jews and Gentiles (the disaffected portion), "with their rulers" (συν τοις αρχουσιν αυτων), that is the rulers of the Jewish synagogue (13:27). The city officials would hardly join in a mob like this, though Hackett and Rackham think that the city magistrates were also involved as in Antioch in Pisidia (13:50).

To entreat them shamefully (υβρισα). First aorist active infinitive of υβριζω, old verb to insult insolently. See on Mt 22:6; Lu 18:32 .

To stone (λιθοβολησα). First aorist active infinitive of λιθοβολεω, late verb from λιθοβολος (λιθος, stone, βαλλω, to throw) to pelt with stones, the verb used of the stoning

of Stephen (7:58). See on Mt 21:35 . The plan to stone them shows that the Jews were in the lead and followed by the Gentile rabble. "Legal proceedings having failed the only resource left for the Jews was illegal violence" (Rackham).

Acts 14:6

They became aware of it (συνιδοντες). Second aorist (ingressive) active participle of συνοραω (συνειδον), old word to see together, to become conscious of as already in 12:12. In the N.T. only by Luke and Paul.

Fled (κατεφυγον). Second aorist (effective) active indicative of καταφευγω, old verb, but in the N.T. only here and Heb 6:18 . Paul and Barnabas had no idea of remaining to be stoned (lynched) by this mob. It is a wise preacher who always knows when to stand his ground and when to leave for the glory of God. Paul and Barnabas were following the directions of the Lord Jesus given to the twelve on their special tour of Galilee (Mt 10:23). Lystra and Derbe, cities of Lycaonia (still part of the Province of Galatia, though in another *Regio*), not far from the base of the Black Mountain. Professor Sterrett has apparently identified Lystra by an inscription about six hours (18 miles) south-southwest from Iconium near the village Khatyn Serai and Derbe probably near the village Losta or Zosta though its location is really not known. Lystra had been made a colony in B.C. 6 and Derbe was the frontier city of the Roman empire in the southeast. These are the only cities mentioned, but they were of importance and show that Paul kept to his plan of going to centres of influence. The new imperial road from Antioch and Iconium reached these cities.

The region round about (την περιχωρον) was "a high table land, ill-watered, bleak, but suited for sheep pasture" (Page).

Acts 14:7

And there they preached the gospel (κακε ευαγγελιζομενο ησαν). Periphrastic imperfect middle. We are to think of extensive evangelistic work perhaps with the assistance of disciples from Antioch and Iconium since Paul and Barnabas could not speak Lycaonian. Κακε is crasis for κα εκε.

Acts 14:8

At Lystra (εν Λυστροις). Neuter plural as in 16:2; 2Ti 3:11 while feminine singular in 14:6,21; 16:1 . There was apparently no synagogue in Lystra and so not many Jews. Paul and Barnabas had to do open-air preaching and probably had difficulty in being understood by the natives though both Greek and Latin inscriptions were discovered here by Professor Sterrett in 1885. The incident narrated here (verses 8-18) shows how they got a real hearing among these rude heathen.

There sat (εκαθητο). Imperfect middle of καθημα. Was sitting. This case is very much like that in 3:1-11, healed by Peter. Possibly outside the gate (verse 13) or some public place.

Impotent in his feet (αδυνατος τοις ποσιν). Old verbal, but only here in the N.T. in this sense except figuratively in Ro 15:1 . Elsewhere it means "impossible" (Mt 19:26). Locative case. Common in medical writers in the sense of "impotent." So Tobit 2:10; 5:9.

Had walked (περιεπατησεν). So best MSS., first aorist active indicative "walked," not περιεπεπατηκε, "had walked" (past perfect active).

Acts 14:9

The same (ουτος). Just "this one."

Heard (ηκουεν). Imperfect active, was listening to Paul speaking (λαλουντος). Either at the gate or in the market place (17:17) Paul was preaching to such as would listen or could understand his Greek (*Koine*). Ramsay (*St. Paul the Traveller*, pp. 114, 116) thinks that the cripple was a proselyte. At any rate he may have heard of the miracles wrought at Iconium (verse 3) and Paul may have spoken of the work of healing wrought by Jesus. This man was "no mendicant pretender," for his history was known from his birth.

Fastening his eyes upon him (ατενισας αυτω). Just as in 13:9 of Paul and 1:10 which see. Paul saw a new hope in the man's eyes and face.

He had faith (εχε πιστιν). Present active indicative retained in indirect discourse.

To be made whole (του σωθηνα). Genitive of articular first aorist passive infinitive (purpose and result combined) of σωζω, to make sound and also to save. Here clearly to make whole or well as in Lu 7:50 (cf. Ac 3:16; 4:10).

Acts 14:10

Upright (ορθος). Predicate adjective. In this sense Galen and Hippocrates frequently use ορθος (erect, straight). Paul spoke in a loud (μεγαλη) voice so that all could hear and know.

He leaped up and walked (ηλατο κα περιεπατε). Rather, He leaped up with a single bound and began to walk. The second aorist middle indicative (with first aorist vowel α) of αλλομα (late verb, in papyri) and inchoative imperfect active of περιπατεω, common verb to walk around. This graphic picture is concealed by the usual English rendering. It is possible that Luke obtained the vivid report of this incident from Timothy who may have witnessed it and who was probably converted during Paul's stay here (16:3). His father was a prominent Greek and his mother Eunice, possibly a widow, may have lived here with her mother Lois (2Ti 1:5).

Acts 14:11

Lifted up their voice (επηραν την φωνην αυτων). First aorist active of επαιρω. In their excitement they elevated their voices.

In the speech of Lycaonia (Λυκαονιστ). Adverb from verb λυκαονιζω, to use the language of Lycaonia found here alone, but formed regularly like Εβραιστ (Joh 5:2), Ηελληνιστ (Ac 21:37), Ρωμαιστ (Joh 19:20). Paul was speaking in Greek, of course, but the excitement of the crowd over the miracle made them cry out in their native tongue which Paul and

Barnabas did not understand. Hence it was not till preparations for offering sacrifice to them had begun that Paul understood the new role in which he and Barnabas were held.

In the likeness of men (ομοιωθεντες ανθρωποις). First aorist passive participle of ομοιω, to liken, with the associative instrumental case. In this primitive state the people hold to the old Graeco-Roman mythology. The story of Baucis and Philemon tells how Jupiter (Zeus) and Mercury (Hermes) visited in human form the neighbouring region of Phrygia (Ovid, *Meta*. VIII. 626). Jupiter (Zeus) had a temple in Lystra.

Acts 14:12

They called (εκαλουν). Inchoative imperfect began to call.

Barnabas, Jupiter (τον Βαρναβαν Δια). Because Barnabas was the older and the more imposing in appearance. Paul admits that he was not impressive in looks (2Co 10:10).

And Paul, Mercury (τον δε Παυλον Ερμην). Mercury (Ερμης) was the messenger of the gods, and the spokesman of Zeus. Ερμης was of beautiful appearance and eloquent in speech, the inventor of speech in legend. Our word hermeneutics or science of interpretation comes from this word (Heb 7:2; Joh 1:38).

Because he was the chief speaker (επειδη αυτος ην ο ηγουμενος του λογου). Paul was clearly "the leader of the talk." So it seemed a clear case to the natives. If preachers always knew what people really think of them! Whether Paul was alluding to his experience in Lystra or not in Ga 4:14 , certainly they did receive him as an angel of God, as if "Mercury" in reality.

Acts 14:13

Whose temple was before the city (του οντος προ της πωλεως). The god (Zeus) is identified with his temple. He had a statue and temple there.

Oxen and garlands (ταυρους κα στεμματα). Probably garlands to put on the oxen before they were slain. It was common to sacrifice bullocks to Jupiter and Mercury.

Would have done sacrifice (ηθελεν θυειν). Imperfect indicative, wanted to offer sacrifice. He was planning to do it, and his purpose now became plain to Paul and Barnabas.

Acts 14:14

Having heard (ακουσαντες). Such elaborate preparation "with the multitudes" (συν τοις οχλοις) spread rumours and some who spoke Greek told Paul and Barnabas. It is possible that the priest of Jupiter may have sent a formal request that the visiting "gods" might come out to the statue by the temple gates to make it a grand occasion. They rent their garments (διαρρηξαντες). First aorist active participle from διαρρηγνυμ, old verb to rend in two. Like the high priest in Mt 26:65 as if an act of sacrilege was about to be committed. It was strange conduct for the supposed gods!

Sprang forth (εξεπηδησαν). First aorist (ingressive) active indicative of εκπηδαω (note εκ), old verb, here only in the N.T. It was all a sign of grief and horror with loud outcries (κραζοντες).

Acts 14:15

Sirs (ανδρες). Literally, Men. Abrupt, but courteous.

We also are men of like passions with you (κα ημεις ομοιοπαθεις εσμεν υμιν ανθρωπο). Old adjective from ομοιος (like) and πασχω, to experience. In the N.T. only here and Jas 5:17 . It means "of like nature" more exactly and affected by like sensations, not "gods" at all. Their conduct was more serious than the obeisance of Cornelius to Peter (10:25f.). Υμιν is associative instrumental case.

And bring you good tidings (ευαγγελιζομενο). No "and" in the Greek, just the present middle participle, "gospelizing you." They are not gods, but evangelists. Here we have Paul's message to a pagan audience without the Jewish environment and he makes the same line of argument seen in Ac 17:21-32; Ro 1:18-23 . At Antioch in Pisidia we saw Paul's line of approach to Jews and proselytes (Ac 13:16-41).

That ye should turn from these vain things (απο τουτων των ματαιων επιστρεφειν). He boldly calls the worship of Jupiter and Mercury and all idols "vain" or empty things, pointing to the statues and the temple.

Unto the living God (επ θεον ζωντα). They must go the whole way. Our God is a live God, not a dead statue. Paul is fond of this phrase (2Co 6:16; Ro 9:26).

Who made (ος εποιησεν). The one God is alive and is the Creator of the Universe just as Paul will argue in Athens (Ac 17:24). Paul here quotes Ps 146:6 and has Ge 1:1 in mind. See also 1Th 1:9 where a new allegiance is also claimed as here.

Acts 14:16

In the generations gone by (εν ταις παρωιχημεναις γενεαις). Perfect middle participle from παροιχομα, to go by, old verb, here alone in the N.T.

Suffered (ειασεν). Constative aorist active indicative of εαω (note syllabic augment). Paul here touches God in history as he did just before in creation. God's hand is on the history of all the nations (Gentile and Jew), only with the Gentiles he withdrew the restraints of his grace in large measure (Ac 17:30; Ro 1:24,26,28), judgment enough for their sins.

To walk in their ways (πορευεσθα ταις οδοις αυτων). Present middle infinitive, to go on walking, with locative case without εν. This philosophy of history does not mean that God was ignorant or unconcerned. He was biding his time in patience.

Acts 14:17

And yet (καιτο). Old Greek compound particle (κα το). In the N.T. twice only, once with finite verb as here, once with the participle (Heb 4:3).

Without witness (αμαρτυρον). Old adjective (α privative and μαρτυς, witness), only here in the N.T.

Left (αφηκεν). First aorist active (κ aorist indicative of αφιημ).

In that he did good (αγαθουργων). Present active causal participle of αγαθουργεω, late and rare verb (also αγαθοεργεω 1Ti 6:18), reading of the oldest MSS. here for

αγαθοποιεω, to do good. Note two other causal participles here parallel with αγαθουργων, viz., διδους ("giving you") present active of διδωμι, εμπιπλων ("filling") present active of εμπιμπλαω (late form of εμπιμπλημ). This witness to God (his doing good, giving rains and fruitful seasons, filling your hearts with food and gladness) they could receive without the help of the Old Testament revelation (Ro 1:20). Zeus was regarded as the god of rain (Jupiter Pluvius) and Paul claims the rain and the fruitful (καρποφορουσ, καρπος, and φερω, fruit bearing, old word, here alone in N.T.) seasons as coming from God. Lycaonia was often dry and it would be an appropriate item. "Mercury, as the God of merchandise, was also the dispenser of food" (Vincent). Paul does not talk about laws of nature as if they governed themselves, but he sees the living God "behind the drama of the physical world" (Furneaux). These simple country people could grasp his ideas as he claims everything for the one true God.

Gladness (ευφροσυνης). Old word from ευφρων (ευ and φρην), good cheer. In the N.T. only Ac 2:28 and here. Cheerfulness should be our normal attitude when we consider God's goodness. Paul does not here mention Christ because he had the single definite purpose to dissuade them from worshipping Barnabas and himself.

Acts 14:18

Scarce (μολις). Adverb in same sense as old μογις, from μολος, toil.

Restrained (κατεπαυσαν). Effective first aorist active indicative of καταπαυω, old verb in causative sense to make abstain from.

From doing sacrifice unto them (του μη θυειν αυτοις). Ablative case of the articular infinitive with redundant negative after κατεπαυσαν, regular Greek idiom (Robertson, *Grammar*, pp. 1094, 1171). It had been a harrowing and well-nigh a horrible ordeal, but finally Paul had won. If only nobody else had interposed!

Acts 14:19

But there came thither Jews from Antioch and Iconium (Επηλθαν δε απο Αντιοχειας κα Ικονιου Ιουδαιο). Came to or upon them, επηλθαν, second aorist (ingressive) indicative of επερχομα. Whether news of the miracle had reached those cities we do not know. These may have been travelling grain merchants. At any rate there was an interval in which Paul and Barnabas won some disciples (verse 22). There would be a natural reaction, even revulsion, in the minds of many who had come so near to worshipping Paul and Barnabas. The pendulum swings easily from one extreme to the other. The hostile Jews from Antioch and Iconium may even have followed Paul and Barnabas along the fine Roman road on purpose to keep them on the run. They had driven them out of Antioch and out of Iconium and now appear at Lystra at an opportune moment for their work.

Having persuaded the multitudes (πεισαντες τους οχλους). First aorist (effective) active participle of πειθω. They had complete success with many and struck at the psychological moment.

They stoned Paul (λιθασαντες τον Παυλον). First aorist active participle of λιθαζω, late verb from λιθος for throwing stones (used by Paul referring to this one incident when alone he was stoned, 2Co 11:25). The wounds inflicted may have left some of the scars (στιγματα) mentioned in Ga 6:17 . They stoned Paul as the chief speaker (Mercury) and passed by Barnabas (Jupiter). It was a Jewish mode of punishment as against Stephen and these Jews knew that Paul was the man that they had to deal with. Hackett notes that the Jews with two exceptions incited the persecutions which Paul endured. The exceptions were in Philippi (16:16-40) and Ephesus (19:23-41).

Dragged him out of the city (εσυρον εξω της πολεως). They hurled Stephen outside of the city before stoning him (7:58). It was a hurried and irregular proceeding, but they were dragging (imperfect active of συρω, old verb) Paul out now.

Supposing that he were dead (νομιζοντες αυτον τεθνηκενα). Present active participle with infinitive (second perfect active of θνησκω) in indirect discourse with accusative of general reference. The Jews are jubilant this time with memories of Paul's escape at Antioch and Iconium. The pagan mob feel that they have settled accounts for their narrow escape from worshipping two Jewish renegade preachers. It was a good day's work for them all. Luke does not say that Paul was actually dead.

Acts 14:20

Stood round about him (κυκλωσαντων αυτον). Genitive absolute with first aorist active participle of κυκλοω, old verb from κυκλος (circle, cycle) to make a circle round, to encircle. The would-be murderers left and a group of disciples gathered round to see if Paul was dead or alive and, if dead, to bury him. In that group Timothy may very well have been along with Eunice and Barnabas. Timothy, a lad of about fifteen, would not soon forget that solemn scene (2Ti 3:11). But Paul suddenly (apparently a miraculous recovery) rose up (αναστας) and entered the city to the surprise and joy of the disciples who were willing to brave persecution with Paul.

With Barnabas (συν τω Βαρναβα). With the assistance of Barnabas. It was plainly unwise to continue in Lystra so that they set out on the next day (τη επαυριον, ten times in Acts), shaken and bruised as Paul was. Derbe was some forty miles distant, near the pass to the Cilician Gates.

Acts 14:21

When they had preached the gospel to that city (ευαγγελισαμενο την πολιν εκεινην). Having evangelized (first aorist middle participle) that city, a smaller city and apparently with no trouble from the Jews.

Had made many disciples (μαθητευσαντες ικανους). First aorist active participle of μαθητευω from μαθητης, a learner or disciple. Late verb in Plutarch, to be a disciple (Mt 27:57 like Joh 19:38) and then to disciple (old English, Spenser), to make a disciple as in

Mt 28:19 and here. Paul and Barnabas were literally here obeying the command of Jesus in discipling people in this heathen city.

They returned to Lystra and to Iconium, and to Antioch (υπεστρεψαν εις την Λυστραν κα εις Ικονιον κα εις Αντιοχειαν). Derbe was the frontier city of the Roman empire. The quickest way to return to Antioch in Syria would have been by the Cilician Gates or by the pass over Mt. Taurus by which Paul and Silas will come to Derbe in the second tour (Ac 15:41-16:1), but difficult to travel in winter. But it was necessary to revisit the churches in Lystra, Iconium, Antioch in Pisidia and to see that they were able to withstand persecution. Paul was a Roman citizen though he had not made use of this privilege as yet for his own protection. Against mob violence it would count for little, but he did not hesitate. Paul had been stoned in Lystra, threatened in Iconium, expelled in Antioch. He shows his wisdom in conserving his work.

Acts 14:22

Confirming (επιστηριζοντες). Late verb (in LXX), in N.T. only in Ac 14:22; 15:32,41 , to make more firm, to give additional (επ) strength. Each time in Acts the word is used concerning these churches.

To continue in the faith (εμμενειν τη πιστε). To remain in with locative, old verb. It is possible that πιστις here has the notion of creed as Paul uses it later (Col 1:23 with επιμενω; 1Ti 5:8). It seems to be here more than trust or belief. These recent converts from heathenism were ill-informed, were persecuted, had broken family and social ties, greatly needed encouragement if they were to hold out.

We must (δε ημας). It does not follow from this use of "we" that Luke was present, since it is a general proposition applying to all Christians at all times (2Ti 3:12). Luke, of course, approved this principle. Knowling asks why Timothy may not have told Luke about Paul's work. It all sounds like quotation of Paul's very language. Note the change of construction here after παρακαλουντες (infinitive of indirect command, εμμενειν, but οτ δε, indirect assertion). They needed the right understanding of persecution as we all do. Paul frankly warned these new converts in this heathen environment of the many tribulations through which they must enter the Kingdom of God (the culmination at last) as he did at Ephesus (Ac 20:20) and as Jesus had done (Joh 16:33). These saints were already converted.

Acts 14:23

And when they had appointed for them elders in every church (χειροτονησαντες δε αυτοις κατ' εκκλησιαν πρεσβυτερους). They needed also some form of organization, though already churches. Note distributive use of κατα with εκκλησιαν (2:46; 5:42; Tit 1:5). Χειροτονεω (from χειροτονος, extending the hand, χειρ, hand, and τεινω, to stretch) is an old verb that originally meant to vote by show of the hands, finally to appoint with the approval of an assembly that chooses as in 2Co 8:19 , and then to appoint without regard to choice as in Josephus (*Ant.* XIII. 2, 2) of the appointment of Jonathan as high priest by Al-

exander. So in Ac 10:41 the compound προχειρατονεω is used of witnesses appointed by God. But the seven (deacons) were first selected by the Jerusalem church and then appointed (καταστησομεν) by the apostles. That is probably the plan contemplated by Paul in his directions to Titus (Tit 1:5) about the choice of elders. It is most likely that this plan was the one pursued by Paul and Barnabas with these churches. They selected the elders in each instance and Paul and Barnabas "ordained" them as we say, though the word χειροτονεω does not mean that. "Elders" were mentioned first in 11:30. Later Paul will give the requirements expected in these "elders" or "bishops" (Php 1:1) as in 1Ti 3:1-7; Tit 1:5-9 . It is fairly certain that these elders were chosen to correspond in a general way with the elders in the Jewish synagogue after which the local church was largely copied as to organization and worship. Paul, like Jesus, constantly worshipped and spoke in the synagogues. Already it is plain, as at Antioch in Syria (11:26), that the Christians can no longer count on the use of the Jewish synagogue. They must have an organization of their own. The use of the plural here implies what was true at Philippi (Php 1:1) and Ephesus (Ac 20:17,28) that each church (one in each city) "had its college of elders" (Hackett) as in Jerusalem (21:18). Elder (πρεσβυτερος) was the Jewish name and bishop (επισκοπος) the Greek name for the same office. "Those who are called elders in speaking of Jewish communities are called bishops in speaking of Gentile communities" (Hackett). Hovey rightly holds against Hackett that teaching was a normal function of these elders, pastors or bishops as they were variously called (1Ti 3:2; Tit 1:9; 1Co 12:28,30; Eph 4:11).

Had prayed with fasting (προσευξαμενο μετα νηστειων). It was a serious matter, this formal setting apart of these "elders" in the churches. So it was done in a public meeting with prayer and fasting as when Paul and Barnabas were sent forth from Antioch in Syria (13:3) on this mission tour.

They commended them to the Lord (παρεθεντο αυτους τω κυριω). Second aorist middle indicative of παρατιθημ. Old and solemn word, to entrust, to deposit as in a bank (1Ti 1:18; 2Ti 2:2). Cf. παραθηκη in 1Ti 6:20; 2Ti 1:12,14 . It was all that they could now do, to commit them to the Lord Jesus. Jesus used this word on the cross (Lu 22:32).

On whom they had believed (εις ον πεπιστευκεισαν). Past perfect indicative (without augment) of πιστευω. They had "trusted" in Jesus (2Ti 1:12) and Paul now "entrusts" them to him with confidence. It was a solemn and serious occasion in each instance as it always is to set apart men for the ministry. These men may not have been ideal men for this service, but they were the only ones available and they were chosen from the actual membership in each instance, men who knew local conditions and problems.

Acts 14:24

When they had spoken the word in Perga (λαλησαντες εν Περγη τον λογον). Now they stopped and preached in Perga which they had apparently not done before (see 13:13f.). After leaving Antioch they passed on through Pisidia, as if Antioch was not strictly in

Pisidia (see on 13:14) and into Pamphylia. They crossed from Perga to Attaleia, the port of Perga, sixteen miles down the Cestus, and capital of Pamphylia, to find a ship for Antioch in Syria. It is now called Adala and for long was the chief harbour of the south coast of Asia Minor. We do not know why they did not revisit Cyprus, perhaps because no permanent Gentile churches were founded there.

Acts 14:26

They sailed away to Antioch (απεπλευσαν εις Αντιοχειαν). Effective aorist active indicative of αποπλεω, to sail off. They had been gone some eighteen months.

They had been committed (ησαν παραδεδομενο). Periphrastic past perfect passive of παραδιδωμ, old and common verb. High and serious thoughts filled the hearts of these first returned missionaries as they neared home. The grace of God had been with them. They had fulfilled (επληρωσαν) the work to which they had been set apart by the Holy Spirit with the prayers of the Antioch church. They now had a wondrous story to tell.

Acts 14:27

Gathered the church together (συναγαγοντες την εκκλησιαν). Second aorist active participle of συναγω. It "was the first missionary meeting in history" (Furneaux). It was not hard to get the church together when the news spread that Paul and Barnabas had returned. "The suitability of the Gospel to become the religion of the world had not before been put to the test" (Furneaux). Doubtless many "wise-acres" had predicted failure as they did for William Carey and for Adoniram Judson and Luther Rice.

Rehearsed (ανηγγελλον). Imperfect active. It was a long story for they had many things to tell of God's dealings "with them" (μετ' αυτων) for God had been "with them" all the while as Jesus had said he would be (Mt 28:20 , μεθ' υμων). Paul could recount some of the details given later in 2Co 11 .

And how (κα οτ). Or "and that" in particular, as the upshot of it all.

He had opened a door of faith unto the Gentiles (ηνοιξεν τοις εθνεσιν θυραν πιστεως). Three times in Paul's Epistles (1Co 16:9; 2Co 2:12; Col 4:3) he employed the metaphor of "door," perhaps a reminiscence of the very language of Paul here. This work in Galatia gained a large place in Paul's heart (Ga 4:14f.). The Gentiles now, it was plain, could enter the kingdom of God (verse 22) through the door of faith, not by law or by circumcision or by heathen philosophy or mythology.

Acts 14:28

And they tarried no little time (διετριβον δε χρονον ουκ ολιγον). Imperfect active of διατριβω, old verb to rub hard, to consume, with accusative of extent of time. It was a happy time of fellowship. The experiment entered upon by the church of Antioch was now a pronounced success. It was at the direct command of the Holy Spirit, but they had prayed for the absent missionaries and rejoiced at their signal success. There is no sign of jealousy on the part of Barnabas when Paul returns as the chief hero of the expedition. A new corner

has been turned in the history of Christianity. There is a new centre of Christian activity. What will Jerusalem think of the new developments at Antioch? Paul and Barnabas made no report to Jerusalem.

Acts 15

Acts 15:1

And certain men came down from Judea (κα τινες κατελθοντες απο της Ιουδαιας). Evidently the party of the circumcision in the church in Jerusalem (11:2) had heard of the spread of the gospel among the Gentiles in Cyprus, Pamphylia, and South Galatia (Phrygia, Pisidia, Lycaonia). Possibly John Mark after his desertion at Perga (13:13) told of this as one of his reasons for coming home. At any rate echoes of the jubilation in Antioch in Syria would be certain to reach Jerusalem. The Judaizers in Jerusalem, who insisted that all the Gentile Christians must become Jews also, had acquiesced in the case of Cornelius and his group (11:1-18) after plain proof by Peter that it was the Lord's doing. But they had not agreed to a formal campaign to turn the exception into the rule and to make Christianity mainly Gentile with a few Jews instead of mainly Jewish with a few Gentiles. Since Paul and Barnabas did not come up to Jerusalem, the leaders among the Judaizers decided to go down to Antioch and attack Paul and Barnabas there. They had volunteered to go without church action in Jerusalem for their activity is disclaimed by the conference (Ac 15:24). In Ga 2:4 Paul with some heat describes these Judaizers as "false brethren, secretly introduced who sneaked in to spy out our liberty." It is reasonably certain that this visit to Jerusalem described in Ga 2:1-10 is the same one as the Jerusalem Conference in Acts 15:5-29 in spite of the effort of Ramsay to identify it with that in 11:29f . Paul in Galatians is not giving a list of his visits to Jerusalem. He is showing his independence of the twelve apostles and his equality with them. He did not see them in 11:29f. , but only "the elders." In Ac 15 Luke gives the outward narrative of events, in Ga 2:1-10 Paul shows us the private interview with the apostles when they agreed on their line of conduct toward the Judaizers. In Ga 2:2 by the use of "them" (αυτοις) Paul seems to refer to the first public meeting in Acts before the private interview that came in between verses 15:5-6. If we recall the difficulty that Peter had on the subject of preaching the gospel to the heathen (10:1-11:18), we can the better understand the attitude of the Judaizers. They were men of sincere convictions without a doubt, but they were obscurantists and unable and unwilling to receive new light from the Lord on a matter that involved their racial and social prejudices. They recalled that Jesus himself had been circumcised and that he had said to the Syro-woman that he had come only save to the lost sheep of the house of Israel (Mt 15:24ff.). They argued that Christ had not repealed circumcision. So one of the great religious controversies of all time was begun, that between spiritual religion and ritualistic or ceremonial religion. It is with us yet with baptism taking the place of circumcision. These self-appointed champions of circumcision for Gentile Christians were deeply in earnest.

Taught the brethren (εδιδασκον τους αδελφους). Inchoative imperfect active, began to teach and kept it up. Their attitude was one of supercilious superiority. They probably

resented the conduct of Barnabas, who, when sent by the Church in Jerusalem to investigate the conversion of the Greeks in Antioch (11:20-26), did not return and report till a strong church had been established there with the help of Saul and only then with a big collection to confuse the issue. Paul and Barnabas were on hand, but the Judaizers persisted in their efforts to force their views on the church in Antioch. It was a crisis.

Except ye be circumcised after the custom of Moses, ye cannot be saved (εαν με περιτμηθητε τω εθε Μωυσεως, ου δυνασθε σωθηνα). There was the dictum of the Judaizers to the Gentiles. Paul and Barnabas had been circumcised. This is probably the precise language employed, for they spoke in Greek to these Greeks. It is a condition of the third class (undetermined, but with prospect of being determined, εαν plus the first aorist passive subjunctive of περιτεμνω). There was thus hope held out for them, but only on condition that they be circumcised. The issue was sharply drawn. The associative instrumental case (τω εθε) is customary. "Saved" (σωθηνα) here is the Messianic salvation. This doctrine denied the efficacy of the work of Christ.

Acts 15:2

When Paul and Barnabas had no small dissension and questioning with them (Γενομενης στασεως κα ζητησεως ουκ ολιγης τω Παυλω κα Βαρναβα προς αυτους). Genitive absolute of second aorist middle participle of γινομα, genitive singular agreeing with first substantive στασεως. Literally, "No little (litotes for much) strife and questioning coming to Paul and Barnabas (dative case) with them " (προς αυτους, face to face with them). Paul and Barnabas were not willing to see this Gentile church brow-beaten and treated as heretics by these self-appointed regulators of Christian orthodoxy from Jerusalem. The work had developed under the leadership of Paul and Barnabas and they accepted full responsibility for it and stoutly resisted these Judaizers to the point of sedition (riot, outbreak in Lu 23:25; Ac 19:40) as in 23:7. There is no evidence that the Judaizers had any supporters in the Antioch church so that they failed utterly to make any impression. Probably these Judaizers compelled Paul to think through afresh his whole gospel of grace and so they did Paul and the world a real service. If the Jews like Paul had to believe, it was plain that there was no virtue in circumcision (Ga 2:15-21). It is not true that the early Christians had no disagreements. They had selfish avarice with Ananias and Sapphira, murmuring over the gifts to the widows, simony in the case of Simon Magus, violent objection to work in Caesarea, and now open strife over a great doctrine (grace vs. legalism).

The brethren appointed (εταξαν). "The brethren" can be supplied from verse 1 and means the church in Antioch. The church clearly saw that the way to remove this deadlock between the Judaizers and Paul and Barnabas was to consult the church in Jerusalem to which the Judaizers belonged. Paul and Barnabas had won in Antioch. If they can win in Jerusalem, that will settle the matter. The Judaizers will be answered in their own church for which they are presuming to speak. The verb εταξαν (τασσω, to arrange) suggests a

formal appointment by the church in regular assembly. Paul (Ga 2:2) says that he went up by revelation (κατ' αποκαλυψιν), but surely that is not contradictory to the action of the church.

Certain others of them (τινας αλλους). Certainly Titus (Ga 2:1,3), a Greek and probably a brother of Luke who is not mentioned in Acts. Rackham thinks that Luke was in the number.

The apostles and elders (τους αποστολους κα πρεσβυτερους). Note one article for both (cf. "the apostles and the brethren" in 11:1). "Elders" now (11:30) in full force. The apostles have evidently returned now to the city after the death of Herod Agrippa I stopped the persecution.

Acts 15:3

They therefore (ο μεν ουν). Luke's favourite method of resumptive narrative as we have seen (11:19, etc.), demonstrative ο with μεν (indeed) and ουν (therefore).

Being brought on their way by the church (προπεμφθεντες υπο της εκκλησιας). First aorist passive participle of προπεμπω, old verb, to send forward under escort as a mark of honour as in 20:38; 21:5; 3Jo 1:6 . They were given a grand send-off by the church in Antioch.

Passed through (διηρχοντο). Imperfect middle describing the triumphal procession through both (τε κα) Phoenicia and Samaria.

The conversion (την επιστροφην). The turning.

They caused great joy (εποιουν χαραν μεγαλην). Imperfect active. They were raising a constant paean of praise as they proceeded toward Jerusalem. Probably the Judaizers had gone on or kept still.

Acts 15:4

Were received (παρεδεχθησαν). First aorist passive indicative of παραδεχομα, old verb, to receive, to welcome. Here it was a public reception for Paul and Barnabas provided by the whole church including the apostles and elders, at which an opportunity was given to hear the story of Paul and Barnabas about God's dealings with them among the Gentiles. This first public meeting is referred to by Paul in Ga 2:2 "I set before them (αυτοις) the gospel, etc."

Acts 15:5

But there rose up (εξανεστησαν δε). Second aorist active indicative (intransitive). Note both εξ and αν. These men rose up out of the crowd at a critical moment. They were believers in Christ (πεπιστευκοτες, having believed), but were still members of "the sect of the Pharisees" (της αιρεσεως των Φαρισαιων). Evidently they still held to the Pharisaic narrowness shown in the attack on Peter (11:2f.). Note the dogmatism of their "must" (δε) after the opposition of Paul and Barnabas to their "except" (εαν με) at Antioch (15:1). They are unconvinced and expected to carry the elders with them. Codex Bezae says that they had appealed to the elders (15:2,5). At any rate they have made the issue in open meeting at the

height of the jubilation. It is plain from verse 6 that this meeting was adjourned, for another gathering came together then. It is here that the private conference of which Paul speaks in Ga 2:1-10 took place. It was Paul's chance to see the leaders in Jerusalem (Peter, James, and John) and he won them over to his view of Gentile liberty from the Mosaic law so that the next public conference (Ac 15:6-29) ratified heartily the views of Paul, Barnabas, Peter, James, and John. It was a diplomatic triumph of the first order and saved Christianity from the bondage of Jewish ceremonial sacramentalism. So far as we know this is the only time that Paul and John met face to face, the great spirits in Christian history after Jesus our Lord. It is a bit curious to see men saying today that Paul surrendered about Titus and had him circumcised for the sake of peace, the very opposite of what he says in Galatians, "to whom I yielded, no not for an hour." Titus as a Greek was a red flag to the Judaizers and to the compromisers, but Paul stood his ground.

Acts 15:6

Were gathered together (συνηχθησαν). First aorist (effective) passive indicative. The church is not named here as in verse 4, but we know from verses 12-22 that the whole church came together this time also along with the apostles and elders.

Of this matter (περ του λογου τουτου). Same idiom in 8:21; 19:38 . They realized the importance of the issue.

Acts 15:7

When there had been much questioning (πολλης ζητησεως γενομενης). Genitive absolute with second aorist middle participle of γινομα. Evidently the Judaizers were given full opportunity to air all their grievances and objections. They were allowed plenty of time and there was no effort to shut off debate or to rush anything through the meeting.

Peter rose up (αναστας Πετρος). The wonder was that he had waited so long. Probably Paul asked him to do so. He was the usual spokesman for the apostles and his activities in Jerusalem were well-known. In particular his experience at Caesarea (Ac 10) had caused trouble here in Jerusalem from this very same party of the circumcism (Ac 11:1-18). It was fitting that Peter should speak. This is the last time that Peter appears in the Acts.

A good while ago (αφ' ημερων αρχαιων). From ancient days. The adjective αρχαιος is from αρχη, beginning, and its actual age is a matter of relativity. So Mnason (Ac 21:16) is termed "an ancient disciple." It was probably a dozen years since God "made choice" (εξελεξατο) to speak by Peter's mouth to Cornelius and the other Gentiles in Caesarea. His point is that what Paul and Barnabas have reported is nothing new. The Judaizers made objection then as they are doing now.

Acts 15:8

Which knoweth the heart (καρδιογνωστης). Late word from καρδια (heart) and γνωστης (known, γινωσκω). In the N.T. only here and 1:24 which see.

Giving them the Holy Spirit (δους το πνευμα το αγιον). And before their baptism. This was the Lord's doing. They had accepted (11:18) this witness of God then and it was true now of these other Gentile converts.

Acts 15:9

He made no distinction between us and them (ουθεν διεκρινεν μεταξυ ημων τε κα αυτων). He distinguished nothing (first aorist active ind.) between (both δια and μεταξυ) both (τε κα) us and them. In the matter of faith and conversion God treated us Jews as heathen and the heathen as Jews.

Cleansing their hearts by faith (τη πιστε καθαρισας τας καρδιας αυτων). Not by works nor by ceremonies. Peter here has a thoroughly Pauline and Johannine idea of salvation for all both Jew and Greek. Cf. 10:15.

Acts 15:10

Why tempt ye God? (τ πειραζετε τον θεον;). By implying that God had made a mistake this time, though right about Cornelius. It is a home-thrust. They were refusing to follow the guidance of God like the Israelites at Massah and Meribah (Ex 17:7; De 6:16; 1Co 10:9).

That ye should put (επιθεινα). Second aorist active infinitive of επιτιθημ, epexegetic, explaining the tempting.

A yoke upon the neck (ζυγον επ τον τραχηλον). Familiar image of oxen with yokes upon the necks. Paul's very image for the yoke of bondage of the Mosaic law in Ga 5:1 . It had probably been used in the private interview. Cf. the words of Jesus about the Pharisees (Mt 23:4) and how easy and light his own yoke is (Mt 11:30).

Were able to bear (ισχυσαμεν βαστασα). Neither our fathers nor we had strength (ισχυω) to carry this yoke which the Judaizers wish to put on the necks of the Gentiles. Peter speaks as the spiritual emancipator. He had been slow to see the meaning of God's dealings with him at Joppa and Caesarea, but he has seen clearly by now. He takes his stand boldly with Paul and Barnabas for Gentile freedom.

Acts 15:11

That we shall be saved (σωθηνα). First aorist passive infinitive in indirect discourse after πιστευομεν. More exactly, "We believe that we are saved through the grace of the Lord Jesus in like manner as they also." This thoroughly Pauline note shows that whatever hopes the Judaizers had about Peter were false. His doctrine of grace is as clear as a bell. He has lifted his voice against salvation by ceremony and ritualism. It was a great deliverance.

Acts 15:12

Kept silence (εσιγησεν). Ingressive first aorist active of σιγαω, old verb, to hold one's peace. All the multitude became silent after Peter's speech and because of it.

Hearkened (ηκουον). Imperfect active of ακουω, descriptive of the rapt attention, were listening.

Unto Barnabas and Paul (Βαρναβα κα Παυλου). Note placing Barnabas before Paul as in verse 25, possibly because in Jerusalem Barnabas was still better known than Paul.

Rehearsing (εξηγουμενων). Present middle participle of εξηγεομα, old verb, to go through or lead out a narrative of events as in Lu 24:35; Ac 10:8 which see. Three times (14:27; 15:4,12) Paul is described as telling the facts about their mission work, facts more eloquent than argument (Page). One of the crying needs in the churches is fuller knowledge of the facts of mission work and progress with enough detail to give life and interest. The signs and wonders which God had wrought among the Gentiles set the seal of approval on the work done through (δια) Barnabas and Paul. This had been Peter's argument about Cornelius (11:17). This same verb (εξηγησατο) is used by James in verse 14 referring to Peter's speech.

Acts 15:13

After they had held their peace (μετα το σιγησα αυτους). Literally, "after the becoming silent (ingressive aorist active of the articular infinitive) as to them (Barnabas and Paul, accusative of general reference)."

James answered (απεκριθη Ιακωβος). First aorist passive (deponent) indicative. It was expected that James, as President of the Conference, would speak last. But he wisely waited to give every one an opportunity to speak. The challenge of the Judaizers called for an opinion from James. Furneaux thinks that he may have been elected one of the twelve to take the place of James the brother of John since Paul (Ga 1:19) calls him apostle. More likely he was asked to preside because of his great gifts and character as chief of the elders.

Acts 15:14

Hearken unto me (ακουσατε μου). Usual appeal for attention. James was termed James the Just and was considered a representative of the Hebraic as opposed to the Hellenistic wing of the Jewish Christians (Ac 6:1). The Judaizers had doubtless counted on him as a champion of their view and did later wrongfully make use of his name against Peter at Antioch (Ga 2:12). There was instant attention when James began to speak.

Symeon (Συμεων). The Aramaic form of Simon as in 2 Peter 2:1 . This little touch would show his affinities with the Jewish Christians (not the Judaizers). This Aramaic form is used also in Lu 2:25,34 of the old prophet in the temple. Possibly both forms (Symeon, Aramaic, and Simon, Greek) were current in Jerusalem.

How (καθως). Strictly, "according as," here like ος in indirect discourse somewhat like the epexegetic or explanatory use in 3Jo 1:3 .

First (πρωτον). Told by Peter in verse 7. James notes, as Peter did, that this experience of Barnabas and Paul is not the beginning of work among the Gentiles.

Did visit (επεσκεψατο). First aorist middle indicative of επισκεπτομα, old verb to look upon, to look after, provide for. This same verb occurs in Jas 1:27 and is one of various points of similarity between this speech of James in Acts and the Epistle of James as shown

by Mayor in his *Commentary on James*. Somehow Luke may have obtained notes of these various addresses.

To take from the Gentiles a people for his name (λαβειν εξ εθνων λαον τω ονοματ αυτου). Bengel calls this *egregium paradoxon*, a chosen people (λαον) out of the Gentiles (εθνων). This is what is really involved in what took place at Caesarea at the hands of Peter and the campaign of Barnabas and Paul from Antioch. But such a claim of God's purpose called for proof from Scripture to convince Jews and this is precisely what James undertakes to give. This new Israel from among the Gentiles is one of Paul's great doctrines as set forth in Ga 3; Ro 9-11 . Note the use of God's "name" here for "the Israel of God" (Ga 6:16).

Acts 15:15

To this agree (τουτω συμφωνουσιν). Associative instrumental case (τουτω) after συμφωνουσιν (voice together with, symphony with, harmonize with), from συμφωνεω, old verb seen already in Mt 18:19; Lu 5:36; Ac 5:9 which see. James cites only Am 9:11,12 from the LXX as an example of "the words of the prophets" (ο λογο των προφητων) to which he refers on this point. The somewhat free quotation runs here through verses 16-18 of Ac 15 and is exceedingly pertinent. The Jewish rabbis often failed to understand the prophets as Jesus showed. The passage in Amos refers primarily to the restoration of the Davidic empire, but also the Messiah's Kingdom (the throne of David his father," Lu 1:32).

Acts 15:16

I will build again (ανοικοδομησω). Here LXX has αναστησω. Compound (ανα, up or again) of οικοδομεω, the verb used by Jesus in Mt 16:18 of the general church or kingdom as here which see.

The tabernacle of David (την σκηνην Δαυειδ), a poetical figure of the throne of David (2Sa 7:12) now "the fallen tent" (την πεπτωκυιαν), perfect active participle of πιπτω, state of completion.

The ruins thereof (τα κατεστραμμενα αυτης). Literally, "the ruined portions of it." Perfect passive participle of καταστρεφω, to turn down. It is a desolate picture of the fallen, torn down tent of David.

I will let it up (ανορθωσω). Old verb from ανορθοω (ανα, ορθος), to set upright. See on Lu 3:13 of the old woman whose crooked back was set straight.

Acts 15:17

That the residue of men may seek after the Lord (οπως αν εκζητησωσιν ο καταλοιπο των ανθρωπων τον κυριον). The use of οπως with the subjunctive (effective aorist active) to express purpose is common enough and note αν for an additional tone of uncertainty. On the rarity of αν with οπως in the *Koine* see Robertson, *Grammar*, p. 986. Here the Gentiles are referred to. The Hebrew text is quite different, "that they may possess the remnant of Edom." Certainly the LXX suits best the point that James is making. But the closing words of this verse point definitely to the Gentiles both in the Hebrew and the LXX, "all the Gentiles"

(παντα τα εθνη). Another item of similarity between this speech and the Epistle of James is in the phrase "my name is called" (επικεκλητα το ονομα μου) and Jas 2:7 . The purpose of God, though future, is expressed by this perfect passive indicative επικεκλητα from επι-καλεω, to call on. It is a Jewish way of speaking of those who worship God.

Acts 15:18

From the beginning of the world (απ' αιωνος). Or, "from of old." James adds these words, perhaps with a reminiscence of Isa 45:21 . His point is that this purpose of God, as set forth in Amos, is an old one. God has an Israel outside of and beyond the Jewish race, whom he will make his true "Israel" and so there is no occasion for surprise in the story of God's dealings with the Gentiles as told by Barnabas and Paul. God's eternal purpose of grace includes all who call upon his name in every land and people (Isa 2:1; Mic 4:1). This larger and richer purpose and plan of God was one of the mysteries which Paul will unfold in the future (Ro 16:25; Eph 3:9). James sees it clearly now. God is making it known (ποιων ταυτα γνωστα), if they will only be willing to see and understand. It was a great deliverance that James had made and it exerted a profound influence on the assembly.

Acts 15:19

Wherefore (διο). "Because of which," this plain purpose of God as shown by Amos and Isaiah.

My judgment is (εγω κρινω). Note expression of εγω.

I give my judgment . (Εγο χενσεο). James sums up the case as President of the Conference in a masterly fashion and with that consummate wisdom for which he is noted. It amounts to a resolution for the adoption by the assembly as happened (verse 33).

That we trouble not (μη παρενοχλειν). Present active infinitive with μη in an indirect command (Robertson, *Grammar*, p. 1046) of παρενοχλεω, a common late verb, occurring here alone in the N.T. This double compound (παρα, εν) is from the old compound ενοχλεω (εν and οχλος, crowd, annoyance) seen in Lu 6:18; Heb 12:15 , and means to cause trouble beside (παρα) one or in a matter. This is the general point of James which he explains further concerning "those who are turning from the Gentiles unto God," the very kind of people referred to in Amos.

Acts 15:20

But that we write unto them (αλλα επιστειλα αυτοις). By way of contrast (αλλα). First aorist active infinitive of επιστελλω, old verb to send to one (message, letter, etc.). Our word επιστλε (επιστολη as in verse 30) comes from this verb. In the N.T. only here, He 13:22 , and possibly Ac 21:25 .

That they abstain from (του απεχεσθα). The genitive of the articular infinitive of purpose, present middle (direct) of απεχω, old verb, to hold oneself back from. The best old MSS. do not have απο, but the ablative is clear enough in what follows. James agrees with Peter in his support of Paul and Barnabas in their contention for Gentile freedom from the

Mosaic ceremonial law. The restrictions named by James affect the moral code that applies to all (idolatry, fornication, murder). Idolatry, fornication and murder were the outstanding sins of paganism then and now (Re 22:15). Harnack argues ably against the genuineness of the word πνικτου (strangled) which is absent from D Irenaeus, Tertullian, Cyprian. It is a nice point, though the best MSS. have it in accord with Le 17:10-16 . The problem is whether the words were added because "blood" was understood as not "murder," but a reference to the Mosaic regulation or whether it was omitted to remove the ceremonial aspect and make it all moral and ethical. The Western text omits the word also in verse 29. But with the word retained here and in verse 29 the solution of James is not a compromise, though there is a wise concession to Jewish feeling.

Pollutions of idols (αλισγηματων). From αλισγεω only in the LXX and this substantive nowhere else. The word refers to idolatrous practices (pollutions) and things sacrificed to idols (ειδωλυθων) in verse 29, not to sacrificial meat sold in the market (1Co 10:27), a matter not referred to here. Cf. Le 17:1-9 . All the four items in the position of James (accepting πνικτου) are mentioned in Le 17,18 .

Acts 15:21

For Moses (Μωυσης γαρ). A reason why these four necessary things (verse 28) are named. In every city are synagogues where rabbis proclaim (κηρυσσοντας) these matters. Hence the Gentile Christians would be giving constant offence to neglect them. The only point where modern Christian sentiment would object would be about "things strangled" and "blood" in the sense of any blood left in the animals, though most Christians probably agree with the feeling of James in objecting to blood in the food. If "blood" is taken to be "murder," that difficulty vanishes. Moses will suffer no loss for these Gentile Christians are not adherents of Judaism.

Acts 15:22

Then it seemed good (Τοτε εδοξεν). First aorist active indicative of δοκεω. A regular idiom at the beginning of decrees. This Eirenicon of James commended itself to the whole assembly. Apparently a vote was taken which was unanimous, the Judaizers probably not voting. The apostles and the elders (τοις αποστολοις κα τοις πρεσβυτεροις, article with each, dative case) probably all vocally expressed their position.

With the whole church (συν ολε τη εκκλησια). Probably by acclamation. It was a great victory. But James was a practical leader and he did not stop with speeches and a vote.

To choose men out of their company (εκλεξαμενους ανδρας εξ αυτων). Accusative case, though dative just before (τοις αποστολοις, etc.), of first aorist middle participle of εκλεγω, to select. This loose case agreement appears also in γραψαντες in verse 23 and in MSS. in verse 25. It is a common thing in all Greek writers (Paul, for instance), especially in the papyri and in the Apocalypse of John.

Judas called Barsabbas (Ιουδαν τον καλουμενον Βαρσαββαν). Not otherwise known unless he is a brother of Joseph Barsabbas of 1:23, an early follower of Jesus. The other, Silas, is probably a shortened form of Silvanus (Σιλουανος, 1Pe 5:12), the companion of Paul in his second mission tour (Ac 15:32,41; 16:25).

Chief men (ηγουμενους). Leaders, leading men (participle from ηγεομα, to lead).

Acts 15:23

And they wrote (γραψαντες). First aorist active participle of γραφω and the nominative as if a principal verb επεμψαν had been used instead of πεμψα, the first aorist active infinitive (anacoluthon). This committee of four (Judas, Silas, Barnabas, Paul) carried the letter which embodied the decision of the Conference. This letter is the writing out of the judgment of James and apparently written by him as the President.

The apostles and the elders, brethren (ο αποστολο κα ο πρεσβυτεροι, αδελφο). So the oldest and best MSS. without κα (and) before "brethren." This punctuation is probably correct and not "elder brethren." The inquiry had been sent to the apostles and elders (verse 2) though the whole church joined in the welcome (verse 4) and in the decision (verse 22). The apostles and elders send the epistle, but call themselves "brothers to brothers," *Fratres Fratibus Salutem*. "The brothers" (τοις αδελφοις) addressed (dative case) are of the Gentiles (εξ εθνων) and those in Antioch, Syria, and Cilicia, because they were immediately involved. But the decision of this Conference was meant for Gentile Christians everywhere (16:4).

Greeting (Χαιρειν). The customary formula in the beginning of letters, the absolute infinitive (usually χαιρειν) with the nominative absolute also as in Jas 1:1; Ac 23:26 and innumerable papyri (Robertson, *Grammar*, pp. 1902f.).

Acts 15:24

Certain which went from us (τινες εξ ÂημÂων, Aleph B omit εξελθοντες). A direct blow at the Judaizers, put in delicate language (we heard Âηκουσαμεν) as if only at Antioch (15:1), and not also in Jerusalem in open meeting (15:5).

Have troubled you with words (εταραξαν υμας λογοις). What a picture of turmoil in the church in Antioch, words, words, words. Aorist tense of the common verb ταρασσω, to agitate, to make the heart palpitate (Joh 14:1,27) and instrumental case of λογοις.

Subverting your souls (ανασκευαζοντες τας ψυχας υμων). Present active participle of ανασκευαζω, old verb (ανα and σκευος, baggage) to pack up baggage, to plunder, to ravage. Powerful picture of the havoc wrought by the Judaizers among the simple-minded Greek Christians in Antioch.

To whom we gave no commandment (οις ου διεστειλαμεθα). First aorist middle indicative of διαστελλω, old verb to draw asunder, to distinguish, to set forth distinctly, to command. This is a flat disclaimer of the whole conduct of the Judaizers in Antioch and in Jerusalem, a complete repudiation of their effort to impose the Mosaic ceremonial law upon the Gentile Christians.

Acts 15:25

It seemed good unto us (εδοξεν ημιν). See statement by Luke in verse 22, and now this definite decision is in the epistle itself. It is repeated in verse 28.

Having come to one accord (γενομενοις ομοθυμαδον). On this adverb, common in Acts, see on 1:14. But γενομενοις clearly means that the final unity was the result of the Conference (private and public talks). The Judaizers are here brushed to one side as the defeated disturbers that they really were who had lacked the courage to vote against the majority.

To choose out men and send them (εκλεξαμενοις ανδρας πεμψα A B L, though Aleph C D read εκλεξαμενους as in verse 22). Precisely the same idiom as in verse 22, "having chosen out to send."

With our beloved Barnabas and Paul (συν τοις αγαπητοις ημων Βαρναβα κα Παυλω). The verbal adjective αγαπητοις (common in the N.T.) definitely sets the seal of warm approval on Barnabas and Paul. Paul (Ga 2:9) confirms this by his statement concerning the right hand of fellowship given.

Acts 15:26

Have hazarded their lives (παραδεδωκοσ τας ψυχας αυτων). Perfect active participle dative plural of παραδιδωμ, old word, to hand over to another, and with ψυχας, to hand over to another their lives. The sufferings of Paul and Barnabas in Pisidia and Lycaonia were plainly well-known just as the story of Judson in Burmah is today. On the use of "name" here see on 3:6.

Acts 15:27

Who themselves also shall tell you the same things by word of mouth (κα αυτους δια λογου απαγγελλοντας τα αυτα). Literally, "they themselves also by speech announcing the same things." The present participle, as here, sometimes is used like the future to express purpose as in 3:26 ευλογουντα after απεστειλεν and so here απαγγελλοντας after απεσταλκαμεν (Robertson, *Grammar*, p. 1128). Judas and Silas are specifically endorsed (perfect active indicative of αποστελλω) as bearers of the epistle who will also verbally confirm the contents of the letter.

Acts 15:28

To the Holy Spirit and to us (τω πνευματ τω αγιω κα ημιν). Dative case after εδοξεν (third example, verses 22,25,28). Definite claim that the church in this action had the guidance of the Holy Spirit. That fact was plain to the church from what had taken place in Caesarea and in this campaign of Paul and Barnabas (verse 8). Jesus had promised that the Holy Spirit would guide them into all truth (Joh 16:13). Even so the church deliberated carefully before deciding. What a blessing it would be if this were always true! But even so the Judaizers are only silenced for the present, not convinced and only waiting for a better day to start over again.

No greater burden (μηδεν πλεον βαρος). The restrictions named did constitute some burden (cf. Mt 20:12), for the old word βαρος means weight or heaviness. Morality itself is a restraint upon one's impulses as is all law a prohibition against license.

Acts 15:29

Than these necessary things (πλην τουτων των επαναγκες). This old adverb (from επ and αναγκη) means on compulsion, of necessity. Here only in the N.T. For discussion of these items see on verses 20,21 . In comparison with the freedom won this "burden" is light and not to be regarded as a compromise in spite of the arguments of Lightfoot and Ramsay. It was such a concession as any converted Gentile would be glad to make even if "things strangled" be included. This "necessity" was not a matter of salvation but only for fellowship between Jews and Gentiles. The Judaizers made the law of Moses essential to salvation (15:16).

It shall be well with you (ευ πραξετε). Ye shall fare well. A classical idiom used here effectively. The peace and concord in the fellowship of Jews and Gentiles will justify any slight concession on the part of the Gentiles. This letter is not laid down as a law, but it is the judgment of the Jerusalem Christians for the guidance of the Gentiles (16:4) and it had a fine effect at once (15:30-35). Trouble did come later from the Judaizers who were really hostile to the agreement in Jerusalem, but that opposition in no way discredits the worth of the work of this Conference. No sane agreement will silence perpetual and professional disturbers like these Judaizers who will seek to unsettle Paul's work in Antioch, in Corinth, in Galatia, in Jerusalem, in Rome.

Fare ye well (Ερρωσθε). *Valete*. Perfect passive imperative of ρωννυμ, to make strong. Common at the close of letters. Be made strong, keep well, fare well. Here alone in the N.T. though some MSS. have it in 23:30.

Acts 15:30

So they (ο μεν ουν). As in verse 3.

When they were dismissed (απολυθεντες). First aorist passive participle of απολυω, common verb to loosen, to dismiss. Possibly (Hackett) religious services were held as in verse 33 (cf. 13:3) and perhaps an escort for part of the way as in verse 3.

The multitude (το πληθος). Public meeting of the church as in verses 1-3. Deissmann (*Bible Studies*, p. 232) gives illustrations from the inscriptions of the use of πληθος for official, political, and religious gatherings. The committee formally "delivered" (επεδωκαν) the epistle to the church authorities.

Acts 15:31

When they had read it (αναγνοντες). Second aorist active participle of αναγινωσκω. Public reading, of course, to the church.

They rejoiced (εχαρησαν). Second aorist (ingressive) passive indicative of χαιρω. They burst into exultant joy showing clearly that they did not consider it a weak compromise, but a glorious victory of Gentile liberty.

For the consolation (επ τη παρακλησε). The encouragement, the cheer in the letter. See παρεκαλεσαν in verse 32. Consolation and exhortation run into one another in this word.

Acts 15:32

Being themselves also prophets (κα αυτο προφητα οντες). As well as Paul and Barnabas and like Agabus (11:27-30), for-speakers for Christ who justify the commendation in the letter (verse 27) "with many words" (δια λογου πολλου), "with much talk," and no doubt with kindly words concerning the part played at the Conference by Paul and Barnabas.

Confirmed (επεστηριξαν). See on 14:22. It was a glorious time with no Judaizers to disturb their fellowship as in 1-3.

Acts 15:33

Some time (χρονον). Accusative after ποιησαντες, "having done time." How long we do not know.

Acts 15:34

But it seemed good unto Silas to abide there (εδοξε δε Σιλα επιμεινα αυτου). This verse is not in the Revised Version or in the text of Westcott and Hort, being absent from Aleph A B Vulgate, etc. It is clearly an addition to help explain the fact that Silas is back in Antioch in verse 40. But the "some days" of verse 36 afforded abundant time for him to return from Jerusalem. He and Judas went first to Jerusalem to make a report of their mission.

Acts 15:35

Tarried (διετριβον). Imperfect active of διατριβω, old verb to pass time, seen already in 12:19; 14:3,28 .

With many others also (μετα κα ετερων πολλων). A time of general revival and naturally so after the victory at Jerusalem. It is at this point that it is probable that the sad incident took place told by Paul in Ga 2:11-21 . Peter came up to see how things were going in Antioch after Paul's victory in Jerusalem. At first Peter mingled freely with the Greek Christians without the compunctions shown at Caesarea and for which he had to answer in Jerusalem (Ac 11:1-18). Rumours of Peter's conduct reached Jerusalem and the Judaizers saw a chance to reopen the controversy on the line of social customs, a matter not passed on at the Jerusalem Conference. These Judaizers threaten Peter with a new trial and he surrenders and is followed by Barnabas and all the Jewish brethren in Antioch to the dismay of Paul who boldly rebuked Peter and Barnabas and won them back to his view. It was a crisis. Some would even date the Epistle to the Galatians at this time also, an unlikely hypothesis.

Acts 15:36

Let us return now and visit the brethren (επιστρεψαντες δε επισκεψωμεθα τους αδελφους). Paul takes the initiative as the leader, all the more so if the rebuke to Peter and Barnabas in Ga 2:11-21 had already taken place. Paul is anxious, like a true missionary, to go back to the fields where he has planted the gospel. He uses the hortatory subjunctive (επισκεψωμεθα) for the proposal (see on 15:14 for this verb). Note the repeated επ (επιστρεψαντες and επισκεψωμεθα). There is special point in the use of δη (shortened form of ηδη), now at this juncture of affairs (cf. 13:2).

How they fare (πως εχουσιν). Indirect question, "how they have it." The precariousness of the life of new converts in pagan lands is shown in all of Paul's Epistles (Furneaux). So he wanted to go city by city (κατα πολιν πασαν).

Acts 15:37

Was minded to take with them (εβουλετο συνπαραλαβειν). Imperfect middle (εβουλετο), not aorist middle εβουλευσατο of the Textus Receptus. Barnabas willed, wished and stuck to it (imperfect tense). Συνπαραλαβειν is second aorist active infinitive of the double compound συνπαραλαμβανω, old verb to take along together with, used already about John Mark in 12:25 and by Paul in Ga 2:1 about Titus. Nowhere else in the N.T. Barnabas used the ingressive aorist in his suggestion.

Acts 15:38

But Paul thought not good to take with them (Παυλος δε ηξιου--μη συνπαραλαμβανειν τουτον). The Greek is far more effective than this English rendering. It is the imperfect active of αξιοω, old verb to think meet or right and the present active infinitive of the same verb (συνπαραλαμβανω) with negative used with this infinitive. Literally, "But Paul kept on deeming it wise not to be taking along with them this one." Barnabas looked on it as a simple punctiliar proposal (aorist infinitive), but Paul felt a lively realization of the problem of having a quitter on his hands (present infinitive). Each was insistent in his position (two imperfects). Paul had a definite reason for his view describing John Mark as "him who withdrew from them from Pamphylia" (τον αποσταντα απ' αυτων απο Παμφυλιας). Second aorist active articular participle of αφιστημ, intransitive use, "the one who stood off from, apostatized from" (our very word "apostasy"). And also as the one who "went not with them to the work" (κα μη συνελθοντα αυτοις εις το εργον). At Perga Mark had faced the same task that Paul and Barnabas did, but he flinched and flickered and quit. Paul declined to repeat the experiment with Mark.

Acts 15:39

A sharp contention (παροξυσμος). Our very word paroxysm in English. Old word though only twice in the N.T. (here and Heb 10:24), from παροξυνω, to sharpen (παρα, οξυς) as of a blade and of the spirit (Ac 17:16; 1Co 13:5). This "son of consolation" loses his temper in a dispute over his cousin and Paul uses sharp words towards his benefactor and friend. It is often so that the little irritations of life give occasion to violent explosions. If the

incident in Ga 2:11-21 had already taken place, there was a sore place already that could be easily rubbed. And if Mark also joined with Peter and Barnabas on that occasion, Paul had fresh ground for irritation about him. But there is no way to settle differences about men and we can only agree to disagree as Paul and Barnabas did.

So that they parted asunder from one another (ωστε αποχωρισθηνα αυτους απ' αλληλων). Actual result here stated by ωστε and the first aorist passive infinitive of αποχωριζω, old verb to sever, to separate, here only and Re 6:4 in the N.T. The accusative of general reference (αυτους) is normal. For construction with ωστε see Robertson, *Grammar*, pp. 999f.

And Barnabas took Mark with him and sailed away to Cyprus (τον τε Βαρναβαν παραλαβοντα τον Μαρκον εκπλευσα εις Κυπρον). Second infinitival clause εκπλευσα after ωστε connected by τε. The same participle is used here minus συν, παραλαβοντα (second aorist active). Barnabas and Mark sailed out (εκπλευσα from εκπλεω) from the harbour of Antioch. This is the last glimpse that Luke gives us of Barnabas, one of the noblest figures in the New Testament. Paul has a kindly reference to him in 1Co 9:6 . No one can rightly blame Barnabas for giving his cousin John Mark a second chance nor Paul for fearing to risk him again. One's judgment may go with Paul, but one's heart goes with Barnabas. And Mark made good with Barnabas, with Peter (1Pe 5:13) and finally with Paul (Col 4:10; 2Ti 4:11). See my little book on John Mark (*Making Good in the Ministry*). Paul and Barnabas parted in anger and both in sorrow. Paul owed more to Barnabas than to any other man. Barnabas was leaving the greatest spirit of the time and of all times.

Acts 15:40

Chose (επιλεξαμενος). First aorist middle (indirect) participle of επιλεγω, choosing for himself, as the successor of Barnabas, not of Mark who had no place in Paul's plans at this time.

Commended (παραδοθεις). First aorist passive of παραδιδωμ, the same verb employed about Paul and Barnabas (14:26) on their return from the first tour. It is clear now that the sympathy of the church at Antioch is with Paul rather than with Barnabas in the cleavage that has come. The church probably recalled how in the pinch Barnabas flickered and went to the side of Peter and that it was Paul who for the moment stood *Paulus contra mundum* for Gentile liberty in Christ against the threat of the Judaizers from Jerusalem. Silas had influence in the church in Jerusalem (verse 22) and was apparently a Roman citizen (16:37) also. He is the Silas or Silvanus of the epistles (1Th 1:1; 2Th 1:1; 2Co 1:19; 1Pe 5:12). It is remarkable that Peter mentions both Mark and Silas as with him (1Pe 5:12f.) at the same time.

Acts 15:41

Went through (διηρχετο). Imperfect middle. So Paul went forth on his second mission tour with heart-aches and high hopes mingled together.

Syria and Cilicia (την Συριαν κα την Κιλικιαν). He took the opposite course from the first tour, leaving Cyprus to Barnabas and Mark. Probably Paul had established these churches while in Tarsus after leaving Jerusalem (Ac 9:30; Ga 1:21). Paul would go "by the Gulf of Issus through the Syrian Gates, a narrow road between steep rocks and the sea, and then inland, probably past Tarsus and over Mt. Taurus by the Cilician gates" (Page). This second tour will occupy Luke's story in Acts through 18:22.

Acts 16

Acts 16:1

And he came also to Derbe and Lystra (κατηντησεν δε κα εις Δερβην κα εις Λυστραν). First aorist active of κατανταω, late verb to come down to, to arrive at. He struck Derbe first of the places in the first tour which was the last city reached then.

Timothy (Τιμοθεος). Apparently a native of Lystra ("there," εκε), his Hebrew mother named Eunice and grandmother Lois (2Ti 1:5) and his Greek father's name not known. He may have been a proselyte, but not necessarily so as Timothy was taught the Scriptures by his mother and grandmother (2Ti 3:15), and, if a proselyte, he would have had Timothy circumcised. It is idle to ask if Paul came on purpose to get Timothy to take Mark's place. Probably Timothy was about eighteen years of age, a convert of Paul's former visit a few years before (1Ti 1:2) and still young twelve years later (1Ti 4:12). Paul loved him devotedly (1Ti 1:3; 5:23; 2Ti 3:15; Php 2:19f.). It is a glorious discovery to find a real young preacher for Christ's work.

Acts 16:2

Was well reported of (εμαρτυρειτο). Imperfect passive. It was a continuous witness that was borne the young disciple both in his home town of Lystra and in Derbe. Already he had so borne himself that his gifts and graces for the ministry were recognized. It is a wise precaution that the approval of the local church is necessary for the licensing and the ordaining of a preacher. If God has called a man for the work signs of it will be manifest to others.

Acts 16:3

Him would Paul have to go forth with him (τουτον ηθελησεν ο Παυλος συν αυτω εξελθειν). This one (note emphatic position) Paul wanted (first aorist active indicative of θελω with temporal augment as if from εθελω the old form). Here was a gifted young man who was both Jew and Greek.

He took and circumcised him (λαβων περιετεμεν αυτον). Any one could perform this rite. Paul had stoutly resisted circumcision in the case of Titus, a pure Greek (Ga 2:3,5), because the whole principle of Gentile liberty was at stake. But Timothy was both Jew and Greek and would continually give offence to the Jews with no advantage to the cause of Gentile freedom. So here for the sake of expediency, "because of the Jews" (δια τους Ιουδαιους), Paul voluntarily removed this stumbling-block to the ministry of Timothy. Otherwise Timothy could not have been allowed to preach ln the synagogues. *Idem non est semper idem*. But Timothy's case was not the case of Titus. Here it was a question of efficient service, not an essential of salvation. Hovey notes that Timothy was circumcised because of Jewish unbelievers, not because of Jewish believers.

Was a Greek (Ελλην υπηρχεν). Imperfect active in indirect assertion where ordinarily the present υπαρχε would be retained, possibly indicating that his father was no longer living.

Acts 16:4

They delivered them (παρεδιδοσαν αυτοις). Imperfect active, kept on delivering to them in city after city. This is a proof of Paul's loyalty to the Jerusalem compact (Knowling). The circumcision of Timothy would indicate also that the points involved were under discussion and that Paul felt no inconsistency in what he did.

The decrees (τα δογματα). Old word from δοκεω, to give an opinion. It is used of public decrees of rulers (Lu 2:1; Ac 17:7), of the requirements of the Mosaic law (Col 2:14), and here of the regulations or conclusions of the Jerusalem Conference. Silas was with Paul and his presence gave added dignity to the passing out of the decrees, a charter of Gentile freedom, since he was one of the committee from Jerusalem to Antioch (15:22,27,32).

Which had been ordained (τα κεκριμενα). Perfect passive articular participle of κρινω, to judge, emphasizing the permanence of the conclusions reached by the apostles and elders in Jerusalem.

For to keep (φυλασσειν). This present active infinitive likewise accents that it is a charter of liberty for continual living, not a temporary compromise.

Acts 16:5

Were strengthened (εστερεουντο). Imperfect passive of στερεοω, old verb to make firm and solid like the muscles (Ac 3:7,16), these three the only examples in the N.T.

Increased (επερισσευον). Imperfect active of the old and common verb περισσευω from περισσος (overplus). The blessing of God was on the work of Paul, Silas, and Timothy in the form of a continuous revival.

Acts 16:6

The region of Phrygia and Galatia (την Φρυγιαν κα Γαλατικην χωραν). This is probably the correct text with one article and apparently describes one "Region" or District in The Province of Galatia which was also Phrygian (the old-ethnographic name with which compare the use of Lycaonia in 14:6). Strictly speaking Derbe and Lystra, though in the Province of Galatia, were not Phrygian, and so Luke would here be not resumptive of the record in verses 1-5; but a reference to the country around Iconium and Antioch in Pisidia in North Galatia is not included. This verse is hotly disputed at every point by the advocates of the North Galatian theory as represented by Chase and the South Galatian theory by Ramsay. Whatever is true in regard to the language of Luke here and in 18:23, it is still possible for Paul in Ga 1:2 to use the term Galatia of the whole province of that name which could, in fact, apply to either South or North Galatia or to both. He could, of course, use it also in the ethnographic sense of the real Gauls or Celts who dwelt in North Galatia. Certainly the first tour of Paul and Barnabas was in the Province of Galatia though touching only the Regions

of Pisidia, Phrygia, and Lycaonia, which province included besides the Gauls to the north. In this second tour Lycaonia has been already touched (Derbe and Lystra) and now Phrygia. The question arises why Luke here and in 18:23 adds the term "of Galatia" (Γαλατικην) though not in 13:14 (Pisidian Antioch) nor in 14:6 (cities of Lycaonia). Does Luke mean to use "of Galatia" in the same ethnographic sense as "of Phrygia" or does he here add the province (Galatia) to the name of the Region (Phrygia)? In itself either view is possible and it really matters very little except that the question is raised whether Paul went into the North Galatian Region on this occasion or later (18:23). He could have done so and the Epistle be addressed to the churches of South Galatia, North Galatia, or the province as a whole. But the Greek participle κωλυθεντες ("having been forbidden") plays a part in the argument that cannot be overlooked whether Luke means to say that Paul went north or not. This aorist passive participle of κωλυω, to hinder, can only express simultaneous or antecedent action, not subsequent action as Ramsay argues. No example of the so-called subsequent use of the aorist participle has ever been found in Greek as all Greek grammarians agree (Robertson, *Grammar*, pp. 860-63, 1112-14). The only natural meaning of κωλυθεντες is that Paul with Silas and Timothy "passed through the region of Phrygia and Galatia" because they were hindered by the Holy Spirit from speaking the word in Asia (the Province of Asia of which Ephesus was the chief city and west of Derbe and Lystra). This construction implies that the country called "the region of Phrygia and Galatia" is not in the direct line west toward Ephesus. What follows in verse 7 throws further light on the point.

Acts 16:7

Over against Mysia (κατα την Μυσιαν). This was an ill-defined region rather north and west of Phrygia. The Romans finally absorbed most of it in the Province of Asia.

They assayed to go into Bithynia (επειραζον εις την Βιθυνιαν πορευθηνα). Conative imperfect of πειραζω and ingressive aorist passive infinitive of πορευομα. Now Bithynia is northeast of Mysia and north of Galatia (province). Clearly Luke means to say that Paul had, when hindered by the Holy Spirit from going west into Asia, gone north so as to come in front of Bithynia. This journey would take him directly through Phrygia and the North Galatian country (the real Gauls or Celts). This is, to my mind, the strongest argument for the North Galatian view in these verses 6,7 . The grammar and the topography bring Paul right up to Bithynia (north of the old Galatia). It is verses 6,7 that make me pause before accepting the plausible arguments of Ramsay for the South Galatian theory. In itself the problem is nothing like so important or so determinative as he makes it. But shall we smash Luke's grammar to pieces to bolster up a theory of criticism?

And the Spirit of Jesus suffered them not (κα ουκ ειασεν αυτους το πνευμα Ιησου). The same Spirit who in verse 6 had forbidden going into Asia now closed the door into Bithynia. This expression occurs nowhere else, but we have the spirit of Christ (Ro 8:9) and

the Spirit of Jesus Christ (Php 1:19). Ειασεν is first aorist active indicative of εαω, old verb to allow.

Acts 16:8

Passing by Mysia (παρελθοντες την Μυσιαν). Literally, passing alongside or skirting Mysia, neglecting it without preaching there. Strictly they passed through part of it to reach Troas.

To Troas (εις Τροιαδα). This city, named Alexandria Troas after Alexander the Great, was the seaport of Mysia, though a Roman colony and not counted as part of either Asia or Bithynia. New Ilium, on the site of the old Troy, was four miles farther north. It was the place to take ship for Philippi. Twice again Paul will be here (2Co 2:12; Ac 20:6).

Acts 16:9

A vision (οραμα). Old word, eleven times in Acts, once in Mt 17:9 . Twice Paul had been hindered by the Holy Spirit from going where he wanted to go. Most men would have gone back home with such rebuffs, but not so Paul. Now the call is positive and not negative, to go "far hence to the Gentiles" (22:21). He had little dreamed of such a call when he left Antioch. Paul's frequent visions always came at real crises in his life.

A man of Macedonia (ανηρ Μακεδων). Ramsay follows Renan in the view that this was Luke with whom Paul had conversed about conditions in Macedonia. Verse 10 makes it plain that Luke was now in the party, but when he joined them we do not know. Some hold that Luke lived at Antioch in Syria and came on with Paul and Silas, others that he joined them later in Galatia, others that he appeared now either as Paul's physician or new convert. Ramsay thinks that Philippi was his home at this time. But, whatever is true about Luke, the narrative must not be robbed of its supernatural aspect (10:10; 22:17).

Was standing (ην εστως). Second perfect active participle of ιστημ, intransitive, periphrastic imperfect. Vivid picture.

Help us (βοηθησον ημιν). Ingressive first aorist active imperative of βοηθεω (βοη, θεω), to run at a cry, to help. The man uses the plural for all including himself. It was the cry of Europe for Christ.

Acts 16:10

We sought (εζητησαμεν). This sudden use of the plural, dropped in 17:1 when Paul leaves Philippi, and resumed in 20:5 when Paul rejoins Luke in Philippi, argues conclusively that Luke, the author, is in the party ("we" portions of Acts) and shows in a writer of such literary skill as Luke that he is not copying a document in a blundering sort of way. Paul told his vision to the party and they were all ready to respond to the call.

Concluding (συνβιβαζοντες). A very striking word, present active participle of συνβιβαζω, old verb to make go together, to coalesce or knit together, to make this and that agree and so to conclude. Already in 9:22 of Paul's preaching. This word here gives a good illustration of the proper use of the reason in connection with revelation, to decide whether

it is a revelation from God, to find out what it means for us, and to see that we obey the revelation when understood. God had called them to preach to the Macedonians. They had to go.

Acts 16:11

Setting sail (αναχθεντες). Same word in 13:13 which see.

We made a straight course (ευθυδρομησαμεν). First aorist active indicative of compound verb ευθυδρομεω (in Philo) from adjective ευθυδρομος (in Strabo), running a straight course (ευθυσ, δρομος). In the N.T. only here and 21:1. It is a nautical term for sailing before the wind. Luke has a true feeling for the sea.

To Samothrace (εις Σαμοθραικην). A small island in the Aegean about halfway between Troas and Neapolis.

The day following (τη επιουση). Locative case of time with ημερα (day) to be supplied (7:26; 20:15; 21:18; 23:11). With adverse winds it took five days to make the run of 125 miles (20:6).

To Neapolis (εις Νεαν Πολιν). To New Town (Newton, Naples, Neapolis). The port of Philippi ten miles distant, Thracian, but reckoned as Macedonian after Vespasian.

Acts 16:12

To Philippi (εις Φιλιππους). The plural like Αθηνα (Athens) is probably due to separate sections of the city united (Winer-Moulton, *Grammar*, p. 220). The city (ancient name Krenides or Wells) was renamed after himself by Philip, the father of Alexander the Great. It was situated about a mile east of the small stream Gangites which flows into the river Strymon some thirty miles away. In this valley the Battle of Philippi was fought B.C. 42 between the Second Triumvirate (Octavius, Antonius, Lepidus) and Brutus and Cassius. In memory of the victory Octavius made it a colony (κολωνια) with all the privileges of Roman citizenship, such as freedom from scourging, freedom from arrest save in extreme cases, and the right of appeal to the emperor. This Latin word occurs here alone in the N.T. Octavius planted here a colony of Roman veterans with farms attached, a military outpost and a miniature of Rome itself. The language was Latin. Here Paul is face to face with the Roman power and empire in a new sense. He was a new Alexander, come from Asia to conquer Europe for Christ, a new Caesar to build the Kingdom of Christ on the work of Alexander and Caesar. One need not think that Paul was conscious of all that was involved in destiny for the world. Philippi was on the Egnatian Way, one of the great Roman roads, that ran from here to Dyrrachium on the shores of the Adriatic, a road that linked the east with the west.

The first of the district (πρωτη της μεριδος). Philippi was not the first city of Macedonia nor does Luke say so. That honour belonged to Thessalonica and even Amphipolis was larger than Philippi. It is not clear whether by μερις Luke means a formal division of the province, though the *Koine* has examples of this geographical sense (papyri). There is no

article with πρωτη and Luke may not mean to stress unduly the position of Philippi in comparison with Amphipolis. But it was certainly a leading city of this district of Macedonia.

We were tarrying (ημεν διατριβοντες). Periphrastic imperfect active.

Acts 16:13

By a river side (παρα ποταμον). The little river Gangites (or Gargites) was one mile west of the town. Philippi as a military outpost had few Jews. There was evidently no synagogue inside the city, but "without the gates" (εξω της πυλης) they had noticed an enclosure "where we supposed" (ου ενομιζομεν, correct text, imperfect active), probably as they came into the city, "was a place of prayer" (προσχυχην ειναι). Infinitive with accusative of general reference in indirect discourse. Προσευχη is common in the LXX and the N.T. for the act of prayer as in Ac 2:42 then for a place of prayer either a synagogue (III Macc. 7:20) or more often an open air enclosure near the sea or a river where there was water for ceremonial ablutions. The word occurs also in heathen writers for a place of prayer (Schurer, *Jewish People*, Div. II, Vol. II, p. 69, Engl. Tr.). Deissmann (*Bible Studies*, p. 222) quotes an Egyptian inscription of the third century B.C. with this sense of the word and one from Panticapaeum on the Black Sea of the first century A.D. (*Light from the Ancient East*, p. 102). Juvenal (III. 296) has a sneering reference to the Jewish προσευχα. Josephus (*Ant*. XIV. 10, 23) quotes a decree of Halicarnassus which allowed the Jews "to make their prayers (προσευχας) on the seashore according to the custom of their fathers." There was a synagogue in Thessalonica, but apparently none in Amphipolis and Apollonia (Ac 17:1). The rule of the rabbis required ten men to constitute a synagogue, but here were gathered only a group of women at the hour of prayer. In pioneer days in this country it was a common thing to preach under bush arbours in the open air. John Wesley and George Whitfield were great open air preachers. Paul did not have an inspiring beginning for his work in Europe, but he took hold where he could. The conjecture was correct. It was a place of prayer, but only a bunch of women had come together (ταις συνελθουσαις γυναιξιν), excuse enough for not preaching to some preachers, but not to Paul and his party. The "man of Macedonia" turned out to be a group of women (Furneaux). Macedonian inscriptions show greater freedom for women in Macedonia than elsewhere at this time and confirm Luke's story of the activities of women in Philippi, Thessalonica, Berea.

We sat down and spake (καθισαντες ελαλουμεν). Having taken our seats (aorist active participle of καθιζω) we began to speak or preach (inchoative imperfect of λαλεω, often used for preaching). Sitting was the Jewish attitude for public speaking. It was not mere conversation, but more likely conversational preaching of an historical and expository character. Luke's use of the first person plural implies that each of the four (Paul, Silas, Timothy, Luke) preached in turn, with Paul as chief speaker.

Acts 16:14

Lydia (Λυδια). Her birthplace was Thyatira in Lydia. She may have been named after the land, though Lydia is a common female name (see Horace). Lydia was itself a Macedonian colony (Strabo, XIII. 4). Thyatira (note plural form like Philippi and one of the seven churches of Asia here Re 2:18) was famous for its purple dyes as old as Homer (Iliad, IV. 141) and had a guild of dyers (ο βαφεις) as inscriptions show.

A seller of purple (πορφυροπωλις). A female seller of purple fabrics (πορφυρα, πωλις). Late word, masculine form in an inscription. There was a great demand for this fabric as it was used on the official toga at Rome and in Roman colonies. We still use the term "royal purple." See on Lu 16:19 . Evidently Lydia was a woman of some means to carry on such an important enterprise from her native city. She may have been a freed-woman, since racial names were often borne by slaves.

One that worshipped God (σεβομενη τον θεον). A God-fearer or proselyte of the gate. There was a Jewish settlement in Thyatira which was especially interested in the dyeing industry. She probably became a proselyte there. Whether this was true of the other women we do not know. They may have been Jewesses or proselytes like Lydia, probably all of them employees of hers in her business. When Paul writes to the Philippians he does not mention Lydia who may have died meanwhile and who certainly was not Paul's wife. She was wealthy and probably a widow.

Heard us (ηκουεν). Imperfect active of ακουω, was listening, really listening and she kept it up, listening to each of these new and strange preachers.

Opened (διηνοιξεν). First aorist active indicative of διανοιγω, old word, double compound (δια, ανα, οιγω) to open up wide or completely like a folding door (both sides, δια, two). Only the Lord could do that. Jesus had opened (the same verb) the mind of the disciples to understand the Scriptures (Lu 24:45).

To give heed (προσεχειν). To hold the mind (τον νουν understood), present active infinitive. She kept her mind centred on the things spoken by Paul whose words gripped her attention. She rightly perceived that Paul was the foremost one of the group. He had personal magnetism and power of intellect that the Spirit of God used to win the heart of this remarkable woman to Christ. It was worth coming to Philippi to win this fine personality to the Kingdom of God. She will be the chief spirit in this church that will give Paul more joy and co-operation than any of his churches. It is not stated that she was converted on the first Sabbath, though this may have been the case. "One solitary convert, a woman, and she already a seeker after God, and a native of that very Asia where they had been forbidden to preach" (Furneaux). But a new era had dawned for Europe and for women in the conversion of Lydia.

Acts 16:15

And when she was baptized (ως δε εβαπτισθη). First aorist passive indicative of βαπτιζω. The river Gangites was handy for the ordinance and she had now been converted and was ready to make this public declaration of her faith in Jesus Christ.

And her household (κα ο οικος αυτης). Who constituted her "household"? The term οικος, originally means the building as below, "into my house" and then it includes the inmates of a house. There is nothing here to show whether Lydia's "household" went beyond "the women" employed by her who like her had heard the preaching of Paul and had believed. "Possibly Euodia and Syntyche and the other women, Php 4:2,3 , may have been included in the family of Lydia, who may have employed many slaves and freed women in her trade" (Knowling). "This statement cannot be claimed as any argument for infant baptism, since the Greek word may mean her servants or her work-people" (Furneaux). In the household baptisms (Cornelius, Lydia, the jailor, Crispus) one sees "infants" or not according to his predilections or preferences.

If ye have judged me (ε κεκρικατε με). Condition of the first class, assumed to be true (ε and the indicative, here perfect active of κρινω). She had confessed her faith and submitted to baptism as proof that she was "faithful to the Lord" (πιστην τω κυριω), believing on the Lord. "If she was fit for that, surely she was fit to be their hostess" (Furneaux). And Paul and his party had clearly no comfortable place to stay while in Philippi. The ancient hotels or inns were abominable. Evidently Paul demurred for there were four of them and he did not wish to sacrifice his independence or be a burden even to a woman of wealth.

And she constrained us (κα παρεβιασατο ημας). Effective first aorist middle of παραβιαζομα, late word, in the N.T. only here and Lu 24:29 . Some moral force (βια) or hospitable persuasion was required (cf. 1Sa 28:23), but Lydia had her way as women usually do. So he accepted Lydia's hospitality in Philippi, though he worked for his own living in Thessalonica (2Th 3:8) and elsewhere (2Co 11:9). So far only women have been won to Christ in Philippi. The use of "us" shows that Luke was not a householder in Philippi.

Acts 16:16

A spirit of divination (πνευμα πυθωνα). So the correct text with accusative (apparition, a spirit, a python), not the genitive (πυθωνος). Hesychius defines it as δαιμονιον μανικον (a spirit of divination). The etymology of the word is unknown. Bengel suggests πυθεσθα from πυνθανομα, to inquire. Python was the name given to the serpent that kept guard at Delphi, slain by Apollo, who was called Πυθιος Απολλο and the prophetess at Delphi was termed Pythia. Certainly Luke does not mean to credit Apollo with a real existence (1Co 8:4). But Plutarch (A.D. 50-100) says that the term πυθωνες was applied to ventriloquists (εγγαστριμυθο). In the LXX those with familiar spirits are called by this word ventriloquists (Le 19:31; 20:6,27 , including the witch of Endor 1Sa 28:7). It is possible that this slave girl had this gift of prophecy "by soothsaying" (μαντευομενη). Present middle participle of μαντευομα, old heathen word (in contrast with προφητευω) for acting the seer (μαντις) and

this kin to μαινομα, to be mad, like the howling dervishes of later times. This is the so-called instrumental use of the circumstantial participles.

Brought (παρειχεν). Imperfect active of παρεχω, a steady source of income.

Much gain (εργασιαν πολλην). Work, business, from εργαζομα, to work.

Her masters (τοις κυριοις αυτης). Dative case. Joint owners of this poor slave girl who were exploiting her calamity, whatever it was, for selfish gain, just as men and women today exploit girls and women in the "white slave" trade. As a fortune-teller she was a valuable asset for all the credulous dupes of the community. Simon Magus in Samaria and Elymas Barjesus in Cyprus had won power and wealth as soothsayers.

Acts 16:17

The Most High God (του θεου του υψιστου). Pagan inscriptions use this language for the Supreme Being. It looks like supernatural testimony like that borne by the demoniacs to Jesus as "son of the Most High God" (Lu 8:28 . Cf; also Mr 1:24; 3:11; Mt 8:29; Lu 4:41 , etc.). She may have heard Paul preach about Jesus as the way of salvation.

The way of salvation (οδον σωτηριας). A way of salvation, strictly speaking (no article). There were many "ways of salvation" offered to men then as now.

Acts 16:18

She did (εποιε). Imperfect active, kept it up for many days. The strange conduct gave Paul and the rest an unpleasant prominence in the community.

Being sore troubled (διαπονηθεις). First aorist passive of διαπονεω, old verb, to work laboriously, then in passive to be "worked up," displeased, worn out. In the N.T. only here and 4:2 which see (there of the Sadducees about Peter's preaching). Paul was grieved, annoyed, indignant. He wanted no testimony from a source like this any more than he did the homage of the people of Lystra (14:14).

That very hour (αυτη τη ωρα). Locative case of time and familiar Lukan idiom in his Gospel, "at the hour itself." The cure was instantaneous. Paul, like Jesus, distinguished between the demon and the individual.

Acts 16:19

Was gone (εξηλθεν). Was gone out of the slave girl, second aorist active indicative of εξερχομα. "The two most important social revolutions worked by Christianity have been the elevation of woman and the abolition of slavery" (Furneaux). Both are illustrated here (Lydia and this slave girl). "The most sensitive part of 'civilized' man is the pocket" (Ramsay).

Laid hold on (επιλαβομενο). Second aorist middle participle of επιλαμβανω as in 9:27; 17:19 , but here with hostile intent.

Dragged (ειλκυσαν). First aorist active indicative of ελκυω, late form of the old verb ελκω (also in Jas 2:6) to draw as a sword, and then to drag one forcibly as here and 21:30. It is also used of spiritual drawing as by Jesus in Joh 12:32 . Here it is by violence.

Into the marketplace (εις την αγοραν). Into the Roman forum near which would be the courts of law as in our courthouse square, as in 17:17. Marketing went on also (Mr 7:4), when the crowds collect (Mr 6:56), from αγειρω, to collect or gather.

Unto the rulers (επ τους αρχοντας). General Greek term for "the magistrates."

Acts 16:20

Unto the magistrates (τοις στρατηγοις). Greek term (στρατοσ, αγω) for leader of an army or general. But in civic life a governor. The technical name for the magistrates in a Roman colony was *duumviri* or duumvirs, answering to consuls in Rome. Στρατηγο here is the Greek rendering of the Latin *praetores* (praetors), a term which they preferred out of pride to the term *duumviri*. Since they represented consuls, the praetors or duumvirs were accompanied by lictors bearing rods (verse 35).

These men (ουτο ο ανθρωπο). Contemptuous use.

Being Jews (Ιουδαιο υπαρχοντες). The people of Philippi, unlike those in Antioch (11:26), did not recognize any distinction between Jews and Christians. These four men were Jews. This appeal to race prejudice would be especially pertinent then because of the recent decree of Claudius expelling Jews from Rome (18:2). It was about A.D. 49 or 50 that Paul is in Philippi. The hatred of the Jews by the Romans is known otherwise (Cicero, *Pro Flacco*, XXVIII; Juvenal, XIV. 96-106).

Do exceedingly trouble (εκταρασσουσιν). Late compound (effective use of εκ in composition) and only here in the N.T.

Acts 16:21

Customs which it is not lawful for us to receive, or to observe, being Romans (εθη α ουκ εστιν ημιν παραδεχεσθα ουδε ποιειν Ρωμαιοις ουσιν). Note the sharp contrast between "being Jews" in verse 20 and "being Romans" here. This pose of patriotism is all sound and fury. It is love of money that moves these "masters" far more than zeal for Rome. As Roman citizens in a colony they make full use of all their rights of protest. Judaism was a *religio licita* in the Roman empire, only they were not allowed to make proselytes of the Romans themselves. No Roman magistrate would pass on abstract theological questions (18:15), but only if a breach of the peace was made (εκταρασσουσιν ημων την πολιν) or the formation of secret sects and organizations. Evidently both of these last points are involved by the charges of "unlawful customs" by the masters who are silent about their real ground of grievance against Paul and Silas. Εθος (kin to ηθος, 1Co 15:33) is from εθω, to be accustomed or used to a thing. The Romans granted toleration to conquered nations to follow their religious customs provided they did not try to win the Romans. But the Jews had made great headway to favour (the God-fearers) with increasing hatred also. Emperor worship had in store grave peril for both Jews and Christians. The Romans will care more for this than for the old gods and goddesses. It will combine patriotism and piety.

Acts 16:22

Rose up together (συνεπεστη). Second aorist (ingressive) active of the double compound συνεφιστημ, intransitive, old verb, but only here in the N.T. (cf. κατεπεστησαν in 18:12). There was no actual attack of the mob as Paul and Silas were in the hands of the officers, but a sudden and violent uprising of the people, the appeal to race and national prejudice having raised a ferment.

Rent their garments off them (περιρηξαντες αυτων τα ιματια). First aorist active participle of περιρηγνυμ, old verb, to break off all around, to strip or rend all round. Here only in the N.T. The duumvirs probably gave orders for Paul and Silas to be stripped of their outer garments (ιματια), though not actually doing it with their own hands, least of all not stripping off their own garments in horror as Ramsay thinks. That would call for the middle voice. In II Macc. 4:38 the active voice is used as here of stripping off the garments of others. Paul in 1Th 2:2 refers to the shameful treatment received in Philippi, "insulted" (υβρισθεντας). As a Roman citizen this was unlawful, but the duumvirs looked on Paul and Silas as vagabond and seditious Jews and "acted with the highhandedness characteristic of the fussy provincial authorities" (Knowling).

Commanded (εκελευον). Imperfect active, repeatedly ordered. The usual formula of command was: "Go, lictors; strip off their garments; let them be scourged."

To beat them with rods (ραβδιζειν). Present active infinitive of ραβδιζω, old verb, but in the N.T.=*virgis caedere* only here and 2Co 11:25 where Paul alludes to this incident and two others not given by Luke (τρις εραβδισθην). He came near getting another in Jerusalem (Ac 22:25). Why did not Paul say here that he was a Roman citizen as he does later (verse 37) and in Jerusalem (22:26f.)? It might have done no good in this hubbub and no opportunity was allowed for defence of any kind.

Acts 16:23

When they had laid (επιθεντες). Second aorist (constative) active participle of επιτιθημ, to place upon.

Many stripes (πολλας πληγας). The Jewish law was forty stripes save one (2Co 11:24). The Roman custom depended on the caprice of the judge and was a terrible ordeal. It was the custom to inflict the stripes on the naked body (back) as Livy 2.5 says: "*Missique lictores ad sumendum supplicium, nudatos virgis caedunt*." On πληγας (from πλησσω, to strike a blow) see on Lu 10:30; 12:47f .

The jailor (τω δεσμοφυλακ). Late word (δεσμοσ, φυλαξ, keeper of bonds), in the N.T. only here (verses 23,27,36). The LXX has the word αρχιδεσμοφυλαξ (Ge 39:21-23). Chrysostom calls this jailor Stephanus, he was of Achaia (1Co 16:15).

To keep safely (ασφαλως τηρειν). Present active infinitive, to keep on keeping safely, perhaps "as dangerous political prisoners" (Rackham). He had some rank and was not a mere turnkey.

Acts 16:24

Into the inner prison (εις την εσωτεραν φυλακην). The comparative form from the adverb εσω (within), Ionic and old Attic for εισω. In the LXX, but in the N.T. only here and Heb 6:19 . The Roman public prisons had a vestibule and outer prison and behind this the inner prison, a veritable dungeon with no light or air save what came through the door when open. One has only to picture modern cells in our jails, the dungeons in feudal castles, London prisons before the time of Howard, to appreciate the horrors of an inner prison cell in a Roman provincial town of the first century A.D.

Made their feet fast (τους ποδας ησφαλισατο αυτων). First aorist (effective) middle of ασφαλιζω, from ασφαλης (safe), common verb in late Greek, in the N.T. only here and Mt 24:64f. . The inner prison was safe enough without this refinement of cruelty.

In the stocks (εις το ξυλον). Ξυλον, from ξυω, to scrape or plane, is used for a piece of wood whether a cross or gibbet (Ac 5:30; 10:39; 13:29; Ga 3:13; 1Pe 2:24) or a log or timber with five holes (four for the wrists and ankles and one for the neck) or two for the feet as here, ξυλοπεδη, Latin *vervus*, to shackle the feet stretched apart (Job 33:11). This torment was practiced in Sparta, Athens, Rome, and Adonirom Judson suffered it in Burmah. Ξυλον is also used in the N.T. for stick or staff (Mt 26:47) and even a tree (Lu 23:31). Tertullian said of Christians in the stocks: *Nihil crus sentit in vervo, quum animus in caelo est* (Nothing the limb feels in the stocks when the mind is in heaven).

Acts 16:25

About midnight (κατα δε μεσονυκτιον). Middle of the night, old adjective seen already in Mr 13:35; Lu 11:5 which see.

Were praying and singing (προσευχομενο υμνουν). Present middle participle and imperfect active indicative: Praying they were singing (simultaneously, blending together petition and praise). Ηυμνεω is an old verb from υμνος (cf. Isa 12:4; Da 3:23). Paul and Silas probably used portions of the Psalms (cf. Lu 1:39f.,67f.; 2:28f.) with occasional original outbursts of praise.

Were listening to them (επηκροωντο αυτων). Imperfect middle of επακροαομα. Rare verb to listen with pleasure as to a recitation or music (Page). It was a new experience for the prisoners and wondrously attractive entertainment to them.

Acts 16:26

Earthquake (σεισμος). Old word from σειω, to shake. Luke regarded it as an answer to prayer as in 4:31. He and Timothy were not in prison.

So that the foundations of the prison house were shaken (ωστε σαλευθηνα τα θεμελια του δεσμωτηριου). Regular construction of the first aorist passive infinitive and the accusative of general reference with ωστε for actual result just like the indicative. This old word for prison house already in Mt 11:2; Ac 5:21,23 which see. Θεμελια is neuter plural of the adjective θεμελιος, from θεμα (thing laid down from τιθημ). So already in Lu 6:48; 14:29 . If the prison

was excavated from rocks in the hillside, as was often the case, the earthquake would easily have slipped the bars of the doors loose and the chains would have fallen out of the walls.

Were opened (ηνεωιχθησαν). First aorist passive indicative of ανοιγω (or -νυμ) with triple augment (η, ε, ω), while there is no augment in ανεθη (first aorist passive indicative of ανιημ, were loosed), old verb, but in the N.T. only here and 27:40; Eph 6:9; Heb 13:5 .

Acts 16:27

Being roused out of sleep (εξυπνος γενομενος). Becoming εξυπνος (rare word, only here in N.T., in LXX and Josephus). An earthquake like that would wake up any one.

Open (ανεωιγμενος). Perfect passive participle with double reduplication in predicate position, standing open.

Drew his sword (σπασαμενος την μαχαιραν). First aorist middle participle of σπαω, to draw, as in Mr 14:47 , drawing his own sword himself. Our word spasm from this old word.

Was about (ημελλεν). Imperfect active of μελλω with both syllabic and temporal augment and followed here by present infinitive. He was on the point of committing suicide as Brutus had done near here. Stoicism had made suicide popular as the escape from trouble like the Japanese *harikari*.

Had escaped (εκπεφευγενα). Second perfect active infinitive of εκφευγω, old verb with perfective force of εκ, to flee out, to get clean away. This infinitive and accusative of general reference is due to indirect discourse after νομιζων. Probably the prisoners were so panic stricken by the earthquake that they did not rally to the possibility of escape before the jailor awoke. He was responsible for the prisoners with his life (12:19; 27:42).

Acts 16:28

Do thyself no harm (μηδεν πραξης σεαυτω κακον). The usual construction (μη and the aorist subjunctive) for a prohibition not to

begin to do a thing. The older Greek would probably have used ποιησης here. The later Greek does not always preserve the old distinction between ποιεω, to do a thing, and πρασσω, to practice, though πρασσετε keeps it in Php 4:9 and ποιεω is rightly used in Lu 3:10-14 . As a matter of fact πρασσω does not occur in Matthew or in Mark, only twice in John, six times in Luke's Gospel, thirteen in Acts, and elsewhere by Paul.

Sprang in (εισεπηδησεν). First aorist active of εισπηδαω, old verb, but here only in the N.T. Cf. εκπηδαω in 14:14. The jailor was at the outer door and he wanted lights to see what was inside in the inner prison.

Acts 16:29

Trembling for fear (εντρομος γενομενος). "Becoming terrified." The adjective εντρομος (in terror) occurs in N.T. only here and 7:32; Heb 12:21 .

Fell down (προσεπεσεν). Second aorist active indicative of προσπιπτω, old verb. An act of worship as Cornelius before Peter (10:25), when προσεκυνησεν is used.

Acts 16:30

Brought them out (προγαγων αυτους εξω). Second aorist active participle of προαγω, to lead forward. He left the other prisoners inside, feeling that he had to deal with these men whom he had evidently heard preach or had heard of their message as servants of the Most High God as the slave girl called them. There may have been superstition behind his fear, but there was evident sincerity.

Acts 16:31

To be saved (ινα σωθω). Final clause with ινα and first aorist passive subjunctive. What did he mean by "saved"? Certainly more than escape from peril about the prisoners or because of the earthquake, though these had their influences on him. Cf. way of salvation in verse 17.

Believe on the Lord Jesus (Πιστευσον επ τον κυριον Ιησουν). This is what Peter told Cornelius (10:43). This is the heart of the matter for both the jailor and his house.

Acts 16:32

They spake the word of God (ελαλησαν τον λογον του θεου). So Paul and Silas gave fuller exposition of the way of life to the jailor "with all that were in his house." It was a remarkable service with keenest attention and interest, the jailor with his warden, slaves, and family.

Acts 16:33

Washed their stripes (ελουσεν απο των πληγων). Deissmann (*Bible Studies*, p. 227) cites an inscription of Pergamum with this very construction of απο and the ablative, to wash off, though it is an old verb. This first aorist active indicative of λουω, to bathe, succinctly shows what the jailor did to remove the stains left by the rods of the lictors (verse 22). Νιπτω was used for washing parts of the body.

And was baptized, he and all his, immediately (κα εβαπτισθη αυτος κα ο αυτου απαντες παραχρημα). The verb is in the singular agreeing with αυτος, but it is to be supplied with ο αυτου, and it was done at once.

Acts 16:34

He brought them up (αναγαγων). Second aorist active participle of αναγω. It looks as if his house was above the prison. The baptism apparently took place in the pool or tank in which he bathed Paul and Silas (De Wette) or the rectangular basin (*impluvium*) in the court for receiving the rain or even in a swimming pool or bath (κολυμβηθρα) found within the walls of the prison (Kuinoel). Meyer: "Perhaps the water was in the court of the house; and the baptism was that of immersion, which formed an essential part of the symbolism of the act."

Set meat (παρεθηκεν τραπεζαν). Set a "table" before them with food on it. They had probably had no food for a day.

With all his house (πανοικε). Adverb, once in Plato, though usually πανοικια. In LXX, but here alone in the N.T. It is in an amphibolous position and can be taken either with "rejoiced" (ηγαλλιασατο) or "having believed" (πεπιστευκως, perfect active participle, permanent belief), coming between them. The whole household (family, warden, slaves) heard the word of God, believed in the Lord Jesus, made confession, were baptized, and rejoiced. Furneaux considers the haste in baptism here "precipitate" as in the baptism of the eunuch. But why delay?

Acts 16:35

The serjeants (τους ραβδουχους). Fasces-bearers, regular Greek word (ραβδοσ, εχω) for Latin *lictores* though Cicero says that they should carry *baculi*, not *fasces*. Was this message because of the earthquake, the influence of Lydia, or a belated sense of justice on the part of the magistrates (praetors)? Perhaps a bit of all three may be true. The Codex Bezae expressly says that the magistrates "assembled together in the market place and recollecting the earthquake that had happened they were afraid."

Acts 16:36

Now therefore (νυν ουν). Note both particles (time and inference). It was a simple matter to the jailor and he was full of glee over this happy outcome.

Acts 16:37

Unto them (προς αυτους). The lictors by the jailor. The reply of Paul is a marvel of brevity and energy, almost every word has a separate indictment showing the utter illegality of the whole proceeding.

They have beaten us (δειραντες ημας). First aorist active participle of δερω, old verb to flay, to skin, to smite. The *Lex Valeria* B.C. 509 and the *Lex Poscia* B.C. 248 made it a crime to inflict blows on a Roman citizen. Cicero says, "To fetter a Roman citizen was a crime, to scourge him a scandal, to slay him--parricide." Claudius had "deprived the city of Rhodes of its freedom for having crucified some citizen of Rome" (Rackham).

Publicly (δημοσια). This added insult to injury. Common adverb (οδω) supplied with adjective, associative instrumental case, opposed to ιδια or κατ' οικους, Ac 20:20)

Uncondemned (ακατακριτους). This same verbal adjective from κατα-κρινω with α privative is used by Paul in 22:25 and nowhere else in the N.T. Rare in late Greek like ακαταγνωστος, but in late *Koine* (papyri, inscriptions). The meaning is clearly "without being tried." Paul and Silas were not given a chance to make a defence. They were sentenced unheard (25:16). Even slaves in Roman law had a right to be heard.

Men that are Romans (ανθρωπους Ρωμαιους υπαρχοντας). The praetors did not know, of course, that Paul and Silas were Roman citizens any more than Lysias knew it in Ac 22:27 . Paul's claim is not challenged in either instance. It was a capital offence to make a false claim to Roman citizenship.

Have cast us into prison (εβαλαν εις φυλακην). Second aorist active indicative of βαλλω, old verb, with first aorist ending as often in the *Koine* (-αν, not -ον). This was the climax, treating them as criminals.

And now privily (κα νυν λαθρα). Paul balances their recent conduct with the former.

Nay verily, but (ου γαρ, αλλα). No indeed! It is the use of γαρ so common in answers (γε+αρα) as in Mt 27:23 . Αλλα gives the sharp alternative.

Themselves (αυτο). As a public acknowledgment that they had wronged and mistreated Paul and Silas. Let them come themselves and lead us out (εξαγαγετωσαν, third person plural second aorist active imperative of εξαγω). It was a bitter pill to the proud praetors.

Acts 16:39

They feared (εφοβηθησαν). This is the explanation. They became frightened for their own lives when they saw what they had done to Roman citizens.

They asked (ηρωτων). Imperfect active of ερωταω. They kept on begging them to leave for fear of further trouble. The colonists in Philippi would turn against the praetors if they learned the facts, proud as they were of being citizens. This verb in the *Koine* is often used as here to make a request and not just to ask a question.

Acts 16:40

Into the house of Lydia (προς την Λυδιαν). No word in the Greek for "house," but it means the house of Lydia. Note "the brethren" here, not merely Luke and Timothy, but other brethren now converted besides those in the house of the jailor. The four missionaries were guests of Lydia (verse 15) and probably the church now met in her home.

They departed (εξηλθαν). Paul and Silas, but not Luke and Timothy. Note "they" here, not "we." Note also the -αν ending instead of -ον as above. The movements of Timothy are not perfectly clear till he reappears at Beroea (17:15). It seems unlikely that he came to Thessalonica with Paul and Silas since only Paul and Silas obtained security there (17:9) and were sent on to Beroea (17:10). Probably Timothy was sent to Thessalonica from Philippi with gifts of which Paul spoke later (Php 4:15f.). Then he followed Paul and Silas to Beroea.

Acts 17

Acts 17:1

When they had passed through (διοδευσαντες). First aorist active participle of διοδευω, common verb in the *Koine* (Polybius, Plutarch, LXX, etc.), but in the N.T. only here and Lu 8:1 . It means literally to make one's way (οδος) through (δια). They took the Egnatian Way, one of the great Roman roads from Byzantium to Dyrrachium (over 500 miles long) on the Adriatic Sea, opposite Brundisium and so an extension of the Appian Way.

Amphipolis (την Αμφιπολιν). So called because the Strymon flowed almost around (αμφ) it, the metropolis of Macedonia Prima, a free city, about 32 miles from Philippi, about three miles from the sea. Paul and Silas may have spent only a night here or longer.

Apollonia (την Απολλωνιαν). Not the famous Apollonia in Illyria, but 32 miles from Amphipolis on the Egnatian Way. So here again a night was spent if no more. Why Paul hurried through these two large cities, if he did, we do not know. There are many gaps in Luke's narrative that we have no way of filling up. There may have been no synagogues for one thing.

To Thessalonica (εις Θεσσαλονικην). There was a synagogue here in this great commercial city, still an important city called Saloniki, of 70,000 population. It was originally called Therma, at the head of the Thermaic Gulf. Cassander renamed it Thessalonica after his wife, the sister of Alexander the Great. It was the capital of the second of the four divisions of Macedonia and finally the capital of the whole province. It shared with Corinth and Ephesus the commerce of the Aegean. One synagogue shows that even in this commercial city the Jews were not very numerous. As a political centre it ranked with Antioch in Syria and Caesarea in Palestine. It was a strategic centre for the spread of the gospel as Paul later said for it sounded (echoed) forth from Thessalonica throughout Macedonia and Achaia (1Th 1:8).

Acts 17:2

As his custom was (κατα το ειωθος τω Παυλω). The same construction in Lu 4:16 about Jesus in Nazareth (κατα το ειωθος αυτω) with the second perfect active participle neuter singular from εθω. Paul's habit was to go to the Jewish synagogue to use the Jews and the God-fearers as a springboard for his work among the Gentiles.

For three Sabbaths (επ σαββατα τρια). Probably the reference is to the first three Sabbaths when Paul had a free hand in the synagogue as at first in Antioch in Pisidia. Luke does not say that Paul was in Thessalonica only three weeks. He may have spoken there also during the week, though the Sabbath was the great day. Paul makes it plain, as Furneaux shows, that he was in Thessalonica a much longer period than three weeks. The rest of the time he spoke, of course, outside of the synagogue. Paul implies an extended stay by his language in 1Th 1:8 . The church consisted mainly of Gentile converts (2Th 3:4,7,8) and

seems to have been well organized (1Th 5:12). He received help while there several times from Philippi (Php 4:16) and even so worked night and day to support himself (1Th 2:9). His preaching was misunderstood there in spite of careful instruction concerning the second coming of Christ (1Th 4:13-5:5; 2Th 2:1-12).

Reasoned (διελεξατο). First aorist middle indicative of διαλεγομα, old verb in the active to select, distinguish, then to revolve in the mind, to converse (interchange of ideas), then to teach in the Socratic ("dialectic") method of question and answer (cf. διελεγετο in verse 17), then simply to discourse, but always with the idea of intellectual stimulus. With these Jews and God-fearers Paul appealed to the Scriptures as text and basis (απο) of his ideas.

Acts 17:3

Opening and alleging (διανοιγων κα παρατιθεμενος). Opening the Scriptures, Luke means, as made plain by the mission and message of Jesus, the same word (διανοιγω) used by him of the interpretation of the Scriptures by Jesus (Lu 24:32) and of the opening of the mind of the disciples also by Jesus (Lu 24:45) and of the opening of Lydia's heart by the Lord (16:14). One cannot refrain from saying that such exposition of the Scriptures as Jesus and Paul gave would lead to more opening of mind and heart. Paul was not only "expounding" the Scriptures, he was also "propounding" (the old meaning of "allege") his doctrine or setting forth alongside the Scriptures (παρα-τιθεμενος), quoting the Scripture to prove his contention which was made in much conflict (1Th 2:2), probably in the midst of heated discussion by the opposing rabbis who were anything but convinced by Paul's powerful arguments, for the Cross was a stumbling-block to the Jews (1Co 1:23).

That it behoved the Christ to suffer (οτ τον Χριστον εδε παθειν). The second aorist active infinitive is the subject of εδε with τον Χριστον, the accusative of general reference. This is Paul's major premise in his argument from the Scriptures about the Messiah, the necessity of his sufferings according to the Scriptures, the very argument made by the Risen Jesus to the two on the way to Emmaus (Lu 24:25-27). The fifty-third chapter of Isaiah was a passage in point that the rabbis had overlooked. Peter made the same point in Ac 3:18 and Paul again in Ac 26:23 . The minor premise is the resurrection of Jesus from the dead.

To rise again from the dead (αναστηνα εκ νεκρων). This second aorist active infinitive αναστηνα is also the subject of εδε. The actual resurrection of Jesus was also a necessity as Paul says he preached to them (1Th 4:14) and argued always from Scripture (1Co 15:3-4) and from his own experience (Ac 9:22; 22:7; 26:8,14; 1Co 15:8).

This Jesus is the Christ (ουτος εστιν ο Χριστοσ, ο Ιησους). More precisely, "This is the Messiah, viz., Jesus whom I am proclaiming unto you." This is the conclusion of Paul's line of argument and it is logical and overwhelming. It is his method everywhere as in Damascus, in Antioch in Pisidia, here, in Corinth. He spoke as an eye-witness.

Acts 17:4

Some of them (τινες εξ αυτων). That is of the Jews who were evidently largely afraid of the rabbis. Still "some" were persuaded (επεισθησαν, effective first aorist passive indicative) and "consorted with" (προσεκληρωθησαν). This latter verb is also first aorist passive indicative of προσκληροω, a common verb in late Greek (Plutarch, Lucian), but only here in the N.T., from προς and κληρος, to assign by lot. So then this small group of Jews were given Paul and Silas by God's grace.

And of the devout Greeks a great multitude (των τε σεβομενων Ελληνων πληθος πολυ). These "God-fearers" among the Gentiles were less under the control of the jealous rabbis and so responded more readily to Paul's appeal. In 1Th 1:9 Paul expressly says that they had "turned to God from idols," proof that this church was mainly Gentile (cf. also 1Th 2:14).

And of the chief women not a few (γυναικων τε των πρωτων ουκ ολιγα). Literally, "And of women the first not a few." That is, a large number of women of the very first rank in the city, probably devout women also like the men just before and like those in 13:50 in Antioch in Pisidia who along with "the first men of the city" were stirred up against Paul. Here these women were openly friendly to Paul's message, whether proselytes or Gentiles or Jewish wives of Gentiles as Hort holds. It is noteworthy that here, as in Philippi, leading women take a bold stand for Christ. In Macedonia women had more freedom than elsewhere. It is not to be inferred that all those converted belonged to the higher classes, for the industrial element was clearly large (1Th 4:11). In 2Co 8:2 Paul speaks of the deep poverty of the Macedonian churches, but with Philippi mainly in mind. Ramsay thinks that Paul won many of the heathen not affiliated at all with the synagogue. Certain it is that we must allow a considerable interval of time between verses 4,5 to understand what Paul says in his Thessalonian Epistles.

Acts 17:5

Moved with jealousy (ζηλωσαντες). Both our English words,

zeal and

jealousy , are from the Greek ζηλος. In 13:45 the Jews (rabbis) "were filled with jealousy" (επλησθησαν ζηλου). That is another way of saying the same thing as here. The success of Paul was entirely too great in both places to please the rabbis. So here is jealousy of Jewish preachers towards Christian preachers. It is always between men or women of the same profession or group. In 1Th 2:3-10 Paul hints at some of the slanders spread against him by these rabbis (deceivers, using words of flattery as men-pleasers, after vain-glory, greed of gain, etc.).

Took unto them (προσλαβομενο). Second aorist middle (indirect, to themselves) participle of προσλαμβανω, old and common verb.

Certain vile fellows of the rabble (των αγοραιων ανδρας τινας πονηρους). The αγορα or market-place was the natural resort for those with nothing to do (Mt 20:4) like the court-

house square today or various parks in our cities where bench-warmers flock. Plato (*Protagoras* 347 C) calls these αγοραιο (common word, but in N.T. only here and 19:38) idlers or good-for-fellows. They are in every city and such "bums" are ready for any job. The church in Thessalonica caught some of these peripatetic idlers (2Th 3:10f.) "doing nothing but doing about." So the Jewish preachers gather to themselves a choice collection of these market-loungers or loafers or wharf-rats. The Romans called them *subrostrani* (hangers round the rostrum or *subbasilicari*).

Gathering a crowd (οχλοποιησαντες). Literally, making or getting (ποιεω) a crowd (οχλος), a word not found elsewhere. Probably right in the αγορα itself where the rabbis could tell men their duties and pay them in advance. Instance Hyde Park in London with all the curious gatherings every day, Sunday afternoons in particular.

Set the city on an uproar (εθορυβουν). Imperfect active of θορυβεω, from θορυβος (tumult), old verb, but in the N.T. only here and 20:10; Mt 9:23; Mr 4:39 . They kept up the din, this combination of rabbis and rabble.

Assaulting the house of Jason (επισταντες τη οικια Ιασονος). Second aorist (ingressive) active of εφιστημ, taking a stand against, rushing at, because he was Paul's host. He may have been a Gentile (Jason the name of an ancient king of Thessaly), but the Jews often used it for Joshua or Jesus (II Macc. 1:7).

They sought (εζητουν). Imperfect active. They burst into the house and searched up and down.

Them (αυτους). Paul and Silas. They were getting ready to have a lynching party.

Acts 17:6

When they found them not (μη ευροντες). Usual negative μη with the participle in the *Koine*, second aorist (effective) active participle, complete failure with all the noise and "bums."

They dragged (εσυρον). Imperfect active, vivid picture, they were dragging (literally). See already 8:3; 16:19 . If they could not find Paul, they could drag Jason his host and some other Christians whom we do not know.

Before the rulers of the city (επ τους πολιταρχας). This word does not occur in Greek literature and used to be cited as an example of Luke's blunders. But now it is found in an inscription on an arch in the modern city preserved in the British Museum. It is also found in seventeen inscriptions (five from Thessalonica) where the word or the verb πολιταρχεω occurs. It is a fine illustration of the historical accuracy of Luke in matters of detail. This title for city officers in Thessalonica, a free city, is correct. They were burgomasters or "rulers of the city."

Crying (βοωντες). Yelling as if the house was on fire like the mob in Jerusalem (21:28).

These that have turned the world upside down (ο την οικουμενην αναστατωσαντες). The use of οικουμενην (supply γεν or χωραν, the inhabited earth, present passive participle

of οικεω) means the Roman Empire, since it is a political charge, a natural hyperbole in their excitement, but the phrase occurs for the Roman Empire in Lu 2:1 . It is possible that news had come to Thessalonica of the expulsion of the Jews from Rome by Claudius. There is truth in the accusation, for Christianity is revolutionary, but on this particular occasion the uproar (verse 5) was created by the rabbis and the hired loafers. The verb αναστατοω (here first aorist active participle) does not occur in the ancient writers, but is in LXX and in Ac 17:6; 21:38; Ga 5:12 . It occurs also in Harpocration (A.D. 4th cent.) and about 100 B.C. εξαναστατοω is found in a fragment of papyrus (Tebtunis no. 2) and in a Paris Magical Papyrus l. 2243f. But in an Egyptian letter of Aug. 4, 41 A.D. (Oxyrhynchus Pap. no. 119, 10) "the bad boy" uses it = "he upsets me" or " he drives me out of my senses" (αναστατο με). See Deissmann, *Light from the Ancient East*, pp. 84f. It is not a "Biblical word" at all, but belongs to the current *Koine*. It is a vigorous and graphic term.

Acts 17:7

Whom Jason hath received (ους υποδεδεκτα Ιασων). Present perfect middle indicative of υποδεχομα, to entertain, old verb, but in N.T. only in Lu 10:38; 19:6; Ac 17:7; Jas 2:25 . This is Jason's crime and he is the prisoner before the politarchs.

These all (ουτο παντες). Jason, the "brethren" of verse 6, Paul and Silas, and all Christians everywhere.

Contrary (απεναντ). Late compound preposition (απο, εν, αντ) found in Polybius, LXX, here only in the N.T.

The decrees of Caesar (των δογματων Καισαρος). This was a charge of treason and was a sure way to get a conviction. Probably the Julian *Leges Majestatis* are in mind rather than the definite decree of Claudius about the Jews (Ac 18:2).

Saying that there is another king, one Jesus (Βασιλεα ετερον λεγοντες ειναι Ιησουν). Note the very order of the words in the Greek indirect discourse with the accusative and infinitive after λεγοντες. Βασιλεα ετερον comes first, a different king, another emperor than Caesar. This was the very charge that the smart student of the Pharisees and Herodians had tried to catch Jesus on (Mr 12:14). The Sanhedrin made it anyhow against Jesus to Pilate (Lu 23:2) and Pilate had to notice it. "Although the emperors never ventured to assume the title *rex* at Rome, in the Eastern provinces they were regularly termed *basileus*" (Page). The Jews here, as before Pilate (Joh 19:15), renounce their dearest hope of a Messianic king. It is plain that Paul had preached about Jesus as the Messiah, King of the Kingdom of God over against the Roman Empire, a spiritual kingdom, to be sure, but the Jews here turn his language to his hurt as they did with Jesus. As a matter of fact Paul's preaching about the kingdom and the second coming of Christ was gravely misunderstood by the Christians at Thessalonica after his departure (1Th 4:13-5:4; 2Th 2). The Jews were quick to seize upon his language about Jesus Christ to his own injury. Clearly here in Thessalonica Paul had

faced the power of the Roman Empire in a new way and pictured over against it the grandeur of the reign of Christ.

Acts 17:8

They troubled the multitude and the rulers (εταραξαν τον οχλον κα τους πολιταρχας). First aorist active of ταρασσω, old verb to agitate. The excitement of the multitude "agitated" the politarchs still more. To the people it meant a revolution, to the politarchs a charge of complicity in treason if they let it pass. They had no way to disprove the charge of treason and Paul and Silas were not present.

Acts 17:9

When they had taken security (λαβοντες το ικανον). A Greek idiom=Latin *satis accipere*, to receive the sufficient (bond), usually money for the fulfilment of the judgment. Probably the demand was made of Jason that he see to it that Paul and Silas leave the city not to return. In 1Th 2:17f . Paul may refer to this in mentioning his inability to visit these Thessalonians again. The idiom λαμβανειν το ικανον now is found in two inscriptions of the second century A.D. (O. G. I. S. 484, 50 and 629, 101). In Vol. III Oxyrhynchus Papyri no. 294 A.D. 22 the corresponding phrase δουνα εικανον ("to give security") appears.

They let them go (απελυσαν αυτους). The charge was serious but the proof slim so that the politarchs were glad to be rid of the case.

Acts 17:10

Immediately by night (ευθεως δια νυκτος). Paul's work had not been in vain in Thessalonica (1Th 1:7f.; 2:13,20). Paul loved the church here. Two of them, Aristarchus and Secundus, will accompany him to Jerusalem (Ac 20:4) and Aristarchus will go on with him to Rome (27:2). Plainly Paul and Silas had been in hiding in Thessalonica and in real danger. After his departure severe persecution came to the Christians in Thessalonica (1Th 2:14; 3:1-5; 2Th 1:6). It is possible that there was an escort of Gentile converts with Paul and Silas on this night journey to Beroea which was about fifty miles southwest from Thessalonica near Pella in another district of Macedonia (Emathia). There is a modern town there of some 6,000 people.

Went (απηιεσαν). Imperfect third plural active of απειμ, old verb to go away, here alone in the N.T. A literary, almost Atticistic, form instead of απηλθον.

Into the synagogue of the Jews (εις την συναγωγην των Ιουδαιων). Paul's usual custom and he lost no time about it. Enough Jews here to have a synagogue.

Acts 17:11

More noble than those (ευγενεστερο των). Comparative form of ευγενης, old and common adjective, but in N.T. only here and Lu 19:12; 1Co 1:26 . Followed by ablative case των as often after the comparative.

With all readiness of mind (μετα πασης προθυμιας). Old word from προθυμος (προ, θυμος) and means eagerness, rushing forward. In the N.T. only here and 2Co 8:11-19; 9:2

. In Thessalonica many of the Jews out of pride and prejudice refused to listen. Here the Jews joyfully welcomed the two Jewish visitors.

Examining the Scriptures daily (καθ' ημεραν ανακρινοντες τας γραφας). Paul expounded the Scriptures daily as in Thessalonica, but the Beroeans, instead of resenting his new interpretation, examined (ανακρινω means to sift up and down, make careful and exact research as in legal processes as in Ac 4:9; 12:19 , etc.) the Scriptures for themselves. In Scotland people have the Bible open on the preacher as he expounds the passage, a fine habit worth imitating.

Whether these things were so (ε εχο ταυτα ουτως). Literally, "if these things had it thus." The present optative in the indirect question represents an original present indicative as in Lu 1:29 (Robertson, *Grammar*, pp. 1043f.). This use of ε with the optative may be looked at as the condition of the fourth class (undetermined with less likelihood of determination) as in Ac 17:27; 20:16; 24:19; 27:12 (Robertson, *Grammar*, p. 1021). The Beroeans were eagerly interested in the new message of Paul and Silas but they wanted to see it for themselves. What a noble attitude. Paul's preaching made Bible students of them. The duty of private interpretation is thus made plain (Hovey).

Acts 17:12

Many therefore (Πολλο μεν ουν). As a result of this Bible study.

Also of the Greek women of honourable estate . The word Ηελληνις means Greek woman, but the word γυνη is added. In particular women of rank (ευσχημονων, from ευ and εχω, graceful figure and the honourable standing) as in 13:50 (Mr 15:43). Probably Luke means by implication that the "men" (ανδρων) were also noble Greeks though he does not expressly say so. So then the Jews were more open to the message, the proselytes or God-fearers followed suit, with "not a few" (ουκ ολιγο) real Greeks (both men and women) believing. It was quick and fine work.

Acts 17:13

Was proclaimed (κατηγγελη). Second aorist passive indicative of καταγγελλω, common late verb as in Ac 16:21 .

Of Paul (υπο Παυλου). By Paul, of course.

Stirring up and troubling the multitudes (σαλευοντες κα ταρασσοντες τους οχλους). Shaking the crowds like an earthquake (4:31) and disturbing like a tornado (17:8). Success at Thessalonica gave the rabbis confidence and courage. The attack was sharp and swift. The Jews from Antioch in Pisidia had likewise pursued Paul to Iconium and Lystra. How long Paul had been in Beroea Luke does not say. But a church was established here which gave a good account of itself later and sent a messenger (Ac 20:4) with their part of the collection to Jerusalem. This quiet and noble town was in a whirl of excitement over the attacks of the Jewish emissaries from Thessalonica who probably made the same charge of treason against Paul and Silas.

Acts 17:14

And then immediately (ευθεως δε τοτε). They acted swiftly as in Thessalonica.

Sent forth (εξαπεστειλαν). Double compound (εξ, απο, both out and away) common in late Greek. First aorist active indicative (εξαποστελλω, liquid verb). Same form in 9:30.

As far as to the sea (εως επ την θαλασσαν). It is not clear whether Paul went all the way to Athens by land or took ship at Dium or Pydna, some sixteen miles away, and sailed to Athens. Some even think that Paul gave the Jews the slip and went all the way by land when they expected him to go by sea. At any rate we know that Paul was grieved to cut short his work in Macedonia, probably not over six months in all, which had been so fruitful in Philippi, Thessalonica, and Beroea. Silas and Timothy (note his presence) remained behind in Beroea and they would keep the work going. Paul no doubt hoped to return soon. Silas and Timothy in Beroea would also serve to screen his flight for the Jews wanted his blood, not theirs. The work in Macedonia spread widely (1Th 1:7f.).

Acts 17:15

But they that conducted Paul (ο δε καθιστανοντες τον Παυλον). Articular present active participle of καθιστανω (late form in A B of καθιστημ or καθισταω), an old verb with varied uses to put down, to constitute, to conduct, etc. This use here is in the LXX (Jos 6:23) and old Greek also.

To Athens (εως Αθηνων). To make sure of his safe arrival.

That they should come to him with all speed (ινα ως ταχιστα ελθωσιν προς αυτον). Note the neat Greek idiom ως ταχιστα as quickly as possible (good Attic idiom). The indirect command and purpose (ινα-ελθωσιν, second aorist active subjunctive) is also neat Greek (Robertson, *Grammar*, p. 1046).

Departed (εξηιεσαν). Imperfect active of εξειμ, old Greek word, but rare in N.T. All in Acts (13:42; 17:15; 20:7; 27:43)

Acts 17:16

Now while Paul waited for them in Athens (Εν δε ταις Αθηναις εκδεχομενου αυτους του Παυλου). Genitive absolute with present middle participle of εκδεχομα, old verb to receive, but only with the sense of looking out for, expecting found here and elsewhere in N.T We know that Timothy did come to Paul in Athens (1Th 3:1,6) from Thessalonica and was sent back to them from Athens. If Silas also came to Athens, he was also sent away, possibly to Philippi, for that church was deeply interested in Paul. At any rate both Timothy and Silas came from Macedonia to Corinth with messages and relief for Paul (Ac 18:5; 2Co 11:8f.). Before they came and after they left, Paul felt lonely in Athens (1Th 3:1), the first time on this tour or the first that he has been completely without fellow workers. Athens had been captured by Sulla B.C. 86. After various changes Achaia, of which Corinth is the capital, is a separate province from Macedonia and A.D. 44 was restored by Claudius to the Senate with the Proconsul at Corinth. Paul is probably here about A.D. 50. Politically Athens is no

longer of importance when Paul comes though it is still the university seat of the world with all its rich environment and traditions. Rackham grows eloquent over Paul the Jew of Tarsus being in the city of Pericles and Demosthenes, Socrates and Plato and Aristotle, Sophocles and Euripides. In its Agora Socrates had taught, here was the Academy of Plato, the Lyceum of Aristotle, the Porch of Zeno, the Garden of Epicurus. Here men still talked about philosophy, poetry, politics, religion, anything and everything. It was the art centre of the world. The Parthenon, the most beautiful of temples, crowned the Acropolis. Was Paul insensible to all this cultural environment? It is hard to think so for he was a university man of Tarsus and he makes a number of allusions to Greek writers. Probably it had not been in Paul's original plan to evangelize Athens, difficult as all university seats are, but he cannot be idle though here apparently by chance because driven out of Macedonia.

Was provoked (παρωξυνετο). Imperfect passive of παροξυνω, old verb to sharpen, to stimulate, to irritate (from παρα, οξυς), from παροξυσμος (Ac 15:39), common in old Greek, but in N.T. only here and 1Co 13:5 . It was a continual challenge to Paul's spirit when he beheld (θεωρουντος, genitive of present participle agreeing with αυτου (his), though late MSS. have locative θεωρουντ agreeing with εν αυτω).

The city full of idols (κατειδωλον ουσαν την πολιν). Note the participle ουσαν not preserved in the English (either the city being full of idols or that the city was full of idols, sort of indirect discourse). Paul, like any stranger was looking at the sights as he walked around. This adjective κατειδωλον (perfective use of κατα and ειδωλον is found nowhere else, but it is formed after the analogy of καταμπελοσ, καταδενδρον), full of idols. Xenophon (*de Republ. Ath.*) calls the city ολη βομοσ, ολη θυμα θεοις κα αναθημα (all altar, all sacrifice and offering to the gods). These statues were beautiful, but Paul was not deceived by the mere art for art's sake. The idolatry and sensualism of it all glared at him (Ro 1:18-32). Renan ridicules Paul's ignorance in taking these statues for idols, but Paul knew paganism better than Renan. The superstition of this centre of Greek culture was depressing to Paul. One has only to recall how superstitious cults today flourish in the atmosphere of Boston and Los Angeles to understand conditions in Athens. Pausanias says that Athens had more images than all the rest of Greece put together. Pliny states that in the time of Nero Athens had over 30,000 public statues besides countless private ones in the homes. Petronius sneers that it was easier to find a god than a man in Athens. Every gateway or porch had its protecting god. They lined the street from the Piraeus and caught the eye at every place of prominence on wall or in the agora.

Acts 17:17

So he reasoned (διελεγετο μεν ουν). Accordingly therefore, with his spirit stirred by the proof of idolatry. Imperfect middle of διαλεγω, same verb used in verse 2 which see. First he reasoned in the synagogue at the services to the Jews and the God-fearers, then daily in the agora or marketplace (southwest of the Acropolis, between it and the Areopagus and

the Pnyx) to the chance-comers, "them that met him" (προς τους παρατυγχανοντας). Simultaneously with the synagogue preaching at other hours Paul took his stand like Socrates before him and engaged in conversation with (προς) those who happened by. This old verb, παρατυγχανω, occurs here alone in the N.T. and accurately pictures the life in the agora. The listeners to Paul in the agora would be more casual than those who stop for street preaching, a Salvation Army meeting, a harangue from a box in Hyde Park. It was a slim chance either in synagogue or in agora, but Paul could not remain still with all the reeking idolatry around him. The boundaries of the agora varied, but there was always the Ποικιλη Στοα (the Painted Porch), over against the Acropolis on the west. In this Στοα (Porch) Zeno and other philosophers and rhetoricians held forth from time to time. Paul may have stood near this spot.

Acts 17:18

And certain also of the Epicurean and Stoic philosophers encountered him (τινες δε κα των Επικουριων κα Στωικων φιλοσοφων συνεβαλλον αυτω). Imperfect active of συνβαλλω, old verb, in the N.T. only by Luke, to bring or put together in one's mind (Lu 2:19), to meet together (Ac 20:14), to bring together aid (18:27), to confer or converse or dispute as here and already 4:15 which see. These professional philosophers were always ready for an argument and so they frequented the agora for that purpose. Luke uses one article and so groups the two sects together in their attitude toward Paul, but they were very different in fact. Both sects were eager for argument and both had disdain for Paul, but they were the two rival practical philosophies of the day, succeeding the more abstruse theories of Plato and Aristotle. Socrates had turned men's thought inward (Γνωθ Σεαυτον, Know Thyself) away from the mere study of physics. Plato followed with a profound development of the inner self (metaphysics). Aristotle with his cyclopaedic grasp sought to unify and relate both physics and metaphysics. Both Zeno and Epicurus (340-272 B.C.) took a more practical turn in all this intellectual turmoil and raised the issues of everyday life. Zeno (360-260 B.C.) taught in the Στοα (Porch) and so his teaching was called Stoicism. He advanced many noble ideas that found their chief illustration in the Roman philosophers (Seneca, Epictetus, Marcus Aurelius). He taught self-mastery and hardness with an austerity that ministered to pride or suicide in case of failure, a distinctly selfish and unloving view of life and with a pantheistic philosophy. Epicurus considered practical atheism the true view of the universe and denied a future life and claimed pleasure as the chief thing to be gotten out of life. He did not deny the existence of gods, but regarded them as unconcerned with the life of men. The Stoics called Epicurus an atheist. Lucretius and Horace give the Epicurean view of life in their great poems. This low view of life led to sensualism and does today, for both Stoicism and Epicureanism are widely influential with people now. "Eat and drink for tomorrow we die," they preached. Paul had doubtless become acquainted with both of these philosophies for they were widely prevalent over the world. Here he confronts them in their very home.

He is challenged by past-masters in the art of appealing to the senses, men as skilled in their dialectic as the Pharisaic rabbis with whom Paul had been trained and whose subtleties he had learned how to expose. But, so far as we know, this is a new experience for Paul to have a public dispute with these philosophical experts who had a natural contempt for all Jews and for rabbis in particular, though they found Paul a new type at any rate and so with some interest in him. "In Epicureanism, it was man's sensual nature which arrayed itself against the claims of the gospel; in Stoicism it was his self-righteousness and pride of intellect" (Hackett). Knowling calls the Stoic the Pharisee of philosophy and the Epicurean the Sadducee of philosophy. Socrates in this very agora used to try to interest the passers-by in some desire for better things. That was 450 years before Paul is challenged by these superficial sophistical Epicureans and Stoics. It is doubtful if Paul had ever met a more difficult situation.

What would this babbler say? (Τ αν θελο ο σπερμολογος ουτος λεγειν?). The word for "babbler" means "seed-picker" or picker up of seeds (σπερμα, seed, λεγω, to collect) like a bird in the agora hopping about after chance seeds. Plutarch applies the word to crows that pick up grain in the fields. Demosthenes called Aeschines a σπερμολογος. Eustathius uses it of a man hanging around in the markets picking up scraps of food that fell from the carts and so also of mere rhetoricians and plagiarists who picked up scraps of wisdom from others. Ramsay considers it here a piece of Athenian slang used to describe the picture of Paul seen by these philosophers who use it, for not all of them had it ("some," τινες). Note the use of αν and the present active optative θελο, conclusion of a fourth-class condition in a rhetorical question (Robertson, *Grammar*, p. 1021). It means, What would this picker up of seeds wish to say, if he should get off an idea? It is a contemptuous tone of supreme ridicule and doubtless Paul heard this comment. Probably the Epicureans made this sneer that Paul was a charlatan or quack.

Other some (ο δε). But others, in contrast with the "some" just before. Perhaps the Stoics take this more serious view of Paul.

He seemeth to be a setter forth of strange gods (ζενων δαιμονιων δοκε καταγγελευς εινα). This view is put cautiously by δοκε (seems). Καταγγελευς does not occur in the old Greek, though in ecclesiastical writers, but Deissmann (*Light from the Ancient East*, p. 99) gives an example of the word "on a marble stele recording a decree of the Mitylenaens in honour of the Emperor Augustus," where it is the herald of the games. Here alone in the N.T. Δαιμονιον is used in the old Greek sense of deity or divinity whether good or bad, not in the N.T. sense of demons. Both this word and καταγγελευς are used from the Athenian standpoint. Ξενος is an old word for a guest-friend (Latin *hospes*) and then host (Ro 16:23), then for foreigner or stranger (Mt 25:31; Ac 17:21), new and so strange as here and Heb 13:9; 1Pe 4:12 , and then aliens (Eph 2:12). This view of Paul is the first count against Socrates: Socrates does wrong, introducing new deities (αδικε Σωκρατησ, καινα δαιμονια εισφερων, Xen. *Mem*. I). On this charge the Athenians voted the hemlock for their greatest

citizen. What will they do to Paul? This Athens was more sceptical and more tolerant than the old Athens. But Roman law did not allow the introduction of a new religion (*religio illicita*). Paul was walking on thin ice though he was the real master philosopher and these Epicureans and Stoics were quacks. Paul had the only true philosophy of the universe and life with Jesus Christ as the centre (Col 1:12-20), the greatest of all philosophers as Ramsay justly terms him. But these men are mocking him.

Because he preached Jesus and the resurrection (οτ τον Ιησουν κα την αναστασιν ευηγγελιζατο). Reason for the view just stated. Imperfect middle indicative of ευαγγελιζω, to "gospelize." Apparently these critics considered αναστασις (Resurrection) another deity on a par with Jesus. The Athenians worshipped all sorts of abstract truths and virtues and they misunderstood Paul on this subject. They will leave him as soon as he mentions the resurrection (verse 32). It is objected that Luke would not use the word in this sense here for his readers would not under stand him. But Luke is describing the misapprehension of this group of philosophers and this interpretation fits in precisely.

Acts 17:19

And they took hold of him (επιλαβομενο δε αυτου). Second aorist middle participle of επιλαμβανω, old verb, but in the N.T. only in the middle, here with the genitive αυτου to lay hold of, but with no necessary sense of violence (Ac 9:27; 23:27; Mr 8:23), unless the idea is that Paul was to be tried before the Court of Areopagus for the crime of bringing in strange gods. But the day for that had passed in Athens. Even so it is not clear whether " **unto the Areopagus** (επ τον Αρειον Παγον") means the Hill of Mars (west of the Acropolis, north of the agora and reached by a flight of steps in the rock) or the court itself which met elsewhere as well as on the hills, usually in fact in the Stoa Basilica opening on the agora and near to the place where the dispute had gone on. Raphael's cartoon with Paul standing on Mars Hill has made us all familiar with the common view, but it is quite uncertain if it is true. There was not room on the summit for a large gathering. If Paul was brought before the Court of Areopagus (commonly called the Areopagus as here), it was not for trial as a criminal, but simply for examination concerning his new teaching in this university city whether it was strictly legal or not. Paul was really engaged in proselytism to turn the Athenians away from their old gods to Jesus Christ. But "the court of refined and polished Athenians was very different from the rough provincial magistrates of Philippi, and the philosophers who presented Paul to their cognizance very different from the mob of Thessalonians" (Rackham). It was all very polite.

May we know? (Δυναμεθα γνωνα). Can we come to know (ingressive second aorist active infinitive).

This new teaching (η καινη αυτη διδαχη). On the position of αυτη see Robertson, *Grammar*, pp. 700f. The question was prompted by courtesy, sarcasm, or irony. Evidently no definite charge was laid against Paul.

Acts 17:20

For thou bringest certain strange things (ξενιζοντα γαρ τινα εισφερεις). The very verb used by Xenophon (*Mem.* I) about Socrates. Ξενιζοντα is present active neuter plural participle of ξενιζω and from ξενος (verse 18), "things surprising or shocking us."

We would know therefore (βουλομεθα ουν γνωνα). Very polite still, we wish or desire, and repeating γνωνα (the essential point).

Acts 17:21

Spent their time (ηυκαιρουν). Imperfect active of ευκαιρεω. A late word to have opportunity (ευ, καιρος) from Polybius on. In the N.T. only here and Mr 6:31 . They had time for,.etc. This verse is an explanatory parenthesis by Luke.

Some new thing (τ καινοτερον). Literally "something newer" or "fresher" than the new, the very latest, the comparative of καινος. Demosthenes (*Philipp.* 1. 43) pictures the Athenians "in the agora inquiring if anything newer is said" (πυνθανομενο κατα την αγοραν ε τ λεγετα νεωτερον). The new soon became stale with these itching and frivolous Athenians.

Acts 17:22

Stood in the midst of the Areopagus (σταθεις εν μεσω του Αρειου Παγου). First aorist passive of ιστημ used of Peter in 2:14. Majestic figure whether on Mars Hill or in the Stoa Basilica before the Areopagus Court. There would be a crowd of spectators and philosophers in either case and Paul seized the opportunity to preach Christ to this strange audience as he did in Caesarea before Herod Agrippa and the crowd of prominent people gathered by Festus for the entertainment. Paul does not speak as a man on trial, but as one trying to get a hearing for the gospel of Christ.

Somewhat superstitious (ως δεισιδαιμονεστερους). The Authorized Version has "too superstitious," the American Standard "very religious." Δεισιδαιμων is a neutral word (from δειδω, to fear, and δαιμων, deity). The Greeks used it either in the good sense of pious or religious or the bad sense of superstitious. Thayer suggests that Paul uses it "with kindly ambiguity." Page thinks that Luke uses the word to represent the religious feeling of the Athenians (*religiosus*) which bordered on superstition. The Vulgate has *superstitiosiores*. In 25:19 Festus uses the term δεισιδαιμονια for "religion." It seems unlikely that Paul should give this audience a slap in the face at the very start. The way one takes this adjective here colours Paul's whole speech before the Council of Areopagus. The comparative here as in verse 21 means more religions than usual (Robertson, *Grammar*, pp. 664f.), the object of the comparison not being expressed. The Athenians had a tremendous reputation for their devotion to religion, "full of idols" (verse 16).

Acts 17:23

For (γαρ). Paul gives an illustration of their religiousness from his own experiences in their city.

The objects of your worship (τα σεβασματα υμων). Late word from σεβαζομα, to worship. In N T. only here and 2Th 2:4 . The use of this word for temples, altars, statues, shows the conciliatory tone in the use of δεισιδαιμονεστερους in verse 22.

An altar (βωμον). Old word, only here in the N.T. and the only mention of a heathen altar in the N.T

With this inscription (εν ω επεγεγραπτο). On which had been written (stood written), past perfect passive indicative of επιγραφω, old and common verb for writing on inscriptions (επιγραφη, Lu 23:38).

To an Unknown God (ΑΓΝΟΣΤΟ ΤΗΕΟ). Dative case, dedicated to. Pausanias (I. 1, 4) says that in Athens there are "altars to gods unknown" (βωμο θεων αγνωστων). Epimenides in a pestilence advised the sacrifice of a sheep to the befitting god whoever he might be. If an altar was dedicated to the wrong deity, the Athenians feared the anger of the other gods. The only use in the N.T. of αγνωστος, old and common adjective (from α privative and γνωστος verbal of γινωσκω, to know). Our word agnostic comes from it. Here it has an ambiguous meaning, but Paul uses it though to a stern Christian philosopher it may be the "confession at once of a bastard philosophy and of a bastard religion" (Hort, *Hulsean Lectures*, p. 64). Paul was quick to use this confession on the part of the Athenians of a higher power than yet known to them. So he gets his theme from this evidence of a deeper religious sense in them and makes a most clever use of it with consummate skill.

In ignorance (αγνοουντες). Present active participle of αγνοεω, old verb from same root as αγνωστος to which Paul refers by using it.

This set I forth unto you (τουτο εγο καταγγελλω υμιν). He is a καταγγελευς (verse 18) as they suspected of a God, both old and new, old in that they already worship him, new in that Paul knows who he is. By this master stroke he has brushed to one side any notion of violation of Roman law or suspicion of heresy and claims their endorsement of his new gospel, a shrewd and consummate turn. He has their attention now and proceeds to describe this God left out of their list as the one true and Supreme God. The later MSS. here read ον--τουτον (whom--this one) rather than ο--τουτο (what--this), but the late text is plainly an effort to introduce too soon the personal nature of God which comes out clearly in verse 24.

Acts 17:24

The God that made the world (Ηο θεος ο ποιησας τον κοσμον). Not a god for this and a god for that like the 30,000 gods of the Athenians, but the one God who made the Universe (κοσμος on the old Greek sense of orderly arrangement of the whole universe).

And all things therein (κα παντα τα εν αυτω). All the details in the universe were created by this one God. Paul is using the words of Isa 42:5 . The Epicureans held that matter was eternal. Paul sets them aside. This one God was not to be confounded with any of their numerous gods save with this "Unknown God."

Being Lord of heaven and earth (ουρανου κα γης υπαρχων κυριος). Κυριος here owner, absolute possessor of both heaven and earth (Isa 45:7), not of just parts.

Dwelleth not in temples made with hands (ουκεν χειροποιητοις ναοις κατοικε). The old adjective χειροποιητος (χειρ, ποιεω) already in Stephen's speech (7:48). No doubt Paul pointed to the wonderful Parthenon, supposed to be the home of Athene as Stephen denied that God dwelt alone in the temple in Jerusalem.

Acts 17:25

As though he needed anything (προσδεομενος τινος). Present middle participle of προσδεομα, to want besides, old verb, but here only in the N.T. This was strange doctrine for the people thought that the gods needed their offerings for full happiness. This self-sufficiency of God was taught by Philo and Lucretius, but Paul shows that the Epicurean missed it by putting God, if existing at all, outside the universe.

Seeing he himself giveth to all (αυτος διδους πασιν). This Supreme Personal God is the source of life, breath, and everything. Paul here rises above all Greek philosophers.

Acts 17:26

And he made of one (εποιησεν τε εξ ενος). The word αιματος (blood) is absent from Aleph A B and is a later explanatory addition. What Paul affirms is the unity of the human race with a common origin and with God as the Creator. This view runs counter to Greek exclusiveness which treated other races as barbarians and to Jewish pride which treated other nations as heathen or pagan (the Jews were λαος, the Gentiles εθνη). The cosmopolitanism of Paul here rises above Jew and Greek and claims the one God as the Creator of the one race of men. The Athenians themselves claimed to be αντοχθονους (indigenous) and a special creation. Zeno and Seneca did teach a kind of cosmopolitanism (really pantheism) far different from the personal God of Paul. It was Rome, not Greece, that carried out the moral ideas of Zeno. Man is part of the universe (verse 24) and God created (εποιησεν) man as he created (ποιησας) the all.

For to dwell (κατοικειν). Infinitive (present active) of purpose, so as to dwell.

Having determined (ορισας). First aorist active participle of οριζω, old verb to make a horizon as already in 19:42 which see. Paul here touches God's Providence. God has revealed himself in history as in creation. His hand appears in the history of all men as well as in that of the Chosen People of Israel.

Appointed seasons (προστεταγμενους καιρους). Not the weather as in 14:17, but "the times of the Gentiles" (καιρο εθνων) of which Jesus spoke (Lu 21:24). The perfect passive participle of προστασσω, old verb to enjoin, emphasizes God's control of human history without any denial of human free agency as was involved in the Stoic Fate (Ηειρμαρμενη).

Bounds (οροθεσιας). Limits? Same idea in Job 12:23 . Nations rise and fall, but it is not blind chance or hard fate. Thus there is an interplay between God's will and man's activities, difficult as it is for us to see with our shortened vision.

Acts 17:27

That they should seek God (Ζητειν τον θεον). Infinitive (present active) of purpose again. Seek him, not turn away from him as the nations had done (Ro 1:18-32).

If haply they might feel after him (ε αρα γε ψηλαφησειαν αυτον). First aorist active (Aeolic form) optative of ψηλαφαω, old verb from ψαω, to touch. So used by the Risen Jesus in his challenge to the disciples (Lu 24:39), by the Apostle John of his personal contact with Jesus (1Jo 1:1), of the contact with Mount Sinai (Heb 12:18). Here it pictures the blind groping of the darkened heathen mind after God to "find him" (ευροιεν, second aorist active optative) whom they had lost. One knows what it is in a darkened room to feel along the walls for the door (De 28:29; Job 5:14; 12:25; Isa 59:10). Helen Keller, when told of God, said that she knew of him already, groping in the dark after him. The optative here with ε is due to the condition of the fourth class (undetermined, but with vague hope of being determined) with aim also present (Robertson, *Grammar*, p. 1021). Note also αρα γε the inferential particle αρα with the delicate intensive particle γε.

Though he is not far from each one of us (κα γε ου μακραν απο ενος εκαστου ημων υπαρχοντα). More exactly with B L (κα γε instead of καιτο or καιτο γε), "and yet being not far from each one of us," a direct statement rather than a concessive one. The participle υπαρχοντα agrees with αυτον and the negative ου rather than the usual με with the participle makes an emphatic negative. Note also the intensive particle γε.

Acts 17:28

For in him (εν αυτω γαρ). Proof of God's nearness, not stoic pantheism, but real immanence in God as God dwells in us. The three verbs (ζωμεν, κινουμεθα, εσμεν) form an ascending scale and reach a climax in God (life, movement, existence). Κινουμεθα is either direct middle present indicative (we move ourselves) or passive (we are moved).

As certain even of your own poets (ως κα τινες των καθ' υμας ποιητων). "As also some of the poets among you." Aratus of Soli in Cilicia (ab. B.C. 270) has these very words in his *Ta Phainomena* and Cleanthes, Stoic philosopher (300-220 B.C.) in his *Hymn to Zeus* has Εκ σου γαρ γενος εσμεν. In 1Co 15:32 Paul quotes from Menander and in Tit 1:12 from Epimenides. J. Rendel Harris claims that he finds allusions in Paul's Epistles to Pindar, Aristophanes, and other Greek writers. There is no reason in the world why Paul should not have acquaintance with Greek literature, though one need not strain a point to prove it. Paul, of course, knew that the words were written of Zeus (Jupiter), not of Jehovah, but he applies the idea in them to his point just made that all men are the offspring of God.

Acts 17:29

We ought not to think (ουκ οφειλομεν νομιζειν). It is a logical conclusion (ουν, therefore) from the very language of Aratus and Cleanthes.

That the Godhead is like (το θειον εινα ομοιον). Infinitive with accusative of general reference in indirect discourse. Το θειον is strictly "the divine" nature like θειοτης (Ro 1:20

) rather than like θεοτης (Col 2:9). Paul may have used το θειον here to get back behind all their notions of various gods to the real nature of God. The Athenians may even have used the term themselves. After ομοιος (like) the associative instrumental case is used as with χρυσωι, αργυρωι, λιθω.

Graven by art and device of man (χαραγματ τεχνης κα ενθυμησεως ανθρωπου). Apposition with preceding and so χαραγματ in associative instrumental case. Literally, graven work or sculpture from χαρασσω, to engrave, old word, but here alone in N.T. outside of Revelation (the mark of the beast). Graven work of art (τεχνης) or external craft, and of thought or device (ενθυμησεως) or internal conception of man.

Acts 17:30

The times of ignorance (τους χρονους της αγνοιας). The times before full knowledge of God came in Jesus Christ. Paul uses the very word for their ignorance (αγνοουντες) employed in verse 23.

Overlooked (υπεριδων). Second aorist active participle of υπεροραω or υπερειδω, old verb to see beyond, not to see, to overlook, not "to wink at" of the Authorized Version with the notion of condoning. Here only in the N.T. It occurs in the LXX in the sense of overlooking or neglecting (Ps 18:62; 55:1). But it has here only a negative force. God has all the time objected to the polytheism of the heathen, and now he has made it plain. In Wisdom 11:23 we have these words: "Thou overlookest the sins of men to the end they may repent."

But now (τα νυν). Accusative of general reference, "as to the now things or situation." All is changed now that Christ has come with the full knowledge of God. See also 27:22.

All everywhere (παντας πανταχου). No exceptions anywhere.

Repent (μετανοειν). Present active infinitive of μετανοεω in indirect command, a permanent command of perpetual force. See on μετανοεω Ac 2:38 and the Synoptic Gospels. This word was the message of the Baptist, of Jesus, of Peter, of Paul, this radical change of attitude and life.

Acts 17:31

Inasmuch as (καθοτ). According as (κατα, οτ). Old causal conjunction, but in N.T. only used in Luke's writings (Lu 1:7; 19:9; Ac 2:45; 4:35; 17:31).

Hath appointed a day (εστησεν ημεραν) First aorist active indicative of ιστημ, to place, set. God did set the day in his counsel and he will fulfil it in his own time.

Will judge (μελλε κρινειν). Rather, is going to judge, μελλω and the present active infinitive of κρινω. Paul here quotes Ps 9:8 where κρινε occurs.

By the man whom he hath ordained (εν ανδρ ω ωρισεν). Here he adds to the Psalm the place and function of Jesus Christ, a passage in harmony with Christ's own words in Mt 25 . Hω (whom) is attracted from the accusative, object of ωρισεν (first aorist active indicative of οριζω) to the case of the antecedent ανδρ. It has been said that Paul left the simple gospel in this address to the council of the Areopagus for philosophy. But did he? He skilfully

caught their attention by reference to an altar to an Unknown God whom he interprets to be the Creator of all things and all men who overrules the whole world and who now commands repentance of all and has revealed his will about a day of reckoning when Jesus Christ will be Judge. He has preached the unity of God, the one and only God, has proclaimed repentance, a judgment day, Jesus as the Judge as shown by his Resurrection, great fundamental doctrines, and doubtless had much more to say when they interrupted his address. There is no room here for such a charge against Paul. He rose to a great occasion and made a masterful exposition of God's place and power in human history.

Whereof he hath given assurance (πιστιν παρασχων). Second aorist active participle of παρεχω, old verb to furnish, used regularly by Demosthenes for bringing forward evidence. Note this old use of πιστις as conviction or ground of confidence (Heb 11:1) like a note or title-deed, a conviction resting on solid basis of fact. All the other uses of πιστις grow out of this one from πειθω, to persuade.

In that he hath raised him from the dead (αναστησας αυτον εκ νεκρων). First aorist active participle of ανιστημ, causal participle, but literally, "having raised him from the dead." This Paul knew to be a fact because he himself had seen the Risen Christ. Paul has here come to the heart of his message and could now throw light on their misapprehension about "Jesus and the Resurrection" (verse 18). Here Paul has given the proof of all his claims in the address that seemed new and strange to them.

Acts 17:32

The resurrection of the dead (αναστασιν νεκρων). Rather, "a resurrection of dead men." No article with either word. The Greeks believed that the souls of men lived on, but they had no conception of resurrection of the body. They had listened with respect till Paul spoke of the actual resurrection of Jesus from the dead as a fact, when they did not care to hear more.

Some mocked (ο μεν εχλευαζον). Imperfect active of χλευαζω, a common verb (from χλευη, jesting, mockery). Only here in the N.T. though late MSS. have it in 2:13 (best MSS. διαχλευαζω). Probably inchoative here, began to mock. In contempt at Paul's statement they declined to listen further to "this babbler" (verse 18) who had now lost what he had gained with this group of hearers (probably the light and flippant Epicureans).

But others (ο δε). A more polite group like those who had invited him to speak (verse 19). They were unconvinced, but had better manners and so were in favour of an adjournment. This was done, though it is not clear whether it was a serious postponement or a courteous refusal to hear Paul further (probably this). It was a virtual dismissal of the matter. " It is a sad story--the noblest of ancient cities and the noblest man of history--and he never cared to look on it again" (Furneaux).

Acts 17:33

Thus Paul went out from among them (ουτως ο Παυλος εξηλθεν εκ μεσου αυτων). No further questions, no effort to arrest him, no further ridicule. He walked out never to return to Athens. Had he failed?

Acts 17:34

Clave unto him and believed (κολληθεντες αυτω επιστευσαν). First aorist passive of this strong word κολλαω, to glue to, common in Acts (5:13; 8:29; 9:26; 10:28) No sermon is a failure which leads a group of men (ανδρες) to believe (ingressive aorist of πιστευω) in Jesus Christ. Many so-called great or grand sermons reap no such harvest.

Dionysius the Areopagite (Διονυσιος ο Αρεοπαγιτης). One of the judges of the Court of the Areopagus. That of itself was no small victory. He was one of this college of twelve judges who had helped to make Athens famous. Eusebius says that he became afterwards bishop of the Church at Athens and died a martyr.

A woman named Damaris (γυνη ονοματ Δαμαρις). A woman by name Damaris. Not the wife of Dionysius as some have thought, but an aristocratic woman, not necessarily an educated courtezan as Furneaux holds. And there were "others" (ετερο) with them, a group strong enough to keep the fire burning in Athens. It is common to say that Paul in 1Co 2:1-5 alludes to his failure with philosophy in Athens when he failed to preach Christ crucified and he determined never to make that mistake again. On the other hand Paul determined to stick to the Cross of Christ in spite of the fact that the intellectual pride and superficial culture of Athens had prevented the largest success. As he faced Corinth with its veneer of culture and imitation of philosophy and sudden wealth he would go on with the same gospel of the Cross, the only gospel that Paul knew or preached. And it was a great thing to give the world a sermon like that preached in Athens.

Acts 18

Acts 18:1

To Corinth (εις Κορινθον). Mummius had captured and destroyed Corinth B.C. 146. It was restored by Julius Caesar B.C. 46 as a boom town and made a colony. It was now the capital of the province of Achaia and the chief commercial city of Greece with a cosmopolitan population. It was only fifty miles from Athens. The summit of Acrocorinthus was 1,800 feet high and the ports of Cenchreae and Lechaeum and the Isthmus across which ships were hauled gave it command of the trade routes between Asia and Rome. The temple of Aphrodite on the Acrocorinthus had a thousand consecrated prostitutes and the very name to Corinthianize meant immorality. Not the Parthenon with Athene faced Paul in Corinth, but a worse situation. Naturally many Jews were in such a mart of trade. Philippi, Thessalonica, Beroea, Athens, all had brought anxiety to Paul. What could he expect in licentious Corinth?

Acts 18:2

Aquila (Ακυλαν). Luke calls him a Jew from Pontus, apparently not yet a disciple, though there were Jews from Pontus at the great Pentecost who were converted (2:9). Aquila who made the famous A.D. translation of the O.T. was also from Pontus. Paul "found" (ευρων, second aorist active participle of ευρισκω) though we do not know how. Edersheim says that a Jewish guild always kept together whether in street or synagogue so that by this bond they probably met.

Lately come from Italy (προσφατως εληλυθοτα απο της Ιταλιας). Second perfect participle of ερχομα. *Koine* adverb, here only in the N.T., from adjective προσφατος (προ, σφαω or σφαζω, to kill), lately slaughtered and so fresh or recent (Heb 10:20).

With his wife Priscilla (κα Πρισκιλλαν γυναικα αυτου). Diminutive of Πρισκα (Ro 16:3; 1Co 16:19). Prisca is a name in the Acilian family and the Prisci was the name of another noble clan. Aquila may have been a freedman like many Jews in Rome. Her name comes before his in verses 18,26; Ro 16:3; 2Ti 4:9 .

Because Claudius had commanded (δια το διατεταχενα Κλαυδιον). Perfect active articular infinitive of διατασσω, old verb to dispose, arrange, here with accusative of general reference. Δια here is causal sense, "because of the having ordered as to Claudius." This was about A.D. 49, done, Suetonius says (*Claudius* C. 25), because "the Jews were in a state of constant tumult at the instigation of one Chrestus" (probably among the Jews about Christ so pronounced). At any rate Jews were unpopular in Rome for Tiberius had deported 4,000 to Sardinia. There were 20,000 Jews in Rome. Probably mainly those implicated in the riots actually left.

Acts 18:3

Because he was of the same trade (δια το ομοτεχνον ειναι). Same construction with δια as above. Ομοτεχνον is an old word (ομοσ, τεχνη), though here alone in N.T. Rabbi Judah says: "He that teacheth not his son a trade, doth the same as if he taught him to be a thief." So it was easy for Paul to find a home with these "tentmakers by trade" (σκηνοιποιοι τη τεχνη). Late word from σκηνη and ποιεω, here only in the N.T. They made portable tents of leather or of cloth of goat's hair. So Paul lived in this home with this noble man and his wife, all the more congenial if already Christians which they soon became at any rate. They worked as partners in the common trade. Paul worked for his support elsewhere, already in Thessalonica (1Th 2:9; 2Th 3:8) and later at Ephesus with Aquila and Priscilla (Ac 18:18,26; 20:34; 1Co 16:19). They moved again to Rome (Ro 16:3) and were evidently a couple of considerable wealth and generosity. It was a blessing to Paul to find himself with these people. So he "abode" (εμενεν, imperfect active) with them and "they wrought" (ηργαζοντο, imperfect middle), happy and busy during week days.

Acts 18:4

He reasoned (διελεγετο). Imperfect middle, same form as in 17:17 about Paul's work in Athens, here only on the Sabbaths.

Persuaded (επειθεν). Imperfect active, conative, he tried to persuade both Jews and Greeks (God-fearers who alone would come).

Acts 18:5

Was constrained by the word (συνειχετο τω λογω). This is undoubtedly the correct text and not τω πνευματ of the Textus Receptus, but συνειχετο is in my opinion the direct middle imperfect indicative, not the imperfect passive as the translations have it (Robertson, *Grammar*, p. 808). Paul held himself together or completely to the preaching instead of just on Sabbaths in the synagogue (verse 4). The coming of Silas and Timothy with the gifts from Macedonia (1Th 3:6; 2Co 11:9; Php 4:15) set Paul free from tent-making for a while so that he began to devote himself (inchoative imperfect) with fresh consecration to preaching. See the active in 2Co 5:14 . He was now also assisted by Silas and Timothy (2Co 1:19).

Testifying to the Jews that Jesus was the Christ (διαμαρτυρομενος τοις Ιουδαιοις ειναι τον Χριστον Ιησουν). Paul's witness everywhere (9:22; 17:3). This verb διαμαρτυρομενος occurs in 2:40 (which see) for Peter's earnest witness. Perhaps daily now in the synagogue he spoke to the Jews who came. Ειναι is the infinitive in indirect discourse (assertion) with the accusative of general reference. By τον Χριστον Paul means "the Messiah." His witness is to show to the Jews that Jesus of Nazareth is the Messiah.

Acts 18:6

When they opposed themselves (αντιτασσομενων αυτων). Genitive absolute with present middle (direct middle again) of αντιτασσω, old verb to range in battle array (τασσω) face to face with or against (αντ). In the N.T. only here and Ro 13:2; Jas 4:6; 1Pe 5:5 . Paul's

fresh activity roused the rabbis as at Antioch in Pisidia and at Thessalonica in concerted opposition and railing (blasphemy).

He shook out his raiment (εκτιναξαμενος τα ιματια). First aorist middle of εκτινασσω, old verb, in the N.T. only here as in 13:51 (middle) and Mr 6:11; Mt 10:15 where active voice occurs of shaking out dust also. Vivid and dramatic picture here like that in Ne 5:13 , "undoubtedly a very exasperating gesture" (Ramsay), but Paul was deeply stirred.

Your blood be upon your own heads (Το αιμα υμων επ την κεφαλην υμων). As in Eze 3:18f., 33:4,8f.; 2Sa 1:16 . Not as a curse, but "a solemn disclaimer of responsibility" by Paul (Page) as in Ac 20:26 . The Jews used this very phrase in assuming responsibility for the blood of Jesus (Mt 27:25). Cf. Mt 23:35 .

I am clean (καθαρος εγω). Pure from your blood. Repeats the claim made in previous sentence. Paul had done his duty.

From henceforth (απο του νυν). Turning point reached in Corinth. He will devote himself to the Gentiles, though Jews will be converted there also. Elsewhere as in Ephesus (19:1-10) and in Rome (Ac 28:23-28) Paul will preach also to Jews.

Acts 18:7

Titus Justus (Τιτου Ιουστου). So Aleph E Vulgate, while B has Τιτιαυ Ιουστου, while most MSS. have only Ιουστου. Evidently a Roman citizen and not Titus, brother of Luke, of Ga 2:1 . We had Barsabbas Justus (Ac 1:23) and Paul speaks of Jesus Justus (Co 4:11). The Titii were a famous family of potters in Corinth. This Roman was a God-fearer whose house "joined hard to the synagogue" (ην συνομορουσα τη συναγωγη). Periphrastic imperfect active of συνομορεω, a late (Byzantine) word, here only in the N.T., followed by the associative instrumental case, from συνομορος (συν, ομορος from ομος, joint, and ορος, boundary) having joint boundaries, right next to. Whether Paul chose this location for his work because it was next to the synagogue, we do not know, but it caught the attendants at the synagogue worship. In Ephesus when Paul had to leave the synagogue he went to the school house of Tyrannus (19:9f.). The lines are being drawn between the Christians and the Jews, drawn by the Jews themselves.

Acts 18:8

Crispus (Κρισπος). Though a Jew and ruler of the synagogue (cf. 13:15), he had a Latin name. Paul baptized him (1Co 1:14) himself, perhaps because of his prominence, apparently letting Silas and Timothy baptize most of the converts (1Co 1:14-17). Probably he followed Paul to the house of Titus Justus. It looked like ruin for the synagogue.

With all his house (συν ολω τω οικω αυτου). Another household conversion, for Crispus "believed (επιστευσεν) in the Lord with all his house."

Hearing believed and were baptized (ακουοντες επιστευον κα εβαπτιζοντο). Present active participle and imperfect indicatives active and passive, expressing repetition for the "many" others who kept coming to the Lord in Corinth. It was a continual revival after Silas

and Timothy came and a great church was gathered here during the nearly two years that Paul laboured in Corinth (possibly A.D. 51 and 52).

Acts 18:9

Be not afraid, but speak, and hold not thy peace (Μη φοβου, αλλα λαλε κα μη σιωπησις). Literally, "stop being afraid (μη with present middle imperative of φοβεω), but go on speaking (present active imperative of λαλεω) and do not become silent (μη and first aorist active of σιωπαω, ingressive aorist)." Evidently there were signs of a gathering storm before this vision and message from the Lord Jesus came to Paul one night. Paul knew only too well what Jewish hatred could do as he had learned it at Damascus, Jerusalem, Antioch in Pisidia, Iconium, Lystra, Derbe, Thessalonica, Beroea. He had clearly moments of doubt whether he had not better move on or become silent for a while in Corinth. Every pastor knows what it is to have such moods and moments. In 2Th 3:2 (written at this time) we catch Paul's dejection of spirits. He was like Elijah (1Ki 19:4) and Jeremiah (Jer 15:15ff.).

Acts 18:10

Because I am with thee (διοτ εγω ειμ μετα σου). Jesus had given this promise to all believers (Mt 28:20) and here he renews it to Paul. This promise changes Paul's whole outlook. Jesus had spoken to Paul before, on the way to Damascus (9:4), in Jerusalem (22:17f.), in Troas (16:9), in great crises of his life. He will hear him again (23:11; 27:23). Paul knows the voice of Jesus.

No man shall set on thee to harm thee (ουδεις επιθησετα σο του κακωσα σε). Future direct middle indicative of επιτιθημ, old and common verb, here in direct middle to lay or throw oneself upon, to attack. Jesus kept that promise in Corinth for Paul. Του κακωσα is genitive articular infinitive of purpose of κακοω, to do harm to. Paul would now face all the rabbis without fear.

I have much people (λαος εστιν μο πολυς). Dative of personal interest. "There is to me much people," not yet saved, but who will be if Paul holds on. There is the problem for every preacher and pastor, how to win the elect to Christ.

Acts 18:11

A year and six months (ενιαυτον κα μηνας εξ). Accusative of extent of time. How much time before this incident he had been there we do not know. He was in Corinth probably a couple of years in all. His work extended beyond the city (2Co 11:10) and there was a church in Cenchreae (Ro 16:1).

Acts 18:12

When Gallio was proconsul of Achaia (Γαλλιωνος δε ανθυπατου οντος της Αχαιας). Genitive absolute of present participle οντος. Brother of Seneca the Stoic (Nero's tutor) and uncle of Lucan the author of the Φαρσαλια. His original name was M. Annaeus Novatus till he was adopted by Gallio the rhetorician. The family was Spanish. Gallio was a man of culture and refinement and may have been chosen proconsul of Achaia for this reason.

Statius calls him "*dulcis Gallio*." Seneca says of him: *Nemo enim mortalium uni tam dulcis quam hic omnibus* (No one of mortals is so pleasant to one person as he is to all). Luke alone among writers says that he was proconsul, but Seneca speaks of his being in Achaia where he caught fever, a corroboration of Luke. But now a whitish grey limestone inscription from the Hagios Elias quarries near Delphi (a letter of Claudius to Delphi) has been found which definitely names Gallio as proconsul of Achaia (αυθυπατος της Αχαιας). The province of Achaia after various shifts (first senatorial, then imperial) back and forth with Macedonia, in A.D. 44 Claudius gave back to the Senate with proconsul as the title of the governor. It is amazing how Luke is confirmed whenever a new discovery is made. The discovery of this inscription has thrown light also on the date of Paul's work in Corinth as it says that Gallio came in the 26th acclamation of Claudius as Emperor in A.D. 51, that would definitely fix the time of Paul in Corinth as A.D. 50 and 51 (or 51 and 52). Deissmann has a full and able discussion of the whole matter in Appendix I to his *St. Paul*.

Rose up (κατεπεστησαν). Second aorist active of κατ-εφ-ιστημ, intransitive, to take a stand against, a double compound verb found nowhere else. They took a stand (εστησαν) against (κατα, down on, επ, upon), they made a dash or rush at Paul as if they would stand it no longer.

Before the judgment seat (επ το βημα). See on 12:21. The proconsul was sitting in the basilica in the forum or agora. The Jews had probably heard of his reputation for moderation and sought to make an impression as they had on the praetors of Philippi by their rush (συνεπεστη, 16:22). The new proconsul was a good chance also (25:2). So for the second time Paul faces a Roman proconsul (Sergius Paulus, 13:7) though under very different circumstances.

Acts 18:13

Contrary to the law (παρα τον νομον). They did not accuse Paul of treason as in Thessalonica, perhaps Paul had been more careful in his language here. They bring the same charge here that the owners of the slave-girl brought in Philippi (16:21) Perhaps they fear to go too far with Gallio, for they are dealing with a Roman proconsul, not with the politarchs of Thessalonica. The Jewish religion was a *religio licita* and they were allowed to make proselytes, but not among Roman citizens. To prove that Paul was acting contrary to Roman law (for Jewish law had no standing with Gallio though the phrase has a double meaning) these Jews had to show that Paul was making converts in ways that violated the Roman regulations on that subject. The accusation as made did not show it nor did they produce any evidence to do it. The verb used αναπειθε means to stir up by persuasion (old verb here only in the N.T.), a thing that he had a right to do.

Acts 18:14

When Paul was about to open his mouth (μελλοντος του Παυλου ανοιγειν το στομα). Genitive absolute again. Before Paul could speak, Gallio cut in and ended the whole matter. According to their own statement Paul needed no defence.

Wrong (αδικημα). *Injuria*. Old word, a wrong done one. In N.T. only here, Ac 24:20; Re 18:5 . Here it may mean a legal wrong to the state.

Wicked villainy (ραιδιουργημα). A crime, act of a criminal, from ραιδιουργος (ραιδιος, easy, εργον, work), one who does a thing with ease, adroitly, a "slick citizen."

Reason would that I should bear with you (κατα λογον αν ανεσχομην υμων). Literally, "according to reason I should have put up with you (or held myself back from you)." This condition is the second class (determined as unfulfilled) and means that the Jews had no case against Paul in a Roman court. The verb in the conclusion (ανεσχομην) is second aorist middle indicative and means with the ablative υμων "I should have held myself back (direct middle) from you (ablative). The use of αν makes the form of the condition plain.

Acts 18:15

Questions (ζητηματα). Plural, contemptuous, "a parcel of questions" (Knowling).

About words (περ λογου). Word, singular, talk, not deed or fact (εργον, φαχτυμ).

And names (κα ονοματων). As to whether "Jesus" should also be called "Christ" or "Messiah." The Jews, Gallio knew, split hairs over words and names.

And your own law (κα νομου του καθ' υμας) Literally, "And law that according to you." Gallio had not been caught in the trap set for him. What they had said concerned Jewish law, not Roman law at all.

Look to it yourselves (οψεσθε αυτο). The volitive future middle indicative of οραω often used (cf. Mt 27:4) where an imperative could be employed (Robertson, *Grammar*, p. 874). The use of αυτο (yourselves) turns it all over to them.

I am not minded (ου βουλομα). I am not willing, I do not wish. An absolute refusal to allow a religious question to be brought before a Roman civil court. This decision of Gallio does not establish Christianity in preference to Judaism. It simply means that the case was plainly that Christianity was a form of Judaism and as such was not opposed to Roman law. This decision opened the door for Paul's preaching all over the Roman Empire. Later Paul himself argues (Ro 9-11) that in fact Christianity is the true, the spiritual Judaism.

Acts 18:16

He drave them (απηλασεν αυτους). First aorist active indicative of απελαυνω, old word, but here alone in the N.T. The Jews were stunned by this sudden blow from the mild pro-consul and wanted to linger to argue the case further, but they had to go.

Acts 18:17

They all laid hold on Sosthenes (επιλαβομενο παντες Σωσθενην). See 16:19; 17:19 for the same form. Here is violent hostile reaction against their leader who had failed so miserably.

Beat him (ετυπτον). Inchoative imperfect active, began to beat him, even if they could not beat Paul. Sosthenes succeeded Crispus (verse 8) when he went over to Paul. The beating did Sosthenes good for he too finally is a Christian (1Co 1:1), a co-worker with Paul whom he had sought to persecute.

And Gallio cared for none of these things (κα ουδεν τουτων τω Γαλλιων εμελεν). Literally, "no one of these things was a care to Gallio." The usually impersonal verb (μελει, εμελεν, imperfect active) here has the nominative as in Lu 10:40 . These words have been often misunderstood as a description of Gallio's lack of interest in Christianity, a religious indifferentist. But that is quite beside the mark. Gallio looked the other way with a blind eye while Sosthenes got the beating which he richly deserved. That was a small detail for the police court, not for the proconsul's concern. Gallio shows up well in Luke's narrative as a clear headed judge who would not be led astray by Jewish subterfuges and with the courage to dismiss a mob.

Acts 18:18

Having tarried after this yet many days (ετ προσμεινας ημερας ικανας). First aorist (constative) active participle of προσμενω, old verb, to remain besides (προς as in 1Ti 1:3) and that idea is expressed also in ετ (yet). The accusative is extent of time. On Luke's frequent use of ικανος see 8:11. It is not certain that this period of "considerable days" which followed the trial before Gallio is included in the year and six months of verse 11 or is in addition to it which is most likely. Vindicated as Paul was, there was no reason for haste in leaving, though he usually left after such a crisis was passed.

Took his leave (αποταξαμενος). First aorist middle (direct), old verb, to separate oneself, to bid farewell (Vulgate *valefacio*), as in verse 21; Mr 6:46 .

Sailed thence (εξεπλε). Imperfect active of εκπλεω, old and common verb, inchoative imperfect, started to sail. Only Priscilla and Aquila are mentioned as his companions though others may have been in the party.

Having shorn his head (κειραμενος την κεφαλην). First aorist middle (causative) of κειρω, old verb to shear (sheep) and the hair as also in 1Co 11:6 . The participle is masculine and so cannot refer to Priscilla. Aquila comes next to the participle, but since mention of Priscilla and Aquila is parenthetical and the two other participles (προσμεινασ, αποταξαμενος) refer to Paul it seems clear that this one does also.

For he had a vow (ειχεν γαρ ευχην). Imperfect active showing the continuance of the vow up till this time in Cenchreae, the port of Corinth when it expired. It was not a Nazarite vow which could be absolved only in Jerusalem. It is possible that the hair was only polled or trimmed, cut shorter, not "shaved" (ξυραω as in 21:24) for there is a distinction as both verbs are contrasted in 1Co 11:6 (κειρασθα η ξυρασθα). It is not clear what sort of a vow Paul had taken nor why he took it. It may have been a thank offering for the outcome at

Corinth (Hackett). Paul as a Jew kept up his observance of the ceremonial law, but refused to impose it on the Gentiles.

Acts 18:19

Came (κατηντησαν). Came down, as usual in speaking of coming to land (16:1).

To Ephesus (εις Εφεσον). This great city on the Cayster, the capital of the Province of Asia, the home of the worship of Diana (Artemis) with a wonderful temple, Paul at last had reached, though forbidden to come on the way out on this tour (16:6). Here Paul will spend three years after his return from Jerusalem.

He left them there (κακεινους κατελιπεν αυτου). That is, Priscilla and Aquila he left (second aorist active indicative) here (αυτου). But Luke mentions the departure by way of anticipation before he actually went away (verse 21).

But he himself (αυτος δε). Paul again the leading person in the narrative. On this occasion he may have gone alone into the synagogue.

He reasoned (διελεξατο). Luke's favourite word for Paul's synagogue discourses (17:2,17; 18:4 which see) as also 19:8,9 .

Acts 18:20

When they asked him (ερωτωντων αυτων). Genitive absolute of present participle of ερωταω, old verb to ask a question, common in *Koine* to make a request as here.

He consented not (ουκ επενευσεν). First aorist active indicative of επινευω, old verb to express approval by a nod, only here in the N.T.

Acts 18:21

I shall return (ανακαμψω). Future active indicative of ανακαμπτω, old verb to bend back, turn back (Mt 2:2).

If God will (του θεου θελοντος). Genitive absolute of present active participle. This expression (εαν with subjunctive) occurs also in 1Co 4:19; 16:7; Jas 4:15 . Such phrases were common among Jews, Greeks, and Romans, and are today. It is simply a recognition that we are in God's hands. The Textus Receptus has here a sentence not in the best MSS.: "I must by all means keep this feast that cometh in Jerusalem." This addition by D and other documents may have been due to a desire to give a reason for the language in verse 22 about "going up" to Jerusalem. Whether Paul said it or not, it was in the spring when he made this journey with a company of pilgrims probably going to the feast of Pentecost in Jerusalem. We know that later Paul did try to reach Jerusalem for Pentecost (20:16) and succeeded. As the ship was leaving, Paul had to go, but with the hope of returning soon to Ephesus as he did.

Acts 18:22

He went up and saluted the church (αναβας κα ασπασαμενος την εκκλησιαν). The language could refer to the church in Caesarea where Paul had just landed, except for several things. The going up (αναβας, second aorist active participle of αναβαινω) is the common

way of speaking of going to Jerusalem which was up from every direction save from Hebron. It was the capital of Palestine as people in England today speaking of going up to London. Besides "he went down to Antioch" (κατεβη εις Αντιοχειαν, second aorist active indicative of καταβαινω) which language suits better leaving Jerusalem than Caesarea. Moreover, there was no special reason for this trip to Caesarea, but to Jerusalem it was different. Here Paul saluted the church in the fourth of his five visits after his conversion (9:26; 11:30; 15:4; 18:22; 21:17). The apostles may or may not have been in the city, but Paul had friends in Jerusalem now. Apparently he did not tarry long, but returned to Antioch to make a report of his second mission tour as he had done at the close of the first when he and Barnabas came back (14:26-28). He had started on this tour with Silas and had picked up Timothy and Luke, but came back alone. He had a great story to tell.

Acts 18:23

Having spent some time (ποιησας χρονον τινα). Literally, having done some time. How long we do not know, probably not long. There are those who place the visit of Peter here to which Paul alludes in Ga 2:11ff. and which we have located while Paul was here the last time (Ac 15:35).

He departed (εξηλθεν). Thus simply and alone Paul began the third mission tour without a Barnabas or a Silas.

Went through (διερχομενος). Present middle participle, going through.

The region of Galatia and Phrygia (τεν Γαλατικην χωραν κα Φρψγιαν). See on Ac 16:6 for discussion of this phrase, here in reverse order, passing through the Galatic region and then Phrygia. Does Luke mean Lycaonia (Derbe and Lystra) and Phrygia (Iconium and Pisidian Antioch)? Or does he mean the route west through the old Galatia and the old Phrygia on west into Asia? The same conflict exists here over the South Galatian and the North Galatian theories. Phrygia is apparently distinguished from the Galatic region here. It is apparently A.D. 52 when Paul set out on this tour.

In order (καθεξης). In succession as in 11:4, though the names of the cities are not given.

Stablishing (στηριζων). As he did in the second tour (15:41, επιστηριζων, compound of this same verb) which see.

Acts 18:24

Apollos (Απολλως). Genitive -ω Attic second declension. Probably a contraction of Απολλονιος as D has it here.

An Alexandrian (Αλεξανδρευς). Alexander the Great founded this city B.C. 332 and placed a colony of Jews there which flourished greatly, one-third of the population at this time. There was a great university and library there. The Jewish-Alexandrian philosophy developed here of which Philo was the chief exponent who was still living. Apollos was undoubtedly a man of the schools and a man of parts.

A learned man (ανηρ λογιος). Or eloquent, as the word can mean either a man of words (like one "wordy," verbose) or a man of ideas, since λογος was used either for reason or speech. Apollos was doubtless both learned (mighty in the Scriptures) and eloquent, though eloquence varies greatly in people's ideas.

Mighty in the Scriptures (δυνατος ων εν ταις γραφαις). Being powerful (δυνατος verbal of δυναμα and same root as δυναμις, dynamite, dynamo) in the Scriptures (in the knowledge and the use of the Scriptures), as should be true of every preacher. There is no excuse for ignorance of the Scriptures on the part of preachers, the professed interpreters of the word of God. The last lecture made to the New Testament English class in Southern Baptist Theological Seminary by John A. Broadus was on this passage with a plea for his students to be mighty in the Scriptures. In Alexandria Clement of Alexandria and Origen taught in the Christian theological school.

Acts 18:25

Had been instructed in the way of the Lord (ην κατηχημενος την οδον του κυριου). Periphrastic past perfect passive of κατηχεω, rare in the old Greek and not in the LXX from κατα and ηχεω (ηχω, sound) as in Lu 1:4 , to re-sound, to re-echo, to teach by repeated dinning into the ears as the Arabs do now, to teach orally by word of mouth (and ear). Here the accusative of the thing (the word) is retained in the passive like with διδασκω, to teach (Robertson, *Grammar*, p. 485). Being fervent in spirit (ζεων τω πνευματ). Boiling (from ζεω, to boil, old and common verb, in N.T. only here and Ro 12:11) like boiling water or yeast. The Latin verb *ferveo* means to boil or ferment. Locative case after it.

Taught carefully (εδιδασκεν ακριβως). Imperfect active, was teaching or inchoative, began teaching, accurately. He taught accurately what he knew, a fine gift for any preacher.

Only the baptism of John (μονον το βαπτισμα Ιωανου). It was a

baptism of repentance (marked by repentance) as Paul said (13:24; 19:4), as Peter said (2:38) and as the Gospels tell (Mr 1:4 , etc.). That is to say, Apollos knew only what the Baptist knew when he died, but John had preached the coming of the Messiah, had baptized him, had identified him as the Son of God, had proclaimed the baptism of the Holy Spirit, but had not seen the Cross, the Resurrection of Jesus, nor the great Day of Pentecost.

Acts 18:26

They took him unto them (προσελαβοντο). Second aorist middle (indirect) indicative of προσλαμβανω, old verb, to their home and heart as companion (cf. the rabbis and the ruffians in 17:5). Probably for dinner after service.

Expounded (εξεθεντο). Second aorist (effective) middle indicative of εκτιθημ seen already in 11:4, to set forth.

More carefully (ακριβεστερον). Comparative adverb of ακριβως. More accurately than he already knew. Instead of abusing the young and brilliant preacher for his ignorance they (particularly Priscilla) gave him the fuller story of the life and work of Jesus and of the

apostolic period to fill up the gaps in his knowledge. It is a needed and delicate task, this thing of teaching gifted young ministers. They do not learn it all in schools. More of it comes from contact with men and women rich in grace and in the knowledge of God's ways. He was not rebaptized, but only received fuller information.

Acts 18:27

Encouraged him (προτρεψαμενο). First aorist middle participle of προτρεπω, old verb, to urge forward, to push on, only here in the N.T. Since Apollos wanted (βουλομενου αυτου, genitive absolute) to go into Achaia, the brethren (including others besides Priscilla and Aquila) wrote (εγραψαν) a letter of introduction to the disciples in Corinth to receive him (αποδεξασθα αυτον), a nice letter of recommendation and a sincere one also. But Paul will refer to this very letter later (2Co 3:1) and observe that he himself needed no such letter of commendation. The Codex Bezae adds here that certain Corinthians who had come to Ephesus heard Apollos and begged him to cross over with them to Corinth. This may very well be the way that Apollos was led to go. Preachers often receive calls because visitors from other places hear them. Priscilla and Aquila were well known in Corinth and their approval would carry weight. But they did not urge Apollos to stay longer in Ephesus.

Helped them much (συνεβαλετο πολυ). Second aorist middle indicative of συνβαλλω used in 17:18 for "dispute," old verb to throw together, in the N.T. always in the active save here in the middle (common in Greek writers) to put together, to help.

Through grace (δια της χαριτος). This makes sense if taken with "believed," as Hackett does (cf. 13:48; 16:14) or with "helped" (1Co 3:10; 15:10; 2Co 1:12). Both are true as the references show.

Acts 18:28

Powerfully (ευτονως). Adverb from ευτονος (ευ, well, τεινω, to stretch), well-strung, at full stretch.

Confuted (διακατηλεγχετο). Imperfect middle of the double compound verb δια-κατ-ελεγχομα, to confute with rivalry in a contest, here alone. The old Greek has διελεγχω, to convict of falsehood, but not this double compound which means to argue down to a finish. It is the imperfect tense and does not mean that Apollos convinced these rabbis, but he had the last word.

Publicly (δημοσια). See 5:18; 16:37 . In open meeting where all could see the victory of Apollos.

Shewing (επιδεικνυς). Present active participle of επιδεικνυμ, old verb to set forth so that all see.

By the Scriptures (δια των γραφων). In which Apollos was so "mighty" (verse 24) and the rabbis so weak for they knew the oral law better than the written (Mr 7:8-12).

That Jesus was the Christ (εινα τον Χριστον Ιησουν). Infinitive and the accusative in indirect assertion. Apollos proclaims the same message that Paul did everywhere (17:3).

He had not yet met Paul, but he had been instructed by Priscilla and Aquila. He is in Corinth building on the foundation laid so well by Paul (1Co 3:4-17). Luke has here made a brief digression from the story of Paul, but it helps us understand Paul better There are those who think that Apollos wrote Hebrews, a guess that may be correct.

Acts 19

Acts 19:1

While Apollos was at Corinth (εν τω τον Απολλω εινα εν Κορινθω). Favourite idiom with Luke, εν with the locative of the articular infinitive and the accusative of general reference (Lu 1:8; 2:27 , etc.).

Having passed through the upper country (διελθοντα τα ανωτερικα μερη). Second aorist active participle of διερχομα, accusative case agreeing with Παυλον, accusative of general reference with the infinitive ελθειν, idiomatic construction with εγενετο. The word for "upper" (ανωτερικα) is a late form for ανωτερα (Lu 14:10) and occurs in Hippocrates and Galen. It refers to the highlands (cf. Xenophon's *Anabasis*) and means that Paul did not travel the usual Roman road west by Colossae and Laodicea in the Lycus Valley, cities that he did not visit (Col 2:1). Instead he took the more direct road through the Cayster Valley to Ephesus. Codex Bezae says here that Paul wanted to go back to Jerusalem, but that the Holy Spirit bade him to go into Asia where he had been forbidden to go in the second tour (16:6). Whether the upper "parts" (μερη) here points to North Galatia is still a point of dispute among scholars. So he came again to Ephesus as he had promised to do (18:21). The province of Asia included the western part of Asia Minor. The Romans took this country B.C. 130. Finally the name was extended to the whole continent. It was a jewel in the Roman empire along with Africa and was a senatorial province. It was full of great cities like Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea (the seven churches of Re 2;3), Colossae, Hierapolis, Apamea, to go no further. Hellenism had full sway here. Ephesus was the capital and chief city and was a richer and larger city than Corinth. It was located at the entrance to the valley of the Maeander to the east. Here was the power of Rome and the splendour of Greek culture and the full tide of oriental superstition and magic. The Temple of Artemis was one of the seven wonders of the world. While in Ephesus some hold that Paul at this time wrote the Epistle to the Galatians after his recent visit there, some that he did it before his recent visit to Jerusalem. But it is still possible that he wrote it from Corinth just before writing to Rome, a point to discuss later.

Certain disciples (τινας μαθητας). Who were they? Apollos had already gone to Corinth. They show no connection with Priscilla and Aquila. Luke calls them "disciples" or "learners" (μαθητας) because they were evidently sincere though crude and ignorant. There is no reason at all for connecting these uninformed disciples of the Baptist with Apollos. They were floating followers of the Baptist who drifted into Ephesus and whom Paul found. Some of John's disciples clung to him till his death (Joh 3:22-25; Lu 7:19; Mt 14:12). Some of them left Palestine without the further knowledge of Jesus that came after his death and some did not even know that, as turned out to be the case with the group in Ephesus.

Acts 19:2

Did ye receive the Holy Spirit when ye believed? (ε πνευμα αγιον ελαβετε πιστευσαντεσ?). This use of Π in a direct question occurs in 1:6, is not according to the old Greek idiom, but is common in the LXX and the N.T. as in Lu 13:23 which see (Robertson, *Grammar*, p. 916). Apparently Paul was suspicious of the looks or conduct of these professed disciples. The first aorist active participle πιστευσαντες is simultaneous with the second aorist active indicative ελαβετε and refers to the same event.

Nay, we did not so much as hear whether the Holy Spirit was (Αλλ' ουδε ε πνευμα αγιον εστιν ηκουσαμεν). The reply of these ignorant disciples is amazing. They probably refer to the time of their baptism and mean that, when baptized, they did not hear whether (ε in indirect question) the Holy Spirit was (εστιν retained as in Joh 7:39). Plain proof that they knew John's message poorly.

Acts 19:3

Into what (εις τ). More properly,

Unto what or

on what basis (Robertson, *Grammar*, p. 592). Clearly, Paul felt they had received a poor baptism with no knowledge of the Holy Spirit.

John's baptism (το Ιωανου βαπτισμα). Last mention of John the Baptist in the N.T. They had been dipped in other words, but they had not grasped the significance of the ordinance.

Acts 19:4

With the baptism of repentance (βαπτισμα μετανοιας). Cognate accusative with εβαπτισεν and the genitive μετανοιας describing the baptism as marked by (case of species or genus), not as conveying, repentance just as in Mr 1:4 and that was the work of the Holy Spirit. But John preached also the baptism of the Holy Spirit which the Messiah was to bring (Mr 1:7f.; Mt 3:11f.; Lu 3:16). If they did not know of the Holy Spirit, they had missed the point of John's baptism.

That they should believe on him that should come after him, that is on Jesus (εις τον ερχομενον μετ' αυτον ινα πιστευσωσιν, τουτ' εστιν εις τον Ιησουν). Note the emphatic prolepsis of εις τον ερχομενον μετ' αυτον before ινα πιστευσωσιν with which it is construed. This is John's identical phrase, "the one coming after me" as seen in Mr 1:7; Mt 3:11; Lu 3:16; Joh 1:15 . It is not clear that these "disciples" believed in a Messiah, least of all in Jesus. They were wholly unprepared for the baptism of John. Paul does not mean to say that John's baptism was inadequate, but he simply explains what John really taught and so what his baptism signified.

Acts 19:5

The name of the Lord Jesus (το ονομα τον κυριου Ιησου). Apollos was not rebaptized. The twelve apostles were not rebaptized. Jesus received no other baptism than that of John. The point here is simply that these twelve men were grossly ignorant of the meaning of

John's baptism as regards repentance, the Messiahship of Jesus, the Holy Spirit. Hence Paul had them baptized, not so much again, as really baptized this time, in the name or on the authority of the Lord Jesus as he had himself commanded (Mt 28:19) and as was the universal apostolic custom. Proper understanding of "Jesus" involved all the rest including the Trinity (Father, Son, and Holy Spirit). Luke does not give a formula, but simply explains that now these men had a proper object of faith (Jesus) and were now really baptized.

Acts 19:6

When Paul had laid his hands upon them (επιθεντος αυτοις του Παυλου χειρας). Genitive absolute of second aorist active participle of επιτιθημ. This act of laying on of the hands was done in Samaria by Peter and John (8:16) and in Damascus in the case of Paul (9:17) and was followed as here by the descent of the Holy Spirit in supernatural power.

They spake with tongues (ελαλουν γλωσσαις). Inchoative imperfect, began to speak with tongues as in Jerusalem at Pentecost and as in Caesarea before the baptism.

Prophesied (επροφητευον). Inchoative imperfect again, began to prophesy. The speaking with tongues and prophesying was external and indubitable proof that the Holy Spirit had come on these twelve uninformed disciples now fully won to the service of Jesus as Messiah. But this baptism in water did not "convey" the Holy Spirit nor forgiveness of sins. Paul was not a sacramentalist.

Acts 19:8

Spake boldly (επαρρησιαζετο). Imperfect middle, kept on at it for three months. Cf. same word in 18:26.

Persuading (πειθων). Present active conative participle of πειθω, trying to persuade (28:23). Paul's idea of the Kingdom of God was the church of God which he (Jesus, God's Son) had purchased with his own blood (Ac 20:28 , calling Christ God). Nowhere else had Paul apparently been able to speak so long in the synagogue without interruption unless it was so at Corinth. These Jews were already interested (18:30).

Acts 19:9

But when some were hardened (ως δε τινες εσκληρυνοντο). Imperfect passive of σκληρυνω, causative like *hiphil* in Hebrew, to make hard (σκληρος) or rough or harsh (Mt 25:24). In LXX and Hippocrates and Galen (in medical writings). In N.T. only here and Ro 9:18 and 4 times in Heb 3:8,13,15; 4:7,8 quoting and referring to Ps 95:8 about hardening the heart like a gristle. The inevitable reaction against Paul went on even in Ephesus though slowly.

Disobedient (επειθουν). Imperfect again, showing the growing disbelief and disobedience (απειθης), both ideas as in 14:2; 17:5 , first refusal to believe and then refusal to obey. Both σκληρυνω and απειθεω occur together, as here, in Ecclus. 30:12.

Speaking evil of the Way (κακολογουντες την οδον). Late verb from κακολογος (speaker of evil) for the old κακως λεγω. Already in Mr 7:10; 9:39; Mt 15:4 . Now these Jews

are aggressive opponents of Paul and seek to injure his influence with the crowd. Note "the Way" as in 9:2 for Christianity.

He departed from them (αποστας απ' αυτων). Second aorist active participle of αφιστημ, made an "apostasy" (standing off, cleavage) as he did at Corinth (18:7, μεταβας, making a change).

Separated the disciples (αφωρισεν τους μαθητας). First aorist active indicative of αφοριζω, old verb to mark limits (horizon) as already in 13:2. Paul himself was a spiritual Pharisee "separated" to Christ (Ro 1:1). The Jews regarded this withdrawal as apostasy, like separating the sheep from the goats (Mt 25:32). Paul now made a separate church as he had done at Thessalonica and Corinth.

In the school of Tyrannus (εν τη σχολη Τυραννου). Σχολη (our school) is an old word from σχειν (εχω) to hold on, leisure and then in later Greek (Plutarch, etc.) a place where there is leisure as here. Only this example in the N.T. This is the Greek notion of "school," the Jewish being that of "yoke" as in Mt 11:29 . The name Tyrannus (our tyrant) is a common one. It is an inscription in the Columbarium of the Empress Livia as that of a physician in the court. Furneaux suggests the possibility that a relative of this physician was lecturing on medicine in Ephesus and so as a friend of Luke, the physician, would be glad to help Paul about a place to preach. It was probably a public building or lecture hall with this name whether hired by Paul or loaned to him. The pagan sophists often spoke in such halls. The Codex Bezae adds "from the fifth hour to the tenth" as the time allotted Paul for his work in this hall, which is quite possible, from just before midday till the close of the afternoon (from before the noon meal till two hours before sunset) each day. Here Paul had great freedom and a great hearing. As the church grows there will be other places of meeting as the church in the house of Aquila and Priscilla (1Co 16:19).

Acts 19:10

For two years (επ ετη δυο). Note επ with accusative for extent of time as in verse 8, επ μηνας τρεις and often. But in 20:31 Paul said to the Ephesian elders at Miletus that he laboured with them for the space of "three years." That may be a general expression and there was probably a longer period after the "two years" in the school of Tyrannus besides the six months in the synagogue. Paul may have preached thereafter in the house of Aquila and Priscilla for some months, the "for a while" of verse 22.

So that all they which dwelt in Asia heard (ωστε παντας τους κατοικουντας την Ασιαν ακουσα). Actual result with ωστε and the infinitive with accusative of general reference as is common (also verse 11) in the *Koine* (Robertson, *Grammar*, pp. 999f.). Paul apparently remained in Ephesus, but the gospel spread all over the province even to the Lycus Valley including the rest of the seven churches of Re 1:11; 2; 3 . Demetrius in verse 26 will confirm the tremendous influence of Paul's ministry in Ephesus on Asia. Forty years after this Pliny in his famous letter to Trajan from Bithynia will say of Christianity: "For the contagion of

this superstition has not only spread through cities, but also through villages and country places." It was during these years in Ephesus that Paul was greatly disturbed over the troubles in the Corinthian Church. He apparently wrote a letter to them now lost to us (1Co 5:9), received messages from the household of Chloe, a letter from the church, special messengers, sent Timothy, then Titus, may have made a hurried trip himself, wrote our First Corinthians, was planning to go after the return of Titus to Troas where he was to meet him after Pentecost, when all of a sudden the uproar raised by Demetrius hurried Paul away sooner than he had planned. Meanwhile Apollos had returned from Corinth to Ephesus and refused to go back (1Co 16:12). Paul doubtless had helpers like Epaphras and Philemon who carried the message over the province of Asia, Tychicus, and Trophimus of Asia who were with him on the last visit to Jerusalem (verses 22,29; 20:4). Paul's message reached Greeks, not merely Hellenists and God-fearers, but some of the Greeks in the upper circles of life in Ephesus.

Acts 19:11

Special miracles (δυναμεις ου τας τυχουσας). "Powers not the ones that happen by chance," "not the ordinary ones," litotes for "the extraordinary." All "miracles" or "powers" (δυναμεις) are supernatural and out of the ordinary, but here God regularly wrought (εποιε), imperfect active) wonders beyond those familiar to the disciples and completely different from the deeds of the Jewish exorcists. This phrase is peculiar to Luke in the N.T. (also 28:2), but it occurs in the classical Greek and in the *Koine* as in III Macc. 3:7 and in papyri and inscriptions (Deissmann, *Bible Studies*, p. 255). In Samaria Philip wrought miracles to deliver the people from the influence of Simon Magus. Here in Ephesus exorcists and other magicians had built an enormous vogue of a false spiritualism and Paul faces unseen forces of evil. His tremendous success led some people to superstitious practices thinking that there was power in Paul's person.

Acts 19:12

Handkerchiefs (σουδαρια). Latin word for συδορ (sweat). Used in Lu 19:20; Joh 11:44; 20:7 . In two papyri marriage-contracts this word occurs among the toilet articles in the dowry (Deissmann, *Bible Studies*, p. 223).

Aprons (σιμικινθια). Latin word also, *semicinctilum* (σεμι, χινγο). Only here in the N.T. Linen aprons used by servants or artisans (Martial XIV. 153). Paul did manual work at Ephesus (20:34) and so wore these aprons.

Departed (απαλλαλσεθα). Present passive infinitive with ωστε for actual result as in verse 10. If one wonders how God could honour such superstitious faith, he should remember that there is no power in superstition or in magic, but in God. If God never honoured any faith save that entirely free from superstition, how about Christian people who are troubled over the number 13, over the moon, the rabbit's foot? The poor woman with an issue of blood touched the hem of Christ's garment and was healed (Lu 8:44-46) as others sought

to do (Mt 14:36). God condescends to meet us in our ignorance and weakness where he can reach us. Elisha had a notion that some of the power of Elijah resided in his mantle (2Ki 2:13). Some even sought help from Peter's shadow (Ac 5:15).

Acts 19:13

Of the strolling Jews, exorcists (των περιερχομενων Ιουδαιων εξορκιστων). These exorcists travelled around (περ) from place to place like modern Gypsy fortune-tellers. The Jews were especially addicted to such practices with spells of sorcery connected with the name of Solomon (Josephus, *Ant*. VIII. 2.5). See also Tobit 8:1-3. Jesus alludes to those in Palestine (Mt 12:27; Lu 11:19). The exorcists were originally those who administered an oath (from εξορκιζω, to exact an oath), then to use an oath as a spell or charm. Only instance here in the N.T. These men regarded Paul as one of their own number just as Simon Magus treated Simon Peter. Only here these exorcists paid Paul the compliment of imitation instead of offering money as Magus did.

To name over (ονομαζειν επ). They heard what Paul said and treated his words as a magic charm or spell to drive the evil spirits out.

I adjure you by Jesus whom Paul preacheth (Ηορκιζω υμας τον Ιησουν ον Παυλος κηρυσσε). Note two accusatives with the verb of swearing (cf. Mr 5:7) as a causative verb (Robertson, *Grammar*, p. 483). The papyri furnish numerous instances of ορκιζω in such constructions (Deissmann, *Bible Studies*, p. 281). Note also the article with Jesus, "the Jesus," as if to identify the magic word to the demons with the addition "whom Paul preaches." They thought that success turned on the correct use of the magical formula. The Ephesian mysteries included Christianity, so they supposed.

Acts 19:14

Seven sons of Sceva (Σκευα επτα υιο). Who this Sceva was we do not know. If a high priest, he was highly connected in Jerusalem (cf. 5:24). Some MSS. have ruler instead of priest. His name may be Latin in origin. Σκευα has Doric form of genitive. But that he had seven sons in this degraded business shows how Judaism had fared poorly in this superstitious city. Did they imagine there was special power in the number seven?

Acts 19:15

Jesus I know (τον Ιησουν γινωσκω). "The (whom you mention) Jesus I recognize (γινωσκω)" and "the (whom you mentioned) Paul I am acquainted with (τον Παυλον επισταμα)." Clear distinction between γινωσκω and επισταμα.

But who are ye? (υμεις δε τινες εστε?). But you, who are you? Emphatic prolepsis.

Acts 19:16

Leaped on them (εφαλομενος επ' αυτους). Second aorist (ingressive) middle participle of εφαλλομα, old verb to spring upon like a panther, here only in the N.T.

Mastered (κατακυριευσας). First aorist (effective) active participle of κατακυριευω, late verb from κατα and κυριος, to become lord or master of.

Both (αμφοτερων). Papyri examples exist where αμφοτερο means "all" or more than "two" (Robertson, *Grammar*, p. 745). So here αμφοτερο includes all seven. "Both" in old English was used for more than two.

So that (ωστε). Another example (verses 10,11) of ωστε with the infinitive for result.

Naked (γυμνους). Probably with torn garments,

Wounded (τετραυματισμενους). Perfect passive participle of τραυματιζω, old verb to wound, from τραυμα (a wound). In the N.T. only here and Lu 20:12 .

Acts 19:17

Was magnified (εμεγαλυνετο). Imperfect passive. To make great. It was a notable victory over the powers of evil in Ephesus.

Acts 19:18

Came (ηρχοντο). Imperfect middle, kept coming, one after another. Even some of the believers were secretly under the spell of these false spiritualists just as some Christians today cherish private contacts with so-called occult powers through mediums, seances, of which they are ashamed.

Confessing (εξομολογουμενο). It was time to make a clean breast of it all, to turn on the light, to unbosom their secret habits.

Declaring their deeds (αναγγελλοντες τας πραξεις αυτων). Judgment was beginning at the house of God. The dupes (professing believers, alas) of these jugglers or exorcists now had their eyes opened when they saw the utter defeat of the tricksters who had tried to use the name of Jesus without his power. The boomerang was tremendous. The black arts were now laid bare in their real character. Gentile converts had a struggle to shake off their corrupt environment.

Acts 19:19

Not a few of them that practised curious arts (ικανο των τα περιεργα πραξαντων). Considerable number of the performers or exorcists themselves who knew that they were humbugs were led to renounce their evil practices. The word περιεργα (curious) is an old word (περι, εργα) originally a piddler about trifles, a busybody (1Ti 5:13), then impertinent and magical things as here. Only two examples in the N.T. It is a technical term for magic as the papyri and inscriptions show. Deissmann (*Bible Studies*, p. 323) thinks that these books here burned were just like the Magic Papyri now recovered from Egypt.

Burned them in the sight of all (κατεκαιον ενωπιον παντων). Imperfect active of κατακαιω. It probably took a good while to do it, burned them completely (up, we say; down, the Greeks say, perfective use of κατα). These Magical Papyri or slips of parchment with symbols or magical sentences written on them called Εφεσια Γραμματα (Ephesian Letters). These Ephesian Letters were worn as amulets or charms.

They brought them together (συνενεγκαντες). Second aorist active participle of συνφερω. What a glorious conflagration it would be if in every city all the salacious, blas-

phemous, degrading books, pamphlets, magazines, and papers could be piled together and burned.

They counted (συνεψηφισαν). First aorist active indicative of συνψηφιζω, to reckon together. In LXX (Jer 29:49). Only here in N.T. Συνκαταψηφιζω in 1:26.

Fifty thousand pieces of silver (αργυριου μυριαδας πεντε). Five ten thousand (μυριαδας) pieces of silver. Ephesus was largely Greek and probably the silver pieces were Greek drachmae or the Latin denarius, probably about ten thousand dollars or two thousand English pounds.

Acts 19:20

Mightily (κατα κρατος). According to strength. Only here in N.T., common military term in Thucydides. Such proof of a change counted.

Grew and prevailed (ηυξανεν κα ισχυεν). Imperfect actives, kept growing and gaining strength. It was a day of triumph for Christ in Ephesus, this city of vast wealth and superstition. Ephesus for centuries will be one of the centres of Christian power. Timothy will come here and John the Apostle and Polycarp and Irenaeus.

Acts 19:21

Purposed in the spirit (εθετο εν τω πνευματ). Second aorist middle indicative for mental action and "spirit" expressed also. A new stage in Paul's career begins here, a new division of the Acts.

Passed through (διελθων). Word (διερχομα) used ten times in Acts (cf. 19:1) of missionary journeys (Ramsay).

Macedonia and Achaia (την Μακεδονιαν κα Αχαιαν). This was the way that he actually went, but originally he had planned to go to Achaia (Corinth) and then to Macedonia, as he says in 2Co 1:15f. , but he had now changed that purpose, perhaps because of the bad news from Corinth. Already when he wrote I Corinthians he proposed to go first to Macedonia (1Co 16:5-7). He even hoped to spend the winter in Corinth "if the Lord permit" and to remain in Ephesus till Pentecost, neither of which things he did.

I must also see Rome (δε με κα Ρωμην ιδειν). This section of Acts begins with Rome in the horizon of Paul's plans and the book closes with Paul in Rome (Rackham). Here he feels the necessity of going as in Ro 1:15 he feels himself "debtor" to all including "those in Rome" (Ro 1:16). Paul had long desired to go to Rome (Rom 1:10), but had been frequently hindered (Ro 1:13), but he has definitely set his face to go to Rome and on to Spain (Ro 15:23-29). Paley calls sharp attention to this parallel between Ac 19:21 and Ro 1:10-15; 15:23-29 . Rome had a fascination for Paul as the home of Aquila and Priscilla and numerous other friends (Ro 16), but chiefly as the capital of the Roman Empire and a necessary goal in Paul's ambition to win it to Jesus Christ. His great work in Asia had stirred afresh in him the desire to do his part for Rome. He wrote to Rome from Corinth not long after this and

in Jerusalem Jesus in vision will confirm the necessity (δε) that Paul see Rome (Acts 23:11).

Acts 19:22

Timothy and Erastus (Τιμοθεον κα Εραστον). Paul had sent Timothy to Corinth (1Co 4:17) and had requested kindly treatment of this young minister in his difficult task of placating the divided church (1Co 16:10-11) that he might return to Paul as he evidently had before Paul leaves Ephesus. He then despatched Titus to Corinth to finish what Timothy had not quite succeeded in doing with instructions to meet him in Troas. Now Timothy and Erastus (cf. Ro 16:23; 2Ti 4:20) go on to Macedonia to prepare the way for Paul who will come on later.

He himself stayed in Asia for a while (αυτος επεσχεν χρονον εις την Ασιαν). Literally, He himself had additional time in Asia. Second aorist active indicative of επεχω, old and common idiom, only here in the N.T. in this sense and the verb only in Luke and Paul. The reason for Paul's delay is given by him in 1Co 16:8f. , the great door wide open in Ephesus. Here again Luke and Paul supplement each other. Pentecost came towards the end of May and May was the month of the festival of Artemis (Diana) when great multitudes would come to Ephesus. But he did not remain till Pentecost as both Luke and Paul make plain.

Acts 19:23

No small stir (ταραχος ουκ ολιγος). Same phrase in 12:18 and nowhere else in the N.T. Litotes.

Concerning the Way (περ της οδου). See this phrase for Christianity in 9:2; 19:9; 24:22 which see, like the "Jesus Way" of the Indians. There had already been opposition and "stir" before this stage (cf. 19:11-20). The fight with wild beasts in 1Co 15:32 (whatever it was) was before that Epistle was written and so before this new uproar. Paul as a Roman citizen could not be thrown to wild beasts, but he so pictured the violent opponents of Christ in Ephesus.

Acts 19:24

Demetrius, a silversmith (Δημητριος αργυροκοπος). The name is common enough and may or may not be the man mentioned in 3Jo 1:12 who was also from the neighbourhood of Ephesus. There is on an inscription at Ephesus near the close of the century a Demetrius called νεοποιος Αρτεμιδος a temple warden of Artemis (Diana). Zoeckler suggests that Luke misunderstood this word νεοποιος and translated it into αργυροκοπος, a beater (κοπτω, to beat) of silver (αργυρος, silver), "which made silver shrines of Artemis" (ποιων ναους (αργυρους) Αρτεμιδος). It is true that no silver shrines of the temple have been found in Ephesus, but only numerous terra-cotta ones. Ramsay suggests that the silver ones would naturally be melted down. The date is too late anyhow to identify the Demetrius who was νεοποιος with the Demetrius αργυροκοπος who made little silver temples of Artemis, though B does not have the word αργυρους. The poor votaries would buy the terra-cotta ones, the

rich the silver shrines (Ramsay, *Paul the Traveller*, p. 278). These small models of the temple with the statue of Artemis inside would be set up in the houses or even worn as amulets. It is a pity that the Revised Version renders Artemis here. Diana as the Ephesian Artemis is quite distinct from the Greek Artemis, the sister of Apollo, the Diana of the Romans. This temple, built in the 6th century B.C., was burnt by Herostratus Oct. 13 B.C. 356, the night when Alexander the Great was born. It was restored and was considered one of the seven wonders of the world. Artemis was worshipped as the goddess of fertility, like the Lydian Cybele, a figure with many breasts. The great festival in May would offer Demetrius a golden opportunity for the sale of the shrines.

Brought no little business (παρειχετο ουκ ολιγην εργασιαν). Imperfect middle, continued to bring (furnish, provide). The middle accents the part that Demetrius played as the leader of the guild of silversmiths, work for himself and for them.

Unto the craftsmen (ταις τεχνιταις). The artisans from τεχνη (craft, art). Trade guilds were common in the ancient world. Demetrius had probably organized this guild and provided the capital for the enterprise.

Acts 19:25

Whom he gathered together (ους συναθροισας). First aorist active participle of συναθροιζω, old verb to assemble together (αθροος, a crowd), in the N.T. only here and Ac 12:12 .

With the workmen of like occupation (κα τους περ τα τοιαυτα εργατας). "And the workmen concerning such things," apparently those who made the marble and terra-cotta shrines who would also be affected in the same way. It was a gathering of the associated trades, not for a strike, for employer and employees met together, but in protest against the preaching of Paul.

We have our wealth (η ευπορια ημιν εστιν). The wealth is to us (dative of possession). This old word for wealth occurs here alone in the N.T. It is from ευ and πορος, easy to pass through, easy to accomplish, to be well off, wealthy, welfare, weal, well-being, rich. Demetrius appeals to this knowledge and self-interest of the artisans as the basis for their zeal for Artemis, piety for revenue.

Acts 19:26

At Ephesus (Εφεσου). Genitive of place as also with Ασιας (Asia). Cf. Robertson, *Grammar*, pp. 494f.

This Paul (ο Παυλος ουτος). Contemptuous use of ουτος.

Hath turned away (μετεστησεν). Changed, transposed. First aorist active indicative, did change. Tribute to Paul's powers as a preacher borne out by Luke's record in 19:10. There may be an element of exaggeration on the part of Demetrius to incite the workmen to action, for the worship of Artemis was their wealth. Paul had cut the nerve of their business.

There had long been a Jewish colony in Ephesus, but their protest against idolatry was as nothing compared with Paul's preaching (Furneaux).

Which are made with hands (ο δια χειρων γινομενο). Note the present tense, made from time to time. No doubt Paul had put the point sharply as in Athens (Ac 17:29). Isaiah (Isa 44:9-17) had pictured graphically the absurdity of worshipping stocks and stones, flatly forbidden by the Old Testament (Ex 20:4; Ps 135:15-18). The people identified their gods with the images of them and Demetrius reflects that point of view. He was jealous of the brand of gods turned out by his factory. The artisans would stand by him on this point. It was a reflection on their work.

Acts 19:27

This our trade (τουτο το μερος). Part, share, task, job, trade.

Come into disrepute (εις απελεγμον ελθειν). Not in the old writers, but in LXX and *Koine*. Literally, reputation, exposure, censure, rejection after examination, and so disrepute. Their business of making gods would lose caste as the liquor trade (still called the trade in England) has done in our day. They felt this keenly and so Demetrius names it first. They felt it in their pockets.

Of the great goddess Artemis (της μεγαλης θεας Αρτεμιδος). She was generally known as the Great (η Μεγαλη). An inscription found at Ephesus calls her "the greatest god" (η μεγιστη θεος). The priests were eunuchs and there were virgin priestesses and a lower order of slaves known as temple-sweepers (νεωκορο, verse 35). They had wild orgiastic exercises that were disgraceful with their Corybantic processions and revelries.

Be made of no account (εις ουθεν λογισθηνα). Be reckoned as nothing, first aorist passive infinitive of λογιζομα and εις.

Should even be deposed of her magnificence (μελλειν τε κα καθαιρεισθα της μεγαλειοτητος αυτης). Note the present infinitive after μελλειν, ablative case (so best MSS.) after καθαιρεω, to take down, to depose, to deprive of. The word μεγαλειοτης occurs also in Lu 9:43 (the majesty of God) and in 2 Peter 1:16 of the transfiguration of Christ. It is already in the LXX and Deissmann (*Light from the Ancient East*, p. 363) thinks that the word runs parallel with terms used in the emperor-cult.

All Asia and the world ολη (η) Ασια κα (η) οικουμενη. See 11:28 for same use of οικουμενη. An exaggeration, to be sure, but Pausanias says that no deity was more widely worshipped. Temples of Artemis have been found in Spain and Gaul. *Multitudo errantium non efficit veritatem* (Bengel). Even today heathenism has more followers than Christianity. To think that all this splendour was being set at naught by one man and a despised Jew at that!

Acts 19:28

They were filled with wrath (γενομενο πλερεις θυμου). Having become full of wrath.

Cried out (εκραζον). Inchoative imperfect, began to cry out and kept it up continuously. Reiteration was characteristic of the orgiastic exercises. The Codex Bezae adds after θυμου (wrath): Δραμοντες εις την αμφοδον (running into the street), which they certainly did after the speech of Demetrius.

Great is Artemis of the Ephesians (Μεγαλη η Αρτεμις Εφεσιων). D (Codex Bezae) omits η (the) and makes it read: "Great Artemis of the Ephesians." This was the usual cry of the votaries in their orgies as the inscriptions show, an ejaculatory outcry or prayer instead of an argument as the other MSS. have it. That is vivid and natural (Ramsay, *Church in the Roman Empire*, pp. 135ff.). Yet on this occasion the artisans were making an argumentative protest and plea against Paul. An inscription at Dionysopolis has "Great is Apollo."

Acts 19:29

With the confusion (της συγχυσεως). Genitive case after επλησθη. An old word, but in the N.T. only here, from verb συγχεω, to pour together like a flood (only in Acts in the N.T.). Vivid description of the inevitable riot that followed "the appearance of such a body in the crowded agora of an excitable city" (Rackham) "vociferating the city's watch-word."

They rushed (ωρμησαν). Ingressive aorist active indicative of ορμαω, old verb for impetuous dashing, a case of mob psychology (mob mind), with one accord (ομοθυμαδον as in Ac 1:14 , etc.).

Into the theatre (εις το θεατρον). A place for seeing (θεαομα) spectacles, originally for dramatic representation (Thucydides, Herodotus), then for the spectators, then for the spectacle or show (1Co 4:9). The theatre (amphitheatre) at Ephesus can still be traced in the ruins (Wood, *Ephesus*) and shows that it was of enormous size capable of seating fifty-six thousand persons (some estimate it only 24,500). It was the place for large public gatherings of any sort out of doors like our football and baseball parks. In particular, gladiatorial shows were held in these theatres.

Having seized Gaius and Aristarchus men of Macedonia (συναρπασαντες Γαιον κα Αριστ αρχον Μακεδονας). See 6:12 for this same verb. They wanted some victims for this "gladiatorial" show. These two men were "Paul's companions in travel" (συνεκδημους Παυλου), together (συν) with Paul in being abroad, away from home or people (εκ-δημους, late word, in the N.T. only here and 2Co 8:19). How the mob got hold of Gaius (Ac 20:4) and Aristarchus (20:4; 27:2; Col 4:10; Phm 1:24) we do not know whether by accidental recognition or by search after failure to get Paul. In Ro 16:4 Paul speaks of Priscilla and Aquila as those "who for my life laid down their own necks." Paul lived with them in Ephesus as in Corinth. It is possible that Demetrius led the mob to their house and that they refused to allow Paul to go or to be seized at the risk of their own lives. Paul himself may have been desperately ill at this time as we know was the case once during his stay in Ephesus when he felt the answer of death in himself (2Co 1:9) and when God rescued him. That may mean

that, ill as he was, Paul wanted to go and face the mob in the theatre, knowing that it meant certain death.

Acts 19:30

And when Paul was minded to enter in unto the people (Παυλου δε βουλομενου εισελθειν εις τον δημον). Genitive absolute. Plainly Paul wanted to face the howling mob, whether it was the occasion pictured in 2Co 1:9 or not. "St. Paul was not the man to leave his comrades in the lurch" (Knowling).

Suffered him not (ουκ ειων αυτον). Imperfect of εαω, common verb to allow, what Gildersleeve called the negative imperfect (Robertson, *Grammar*, p. 885), denoting resistance to pressure. The more Paul insisted on going the more the disciples refused to agree to it and they won.

Acts 19:31

Certain also of the chief officers of Asia (τινες δε κα των Ασιαρχων). These "Asiarchs" were ten officers elected by cities in the province who celebrated at their own cost public games and festivals (Page). Each province had such a group of men chosen, as we now know from inscriptions, to supervise the funds connected with the worship of the emperor, to preside at games and festivals even when the temple services were to gods like Artemis. Only rich men could act, but the position was eagerly sought.

Being his friends (οντες αυτω φιλο). Evidently the Asiarchs had a high opinion of Paul and were unwilling for him to expose his life to a wild mob during the festival of Artemis. They were at least tolerant toward Paul and his preaching. "It was an Asiarch who at Smyrna resisted the cry of the populace to throw Polycarp to the lions" (Furneaux).

Besought him (παρεκαλουν αυτον). Imperfect active, showing that the messengers sent had to insist over Paul's protest. " **Not to adventure himself** " (μη δουνα εαυτον). It was a hazard, a rash adventure "to give himself" (second aorist active infinitive of διδωμ). Just this sense of "adventure" with the idiom occurs only here in the N.T., though in Polybius V., 14, 9. But the phrase itself Paul uses of Jesus who gave himself for our sins (Ga 1:4; 1Ti 2:6; Tit 2:14). It is not the first time that friends had rescued Paul from peril (Ac 9:25,30; 17:10,14). The theatre was no place for Paul. It meant certain death.

Acts 19:32

Some therefore cried one thing and some another (αλλο μεν ουν αλλο τ εκραζον). This classical use of αλλος αλλο (Robertson, *Grammar*, p. 747) appears also in 2:12; 21:34 . Literally, "others cried another thing." The imperfect shows the repetition (kept on crying) and confusion which is also distinctly stated.

For the assembly was in confusion (ην γαρ η εκκλησια συνκεχυμενη). The reason for the previous statement. Periphrastic past perfect passive of συγχεω, συγχυνω (-υννω), to pour together, to commingle as in verse 29 (συγχυσεως). It was not an "assembly" (εκκλησια, εκ, καλεω, to call out), but a wholly irregular, disorganized mob in a state (perfect tense) of

confusion. There was "a lawful assembly" (verse 39), but this mob was not one. Luke shows his contempt for this mob (Furneaux).

Had come together (συνεληλυθεισαν). Past perfect active of συνερχομα. It was an assembly only in one sense. For some reason Demetrius who was responsible for the mob preferred now to keep in the background, though he was known to be the ring-leader of the gathering (verse 38). It was just a mob that shouted because others did.

Acts 19:33

And they brought Alexander out of the crowd (εκ δε του οχλου συνεβιβασαν Αλεξανδρον). The correct text (Aleph A B) has this verb συνεβιβασαν (from συνβιβαζω, to put together) instead of προεβιβασαν (from προβιβαζω, to put forward). It is a graphic word, causal of βαινω, to go, and occurs in Ac 16:10; Col 2:19; Eph 4:16 . Evidently some of the Jews grew afraid that the mob would turn on the Jews as well as on the Christians. Paul was a Jew and so was Aristarchus, one of the prisoners. The Jews were as strongly opposed to idolatry as were the Christians.

The Jews putting him forward (προβαλοντων αυτον των Ιουδαιων). Genitive absolute of the second aorist active participle of προβαλλω, old verb to push forward as leaves in the spring (Lu 21:30). In the N.T. only in these two passages. Alexandria had already disgraceful scenes of Jew-baiting and there was real peril now in Ephesus with this wild mob. So Alexander was pushed forward as the champion to defend the Jews to the excited mob. He may be the same Alexander the coppersmith who did Paul much evil (2Ti 4:14), against whom Paul will warn Timothy then in Ephesus. "The Jews were likely to deal in the copper and silver required for the shrines, so he may have had some trade connexion with the craftsmen which would give him influence" (Furneaux).

Beckoned with the hand (κατασεισας την χειρα). Old verb κατασειω, to shake down, here the hand, rapidly waving the hand up and down to get a hearing. In the N.T. elsewhere only in Ac 12:17; 13:16; 21:40 where "with the hand" (τη χειρ, instrumental case) is used instead of την χειρα (the accusative).

Would have made a defence unto the people (ηθελεν απολογεισθα τω δημω). Imperfect active, wanted to make a defence, tried to, started to, but apparently never got out a word. Απολογεισθα (present middle infinitive, direct middle, to defend oneself), regular word for formal apology, but in N.T. only by Luke and Paul (twice in Gospel, six times in Acts, and in Ro 2:15; 2Co 12:19).

Acts 19:34

When they perceived (επιγνοντες). Recognizing, coming to know fully and clearly (επι-), second aorist (ingressive) active participle of επιγινωσκω. The masculine plural is left as nominative absolute or πενδενς without a verb. The rioters saw at once that Alexander was (εστιν, present tense retained in indirect assertion) a Jew by his features.

An with one voice cried out (φωνη εγενετο μια εκ παντων κραζοντων). Anacoluthon or construction according to sense. Literally, "one voice arose from all crying." Κραζοντων agrees in case (ablative) with παντων, but Aleph A have κραζοντες. This loose construction is not uncommon (Robertson, *Grammar*, pp. 436f.). Now at last the crowd became unanimous (one voice) at the sight of a hated Jew about to defend their attacks on the worship of Artemis. The unanimity lasted "about the space of two hours" (οσε επ ωρας δυο), "as if for two hours." Their creed centred in this prolonged yell: "Great is Artemis of the Ephesians" with which the disturbance started (verse 28).

Acts 19:35

The town-clerk (ο γραμματευς). Ephesus was a free city and elected its own officers and the recorder or secretary was the chief magistrate of the city, though the proconsul of the province of Asia resided there. This officer is not a mere secretary of another officer or like the copyists and students of the law among the Jews, but the most influential person in Ephesus who drafted decrees with the aid of the στρατηγο, had charge of the city's money, was the power in control of the assembly, and communicated directly with the proconsul. Inscriptions at Ephesus give frequently this very title for their chief officer and the papyri have it also. The precise function varied in different cities. His name appeared on the coin at Ephesus issued in his year of office.

Had quieted the multitude (καταστειλας τον οχλον). First aorist active participle of καταστελλω, to send down, arrange dress (Euripides), lower (Plutarch), restrain (papyrus example), only twice in the N.T. (here and verse 36, be quiet), but in LXX and Josephus. He evidently took the rostrum and his very presence as the city's chief officer had a quieting effect on the billowy turmoil and a semblance of order came. He waited, however, till the hubbub had nearly exhausted itself (two hours) and did not speak till there was a chance to be heard.

Saith (φησιν). Historical present for vividness.

How that . Merely participle ουσαν and accusative πολιν in indirect discourse, no conjunction at all (Robertson, *Grammar*, pp. 1040ff.), common idiom after γινωσκω, to know.

Temple-keeper (νεωκορον). Old word from νεως (ναοσ), temple, and κορεω, to sweep. Warden, verger, cleaner of the temple, a sacristan. So in Xenophon and Plato. Inscriptions so describe Ephesus as νεωκορον της Αρτεμιδος as Luke has it here and also applied to the imperial *cultus* which finally had several such temples in Ephesus. Other cities claimed the same honour of being νεωκορος, but it was the peculiar boast of Ephesus because of the great temple of Artemis. A coin of A.D. 65 describes Ephesus as νεωκορος. There are papyri examples of the term applied to individuals, one to Priene as νεωκορος of the temple in Ephesus (Moulton and Milligan, *Vocabulary*).

And of the image which fell down from Jupiter (κα του διοπετους). Supply αγαλμα (image), "the from heaven-fallen image." From Zeus (Διος) and πετω (πιπτω, πιπετω), to

fall. Zeus (Jupiter) was considered lord of the sky or heaven and that is the idea in διοπετους here. The legend about a statue fallen from heaven occurs concerning the statue of Artemis at Tauris, Minerva at Athens, etc. Thus the recorder soothed the vanity (Rackham) of the crowd by appeal to the world-wide fame of Ephesus as sacristan of Artemis and of her heaven-fallen image.

Acts 19:36

Cannot be gainsaid (αναντιρητων ουν οντων). Genitive absolute with ουν (therefore). Undeniable (αν, αντι, ρητος), verbal adjective. Occasionally in late Greek (Polybius, etc.), only here in N.T., but adverb αναντιρητως in Ac 10:29 . These legends were accepted as true and appeased the mob.

Ye ought (δεον εστιν). It is necessary. Periphrastic present indicative instead of δε like 1Pe 1:6; 1Ti 5:13f .

Be quiet (κατεσταλμενους). Perfect passive participle of καταστελλω (see verse 35).

Rash (προπετες). Old adjective from προ and πετω, to fall forward, headlong, precipitate. In the N.T. only here and 2Ti 3:4 , though common in the *Koine*. Better look before you leap.

Acts 19:37

Neither robbers of temples (ουτε ιεροσυλους). Common word in Greek writers from ιερον, temple, and συλαω, to rob, be guilty of sacrilege. The word is found also on inscriptions in Ephesus. The Jews were sometimes guilty of this crime (Ro 2:22), since the heathen temples often had vast treasures like banks. The ancients felt as strongly about temple-robbing as westerners used to feel about a horse-thief.

Nor blasphemers of our goddess (ουτε βλασφημουντας την θεον ημων). Nor those who blasphemed our goddess. That is to say, these men (Gaius and Aristarchus) as Christians had so conducted themselves (Col 4:5) that no charge could be placed against them either in act (temple-robbery) or word (blasphemy). They had done a rash thing since these men are innocent. Paul had used tact in Ephesus as in Athens in avoiding illegalities.

Acts 19:38

Have a matter against any one (εχουσιν προς τινα λογον). For this use of εχω λογον with προς see Mt 5:32; Col 3:13 . The town-clerk names Demetrius and the craftsmen (τεχνιτα) as the parties responsible for the riot.

The courts are open (αγοραιο αγοντα). Supply ημερα (days), court days are kept, or συνοδο, court-meetings are now going on, Vulgate *conventus forenses aguntur*. Old adjective from αγορα (forum) marketplace where trials were held. Cf. Ac 17:4 . There were regular court days whether they were in session then or not.

And there are proconsuls (κα ανθυπατο εισιν). Asia was a senatorial province and so had proconsuls (general phrase) though only one at a time, "a rhetorical plural" (Lightfoot).

Page quotes from an inscription of the age of Trajan on an aqueduct at Ephesus in which some of Luke's very words occur (νεωκοροσ, ανθυπατοσ, γραμματευσ, δημος).

Let them accuse one another (εγκαλειτωσαν αλληλοις). Present active imperative of εγκαλεω (εν, καλεω), old verb to call in one's case, to bring a charge against, with the dative. Luke uses the verb six times in Acts for judicial proceedings (19:38,40; 23:28,29; 26:2,7). The town-clerk makes a definite appeal to the mob for orderly legal procedure as opposed to mob violence in a matter where money and religious prejudice unite, a striking rebuke to so-called lynch-law proceedings in lands today where Christianity is supposed to prevail.

Acts 19:39

Anything about other matters (τ περαιτερω). Most MSS. here have τ περ ετερων, but B b Vulgate read τ περαιτερω as in Plato's Φαεδο. Several papyri examples of it also. It is comparative περαιτερος of περα, beyond. Note also επ in επιζητειτε. Charges of illegal conduct (Page) should be settled in the regular legal way. But, if you wish to go further and pass resolutions about the matter exciting you, "it shall be settled in the regular assembly" (εν τω εννομω εκκλησια). "In the lawful assembly," not by a mob like this. Wood (*Ephesus*) quotes an inscription there with this very phrase "at every lawful assembly" (κατα πασαν εννομον εκκλησιαν). The Roman officials alone could give the sanction for calling such a lawful or regular assembly. The verb επιλυω is an old one, but in the N.T. only here and Mr 4:34 (which see) where Jesus privately opened or disclosed the parables to the disciples. The papyri give examples of the verb in financial transactions as well as of the metaphorical sense. The solution will come in the lawful assembly, not in a riot like this. See also 2 Peter 1:20 where the substantive επιλυσις occurs for disclosure or revelation (prophecy).

Acts 19:40

For indeed we are in danger to be accused concerning this day's riot (κα γαρ κινδυνευομεν εγκαλεισθα στασεως περ της σημερον). The text is uncertain. The text of Westcott and Hort means "to be accused of insurrection concerning today's assembly." The peril was real. Κινδυνευομεν, from κινδυνος, danger, peril. Old verb, but in the N.T. only here and Lu 8:23; 1Co 15:30 .

There being no cause for it (μηδενος αιτιου υπαρχοντος). Genitive absolute with αιτιος, common adjective (cf. αιτια, cause) though in N.T. only here and Heb 5:9; Lu 23:4,14,22 .

And as touching it (περ ου). "Concerning which." But what? No clear antecedent, only the general idea.

Give an account of this concourse (αποδουνα λογον περ της συστροφης ταυτης). *Rationem reddere*. They will have to explain matters to the proconsul. Συστροφη (from συν, together, στρεφω, to turn) is a late word for a conspiracy (Ac 23:12) and a disorderly riot as here (Polybius). In Ac 28:12 συστρεφω is used of gathering up a bundle of sticks and of men combining in Mt 17:22 . Seneca says that there was nothing on which the Romans looked with such jealousy as a tumultuous meeting.

Acts 19:41

Dismissed the assembly (απελυσεν την εκκλησιαν). The town-clerk thus gave a semblance of law and order to the mob by formally dismissing them, this much to protect them against the charge to which they were liable. This vivid, graphic picture given by Luke has all the earmarks of historical accuracy. Paul does not describe the incidents in his letters, was not in the theatre in fact, but Luke evidently obtained the details from one who was there. Aristarchus, we know, was with Luke in Caesarea and in Rome and could have supplied all the data necessary. Certainly both Gaius and Aristarchus were lively witnesses of these events since their own lives were involved.

Acts 20

Acts 20:1

After the uproar was ceased (μετα το παυσασθα τον θορυβον). Literally, after the ceasing (accusative of articular aorist middle infinitive of παυω, to make cease) as to the uproar (accusative of general reference). Noise and riot, already in Mt 26:5; 27:24; Mr 5:38; 14:2 ; and see in Ac 21:34; 24:18 . Pictures the whole incident as bustle and confusion.

Took leave (ασπαμενος). First aorist middle participle of ασπαζομα, old verb from α intensive and σπαω, to draw, to draw to oneself in embrace either in greeting or farewell. Here it is in farewell as in 21:6. Salutation in 21:7,19 .

Departed for to go into Macedonia (εξηλθεν πορευεσθα εις Μακεδονιαν). Both verbs, single act and then process. Luke here condenses what was probably a whole year of Paul's life and work as we gather from II Corinthians, one of Paul's "weighty and powerful" letters as his enemies called them (2Co 10:10). "This epistle more than any other is a revelation of S. Paul's own heart: it is his spiritual autobiography and *apologia pro vita sua*."

Acts 20:2

Those parts (τα μερη εκεινα). We have no way of knowing why Luke did not tell of Paul's stay in Troas (2Co 2:12f.) nor of meeting Titus in Macedonia (2Co 2:13-7:16) nor of Paul's visit to Illyricum (Ro 15:19f.) to give time for II Corinthians to do its work (2Co 13), one of the most stirring experiences in Paul's whole career when he opened his heart to the Corinthians and won final victory in the church by the help of Titus who also helped him round up the great collection in Achaia. He wrote II Corinthians during this period after Titus arrived from Corinth. The unity of II Corinthians is here assumed. Paul probably met Luke again in Macedonia, but all this is passed by except by the general phrase: "had given them much exhortation" (παρακαλεσας αυτους λογω πολλω). Literally, "having exhorted them (the Macedonian brethren) with much talk" (instrumental case).

Into Greece (εις την Ελλαδα). That is, Achaia (18:12; 19:21), and particularly Corinth, whither he had at last come again after repeated attempts, pauses, and delays (2Co 13:1). Now at last the coast was clear and Paul apparently had an open door in Corinth during these three months, so completely had Titus at last done away with the opposition of the Judaizers there.

Acts 20:3

When he had spent three months there (ποιησας μηνας τρεις). Literally, "having done three months," the same idiom in Ac 14:33; 18:23; Jas 5:13 . During this period Paul may have written Galatians as Lightfoot argued and certainly did Romans. We do not have to say that Luke was ignorant of Paul's work during this period, only that he did not choose to enlarge upon it.

And a plot was laid against him by the Jews (γενομενης επιβουλης αυτω υπο των Ιουδαιων). Genitive absolute, "a plot by the Jews having come against him." Επιβουλη is an old word for a plot against one. In the N.T. only in Acts (9:24; 20:3,19; 23:30). Please note that this plot is by the Jews, not the Judaizers whom Paul discusses so vehemently in 2Co 10-13 . They had given Paul much anguish of heart as is shown in I Cor. and in 2Co 1-7 , but that trouble seems now past. It is Paul's old enemies in Corinth who had cherished all these years their defeat at the hands of Gallio (Ac 18:5-17) who now took advantage of Paul's plans for departure to compass his death if possible.

As he was about to set sail for Syria (μελλοντ αναγεσθα εις την Συριαν). The participle μελλοντ agrees in case (dative) with αυτω. For the sense of intending see also verse 13. Αναγεσθα (present middle infinitive) is the common word for putting out to sea (going up, they said, from land) as in 13:13.

He determined (εγενετο γνωμης). The best MSS. here read γνωμης (predicate ablative of source like επιλυσεως, 2 Peter 1:20 , Robertson, *Grammar*, p. 514), not γνωμη (nominative). "He became of opinion." The Jews had heard of Paul's plan to sail for Syria and intended in the hurly-burly either to kill him at the docks in Cenchreae or to push him overboard from the crowded pilgrim ship bound for the passover. Fortunately Paul learned of their plot and so eluded them by going through Macedonia. The Codex Bezae adds here that "the Spirit bade him return into Macedonia."

Acts 20:4

Accompanied him (συνειπετο αυτω). Imperfect of συνεπομα, old and common verb, but only here in the N.T. The singular is used agreeing with the first name mentioned Σωπατρος and to be supplied with each of the others. Textus Receptus adds here "into Asia" (αχρ της Ασιας, as far as Asia), but the best documents (Aleph B Vulg. Sah Boh) do not have it. As a matter of fact, Trophimus went as far as Jerusalem (Ac 21:29) and Aristarchus as far as Rome (27:2; Col 4:10), The phrase could apply only to Sopatros. It is not clear though probable that Luke means to say that these seven brethren, delegates of the various churches (2Co 8:19-23) started from Corinth with Paul. Luke notes the fact that they accompanied Paul, but the party may really have been made up at Philippi where Luke himself joined Paul, the rest of the party having gone on to Troas (20:5f.). These were from Roman provinces that shared in the collection (Galatia, Asia, Macedonia, Achaia). In this list three were from Macedonia, Sopater of Beroea, Aristarchus and Secundus of Thessalonica; two from Galatia, Gaius of Derbe and Timothy of Lystra; two from Asia, Tychicus and Trophimus. It is a bit curious that none are named from Achaia. Had Corinth failed after all (2Co 8; 9) to raise its share of the collection after such eager pledging? Rackham suggests that they may have turned their part over directly to Paul. Luke joined Paul in Philippi and could have handled the money from Achaia. It was an important event and Paul took the utmost pains to remove any opportunity for scandal in the handling of the funds.

Acts 20:5

Were waiting for us in Troas (εμενον ημας εν Τροιαδ). Here again we have "us" for the first time since chapter 16 where Paul was with Luke in Philippi. Had Luke remained all this time in Philippi? We do not know, but he is with Paul now till Rome is reached. The seven brethren of verse 4 went on ahead from Philippi to Troas while Paul remained with Luke in Philippi.

Acts 20:6

After the days of unleavened bread (μετα τας ημερας των αζυμων). Paul was a Jew, though a Christian, and observed the Jewish feasts, though he protested against Gentiles being forced to do it (Ga 4:10; Col 2:16). Was Luke a proselyte because he notes the Jewish feasts as here and in Ac 27:9 ? He may have noted them merely because Paul observed them. But this passover was a year after that in Ephesus when Paul expected to remain there till Pentecost (1Co 16:8). He was hoping now to reach Jerusalem by Pentecost (Ac 20:16) as he did. We do not know the precise year, possibly A.D. 56 or 57.

In five days (αχρ ημερων πεντε). Up to five days (cf. Lu 2:37). D has πεμπταιο, "fifth day men," a correct gloss. Cf. δευτεραιο, second-day men (Ac 28:13). In Ac 16:11 they made the voyage in two days. Probably adverse winds held them back here.

Seven days (επτα ημερας). To atone for the short stay in Troas before (2Co 2:12f.) when Paul was so restless. Now he preaches a week to them.

Acts 20:7

Upon the first day of the week (εν δε μια των σαββατων). The cardinal μια used here for the ordinal πρωτη (Mr 16:9) like the Hebrew *ehadh* as in Mr 16:2; Mt 28:1; Lu 24:1; Joh 20:1 and in harmony with the *Koine* idiom (Robertson, *Grammar*, p. 671). Either the singular (Mr 16:9) σαββατου or the plural σαββατον as here was used for the week (sabbath to sabbath). For the first time here we have services mentioned on the first day of the week though in 1Co 16:2 it is implied by the collections stored on that day. In Re 1:10 the Lord's day seems to be the day of the week on which Jesus rose from the grave. Worship on the first day of the week instead of the seventh naturally arose in Gentile churches, though Joh 20:26 seems to mean that from the very start the disciples began to meet on the first (or eighth) day. But liberty was allowed as Paul makes plain in Ro 14:5f .

When we were gathered together (συνηγμενων ημων). Genitive absolute, perfect passive participle of συναγω, to gather together, a formal meeting of the disciples. See this verb used for gatherings of disciples in Ac 4:31; 11:26; 14:27; 15:6,30; 19:7,8; 1Co 5:4 . In Heb 10:25 the substantive επισυναγωγην is used for the regular gatherings which some were already neglecting. It is impossible for a church to flourish without regular meetings even if they have to meet in the catacombs as became necessary in Rome. In Russia today the Soviets are trying to break up conventicles of Baptists. They probably met on our Saturday evening, the beginning of the first day at sunset. So these Christians began the day (Sunday)

with worship. But, since this is a Gentile community, it is quite possible that Luke means our Sunday evening as the time when this meeting occurs, and the language in Joh 20:19 "it being evening on that day the first day of the week" naturally means the evening following the day, not the evening preceding the day.

To break bread (κλασα αρτον). First aorist active infinitive of purpose of κλαω. The language naturally bears the same meaning as in 2:42, the Eucharist or the Lord's Supper which usually followed the Αγαπη. See 1Co 10:16 . The time came, when the Αγαπη was no longer observed, perhaps because of the abuses noted in 1Co 11:20f. . Rackham argues that the absence of the article with bread here and its presence (τον αρτον) in verse 11 shows that the Αγαπη is] referred to in verse 7 and the Eucharist in verse 11, but not necessarily so because τον αρτον may merely refer to αρτον in verse 7. At any rate it should be noted that Paul, who conducted this service, was not a member of the church in Troas, but only a visitor.

Discoursed (διελεγετο). Imperfect middle because he kept on at length.

Intending (μελλω). Being about to, on the point of.

On the morrow (τη επαυριον). Locative case with ημερα understood after the adverb επαυριον. If Paul spoke on our Saturday evening, he made the journey on the first day of the week (our Sunday) after sunrise. If he spoke on our Sunday evening, then he left on our Monday morning.

Prolonged his speech (Παρετεινεν τον λογον). Imperfect active (same form as aorist) of παρατεινω, old verb to stretch beside or lengthwise, to prolong. Vivid picture of Paul's long sermon which went on and on till midnight (μεχρ μεσονυκτιου). Paul's purpose to leave early next morning seemed to justify the long discourse. Preachers usually have some excuse for the long sermon which is not always clear to the exhausted audience.

Acts 20:8

Many lights (λαμπαδες ικανα). It was dark at night since the full moon (passover) was three weeks behind. These lamps were probably filled with oil and had wicks that flickered and smoked. They would not meet in the dark.

In the upper room (εν τω υπερωιω). As in 1:13 which see.

Acts 20:9

Sat (καθεζομενος). Sitting (present middle participle describing his posture).

In the window (επ της θυριδος). Old word diminutive from θυρα, door, a little door. Latticed window (no glass) opened because of the heat from the lamps and the crowd. Our window was once spelt *windore* (Hudibras), perhaps from the wrong idea that it was derived from *wind* and *door*. Eutychus (a common slave name) was sitting on (επ) the window sill. Ahaziah "fell down through a lattice in his upper chamber" (2Ki 1:2). In the N.T. θυρις only here and 2Co 11:33 (δια θυριδος) through which Paul was let down through the wall in Damascus.

Borne down with deep sleep (καταφερομενος υπνω βαθε). Present passive participle of καταφερω, to bear down, and followed by instrumental case (υπνω). Describes the gradual process of going into deep sleep. Great medical writers use βαθυς with υπνος as we do today (deep sleep). D here has βασε (heavy) for βαθε (deep).

As Paul discoursed yet longer (διαλεγομενου του Παυλου επ πλειον). Genitive absolute of present middle participle of διαλεγομα (cf. verse 7). with επ πλειον. Eutychus struggled bravely to keep awake, vainly hoping that Paul would finish. But he went on "for more."

Being born down by his sleep (κατενεχθεις απο του υπνου). First aorist (effective) passive showing the final result of the process described by καταφερομενος, finally overcome as a result of (απο) the (note article του) sleep (ablative case). These four participles (καθεζομενοσ, καταφερομενοσ, διαλεγομενου, κατενεχθεις) have no connectives, but are distinguished clearly by case and tense. The difference between the present καταφερομενος and the aorist κατενεχθεις of the same verb is marked.

Fell down (επεσεν κατω). Effective aorist active indicative of πιπτω with the adverb κατω, though καταπιπτω (compound verb) could have been used (Ac 26:14; 28:6). Hobart (*Medical Language of St. Luke*) thinks that Luke shows a physician's interest in the causes of the drowsiness of Eutychus (the heat, the crowd, the smell of the lamps, the late hour, the long discourse). Cf. Lu 22:45 .

From the third story (απο του τριστεγου). From τρεις (three) and στεγη (roof), adjective τριστεγος having three roofs.

Was taken up dead (ηρθη νεκρος). First aorist passive indicative of αιρω. Luke does not say ως (as) or ωσε (Mr 9:26 as if). The people considered him dead and Luke the physician seems to agree with that view.

Acts 20:10

Fell on him (επεπεσεν αυτω). Second aorist active indicative of επιπιπτω with dative case as Elijah did (1Ki 17:21) and Elisha (2Ki 4:34).

Embracing (συνπεριλαβων). Second aorist active participle of συνπεριλαμβανω, old verb to embrace completely (take hold together round), but only here in the N.T. In Ezr 5:3 .

Make ye no ado (μη θορυβεισθε). Stop (μη and present middle imperative of θορυβεω) making a noise (θορυβος) as the people did on the death of Jairus's daughter (Mt 9:23 θορυβουμενου and Mr 5:38 θορυβου) when Jesus asked T θορυβεισθε? **For his life is in him** (η γαρ ψυχη αυτου εν αυτω εστιν). This language is relied on by Ramsay, Wendt, Zoeckler to show that Eutychus had not really died, but had merely swooned. Paul's language would suit that view, but it suits equally well the idea that he had just been restored to life and so is indecisive. Furneaux urges also the fact that his friends did not bring him back to the meeting till morning (verse 12) as additional evidence that it was a case of swooning

rather than of death. But this again is not conclusive as they would naturally not take him back at once. One will believe here as the facts appeal to him.

Acts 20:11

When he was gone up (αναβας). Second aorist active participle in sharp contrast to καταβας (went down) of verse 10.

Had broken bread (κλασας τον αρτον). Probably the Eucharist to observe which ordinance Paul had come and tarried (verse 7), though some scholars distinguish between what took place in verse 7 and verse 11, needlessly so as was stated on verse 7.

And eaten (κα γευσαμενος). The word is used in 10:10 of eating an ordinary meal and so might apply to the Αγαπη, but it suits equally for the Eucharist. The accident had interrupted Paul's sermon so that it was observed now and then Paul resumed his discourse.

And had talked with them a long while (εφ' ικανον τε ομιλησας). Luke, as we have seen, is fond of ικανος for periods of time, for a considerable space of time, "even till break of day" (αχρ αυγης). Old word for brightness, radiance like German *Auge*, English eye, only here in the N.T. Occurs in the papyri and in modern Greek for dawn. This second discourse lasted from midnight till dawn and was probably more informal (as in 10:27) and conversational (ομιλησας, though our word homiletics comes from ομιλεω) than the discourse before midnight (διαλεγομα, verses 7,9). He had much to say before he left.

So he departed (ουτως εξηλθεν). Thus Luke sums up the result. Paul left (went forth) only after all the events narrated by the numerous preceding participles had taken place. Effective aorist active indicative εξελθεν. Houτως here equals τυμ δεμυμ, now at length (Ac 27:7) as Page shows.

Acts 20:12

They brought the lad alive (ηγαγον τον παιδα ζωντα). Second aorist active indicative of αγω. Evidently the special friends of the lad who now either brought him back to the room or (Rendall) took him home to his family. Knowling holds that ζωντα (living) here is pointless unless he had been dead. He had been taken up dead and now they brought him living.

Not a little (ου μετριως). Not moderately, that is a great deal. Luke is fond of this use of the figure *litotes* (use of the negative) instead of the strong positive (1:5, etc.). D (Codex Bezae) has here instead of ηγαγον these words: αλπαζομενων δε αυτων ηγαγεν τον νεανισκον ζωντα (while they were saying farewell he brought the young man alive). This reading pictures the joyful scene over the lad's restoration as Paul was leaving.

Acts 20:13

To the ship (επ το πλοιον). Note article. It is possible that Paul's party had chartered a coasting vessel from Philippi or Troas to take them to Patara in Lycia. Hence the boat stopped when and where Paul wished. That is possible, but not certain, for Paul could simply have accommodated himself to the plans of the ship's managers.

To take in Paul (αναλαμβανειν τον Παυλον). So in verse 14. Same use in 2Ti 4:11 : "Picking up Mark" (Μαρκον αναλαβων). Assos was a seaport south of Troas in Mysia in the province of Asia.

He had appointed (διατεταγμενος ην). Past perfect periphrastic middle of διατασσω, old verb to give orders (military in particular).

To go by land (πεζευειν). Present active infinitive of πεζευω, old verb to go on foot, not on horse back or in a carriage or by ship. Here only in the N.T. It was about twenty miles over a paved Roman road, much shorter (less than half) than the sea voyage around Cape Lectum. It was a beautiful walk in the spring-time and no doubt Paul enjoyed it whatever his reason was for going thus to Assos while the rest went by sea. Certainly he was entitled to a little time alone, this one day, as Jesus sought the Father in the night watches (Mt 14:23).

Acts 20:14

Met us (συνεβαλλεν ημιν). Imperfect active where the aorist (συνεβαλεν, as C D have it) would seem more natural. It may mean that as soon as (ως) Paul "came near or began to meet us" (inchoative imperfect), we picked him up. Luke alone in the N.T. uses συνβαλλω to bring or come together either in a friendly sense as here or as enemies (Lu 14:31).

To Mitylene (εις Μιτυληνην). The capital of Lesbos about thirty miles from Assos, an easy day's sailing.

Acts 20:15

We came over against Chios (κατηντησαμεν αντικρυς Χιου). Luke uses this *Koine* verb several times (16:1; 18:19), meaning to come right down in front of and the notion of αντα is made plainer by αντικρυς, face to face with, common "improper" preposition only here in the N.T. They probably lay off the coast (anchoring) during the night instead of putting into the harbour. The Island of Chios is about eight miles from the mainland.

The next day (τη ετερα). The third day in reality from Assos (the fourth from Troas), in contrast with τη επιουση just before for Chios.

We touched at Samos (παρεβαλομεν εις Σαμον). Second aorist active of παραβαλλω, to throw alongside, to cross over, to put in by. So Thucydides III. 32. Only here in the N.T. though in Textus Receptus in Mr 4:30 . The word parable (παραβολη) is from this verb. The Textus Receptus adds here κα μειναντες εν Τρογυλλιω (and remaining at Trogyllium), but clearly not genuine. In passing from Chios to Samos they sailed past Ephesus to save time for Pentecost in Jerusalem (verse 16), if in control of the ship, or because the captain allowed Paul to have his way. The island of Samos is still further down the coast below Chios. It is not stated whether a stop was made here or not.

The day after (τη εχομενη). The day holding itself next to the one before. Note Luke's three terms in this verse (τη επιουσηι, τη ετεραι, τη εχομενη). This would be the fourth from Assos.

To Miletus (εις Μιλητον). About 28 miles south of Ephesus and now the site is several miles from the sea due to the silt from the Maeander. This city, once the chief city of the Ionian Greeks, was now quite eclipsed by Ephesus.

Acts 20:16

For Paul had determined (κεκρικε γαρ ο Παυλος). Past perfect active (correct text) of κρινω and not the aorist εκρινε. Either Paul controlled the ship or the captain was willing to oblige him.

To sail past Ephesus (παραπλευσα την Εφεσον). First aorist active infinitive of παραπλεω, old verb to sail beside, only here in the N.T.

That he might not have (οπως μη γενητα αυτω). Final clause (negative) with aorist middle subjunctive of γινομα and dative "that it might not happen to him."

To spend time (χρονοτριβησα). First aorist active of the late compound verb χρονοτριβεω (χρονος, time, τριβω, to spend), only here in the N.T. The verb τριβω, to rub, to wear out by rubbing, lends itself to the idea of wasting time. It was only a year ago that Paul had left Ephesus in haste after the riot. It was not expedient to go back so soon if he meant to reach Jerusalem by Pentecost. Paul clearly felt (Ro 15) that the presentation of this collection at Pentecost to the Jewish Christians would have a wholesome influence as it had done once before (Ac 11:30).

He was hastening (εσπευδεν). Imperfect active of σπευδω, old verb to hasten as in Lu 2:16; 19:56 .

If it were possible for him (ε δυνατον ειη αυτω). Condition of the fourth class (optative mode), if it should be possible for him. The form is a remote possibility. It was only some thirty days till Pentecost.

The day of Pentecost (την ημεραν της πεντηκοστης). Note the accusative case. Paul wanted to be there for the whole day. See Ac 2:1 for this very phrase.

Acts 20:17

Called to him (μετεκαλεσατο). Aorist middle (indirect) indicative of μετακαλεω, old verb to call from one place to another (μετα for "change"), middle to call to oneself, only in Acts in the N.T. (7:14; 10:32; 20:17; 24:25). Ephesus was some thirty miles, a stiff day's journey each way. They would be with Paul the third day of the stay in Miletus.

The elders of the church (τους πρεσβυτερους της εκκλησιας). The very men whom Paul terms "bishops" (επισκοπους) in verse 28 just as in Tit 1:5,7 where both terms (πρεσβυτερους, τον επισκοπον) describe the same office. The term "elder" applied to Christian ministers first appears in Ac 11:30 in Jerusalem and reappears in 15:4,6,22 in connection with the apostles and the church. The "elders" are not "apostles" but are "bishops" (cf. Php 1:1) and with "deacons" constitute the two classes of officers in the early churches. Ignatius shows that in the early second century the office of bishop over the elders had developed, but Lightfoot has shown that it was not so in the first century. Each church, as in

Jerusalem, Philippi, Ephesus, had a number of "elders" ("bishops") in the one great city church. Hackett thinks that other ministers from the neighbourhood also came. It was a noble group of preachers and Paul, the greatest preacher of the ages, makes a remarkable talk to preachers with all the earmarks of Pauline originality (Spitta, *Apostelgeschichte*, p. 252) as shown by the characteristic Pauline words, phrases, ideas current in all his Epistles including the Pastoral (testify, course, pure, take heed, presbyter, bishop, acquire, apparel). Luke heard this address as he may and probably did hear those in Jerusalem and Caesarea (Ac 21-26). Furneaux suggests that Luke probably took shorthand notes of the address since Galen says that his students took down his medical lectures in shorthand: "At any rate, of all the speeches in the Acts this contains most of Paul and least of Luke. ... It reveals Paul as nothing else does. The man who spoke it is no longer a man of eighteen centuries ago: he is of yesterday; of today. He speaks as we speak and feels as we feel; or rather as we fain would speak and feel." We have seen and listened to Paul speak to the Jews in Antioch in Pisidia as Luke pictures the scene, to the uneducated pagans at Lystra, to the cultured Greeks in Athens. We shall hear him plead for his life to the Jewish mob in Jerusalem, to the Roman governor Felix in Caesarea, to the Jewish "King" Herod Agrippa II in Caesarea, and at last to the Jews in Rome. But here Paul unbosoms himself to the ministers of the church in Ephesus where he had spent three years (longer than with any other church) and where he had such varied experiences of prowess and persecution. He opens his heart to these men as he does not to the average crowd even of believers. It is Paul's *Apologia pro sua Vita*. He will probably not see them again and so the outlook and attitude is similar to the farewell discourse of Jesus to the disciples in the upper room (Joh 13-17). He warns them about future perils as Jesus had done. Paul's words here will repay any preacher's study today. There is the same high conception of the ministry here that Paul had already elaborated in 2Co 2:12-6:10 (see my *Glory of the Ministry*). It is a fitting time and occasion for Paul to take stock of his ministry at the close of the third mission tour. What wonders had God wrought already.

Acts 20:18

Ye yourselves know (υμεις επιστασθε). Pronoun expressed and emphatic. He appeals to their personal knowledge of his life in Ephesus.

From the first day that (απο πρωτης ημερας αφ' ης). "From first day from which." He had first "set foot" (επεβην, second aorist active indicative of old verb επιβαινω, to step upon or step into) in Ephesus four years ago in the spring of 51 or 52, but had returned from Antioch that autumn. It is now spring of 54 or 55 so that his actual ministry in Ephesus was about two and a half years, roughly three years (verse 31).

After what manner I was with you (πως μεθ' υμων εγενομην). Literally, "How I came (from Asia and so was) with you." Cf. 1Th 1:5; 2Th 2:1-10 where Paul likewise dares to refer boldly to his life while with them "all the time" (τον παντα χρονον). Accusative of duration

of time. So far as we know, Paul stuck to Ephesus the whole period. He had devoted himself consecratedly to the task in Ephesus. Each pastor is bishop of his field and has a golden opportunity to work it for Christ. One of the saddest things about the present situation is the restlessness of preachers to go elsewhere instead of devoting themselves wholly to the task where they are. 19.

Serving the Lord (δουλευων τω κυριω). It was Paul's glory to be the δουλος (bond-slave) as in Ro 1:1; Php 1:1 . Paul alone, save Jesus in Mt 6:24; Lu 16:13 , uses δουλευω six times for serving God (Page).

With all lowliness of mind (μετα πασης ταπεινοφροσυνης). Lightfoot notes that heathen writers use this word for a grovelling, abject state of mind, but Paul follows Christ in using it for humility, humble-mindedness that should mark every Christian and in particular the preacher.

With tears (δακρυων). Construed with μετα. Paul was a man of the deepest emotion along with his high intellectuality. He mentions his tears again in verse 31, tears of sorrow and of anxiety. He refers to his tears in writing the sharp letter to the church in Corinth (2Co 2:4) and in denouncing the sensual apostates in Php 3:18 . Adolphe Monod has a wonderful sermon on the tears of Paul. Consider also the tears of Jesus.

Trials which befell me (πειρασμων των συμβαντων μο). Construed also with μετα. Second aorist active participle of συνβαινω, to walk with, to go with, to come together, to happen, to befall. Very common in this sense in the old Greek (cf. Ac 3:10).

By the plots of the Jews (εν ταις επιβουλαις των Ιουδαιων). Like the plot (επιβουλη) against him in Corinth (20:3) as well as the earlier trial before Gallio and the attacks in Thessalonica. In Ac 19:9 Luke shows the hostile attitude of the Jews in Ephesus that drove Paul out of the synagogue to the school of Tyrannus. He does not describe in detail these "plots" which may easily be imagined from Paul's own letters and may be even referred to in 1Co 4:10; 15:30ff.; 16:9; 2Co 1:4-10; 7:5; 11:23 . In fact, one has only to dwell on the allusions in 2Co 11 to picture what Paul's life was in Ephesus during these three years. Luke gives in Ac 19 the outbreak of Demetrius, but Paul had already fought with "wild-beasts" there.

Acts 20:20

How that I shrank not (ως ουδεν υπεστειλαμεν). Still indirect discourse (question) after επιστασθε (ye know) with ως like πως in verse 18. First aorist middle of υποστελλω, old verb to draw under or back. It was so used of drawing back or down sails on a ship and, as Paul had so recently been on the sea, that may be the metaphor here. But it is not necessarily so as the direct middle here makes good sense and is frequent, to withdraw oneself, to cower, to shrink, to conceal, to dissemble as in Hab 2:4 (Heb 10:38). Demosthenes so used it to shrink from declaring out of fear for others. This open candour of Paul is supported by his Epistles (1Th 2:4,11; 2Co 4:2; Ga 1:10).

From declaring unto you (του μη αναγγειλα υμιν). Ablative case of the articular first aorist active infinitive of αναγγελλω with the redundant negative after verbs of hindering, etc. (Robertson, *Grammar*, p. 1094).

Anything that was profitable (των συμφεροντων). Partitive genitive after ουδεν of the articular present active participle of συμφερω, to bear together, be profitable.

Publicly (δημοσια, adverb)

and from house to house (κα κατ' οικους). By (according to) houses. It is worth noting that this greatest of preachers preached from house to house and did not make his visits merely social calls. He was doing kingdom business all the while as in the house of Aquila and Priscilla (1Co 16:19).

Acts 20:21

Testifying (διαμαρτυρομενος). As Peter did (Ac 2:40) where Luke uses this same word thoroughly Lucan and Pauline. So again in verses 23,24 . Paul here as in Ro 1:16 includes both Jews and Greeks, to the Jew first.

Repentance toward God (την εις θεον μετανοιαν)

and faith toward our Lord Jesus (κα πιστιν εις τον κυριον ημων Ιησουν). These two elements run through the Epistle to the Romans which Paul had recently written and sent from Corinth. These two elements appear in all Paul's preaching whether "to Jews or Gentiles, to philosophers at Athens or to peasants at Lystra, he preached repentance toward God and faith toward the Lord Jesus" (Knowling).

Acts 20:22

Bound in the spirit (δεδεμενος τω πνευματ). Perfect passive participle of δεω, to bind, with the locative case. "Bound in my spirit" he means, as in 19:21, from a high sense of duty. The mention of "the Holy Spirit" specifically in verse 23 seems to be in contrast to his own spirit here. His own spirit was under the control of the Holy Spirit (Ro 8:16) and the sense does not differ greatly.

Not knowing (μη ειδως). Second perfect active participle of οιδα with μη.

That shall befall me (τα συναντησοντα εμο). Articular future active participle of συνανταω, to meet with (Ac 10:25), to befall (with associative instrumental case) and compare with συμβαντων (befell) in verse 19. One of the rare instances of the future participle in the N.T.

Acts 20:23

Save that (πλην οτ). The οτ clause is really in the ablative case after πλην, here a preposition as in Php 1:18 , this idiom πλην οτ occasionally in ancient Greek.

In every city (κατα πολιν). Singular here though plural in κατ' οικους (verse 20).

Bonds and afflictions (δεσμα κα θλιψεις). Both together as in Php 1:17; 2Co 1:8 . Literal bonds and actual pressures.

Abide me (με μενουσιν). With the accusative as in verse 5 (εμενον ημας) and nowhere else in the N.T.

Acts 20:24

But I hold not my life of any account (αλλ' ουδενος λογου ποιουμα την ψυχην). Neat Greek idiom, accusative ψυχην and genitive λογου and then Paul adds "dear unto myself" (τιμιαν εμαυτω) in apposition with ψυχην (really a combination of two constructions).

So that I may accomplish my course (ως τελειωσω δρομον μου). Rather, "In order that" (purpose, not result). Aleph and B read τελειωσω here (first aorist active subjunctive) rather than τελειωσα (first aorist active infinitive). It is the lone instance in the N.T. of ως as a final particle (Robertson, *Grammar*, p. 987). Paul in Ac 13:25 in his sermon at Antioch in Pisidia described John as fulfilling his course and in 2Ti 4:7 he will say: "I have finished my course" (τον δρομον τετελεκα). He will run the race to the end.

Which I received from the Lord Jesus (ην ελαβον παρα του κυριου Ιησου). Of that fact he never had a doubt and it was a proud boast (Gal 1:1; Ro 11:13).

The gospel of the grace of God (το ευαγγελιον της χαριτος του θεου). To Paul the gospel consisted in the grace of God. See this word "grace" (χαρις) in Romans and his other Epistles.

Acts 20:25

And now, behold (κα νυν, ιδου). Second time and solemn reminder as in verse 22.

I know (εγω οιδα). Emphasis on εγω which is expressed.

Ye all (υμεις παντες). In very emphatic position after the verb οψεσθε (shall see) and the object (my face). Twice Paul will write from Rome (Php 2:24; Phm 1:22) the hope of coming east again; but that is in the future, and here Paul is expressing his personal conviction and his fears. The Pastoral Epistles show Paul did come to Ephesus again (1Ti 1:3; 3:14; 4:13) and Troas (2Ti 4:13) and Miletus (2Ti 4:20). There need be no surprise that Paul's fears turned out otherwise. He had reason enough for them.

Among whom I went about (εν οις διηλθον). Apparently Paul here has in mind others beside the ministers. They represented the church in Ephesus and the whole region where Paul laboured.

Acts 20:26

I testify (μαρτυρομα). Elsewhere in the N.T. only in Paul's Epistles (Ga 5:3; Eph 4:17; 1Th 2:12). It means "I call to witness" while μαρτυρεω means "I bear witness."

This day (εν τη σημερον ημερα). The today day, the last day with you, our parting day.

I am pure from the blood of all men (καθαρος ειμ απο του αιματος παντων). Paul was sensitive on this point as in Corinth (Ac 18:6). It is much for any preacher to claim and it ought to be true of all. The papyri also give this use of απο with the ablative rather than the mere ablative after καθαρος.

Acts 20:27

Paul here repeats the very words and idioms used in verse 20, adding "the whole counsel of God" (πασαν την βουλην του θεου). All the counsel of God that concerned Paul's work and nothing inconsistent with the purpose of God of redemption through Christ Jesus (Page).

Acts 20:28

Take heed unto yourselves (προσεχετε εαυτοις). The full phrase had τον νουν, hold your mind on yourselves (or other object in the dative), as often in old writers and in Job 7:17 . But the ancients often used the idiom with νουν understood, but not expressed as here and Ac 5:35; Lu 12:1; 17:3; 21:34; 1Ti 1:4; 3:8; 4:13 . Επεχε is so used in 1Ti 4:16 .

To all the flock (παντ τω ποιμνιω). Contracted form of ποιμενιον = ποιμνη (Joh 10:16) already in Lu 12:32 and also in Ac 20:29; 1Pe 5:2,3 . Common in old Greek.

Hath made (εθετο). Did make, second aorist middle indicative of τιθημ, did appoint. Paul evidently believed that the Holy Spirit calls and appoints ministers.

Bishops (επισκοπους). The same men termed elders in verse 17 which see.

To shepherd (ποιμαινειν). Present active infinitive of purpose of ποιμαινω, old verb to feed or tend the flock (ποιμνη, ποιμνιον), to act as shepherd (ποιμην). These ministers are thus in Paul's speech called elders (verse 17), bishops (verse 28), and shepherds (verse 28). Jesus had used this very word to Peter (Joh 21:16 , twice βοσκε, feed, 21:15,17) and Peter will use it in addressing fellow-elders (1Pe 5:2) with memories, no doubt of the words of Jesus to him. The "elders" were to watch over as "bishops" and "tend and feed as shepherds" the flock. Jesus is termed "the shepherd and bishop of your souls" in 1Pe 2:25 and "the great Shepherd of the sheep" in Heb 13:20 . Jesus called himself "the good Shepherd" in Joh 10:11 .

The church of God (την εκκλησιαν του θεου). The correct text, not "the church of the Lord" or "the church of the Lord and God" (Robertson, *Introduction to Textual Criticism of the N.T.*, p. 189).

He purchased (περιεποιησατο). First aorist middle of περιποιεω, old verb to reserve, to preserve (for or by oneself, in the middle). In the N.T. only in Luke 17:33; Ac 20:28; 1Ti 3:13 . The substantive περιποιησιν (preservation, possession) occurs in 1Pe 2:9 ("a peculiar people" = a people for a possession) and in Eph 1:14 .

With his own blood (δια του αιματος του ιδιου). Through the agency of (δια) his own blood. Whose blood? If του θεου (Aleph B Vulg.) is correct, as it is, then Jesus is here called "God" who shed his own blood for the flock. It will not do to say that Paul did not call Jesus God, for we have Ro 9:5; Col 2:9; Tit 2:13 where he does that very thing, besides Col 1:15-20; Php 2:5-11 .

Acts 20:29

After my departing (μετα την αφιξιν μου). Not his death, but his departure from them. From αφικνεομα and usually meant arrival, but departure in Herodotus IX. 17, 76 as here.

Grievous wolves (λυκο βαρεις). Βαρεις is heavy, rapacious, harsh. Jesus had already so described false teachers who would raven the fold (Joh 10:12). Whether Paul had in mind the Judaizers who had given him so much trouble in Antioch, Jerusalem, Galatia, Corinth or the Gnostics the shadow of whose coming he already foresaw is not perfectly clear. But it will not be many years before Epaphras will come to Rome from Colossae with news of the new peril there (Epistle to the Colossians). In writing to Timothy (1Ti 1:20) Paul will warn him against some who have already made shipwreck of their faith. In Re 2:2 John will represent Jesus as describing false apostles in Ephesus.

Not sparing the flock (μη φειδομενο του ποιμνιου). Litotes again as so often in Acts. Sparing the flock was not the fashion of wolves. Jesus sent the seventy as lambs in the midst of wolves (Lu 10:3). In the Sermon on the Mount Jesus had pictured the false prophets who would come as ravening wolves in sheep's clothing (Mt 7:15).

Acts 20:30

From among your own selves (εξ υμων αυτων). In sheep's clothing just as Jesus had foretold. The outcome fully justified Paul's apprehensions as we see in Colossians, Ephesians, I and II Timothy, Revelation. False philosophy, immorality, asceticism will lead some astray (Col 2:8,18; Eph 4:14; 5:6). John will picture "antichrists" who went out from us because they were not of us (1Jo 2:18f.). There is a false optimism that is complacently blind as well as a despondent pessimism that gives up the fight.

Perverse things (διεστραμμενα). Perfect passive participle of διαστρεφω, old verb to turn aside, twist, distort as in Ac 13:8,10 .

To draw away (του αποσπαιν). Articular genitive present active participle of purpose from αποσπαω, old verb used to draw the sword (Mt 26:51), to separate (Lu 22:41; Ac 21:1). The pity of it is that such leaders of dissension can always gain a certain following. Paul's long residence in Ephesus enabled him to judge clearly of conditions there.

Acts 20:31

Wherefore watch ye (διο γρηγορειτε). Paul has concluded his defence of himself and his warning. Now he exhorts on the basis of it (διο) because of which thing. The very command of Jesus concerning the perils before his return as in Mr 13:35 (γρηγορειτε), the very form (late present imperative from the second perfect εγρηγορα of εγειρω, to arouse). Stay awake.

I ceased not to admonish (ουκ επαυσαμην νουθετων). Participle describes Paul, I did not cease admonishing, night and day (νυκτα κα ημεραν, accusative of extent of time, for three years τριετιαν, accusative of extent of time also). Νουθετων is from νουθετεω, to put sense into one. So Paul kept it up with tears (verse 19) if so be he could save the Ephesians from the impending perils. Forewarned is to be forearmed. Paul did his duty by them.

Acts 20:32

And now (κα τα νυν). Same phrase as in verses 22,25 save that ιδου (behold) is wanting and the article τα occurs before νυν, accusative of general reference. And as to the present things (or situation) as in 4:29.

I commend (παρατιθεμα). Present middle indicative of παρατιθημ, old verb to place beside, middle, to deposit with one, to interest as in 1Ti 1:18; 2Ti 2:2 . Paul can now only do this, but he does it hopefully. Cf. 1Pe 4:19 .

The word of his grace (τω λογω της χαριτος αυτου). The instrumentality through preaching and the Holy Spirit employed by God. Cf. Col 4:6; Eph 4:29 .

Which is able to build up (τω δυναμενω οικοδομησα). God works through the word of his grace and so it is able to build up (edify); a favourite Pauline word (1Co 3:10-14; 3:9; 2Co 5:1; Eph 2:20-22; 2Ti 3:15 ; etc.), and Jas 1:21 . The very words "build" and "inheritance among the sanctified" will occur in Eph 1:11; 2:30; 3:18 and which some may recall on reading. Cf. Col 1:12 . Stephen in Ac 7:5 used the word "inheritance" (κληρονομιαν), nowhere else in Acts, but in Eph 1:14,18; 5:5 . In Eph 1:18 the very expression occurs "his inheritance among the saints " (την κληρονομιαν αυτου εν τοις αγιοις).

Acts 20:33

No man's silver or gold or apparel (αργυριου η χρυσιου η ιματισμου ουδενος). Genitive case after επεθυμησα. One of the slanders against Paul was that he was raising this collection, ostensibly for the poor, really for himself (2Co 12:17f.). He includes "apparel" because oriental wealth consisted largely in fine apparel (not old worn out clothes). See Ge 24:53; 2Ki 5:5; Ps 45:13f.; Mt 6:19 . Paul did not preach just for money.

Acts 20:34

Ye yourselves (αυτο). Intensive pronoun. Certainly they knew that the church in Ephesus had not supported Paul while there.

These hands (α χειρες αυτα). Paul was not above manual labour. He pointed to his hands with pride as proof that he toiled at his trade of tent-making as at Thessalonica and Corinth for his own needs (χρειαις) and for those with him (probably Aquila and Priscilla) with whom he lived and probably Timothy because of his often infirmities (1Ti 5:23).

Ministered (υπηρετησαν). First aorist active of υπηρετεω, to act as under rower, old verb, but in the N.T. only in Ac 13:36; 20:34; 24:23 . While in Ephesus Paul wrote to Corinth: "We toil, working with our own hands" (1Co 4:12). "As he held them up, they saw a tongue of truth in every seam that marked them" (Furneaux).

Acts 20:35

I gave you an example (υπεδειξα). First aorist active indicative of υποδεικνυμ, old verb to show under one's eyes, to give object lesson, by deed as well as by word (Lu 6:47). Ηυποδειγμα means example (Joh 13:15; Jas 5:10). So Paul appeals to his example in 1Co 11:1; Php 3:17 . Παντα is accusative plural of general reference (in all things).

So labouring ye ought to help (ουτως κοπιωντας δε αντιλαμβανεσθα). So, as I did. Necessity (δε). Toiling (κοπιωντας) not just for ourselves, but to help (αντιλαμβανεσθα), to take hold yourselves (middle voice) at the other end (αντ). This verb common in the old Greek, but in the N.T. only in Lu 1:54; Ac 20:35; 1Ti 6:2 . This noble plea to help the weak is the very spirit of Christ (1Th 5:14; 1Co 12:28; Ro 5:6; 14:1). In 1Th 5:14 αντεχεσθε των ασθενουντων we have Paul's very idea again. Every Community Chest appeal today re-echoes Paul's plea.

He himself said (αυτος ειπεν). Not in the Gospels, one of the sayings of Jesus in current use that Paul had received and treasured. Various other *Agrapha* of Jesus have been preserved in ancient writers and some in recently discovered papyri which may be genuine or not. We are grateful that Paul treasured this one. This Beatitude (on μακαριον see on Mt 5:3-11) is illustrated by the whole life of Jesus with the Cross as the culmination. Aristotle (Eth. IV. I) has a saying somewhat like this, but assigns the feeling of superiority as the reason (Page), an utterly different idea from that here. This quotation raises the question of how much Paul personally knew of the life and sayings of Jesus.

Acts 20:36

He kneeled down (θεις τα γονατα αυτου). Second aorist active participle of τιθημ, to place. The very idiom used in 7:60 of Stephen. Not in ancient writers and only six times in the N.T. (Mr 15:19; Lu 22:41; Ac 7:60; 9:40; 20:36; 21:5). Certainly kneeling in prayer is a fitting attitude (cf. Jesus, Lu 22:41), though not the only proper one (Mt 6:5). Paul apparently prayed aloud (προσηυξατο).

Acts 20:37

They all wept sore (ικανος κλαυθμος εγενετο παντων). Literally, There came considerable weeping of all (on the part of all, genitive case).

Kissed him (κατεφιλουν αυτον). Imperfect active of καταφιλεω, old verb, intensive with κατα and repetition shown also by the tense: They kept on kissing or kissed repeatedly, probably one after the other falling on his neck. Cf. also Mt 26:49 .

Acts 20:38

Sorrowing (οδυνωμενο). Present middle participle of οδυναω, old verb to cause intense pain, to torment (Lu 16:24), middle to distress oneself (Lu 2:48; Ac 20:38). Nowhere else in N.T.

Which he had spoken (ω ειρηκε). Relative attracted to the case of the antecedent λογω (word). Past perfect indicative of ειπον.

They brought him on his way (προεπεμπον αυτον). Imperfect active of προπεμπω, old verb to send forward, to accompany as in Ac 15:3; 20:38; 21:5; 1Co 16:6,11; 2Co 1:16; Tit 3:13; 3Jo 1:6 . Graphic picture of Paul's departure from this group of ministers.

Acts 21

Acts 21:1

Were parted from them (αποσπασθεντας απ' αυτων). First aorist passive participle of αποσπαω same verb as in 20:30; Lu 22:41 .

Had set sail (αναχθηνα). First aorist passive of αναγω, the usual verb to put out (up) to sea as in verse 2 (ανηχθημεν).

We came with a straight course (ευθυδρομησαντες ηλθομεν). The same verb (aorist active participle of ευθυδρομεω) used by Luke in 16:11 of the voyage from Troas to Samothrace and Neapolis, which see.

Unto Cos (εις την Κο). Standing today, about forty nautical miles south from Miletus, island famous as the birthplace of Hippocrates and Apelles with a great medical school. Great trading place with many Jews.

The next day (τη εξης). Locative case with ημερα (day) understood. The adverb εξης is from εχω (future εξω) and means successively or in order. This is another one of Luke's ways of saying "on the next day" (cf. three others in 20:15).

Unto Rhodes (εις την Ροδον). Called the island of roses. The sun shone most days and made roses luxuriant. The great colossus which represented the sun, one of the seven wonders of the world, was prostrate at this time. The island was at the entrance to the Aegean Sea and had a great university, especially for rhetoric and oratory. There was great commerce also.

Unto Patara (εις Παταρα). A seaport on the Lycian coast on the left bank of the Xanthus. It once had an oracle of Apollo which rivalled that at Delphi. This was the course taken by hundreds of ships every season.

Acts 21:2

Having found a ship (ευροντες πλοιον). Paul had used a small coasting vessel (probably hired) that anchored each night at Cos, Rhodes, Patara. He was still some four hundred miles from Jerusalem. But at Patara Paul caught a large vessel (a merchantman) that could sail across the open sea.

Crossing over unto Phoenicia (διαπερων εις Φοινικην). Neuter singular accusative (agreeing with πλοιον) present active participle of διαπεραω, old verb to go between (δια) and so across to Tyre.

We went aboard (επιβαντες). Second aorist active participle of επιβαινω.

Acts 21:3

When we had come in sight of Cyprus (αναφαναντες την Κυπρον). First aorist active participle of αναφαινω (Doric form -φαναντες rather than the Attic -φηναντες), old verb to make appear, bring to light, to manifest. Having made Cyprus visible or rise up out of the sea. Nautical terms. In the N.T. only here and Lu 19:11 which see.

On the left hand (ευωνυμον). Compound feminine adjective like masculine. They sailed south of Cyprus.

We sailed (επλεομεν). Imperfect active of common verb πλεω, kept on sailing till we came to Syria.

Landed at Tyre (κατηλθομεν εις Τυρον). Came down to Tyre. Then a free city of Syria in honour of its former greatness (cf. the long siege by Alexander the Great).

There (εκεισε). Thither, literally. Only one other instance in N.T., 22:5 which may be pertinent = εκε (there).

Was to unlade (ην αποφορτιζομενον). Periphrastic imperfect middle of αποφορτιζω, late verb from απο and φορτος, load, but here only in the N.T. Literally, "For thither the boat was unloading her cargo," a sort of "customary" or "progressive" imperfect (Robertson, *Grammar*, p. 884).

Burden (γομον). Cargo, old word, from γεμω, to be full. Only here and Re 18:11f. in N.T. Probably a grain or fruit ship. It took seven days here to unload and reload.

Acts 21:4

Having found (ανευροντες). Second aorist active participle of ανευρισκω, to seek for, to find by searching (ανα). There was a church here, but it was a large city and the number of members may not have been large. Probably some of those that fled from Jerusalem who came to Phoenicia (Ac 11:19) started the work here. Paul went also through Phoenicia on the way to the Jerusalem Conference (15:3). As at Troas and Miletus, so here Paul's indefatigible energy shows itself with characteristic zeal.

Through the Spirit (δια του πνευματος). The Holy Spirit undoubtedly who had already told Paul that bonds and afflictions awaited him in Jerusalem (20:23).

That he should not set foot in Jerusalem (μη επιβαινειν εις Ιεροσολυμα). Indirect command with μη and the present active infinitive, not to keep on going to Jerusalem (Robertson, *Grammar*, p. 1046). In spite of this warning Paul felt it his duty as before (20:22) to go on. Evidently Paul interpreted the action of the Holy Spirit as information and warning although the disciples at Tyre gave it the form of a prohibition. Duty called louder than warning to Paul even if both were the calls of God.

Acts 21:5

That we had accomplished the days (εξαρτισα ημας τας ημερας). First aorist active infinitive of εξαρτιζω, to furnish perfectly, rare in ancient writers, but fairly frequent in the papyri. Only twice in the N.T., here and 2Ti 3:17 . Finish the exact number of days (seven) of verse 4. The accusative of general reference ημας is the usual construction and the infinitive clause is the subject of εγενετο. We departed and went on our journey (εξελθοντες επορευομεθα). Sharp distinction between the first aorist active participle εξελθοντες (from εξερχομα, to go out) and the imperfect middle επορευομεθα from πορευω (we were going on).

And they all, with wives and children, brought us on our way (προπεμποντων ημας παντων συν γυναιξ κα τεκνοις). No "and" in the Greek, simply genitive absolute, "They all with wives and children accompanying us," just as at Miletus (20:28), same verb προπεμπω which see. The first mention of children in connection with the apostolic churches (Vincent). Vivid picture here as at Miletus, evident touch of an eyewitness.

Till we were out of the city (εως εξω της πολεως). Note both adverbial prepositions (εως εξω) clear outside of the city.

Acts 21:6

Beach (αιγιαλον). As in Mt 13:2 which see. This scene is in public as at Miletus, but they did not care.

Bade each other farewell (απεσπασαμεθα αλληλους). First aorist middle of απασπαζομα. Rare compound, here alone in the N.T. Tender scene, but "no bonds of long comradeship, none of the clinging love" (Furneaux) seen at Miletus (Ac 20:37f.).

Home again (εις τα ιδια). To their own places as of the Beloved Disciple in Joh 19:27 and of Jesus in Joh 1:11 . This idiom in the papyri also.

Acts 21:7

Had finished (διανυσαντες). First aorist active participle of διανυω, old verb to accomplish (ανυω) thoroughly (δια), only here in the N.T.

From Tyre (απο Τυρου). Page takes (Hackett also) with κατηντησαμεν (we arrived) rather than with "τον πλουν" (the voyage) and with good reason: "And we, having (thereby) finished the voyage, arrived from Tyre at Ptolemais." Ptolemais is the modern Acre, called Accho in Jud 1:31 . The harbour is the best on the coast of Palestine and is surrounded by mountains. It is about thirty miles south of Tyre. It was never taken by Israel and was considered a Philistine town and the Greeks counted it a Phoenician city. It was the key to the road down the coast between Syria and Egypt and had successively the rule of the Ptolemies, Syrians, Romans.

Saluted (ασπασαμενο). Here greeting as in 21:19 rather than farewell as in 20:1. The stay was short, one day (ημεραν μιαν, accusative), but "the brethren" Paul and his party found easily. Possibly the scattered brethren (Ac 11:19) founded the church here or Philip may have done it.

Acts 21:8

On the morrow (τη επαυριον). Another and the more common way of expressing this idea of "next day" besides the three in 20:15 and the one in 21:1.

Unto Caesarea (εις Καισαριαν). Apparently by land as the voyage (πλουν) ended at Ptolemais (verse 7). Caesarea is the political capital of Judea under the Romans where the procurators lived and a city of importance, built by Herod the Great and named in honour of Augustus. It had a magnificent harbour built Most of the inhabitants were Greeks. This is the third time that we have seen Paul in Caesarea, on his journey from Jerusalem to Tarsus

(Ac 9:30), on his return from Antioch at the close of the second mission tour (18:22) and now. The best MSS. omit ο περ Παυλου (we that were of Paul's company) a phrase like that in 13:13.

Into the house of Philip the evangelist (εις τον οικον Φιλιππου του ευαγγελιστου). Second in the list of the seven (6:5) after Stephen and that fact mentioned here. By this title he is distinguished from "Philip the apostle," one of the twelve. His evangelistic work followed the death of Stephen (Ac 8) in Samaria, Philistia, with his home in Caesarea. The word "evangelizing" (ευηγγελιζετο) was used of him in 8:40. The earliest of the three N.T. examples of the word "evangelist" (Ac 21:8; Eph 4:11; 2Ti 4:5). Apparently a word used to describe one who told the gospel story as Philip did and may have been used of him first of all as John was termed "the baptizer" (ο βαπτιζων, Mr 1:4), then "the Baptist" (ο βαπτιστης, Mt 3:1). It is found on an inscription in one of the Greek islands of uncertain date and was used in ecclesiastical writers of later times on the Four Gospels as we do. As used here the meaning is a travelling missionary who "gospelized" communities. This is probably Paul's idea in 2Ti 4:5 . In Eph 4:11 the word seems to describe a special class of ministers just as we have them today. Men have different gifts and Philip had this of evangelizing as Paul was doing who is the chief evangelist. The ideal minister today combines the gifts of evangelist, herald, teacher, shepherd. " **We abode with him** " (εμειναμεν παρ' αυτω). Constative aorist active indicative. Παρ αυτω (by his side) is a neat idiom for "at his house." What a joyful time Paul had in conversation with Philip. He could learn from him much of value about the early days of the gospel in Jerusalem. And Luke could, and probably did, take notes from Philip and his daughters about the beginnings of Christian history. It is generally supposed that the "we" sections of Acts represent a travel document by Luke (notes made by him as he journeyed from Troas to Rome). Those who deny the Lukan authorship of the whole book usually admit this. So we may suppose that Luke is already gathering data for future use. If so, these were precious days for him.

Acts 21:9

Virgins which did prophesy (παρθενο προφητευσα). Not necessarily an "order" of virgins, but Philip had the honour of having in his home four virgin daughters with the gift of prophecy which was not necessarily predicting events, though that was done as by Agabus here. It was more than ordinary preaching (cf. 19:6) and was put by Paul above the other gifts like tongues (1Co 14:1-33). The prophecy of Joel (2:28f.) about their sons and daughters prophesying is quoted by Peter and applied to the events on the day of Pentecost (Ac 2:17). Paul in 1Co 11:5 gives directions about praying and prophesying by the women (apparently in public worship) with the head uncovered and sharply requires the head covering, though not forbidding the praying and prophesying. With this must be compared his demand for silence by the women in 1Co 14:34-40; 1Ti 2:8-15 which it is not easy to reconcile. One wonders if there was not something known to Paul about special conditions

in Corinth and Ephesus that he has not told. There was also Anna the prophetess in the temple (Lu 2:36) besides the inspired hymns of Elizabeth (Lu 1:42-45) and of Mary (Lu 1:46-55). At any rate there was no order of women prophets or official ministers. There were Old Testament prophetesses like Miriam, Deborah, Huldah. Today in our Sunday schools the women do most of the actual teaching. The whole problem is difficult and calls for restraint and reverence. One thing is certain and that is that Luke appreciated the services of women for Christ as is shown often in his writings (Lu 8:1-3 , for instance) before this incident.

Acts 21:10

As we tarried (επιμενοντων ημων). Genitive absolute. Note επ (additional) with μενω as in 12:16.

Many days (ημερας πλειους). More days (than we expected), accusative of time.

A certain prophet named Agabus (προφητης ονοματ Αγαβος). A prophet like the daughters of Philip, mentioned already in connection with the famine predicted by him (Ac 11:28), but apparently not a man of prominence like Barnabas, and so no allusion to that former prophecy.

Acts 21:11

Coming (ελθÂων, second aorist active participle of ερχομα), taking (αρας, first aorist active participle of αιρÂω, to take up),

binding (δÂησας, first aorist active participle of δεÂω, to bind). Vivid use of three successive participles describing the dramatic action of Agabus.

Paul's girdle (την ζωνην του Παυλου). Old word from ζωννυμ, to gird. See on 12:8.

His own feet and hands (εαυτου τους ποδας κα τας χειρας). Basis for the interpretation. Old Testament prophets often employed symbolic deeds (1Ki 22:11; Jas 2:2; Jer 13:1-7; Eze 4:1-6). Jesus interpreted the symbolism of Peter's girding himself (Joh 21:18).

So (ουτως). As Agabus had bound himself. Agabus was just from Jerusalem and probably knew the feeling there against Paul. At any rate the Holy Spirit revealed it to him as he claims.

Shall deliver (παραδωσουσιν). Like the words of Jesus about himself (Mt 20:19). He was "delivered" into the hands of the Gentiles and it took five years to get out of those hands.

Acts 21:12

Both we and they of that place (ημεις τε κα ο εντοπιο). Usual use of τε κα (both--and). Εντοπιο, old word, only here in N.T.

Not to go up (του μη αναβαινειν). Probably ablative of the articular present active infinitive with redundant negative με after παρεκαλουμεν (imperfect active, conative). We tried to persuade him from going up. It can be explained as genitive, but not so likely: We tried to persuade him in respect to not going up. Vincent cites the case of Regulus who insisted on returning from Rome to Carthage to certain death and that of Luther on the way

to the Diet of Worms. Spalatin begged Luther not to go on. Luther said: "Though devils be as many in Worms as tiles upon the roofs, yet thither will I go." This dramatic warning of Agabus came on top of that in Tyre (21:4) and Paul's own confession in Miletus (20:23). It is small wonder that Luke and the other messengers together with Philip and his daughters (prophetesses versus prophet?) joined in a chorus of dissuasion to Paul.

Acts 21:13

What are you doing weeping? (Τ ποιειτε κλαιοντεσ?) Strong protest as in Mr 11:5 .

Breaking my heart (συνθρυπτοντες μου την καρδιαν). The verb συνθρυπτω, to crush together, is late *Koine* for αποθρυπτω, to break off, both vivid and expressive words. So to enervate and unman one, weakening Paul's determination to go on with his duty.

I am ready (Εγω ετοιμως εχω). I hold (myself) in readiness (adverb, ετοιμως). Same idiom in 2Co 12:14 .

Not only to be bound (ου μονον δεθηνα). First aorist passive infinitive of δεω and note ου μονον rather than μη μονον, the usual negative of the infinitive because of the sharp contrast (Robertson, *Grammar*, p. 1095). Paul's readiness to die, if need be, at Jerusalem is like that of Jesus on the way to Jerusalem the last time. Even before that Luke (9:51) said that "he set his face to go on to Jerusalem." Later the disciples will say to Jesus, "Master, the Jews were but now seeking to stone thee; and goest thou thither?" (Joh 11:8). The stature of Paul rises here to heroic proportions "for the name of the Lord Jesus" (υπερ του ονοματος του κυριου Ιησου).

Acts 21:14

When he would not be persuaded (μη πειθομενου αυτου). Genitive absolute of the present passive participle of πειθω. Literally, "he not being persuaded." That was all. Paul's will (καρδια) was not broken, not even bent.

We ceased (ησυχασαμεν). Ingressive aorist active indicative of ησυχαζω, old verb to be quiet, silent.

The will of the Lord be done (του κυριου το θελημα γινεσθω). Present middle imperative of γινομα. There is a quaint naivete in this confession by the friends of Paul. Since Paul would not let them have their way, they were willing for the Lord to have his way, acquiescence after failure to have theirs.

Acts 21:15

We took up our baggage (επισκευασαμενο). First aorist middle participle of επισκευαζω, old verb to furnish (σκευοσ, επ) with things necessary, to pack up, saddle horses here Ramsay holds. Here only in the N.T.

Went up (ανεβαινομεν). Inchoative imperfect active of αναβαινω, we started to go up.

Acts 21:16

Certain of the disciples (των μαθητων). The genitive here occurs with τινες understood as often in the Greek idiom, the partitive genitive used as nominative (Robertson, *Grammar*, p. 502).

Bringing (αγοντες). Nominative plural participle agreeing with τινες understood, not with case of μαθητων.

One Mnason of Cyprus, an early disciple, with whom we should lodge (παρ ω ξενισθωμεν Μνασων τιν Κυπριω αρχαιω μαθητη). A thoroughly idiomatic Greek idiom, incorporation and attraction of the antecedent into the relative clause (Robertson, *Grammar*, p. 718). Μνασων is really the object of αγοντες or the accusative with παρα or προς understood and should be accusative, but it is placed in the clause after the relative and in the same locative case with the relative ω (due to παρ', beside, with). Then the rest agrees in case with Μνασων. He was originally from Cyprus, but now in Caesarea. The Codex Bezae adds εις τινα κωμην (to a certain village) and makes it mean that they were to lodge with Mnason at his home there about halfway to Jerusalem. This may be true. The use of the subjunctive ξενισθωμεν (first aorist passive of ξενιζω, to entertain strangers as in Ac 10:6,23,32 already) may be volitive of purpose with the relative (Robertson, *Grammar*, pp. 955, 989). The use of αρχαιω for "early" may refer to the fact that he was one of the original disciples at Pentecost as Peter in 15:7 uses ημερων αρχαιων (early days) to refer to his experience at Ceasarea in Ac 10 . "As the number of the first disciples lessened, the next generation accorded a sort of honour to the survivors" (Furneaux).

Acts 21:17

When we were come (γενομενων ημων). Genitive absolute again, "we having come."

Received (απεδεξαντο). Αποδεχομα, to receive from. This old compound only in Luke in the N.T.

Gladly (ασμενως). Old adverb ησμενως from ηδομα, to be pleased. Here only in the N.T. Perhaps this first glad welcome was from Paul's personal friends in Jerusalem.

Acts 21:18

The day following (τη επιουση). As in 20:15 which see.

Went in (εισηιε). Imperfect active of εισειμ, old classic verb used only four times in the N.T. (Ac 3:3; 21:18,26; Heb 9:6), a mark of the literary style rather than the colloquial *Koine* use of εισερχομα. Together with us to James (συν ημιν προς Ιακωβον). So then Luke is present. The next use of "we" is in 27:1 when they leave Caesarea for Rome, but it is not likely that Luke was away from Paul in Jerusalem and Caesarea. The reports of what was done and said in both places is so full and minute that it seems reasonable that Luke got first hand information here whatever his motive was for so full an account of these legal proceedings to be discussed later. There are many details that read like an eye witness's story (21:30,35,40; 22:2,3; 23:12 , etc.). It was probably the house of James (προς and παρα so used often).

And all the elders were present (παντες τε παρεγενοντο ο πρεσβυτερο). Clearly James is the leading elder and the others are his guests in a formal reception to Paul. It is noticeable that the apostles are not mentioned, though both elders and apostles are named at the Conference in chapter 15. It would seem that the apostles are away on preaching tours. The whole church was not called together probably because of the known prejudice against Paul created by the Judaizers.

Acts 21:19

He rehearsed (εξηγειτο). Imperfect middle of εξηγεομα, old verb to lead out, to draw out in narrative, to recount. So Paul is pictured as taking his time for he had a great story to tell of what had happened since they saw him last.

One by one (καθ' ενα εκαστον). According to each one (item) and the adverbial phrase used as an accusative after the verb εξηγειτο as Demosthenes does (1265), though it could be like καθ' ενα εκαστος in Eph 5:33 .

Which (ων). Genitive attracted from α (accusative) into the case of the unexpressed antecedent τουτων.

God had wrought (εποιησεν ο θεος). Summary constative aorist active indicative that gathers up all that God did and he takes pains to give God the glory. It is possible that at this formal meeting Paul observed an absence of warmth and enthusiasm in contrast with the welcome accorded by his friends the day before (verse 17). Furneaux thinks that Paul was coldly received on this day in spite of the generous offering brought from the Gentile Christians. "It looks as though his misgiving as to its reception (Ro 15:31) was confirmed. Nor do we hear that the Christians of Jerusalem later put in so much as a word on his behalf with either the Jewish or the Roman authorities, or expressed any sympathy with him during his long imprisonment at Caesarea" (Furneaux). The most that can be said is that the Judaizers referred to by James do not appear actively against him. The collection and the plan proposed by James accomplished that much at any rate. It stopped the mouths of those lions.

Acts 21:20

Glorified (εδοξαζον). Inchoative imperfect, began to glorify God, though without special praise of Paul.

How many thousands (ποσα μυριαδες). Old word for ten thousand (Ac 19:19) and then an indefinite number like our "myriads" (this very word) as Lu 12:1; Ac 21:20; Jude 1:14; Re 5:11; 9:16 . But it is a surprising statement even with allowable hyperbole, but one may recall Ac 4:4 (number of the men--not women--about five thousand); 5:14 (multitudes both of men and women); 6:7. There were undoubtedly a great many thousands of believers in Jerusalem and all Jewish Christians, some, alas, Judaizers (Ac 11:2; 15:1,5). This list may include the Christians from neighbouring towns in Palestine and even some from foreign countries here at the Feast of Pentecost, for it is probable that Paul arrived in time for it as

he had hoped. But we do not have to count the hostile Jews from Asia (verse 27) who were clearly not Christians at all.

All zealous for the law (παντες ζηλωτα του νομου). Zealots (substantive) rather than zealous (adjective) with objective genitive (του νομου). The word zealot is from ζηλοω, to burn with zeal, to boil. The Greek used ζηλωτης for an imitator or admirer. There was a party of Zealots (developed from the Pharisees), a group of what would be called "hot-heads," who brought on the war with Rome. One of this party, Simon Zelotes (Ac 1:13), was in the number of the twelve apostles. It is important to understand the issues in Jerusalem. It was settled at the Jerusalem Conference (Ac 15; Ga 2) that the Mosaic ceremonial law was not to be imposed upon Gentile Christians. Paul won freedom for them, but it was not said that it was wrong for Jewish Christians to go on observing it if they wished. We have seen Paul observing the passover in Philippi (Ac 20:6) and planning to reach Jerusalem for Pentecost (20:16). The Judaizers rankled under Paul's victory and power in spreading the gospel among the Gentiles and gave him great trouble in Galatia and Corinth. They were busy against him in Jerusalem also and it was to undo the harm done by them in Jerusalem that Paul gathered the great collection from the Gentile Christians and brought it with him and the delegates from the churches. Clearly then Paul had real ground for his apprehension of trouble in Jerusalem while still in Corinth (Ro 15:25) when he asked for the prayers of the Roman Christians (verses 30-32). The repeated warnings along the way were amply justified.

Acts 21:21

They have been informed concerning thee (κατηχηθησαν περ σου). First aorist passive indicative of κατηχεω. A word in the ancient Greek, but a few examples survive in the papyri. It means to sound (echo, from ηχω, our word) down (κατα), to resound, re-echo, to teach orally. Oriental students today (Arabs learning the Koran) often study aloud. In the N.T. only in Lu 1:4 which see; Ac 18:25; 21:21; 1Co 14:19; Ga 6:6; Ro 2:18 . This oral teaching about Paul was done diligently by the Judaizers who had raised trouble against Peter (Ac 11:2) and Paul (15:1,5). They had failed in their attacks on Paul's world campaigns. Now they try to undermine him at home. In Paul's long absence from Jerusalem, since 18:22, they have had a free hand, save what opposition James would give, and have had great success in prejudicing the Jerusalem Christians against Paul. So James, in the presence of the other elders and probably at their suggestion, feels called upon to tell Paul the actual situation.

That thou teachest all the Jews which are among the Gentiles to forsake Moses (οτ αποστασιαν διδασκεις απο Μωυσεως τους κατα τα εθνη παντας Ιουδαιους). Two accusatives with διδασκεις (verb of teaching) according to rule. Literally, "That thou art teaching all the Jews among (κατα) the Gentiles (the Jews of the dispersion as in 2:9) apostasy from Moses." That is the point, the dreadful word αποστασιαν (our apostasy), a late form (I Macc. 2:15) for the earlier αποστασις (cf. 2Th 2:3 for αποστασια). "In the eyes of the church at Jerusalem this was a far more serious matter than the previous question at the Conference about the

status of Gentile converts" (Furneaux). Paul had brought that issue to the Jerusalem Conference because of the contention of the Judaizers. But here it is not the Judaizers, but the elders of the church with James as their spokesman on behalf of the church as a whole. They do not believe this false charge, but they wish Paul to set it straight. Paul had made his position clear in his Epistles (I Corinthians, Galatians, Romans) for all who cared to know.

Telling them not to circumcise their children (λεγων μη περιτεμνειν αυτους τα τεκνα). The participle λεγων agrees with "thou" (Paul), the subject of διδασκεις. This is not indirect assertion, but indirect command, hence the negative μη instead of ου with the infinitive (Robertson, *Grammar*, p.1046). The point is not that Paul stated what the Jewish Christians in the dispersion do, but that he says that they (αυτους accusative of general reference) are not to go on circumcising (περιτεμνειν, present active infinitive) their children. Paul taught the very opposite (1Co 7:18) and had Timothy circumcised (Ac 16:3) because he was half Jew and half Greek. His own practice is stated in 1Co 9:19 ("to the Jews as a Jew").

Neither to walk after the customs (μηδε τοις εθεσιν περιπατειν). Locative case with infinitive περιπατειν. The charge was here enlarged to cover it all and to make Paul out an enemy of Jewish life and teachings. That same charge had been made against Stephen when young Saul (Paul) was the leader (6:14): "Will change the customs (εθη the very word used here) which Moses delivered unto us." It actually seemed that some of the Jews cared more for Moses than for God (Ac 6:11). So much for the charge of the Judaizers.

Acts 21:22

What is it therefore? (Τ ουν εστιν?). See this form of question by Paul (1Co 14:15,26). What is to be done about it? Clearly James and the elders do not believe these misrepresentations of Paul's teaching, but many do.

They will certainly hear (παντως ακουσοντα). Παντως is old adverb, by all means, altogether, wholly, certainly as here and 28:4; Lu 4:23; 1Co 9:10 . This future middle of ακουω is the usual form instead of ακουσω. There was no way to conceal Paul's arrival nor was it wise to do so. B C and several cursives omit δε πληθος συνελθειν (The multitude must needs come together).

Acts 21:23

Do therefore this (τουτο ουν ποιησον). The elders had thought out a plan of procedure by which Paul could set the whole matter straight.

We have (εισιν ημιν). "There are to us" (dative of possession as in 18:10). Apparently members of the Jerusalem church.

Which have a vow on them (ευχην εχοντες αφ'-- or εφ' εαυτων). Apparently a temporary Nazarite vow like that in Nu 6:1-21 and its completion was marked by several offerings in the temple, the shaving of the head (Nu 6:13-15). Either Paul or Aquila had such a vow on leaving Cenchreae (Ac 18:18). "It was considered a work of piety to relieve needy Jews from the expenses connected with this vow, as Paul does here" (Page). The reading αφ' εαυτων

would mean that they had taken the vow voluntarily or of themselves (Lu 12:57; 2Co 3:5), while εφ' εαυτων means that the vow lies on them still.

Acts 21:24

These take (τουτους παραλαβων). Second aorist active participle of παραλαμβανω. Taking these alone.

Purify thyself with them (αγνισθητ συν αυτοις). First aorist passive imperative of αγνιζω, old verb to purify, to make pure (αγνος). See the active voice in Jas 4:8; 1Pe 1:22; 1Jo 3:3 . It is possible to see the full passive force here, "Be purified." But a number of aorist passives in the *Koine* supplant the aorist middle forms and preserve the force of the middle (Robertson, *Grammar*, p. 819). That is possible here. Hence, "Purify thyself" is allowable. The word occurs in Nu 6:1 for taking the Nazarite vow. The point is that Paul takes the vow with them. Note αγνισμου in verse 26.

Be at charges for them (δαπανησον επ' αυτοις). First aorist active imperative of old verb δαπαναω, to incur expense, expend. Spend (money) upon (επ') them. Ramsay (*St. Paul the Traveller*, etc., p. 310) argues that Paul had use of considerable money at this period, perhaps from his father's estate. The charges for five men would be considerable. "A poor man would not have been treated with the respect paid him at Caesarea, on the voyage, and at Rome" (Furneaux).

That they may shave their heads (ινα ξυρησοντα την κεφαλην). Note την κεφαλην, the head (singular). Future middle indicative of ξυραω, late form for the old ξυρεω, to shave, middle to shave oneself or (causative) to get oneself shaved. This use of ινα with the future indicative is like the classic οπως with the future indicative and is common in the N.T. as in the *Koine* (Robertson, *Grammar*, p. 984).

And all shall know (κα γνωσοντα). This future middle indicative of γινωσκω (cf. ακουσοντα in verse 22) may be independent of ινα or dependent on it like ξυρησοντα, though some MSS. (H L P) have γνωσιν (second aorist subjunctive, clearly dependent on ινα).

Of which (ων). Genitive plural of the relative α (accusative) object of the perfect passive verb κατηχηντα (cf. verse 21 κατηχηθησαν) attracted into the case of the omitted antecedent τουτων. The instruction still in effect.

But that thou thyself walkest orderly (αλλα στοιχεις κα αυτος). Στοιχεις is an old verb to go in a row (from στοιχος, row, rank, series), to walk in a line or by rule. In the N.T. only here and Ga 5:25; Ro 4:12; Php 3:16 . The rule is the law and Paul was not a sidestepper. The idea of the verb is made plain by the participle φυλασσων τον νομον (keeping or observing the law).

Acts 21:25

We wrote (επεστειλαμεν). First aorist active of επιστελλω, to send to and so to write like our epistle (επιστολη). Old verb, but in the N.T. only here and Ac 15:20; Heb 13:22 . It

is the very word used by James in this "judgment" at the Conference (Ac 15:20 , επιστειλα). B D here read απεστειλαμεν from αποστελλω, to send away, to give orders. Wendt and Schuerer object to this as a gloss. Rather is it an explanation by James that he does not refer to the Gentile Christians whose freedom from the Mosaic ceremonial law was guaranteed at the Jerusalem Conference. James himself presided at that Conference and offered the resolution that was unanimously adopted. James stands by that agreement and repeats the main items (four: anything sacrificed to idols, blood, anything strangled, fornication, for discussion see Ac 15) from which they are to keep themselves (direct middle φυλασσεσθα of φυλασσω, indirect command after κριναντες with accusative, αυτους, of general reference). James has thus again cleared the air about the Gentiles who have believed (πεπιστευκοτων, perfect active participle genitive plural of πιστευω). He asks that Paul will stand by the right of Jewish Christians to keep on observing the Mosaic law. He has put the case squarely and fairly.

Acts 21:26

Took the men (παραλαβων τους ανδρας). The very phrase used in verse 24 to Paul.

The next day (τη εχομενη). One of the phrases in 20:15 for the coming day. Locative case of time.

Purifying himself with them (συν αυτοις αγνισθεις, first aorist passive participle of αγνιζω). The precise language again of the recommendation in verse 24. Paul was conforming to the letter.

Went into the temple (εισηιε εις το ιερον). Imperfect active of εισειμ as in verse 18 which see. Went on into the temple, descriptive imperfect. Paul joined the four men in their vow of separation.

Declaring (διαγγελλων). To the priests what day he would report the fulfilment of the vow. The priests would desire notice of the sacrifice. This verb only used by Luke in N.T. except Ro 11:17 (quotation from the LXX). It is not necessary to assume that the vows of each of the five expired on the same day (Rackham).

Until the offering was offered for every one of them (εως ου προσηνεχθη υπερ ενος εκαστου αυτων η προσφορα). This use of εως ου (like εως, alone) with the first aorist passive indicative προσηνεχθη of προσφερω, to offer, contemplates the final result (Robertson, *Grammar*, pp. 974f.) and is probably the statement of Luke added to Paul's announcement. He probably went into the temple one day for each of the brethren and one for himself. The question arises whether Paul acted wisely or unwisely in agreeing to the suggestion of James. What he did was in perfect harmony with his principle of accommodation in 1Co 9:20 when no principle was involved. It is charged that here on this occasion Paul was unduly influenced by considerations of expediency and was willing for the Jewish Christians to believe him more of a Jew than was true in order to placate the situation in Jerusalem. Furneaux calls it a compromise and a failure. I do not so see it. To say that is to obscure the whole complex

situation. What Paul did was not for the purpose of conciliating his opponents, the Judaizers, who had diligently spread falsehoods about him in Jerusalem as in Corinth. It was solely to break the power of these "false apostles" over the thousands in Jerusalem who have been deluded by Paul's accusers. So far as the evidence goes that thing was accomplished. In the trouble that comes in Jerusalem and Caesarea the Judaizers cut no figure at all. The Jewish Christians do not appear in Paul's behalf, but there was no opportunity for them to do so. The explosion that came on the last day of Paul's appearance in the temple was wholly disconnected from his offerings for the four brethren and himself. It must be remembered that Paul had many kinds of enemies. The attack on him by these Jews from Asia had no connexion whatever with the slanders of the Judaizers about Paul's alleged teachings that Jewish Christians in the dispersion should depart from the Mosaic law. That slander was put to rest forever by his following the advice of James and justifies the wisdom of that advice and Paul's conduct about it.

Acts 21:27

The seven days (α επτα ημερα). For which Paul had taken the vow, though there may be an allusion to the pentecostal week for which Paul had desired to be present (20:16). There is no necessary connexion with the vow in 18:15. In 24:17 Paul makes a general reference to his purpose in coming to Jerusalem to bring alms and offerings (προσφορας, sacrifices). Paul spent seven days in Troas (20:6), Tyre (21:4), and had planned for seven here if not more. It was on the last of the seven days when Paul was completing his offerings about the vows on all five that the incident occurred that was to make him a prisoner for five years.

When they saw him in the temple (θεασαμενο αυτον εν τω ιερω). First aorist middle participle of θεαομα (from θεα, a view, cf. theatre) to behold. In the very act of honouring the temple these Jews from Asia raise a hue and cry that he is dishonouring it. Paul was not known by face now to many of the Jerusalem Jews, though once the leader of the persecution after the death of Stephen and the outstanding young Jew of the day. But the Jews in Ephesus knew him only too well, some of whom are here at the pentecostal feast. They had plotted against him in Ephesus to no purpose (Ac 19:23-41; 20:19), but now a new opportunity had come. It is possible that the cry was led by Alexander put forward by the Jews in Ephesus (19:33) who may be the same as Alexander the coppersmith who did Paul so much harm (2Ti 4:14). Paul was not in the inner sanctuary (ο ναος), but only in the outer courts (το ιερον).

Stirred up all the multitude (συνεχεον παντα τον οχλον). Imperfect (kept on) active of συνχεω or συνχυνω (-υννω), to pour together, to confuse as in Ac 2:6; 9:22; 19:31,32; 21:31 and here to stir up by the same sort of confusion created by Demetrius in Ephesus where the same word is used twice (19:31,32). The Jews from Ephesus had learned it from Demetrius the silversmith.

Laid hands on him (επεβαλαν επ' αυτον τας χειρας). Second aorist (ingressive, with endings of the first aorist, -αν) active indicative of επιβαλλω, old verb to lay upon, to attack (note repetition of επ). They attacked and seized Paul before the charge was made.

Acts 21:28

Help (βοηθειτε). Present active imperative of βοηθεω, to run (θεω) at a cry (βοη), as if an outrage had been committed like murder or assault.

All men everywhere (παντα πανταχη). Alliterative. Πανταχη is a variation in MSS., often πανταχου, and here only in the N.T. The charges against Paul remind one of those against Stephen (Ac 6:13) in which Paul had participated according to his confession (22:20). Like the charges against Stephen and Jesus before him truth and falsehood are mixed. Paul had said that being a Jew would not save a man. He had taught the law of Moses was not binding on Gentiles. He did hold, like Jesus and Stephen, that the temple was not the only place to worship God. But Paul gloried himself in being a Jew, considered the Mosaic law righteous for Jews, and was honouring the temple at this very moment.

And moreover also he brought Greeks also into the temple (ετ τε κα Ηελληνας εισηγαγεν εις το ιερον). Note the three particles (ετ τε κα),

and (τε)

still more (ετ)

also or

even (κα). Worse than his teaching (διδασκων) is his dreadful deed: he actually brought (εισηγαγεν, second aorist active indicative of εισαγω). This he had a right to do if they only went into the court of the Gentiles. But these Jews mean to imply that Paul had brought Greeks beyond this court into the court of Israel. An inscription was found by Clermont-Ganneau in Greek built into the walls of a mosque on the Via Dolorosa that was on the wall dividing the court of Israel from the court of the Gentiles. Death was the penalty to any Gentile who crossed over into the Court of Israel (*The Athenaeum*, July, 1871).

Hath defiled this holy place (κεκοινωκεν τον αγιον τοπον τουτον). Present perfect active of κοινοω, to make common (see on 10:14). Note vivid change of tense, the defilement lasts (state of completion). All this is the substance of the call of these shrewd conspirators from Ephesus, Jews (not Jewish Christians, not even Judaizers) who hated him for his work there and who probably "spoke evil of the Way before the multitude" there so that Paul had to separate the disciples from the synagogue and go to the School of Tyrannus (19:9f.). These enemies of Paul had now raised the cry of "fire" and vanish from the scene completely (24:19). This charge was absolutely false as we shall see, made out of inferences of hate and suspicion.

Acts 21:29

For (γαρ). Luke adds the reason for the wild charges made against Paul.

They had before seen (ησαν προεωρακοτες). Periphrastic past perfect of προοραω, old verb to see before, whether time or place. Only twice in the N.T., here and Ac 2:25 quoted from Ps 15:8 . Note the double reduplication in -εω- as in Attic (Robertson, *Grammar*, p. 364).

With him in the city Trophimus the Ephesian (Τροφιμον τον Εφεσιον εν τη πολε συν αυτω). The Jews from Asia (Ephesus) knew Trophimus by sight as well as Paul. One day they saw both of them together (συν) in the city. That was a fact. They had just seized Paul in the temple (ιερον). That was another fact.

They supposed (ενομιζον). Imperfect active of νομιζω, common to think or suppose. Perfectly harmless word, but they did, as so many people do, put their supposed inference on the same basis with the facts. They did not see Trophimus with Paul now in the temple, nor had they ever seen him there. They simply argued that, if Paul was willing to be seen down street with a Greek Christian, he would not hesitate to bring him (therefore, did bring him, εισηγαγεν as in verse 28) into the temple, that is into the court of Israel and therefore both Paul and Trophimus were entitled to death, especially Paul who had brought him in (if he had) and, besides, they now had Paul. This is the way of the mob-mind in all ages. Many an innocent man has been rushed to his death by the fury of a lynching party.

Acts 21:30

All the city was shaken (εκινηθη η πολις ολη). First aorist passive of κινεω, common verb for violent motion and emotion. See also 24:5 where the word is used by Tertullus of Paul as the stirrer up of riots!

The people ran together (εγενετο συνδρομη του λαου). Rather, There came a running together (συν-δρομη from συν-τρεχω) of the people. The cry spread like wildfire over the city and there was a pell-mell scramble or rush to get to the place of the disturbance.

They laid hold on Paul (επιλαβομενο του Παυλου). Second aorist middle participle of επιλαμβανομα with the genitive (cf. επεβαλαν in verse 27).

Dragged (ειλκον). Imperfect active of ελκω (and also ελκυω), old verb to drag or draw. Imperfect tense vividly pictures the act as going on. They were saving the temple by dragging Paul outside. Curiously enough both επιλαβομενο and ειλκυσαν occur in 16:19 about the arrest of Paul and Silas in Philippi.

Straightway the doors were shut (ευθεως εκλεισθησαν α θυρα). With a bang and at once. First aorist (effective) passive of κλειω. The doors between the inner court and the court of the Gentiles. But this was only the beginning, the preparation for the real work of the mob. They did not wish to defile the holy place with blood. The doors were shut by the Levites.

Acts 21:31

As they were seeking to kill him (ζητουντων αυτων). Genitive absolute of ζητεω, to seek, without αυτων (they). This was their real purpose.

Tidings (φασις). From φαινω, to show. Old word for the work of informers and then the exposure of secret crime. In LXX. Here only in the N.T.

Came up (ανεβη). Naturally in the wild uproar. The Roman guard during festivals was kept stationed in the Tower of Antonia at the northwest corner of the temple overlooking the temple and connected by stairs (verse 35).

To the chief captain (τω χιλιαρχω). Commander of a thousand men or cohort (Mr 15:16). His name was Claudius Lysias.

Of the band (της σπειρης). Each legion had six tribunes and so each tribune (chiliarch) had a thousand if the cohort had its full quota. See on 10:1; 27:1 . The word is the Latin *spira* (anything rolled up). Note the genitive σπειρης instead of σπειρας (Attic).

Was in confusion (συνχυννετα). Present passive indicative of συνχυννω (see verse 27, συνεχεον). This is what the conspirators had desired.

Acts 21:32

Forthwith (εξαυτης). Common in the *Koine* (εξ αυτης, supply ωρας, hour).

He took (παραλαβων). See verses 24,26 .

Centurions (εκατονταρχας). See on Lu 7:2 for discussion. Plural shows that Lysias the chiliarch took several hundred soldiers along (a centurion with each hundred).

Ran down (κατεδραμεν). Effective second aorist active indicative of κατατρεχω. From the tower of Antonia, vivid scene.

And they (ο δε). Demonstrative use of ο. The Jewish mob who had begun the work of killing Paul (verse 31).

Left off beating Paul (επαυσαντο τυπτοντες τον Παυλον). The participle with παυομα describes what they were already doing, the supplementary participle (Robertson, *Grammar*, p. 1121). They stopped before the job was over because of the sudden onset of the Roman soldiers. Some ten years before in a riot at the passover the Roman guard marched down and in the panic several hundred were trampled to death.

Acts 21:33

Came near (εγγισας). First aorist active participle of εγγιζω, to draw near, *Koine* verb from εγγυς, near, and common in the N.T.

Laid hold on him (επελαβετο αντου). See same verb in verse 30.

To be bound (δεθηνα). First aorist passive infinitive of δεω (see verse 11).

With two chains (αλυσεσ δυσ). Instrumental case of αλυσις, old word from α privative and λυω (not loosing, i.e. chaining). With two chains as a violent and seditious person, probably leader of a band of assassins (verse 38). See on Mr 5:4 .

Inquired (επυνθανετο). Imperfect middle of πυνθανομα, old and common verb used mainly by Luke in the N.T. Lysias repeated his inquiries.

Who he was (τις ειη). Present active optative of ειμ changed from εστιν (present indicative) in the indirect question, a change not obligatory after a past tense, but often done in the older Greek, rare in the N.T. (Robertson, *Grammar*, p. 1043f.).

And what he had done (κα τ εστιν πεποιηκως). Periphrastic perfect active indicative of ποιεω here retained, not changed to the optative as is true of ειη from εστιν in the same indirect question, illustrating well the freedom about it.

Acts 21:34

Some shouting one thing, some another (αλλο αλλο τ επεφωνουν). Same idiom of αλλο αλλο as in 19:32 which see. The imperfect of επιφωνεω, to call out to, suits well the idiom. This old verb occurs in the N.T. only in Luke and Acts (already in 12:22).

When he could not know (μη δυναμενου αυτου γνωνα). Genitive absolute of present middle participle of δυναμα with negative μη and second aorist active infinitive of γινωσκω.

The certainty (το ασφαλες). Neuter articular adjective from α privative and σφαλλω, to make totter or fall. Old word, in the N.T. only in Ac 21:34; 22:30; 25:26; Php 3:1; Heb 6:19 .

Into the castle (εις την παρεμβολην). *Koine* word from παρεμβαλλω, to cast in by the side of, to assign soldiers a place, to encamp (see on Lu 19:43). So παρεμβολη comes to mean an interpolation, then an army drawn up (Heb 11:34), but mainly an encampment (Heb 13:11,13), frequent in Polybius and LXX. So here barracks of the Roman soldiers in the tower of Antonia as in verse 37; 22:24; 23:10,16,32 .

Acts 21:35

Upon the stairs (επ τους αναβαθμους). From ανα, up, and βαινω, to go. Late word, in LXX and *Koine* writers. In the N.T. only here and verse 40.

So it was (συνεβη). Second aorist active of συμβαινω, to happen (see on 20:19) with infinitive clause as subject here as often in the old Greek.

He was borne (βασταζεσθα αυτον). Accusative of general reference with this subject infinitive, present passive of βασταζω, to take up with the hands, literally as here.

Violence (βιαν). See on Ac 5:26 . Βιαζω, to use force, is from βια.

Acts 21:36

Followed after (ηκολουθε). Imperfect active of ακολυθεω, was following. Cheated of their purpose to lynch Paul, they were determined to have his blood.

Crying out (κραζοντες). Construction according to sense, plural masculine participle agreeing with neuter singular substantive πληθος (Robertson, *Grammar*, p. 401).

Away with him (Αιρε αυτον). The very words used by the mob to Pilate when they chose Barabbas in preference to Jesus (Lu 23:18 , Αιρε τουτον). He will hear it again from this same crowd (Ac 22:22). It is the present imperative (αιρε) as in Lu 23:18 , but some may have used the urgent aorist active imperative as also in the case of Jesus Joh 19:15 , αρον, αρον with σταυρωσον added). Luke does not say that this mob demanded crucifixion

for Paul. He was learning what it was to share the sufferings of Christ as the sullen roar of the mob's yells rolled on and on in his ears.

Acts 21:37

May I say something unto thee? (Ε εξεστιν μο ειπειν τ προς σε?). On this use of ε in a direct question see on 1:6. The calm self-control of Paul in the presence of this mob is amazing. His courteous request to Lysias was in Greek to the chiliarch's amazement.

Dost thou know Greek? (Ηελληνιστ γινωσκεισ?). Old Greek adverb in - from Ηελληνιζω, meaning "in Greek." "Do you know it in Greek?" In the N.T. only here and Joh 19:20 .

Art thou not then the Egyptian? (Ουκ αρα συ ε ο Αιγυπτιοσ?). Expects the answer *Yes* and αρα argues the matter (therefore). The well-known (ο) Egyptian who had given the Romans so much trouble.

Stirred up to sedition (αναστατωσας). First aorist active participle of αναστατοω, a late verb from αναστατος, outcast, and so to unsettle, to stir up, to excite, once known only in LXX and Ac 17:6 (which see); 21:38; Ga 5:12 , but now found in several papyri examples with precisely this sense to upset.

Of the Assassins (των σικαριων). Latin word *sicarius*, one who carried a short sword σιχα under his cloak, a cutthroat. Josephus uses this very word for bands of robbers under this Egyptian (*War* II. 17,6 and 13,5; *Ant*. XX. 8,10). Josephus says that there were 30,000 who gathered on the Mount of Olives to see the walls of Jerusalem fall down and not merely 4,000 as Lysias does here. But Lysias may refer to the group that were armed thus (banditti) the core of the mob of 30,000. Lysias at once saw by Paul's knowledge of Greek that he was not the famous Egyptian who led the Assassins and escaped himself when Felix attacked and slew the most of them.

Acts 21:39

I am (Εγω μεν ειμ). In contrast with the wild guess of Lysias Paul uses μεν and δε. He tells briefly who he is:

a Jew (Ιουδαιος) by race,

of Tarsus in Cilicia (Ταρσευς της Κιλικιας) by country, belonging to Tarsus (this adjective Ταρσευς only here and Ac 9:11), and proud of it, one of the great cities of the empire with a great university.

A citizen of no mean city (ουκ ασημου πολεως πολιτης). Litotes again, "no mean" (ασημος, old adjective, unmarked, α privative and σημα, mark, insignificant, here only in the N.T.). This same litotes used by Euripides of Athens (*Ion* 8). But Paul calls himself a citizen (πολιτης) of Tarsus. Note the "effective assonance" (Page) in πολεως πολιτης. Paul now (δε) makes his request (δεομα) of Lysias.

Give me leave (επιτρεψον μο). First aorist active imperative of επιτρεπω, old and common verb to turn to, to permit, to allow. It was a strange request and a daring one, to wish to speak to this mob howling for Paul's blood.

Acts 21:40

When he had given him leave (επιτρεψαντος αυτου). Genitive absolute of aorist active participle of the same verb επιτρεπω.

Standing on the stairs (εστως επ των αναβαθμων). Second perfect active participle of ιστημ, to place, but intransitive to stand. Dramatic scene. Paul had faced many audiences and crowds, but never one quite like this. Most men would have feared to speak, but not so Paul. He will speak about himself only as it gives him a chance to put Christ before this angry Jewish mob who look on Paul as a renegade Jew, a turncoat, a deserter, who went back on Gamaliel and all the traditions of his people, who not only turned from Judaism to Christianity, but who went after Gentiles and treated Gentiles as if they were on a par with Jews. Paul knows only too well what this mob thinks of him.

Beckoned with the hand (κατεσεισε τη χειρ). He shook down to the multitude with the hand (instrumental case χειρ), while Alexander, Luke says (19:33), "shook down the hand" (accusative with the same verb, which see). In 26:1 Paul reached out the hand (εκτεινας την χειρα).

When there was made a great silence (πολλης σιγης γενομενης). Genitive absolute again with second aorist middle participle of γινομα, "much silence having come." Paul waited till silence had come.

In the Hebrew language (τη Εβραιδ διαλεκτω). The Aramaean which the people in Jerusalem knew better than the Greek. Paul could use either tongue at will. His enemies had said in Corinth that "his bodily presence was weak and his speech contemptible" (2Co 10:10). But surely even they would have to admit that Paul's stature and words reach heroic proportions on this occasion. Self-possessed with majestic poise Paul faces the outraged mob beneath the stairs.

Acts 22

Acts 22:1

Brethren and fathers (Ανδρες αδελφο κα πατερες) Men, brethren, and fathers. The very language used by Stephen (7:2) when arraigned before the Sanhedrin with Paul then present. Now Paul faces a Jewish mob on the same charges brought against Stephen. These words are those of courtesy and dignity (*amoris et honoris nomina*, Page). These men were Paul's brother Jews and were (many of them) official representatives of the people (Sanhedrists, priests, rabbis). Paul's purpose is conciliatory, he employs "his ready tact" (Rackham).

The defence which I now make unto you (μου της προς υμας νυν απολογιας). Literally, My defence to you at this time. Νυν is a sharpened form (by -) of νυν (now), just now. The term απολογια (apology) is not our use of the word for apologizing for an offence, but the original sense of defence for his conduct, his life. It is an old word from απολογεομα, to talk oneself off a charge, to make defence. It occurs also in Ac 25:16 and then also in 1Co 9:3; 2Co 7:11; Php 1:7,16; 2Ti 4:16; 1Pe 3:15 . Paul uses it again in Ac 25:16 as here about his defence against the charges made by the Jews from Asia. He is suspected of being a renegade from the Mosaic law and charged with specific acts connected with the alleged profanation of the temple. So Paul speaks in Aramaic and recites the actual facts connected with his change from Judaism to Christianity. The facts make the strongest argument. He first recounts the well-known story of his zeal for Judaism in the persecution of the Christians and shows why the change came. Then he gives a summary of his work among the Gentiles and why he came to Jerusalem this time. He answers the charge of enmity to the people and the law and of desecration of the temple. It is a speech of great skill and force, delivered under remarkable conditions. The one in chapter Ac 26 covers some of the same ground, but for a slightly different purpose as we shall see. For a discussion of the three reports in Acts of Paul's conversion see chapter Ac 9 . Luke has not been careful to make every detail correspond, though there is essential agreement in all three.

Acts 22:2

He spake (προσεφωνε). Imperfect active, was speaking. See aorist active προσεφωνησεν in 21:40.

They were the more quiet (μαλλον παρεσχον ησυχιαν). Literally, The more (μαλλον) they furnished or supplied (second aorist active indicative of παρεχω) quietness (ησυχιαν, old word, in the N.T. only here and 2Th 3:12; 1Ti 2:11ff.). Precisely this idiom occurs in Plutarch (*Cor*. 18) and the LXX (Job 34:29). Knowling notes the fondness of Luke for words of silence (σιγη, σιγαω, ησυχαζω) as in Lu 14:4; 15:26; Ac 11:18; 12:17; 15:12; 21:14,40 . It is a vivid picture of the sudden hush that swept over the vast mob under the spell of the Aramaic. They would have understood Paul's *Koine* Greek, but they much preferred the Aramaic. It was a masterstroke.

Acts 22:3

I am a Jew (Εγω ειμ ανηρ Ιουδαιος). Note use of Εγω for emphasis. Paul recounts his Jewish advantages or privileges with manifest pride as in Ac 26:4f.; 2Co 11:22; Ga 1:14; Php 3:4-7 .

Born (γεγεννημενος). Perfect passive participle of γενναω. See above in 21:39 for the claim of Tarsus as his birth-place. He was a Hellenistic Jew, not an Aramaean Jew (cf. Ac 6:1).

Brought up (ανατεθραμμενος). Perfect passive participle again of ανατρεφω, to nurse up, to nourish up, common old verb, but in the N.T. only here, 7:20ff. , and MSS. in Lu 4:16 . The implication is that Paul was sent to Jerusalem while still young, "from my youth" (26:4), how young we do not know, possibly thirteen or fourteen years old. He apparently had not seen Jesus in the flesh (2Co 5:16).

At the feet of Gamaliel (προς τους ποδας Γαμαλιηλ). The rabbis usually sat on a raised seat with the pupils in a circle around either on lower seats or on the ground. Paul was thus nourished in Pharisaic Judaism as interpreted by Gamaliel, one of the lights of Judaism. For remarks on Gamaliel see chapter 5:34f. . He was one of the seven Rabbis to whom the Jews gave the highest title Ραββαν (our Rabbi). Ραββ (my teacher) was next, the lowest being Ραβ (teacher). "As Aquinas among the schoolmen was called *Doctor Angelicus*, and Bonaventura *Doctor Seraphicus*, so Gamaliel was called *the Beauty of the Law*" (Conybeare and Howson).

Instructed (πεπαιδευμενος). Perfect passive participle again (each participle beginning a clause), this time of παιδευω, old verb to train a child (παις) as in 7:22 which see. In this sense also in 1Ti 1:20; Tit 2:12 . Then to chastise as in Lu 23:16,22 (which see); 2Ti 2:25; Heb 12:6f .

According to the strict manner (κατα ακριβειαν). Old word, only here in N.T. Mathematical accuracy, minute exactness as seen in the adjective in 26:5. See also Ro 10:2; Gal 1:4; Php 3:4-7 .

Of our fathers (πατρωιου). Old adjective from πατερ, only here and 24:14 in N.T. Means descending from father to son, especially property and other inherited privileges. Πατρικος (patrician) refers more to personal attributes and affiliations.

Being zealous for God (ζηλωτης υπαρχων του θεου). Not adjective, but substantive

zealot (same word used by James of the thousands of Jewish Christians in Jerusalem, 21:20 which see) with objective genitive του θεου (for God). See also verse 14; 28:17; 2Ti 1:3 where he makes a similar claim. So did Peter (Ac 3:13; 5:30) and Stephen (7:32). Paul definitely claims, whatever freedom he demanded for Gentile Christians, to be personally "a zealot for God" "even as ye all are this day" (καθως παντες υμεις εστε σημερον). In his conciliation he went to the limit and puts himself by the side of the mob in their zeal for the law, mistaken as they were about him. He was generous surely to interpret their fanatical

frenzy as zeal for God. But Paul is sincere as he proceeds to show by appeal to his own conduct.

Acts 22:4

And I (ος).

I who , literally.

This Way (ταυτην την οδον). The very term used for Christianity by Luke concerning Paul's persecution (9:2), which see. Here it "avoids any irritating name for the Christian body" (Furneaux) by using this Jewish terminology.

Unto the death (αχρ θανατου). Unto death, actual death of many as 26:10 shows.

Both men and women (ανδρας τε κα γυναικας). Paul felt ashamed of this fact and it was undoubtedly in his mind when he pictured his former state as "a blasphemer, and a persecutor, and injurious (1Ti 1:13), the first of sinners" (1Ti 1:15). But it showed the lengths to which Paul went in his zeal for Judaism.

Acts 22:5

Doth bear me witness (μαρτυρε μο). Present active indicative as if still living. Caiaphas was no longer high priest now, for Ananias is at this time (23:2), though he may be still alive.

All the estate of the elders (παν το πρεσβυτεριον). All the eldership or the Sanhedrin (4:5) of which Paul was probably then a member (26:10). Possibly some of those present were members of the Sanhedrin then (some 20 odd years ago).

From whom (παρ' ων). The high priest and the Sanhedrin.

Letters unto the brethren (επισταλας προς τους αδελφους). Paul still can tactfully call the Jews his "brothers" as he did in Ro 9:3 . There is no bitterness in his heart.

Journeyed (επορευομην). Imperfect middle indicative of πορευομα, and a vivid reality to Paul still as he was going on towards Damascus.

To bring also (αξων κα). Future active participle of αγω, to express purpose, one of the few N.T. examples of this classic idiom (Robertson, *Grammar*, p. 1118).

Them which were there (τους εκεισε οντας). *Constructio praegnans*. The usual word would be εκε (there), not εκεισε (thither). Possibly the Christians who had fled to Damascus, and so were there (Robertson, *Grammar*, p. 548).

In bonds (δεδεμενους). Perfect passive participle of δεω, predicate position, "bound."

For to be punished (ινα τιμωρηθωσιν). First aorist passive subjunctive of τιμωρεω, old verb to avenge, to take vengeance on. In the N.T. only here, and 26:11. Pure final clause with ινα. He carried his persecution outside of Palestine just as later he carried the gospel over the Roman empire.

Acts 22:6

And it came to pass (εγενετο δε). Rather than the common κα εγενετο and with the infinitive (περιαστραψα), one of the three constructions with κα (δε) εγενετο by Luke

(Robertson, *Grammar*, pp. 1042f.), followed by κα, by finite verb, by subject infinitive as here.

As I made my journey (μο πορευομενω). To me (dative after εγενετο, happened to me) journeying (participle agreeing with μο). See this same idiom in verse 17. Luke uses εγενετο δε seventeen times in the gospel and twenty-one in the Acts.

Unto Damascus (τη Δαμασκω). Dative after εγγιζοντ (drawing nigh to).

About noon (περ μεσημβριαν). Mid (μεσος) day (ημερα), old word, in the N.T. only here and 8:26 which see where it may mean "toward the south." An item not in ch. 9.

Shone round about me (περιαστραψα περ εμε). First aorist active infinitive of περιαστραπτω, to flash around, in LXX and late Greek, in the N.T. only here and 9:3 which see. Note repetition of περ.

A great light (φως ικανον). Luke's favourite word ικανον (considerable). Accusative of general reference with the infinitive.

Acts 22:7

I fell (επεσα). Second aorist active indicative with -α rather than επεσον, the usual form of πιπτω.

Unto the ground (εις το εδαφος). Old word, here alone in N.T. So the verb εδαφιζω, is in Lu 19:44 alone in the N.T.

A voice saying (φωνης λεγουσης). Genitive after ηκουσα, though in 26:14 the accusative is used after ηκουσα, as in 22:14 after ακουσα, either being allowable. See on 9:7 for discussion of the difference in case. Saul's name repeated each time (9:4; 22:7; 26:14). Same question also in each report: "Why persecuted thou me?" (Τ με διωκεισ?). These piercing words stuck in Paul's mind.

Acts 22:8

Of Nazareth (ο Ναζωραιος). The Nazarene, not in 9:5; 26:15 and here because Jesus is mentioned now for the first time in the address. The form Ναζωραιος as in Mt 2:23 (which see) is used also in 24:5 for the followers of Jesus instead of Ναζαρηνος as in Mr 1:24 , etc. (which see).

Acts 22:9

But they heard not the voice (την δε φωνην ουκ ηκουσαν). The accusative here may be used rather than the genitive as in verse 7 to indicate that those with Paul did not understand what they heard (9:7) just as they beheld the light (22:9), but did not see Jesus (9:7). The difference in cases allows this distinction, though it is not always observed as just noticed about 22:14; 26:14 . The verb ακουω is used in the sense of understand (Mr 4:33; 1Co 14:2). It is one of the evidences of the genuineness of this report of Paul's speech that Luke did not try to smooth out apparent discrepancies in details between the words of Paul and his own record already in ch. 9. The Textus Receptus adds in this verse: "And they became afraid" (κα εμφοβο εγενοντο). Clearly not genuine.

Acts 22:10

Into Damascus (εις Δαμασκον). In 9:6 simply "into the city" (εις την πολιν).

Of all things which (περ παντων ων). Ηων, relative plural attracted to genitive of antecedent from accusative α, object of ποιησα (do).

Are appointed for thee (τετακτα σο). Perfect passive indicative of τασσω, to appoint, to order, with dative σο. Compare with οτ σε δε of 9:6. The words were spoken to Paul, of course, in the Aramaic, Saoul, Saoul.

Acts 22:11

I could not see (ουκ ενεβλεπον). Imperfect active of εμβλεπω, I was not seeing, same fact stated in 9:8. Here the reason as "for the glory of that light" (απο της δοξης του φωτος εκεινου).

Being led by the hand (χειραγωγουμενος). Present passive participle of χειραγωγεω, the same verb used in 9:8 (χειραγωγουντες) which see. Late verb, in the N.T. only in these two places. In LXX.

Acts 22:12

A devout man according to the law (ευλαβης κατα τον νομον). See on 2:5; 8:2; Lu 2:25 for the adjective ευλαβης. Paul adds "according to the law" to show that he was introduced to Christianity by a devout Jew and no law-breaker (Lewin).

Acts 22:13

I looked up on him (αναβλεψα εις αυτον). First aorist active indicative and same word as αναβλεψον (Receive thy sight). Hence here the verb means as the margin of the Revised Version has it: "I received my sight and looked upon him." For "look up" see Joh 9:11 .

Acts 22:14

Hath appointed thee (προεχειρισατο). First aorist middle indicative of προχειριζω, old verb to put forth into one's hands, to take into one's hands beforehand, to plan, propose, determine. In the N.T. only in Ac 3:20; 22:14; 26:16 . Three infinitives after this verb of God's purpose about Paul:

to know (γνωνα, second aorist active of γινωσκω) his will,

to see (ιδειν, second aorist active of οραω) the Righteous One (cf. 3:14),

to hear (ακουσα, first aorist active of ακουω) a voice from his mouth.

Acts 22:15

A witness for him (μαρτυς αυτω). As in 1:8.

Of what (ων). Attraction of the accusative relative α to the genitive case of the unexpressed antecedent τουτων.

Thou hast seen and heard (εωρακας, present perfect active indicative κα ηκουσας, first aorist active indicative). This subtle change of tense is not preserved in the English. Blass properly cites the perfect εωρακα in 1Co 9:1 as proof of Paul's enduring qualification for the apostleship.

Acts 22:16

By baptized (βαπτισα). First aorist middle (causative), not passive, Get thyself baptized (Robertson, *Grammar*, p. 808). Cf. 1Co 10:2 . Submit yourself to baptism. So as to απολουσα, Get washed off as in 1Co 6:11 . It is possible, as in 2:38, to take these words as teaching baptismal remission or salvation by means of baptism, but to do so is in my opinion a complete subversion of Paul's vivid and picturesque language. As in Ro 6:4-6 where baptism is the picture of death, burial and resurrection, so here baptism pictures the change that had already taken place when Paul surrendered to Jesus on the way (verse 10). Baptism here pictures the washing away of sins by the blood of Christ.

Acts 22:17

When I had returned (μο υποστρεψαντ),

while I prayed (προσευχομενου μου),

I fell (γενεσθα με). Note dative μο with εγενετο as in verse 6, genitive μου (genitive absolute with προσευχομενου), accusative of general reference με with γενεσθα, and with no effort at uniformity, precisely as in 15:22,23 which see. The participle is especially liable to such examples of anacolutha (Robertson, *Grammar*, p. 439).

Acts 22:18

Saw him saying (ιδειν αυτον λεγοντα). The first visit after his conversion when they tried to kill him in Jerusalem (9:29).

Because (διοτι, δια and οτ),

for that .

Acts 22:19

Imprisoned and beat (ημην φυλακιζων κα δερων). Periphrastic imperfect active of φυλακιζω (LXX and late *Koine*, here alone in the N.T.) and δερω (old verb to skin, to beat as in Mt 21:35 which see).

In every synagogue (κατα τας συναγογας). Up and down (κατα) in the synagogues.

Acts 22:20

Was shed (εξεχυννετο). Imperfect passive of εκχυννω (see on Mt 23:35), was being shed.

Witness (μαρτυρος). And "martyr" also as in Re 2:13; 17:6 . Transition state for the word here.

I also was standing by (κα αυτος ημην εφεστως). Periphrastic second past perfect in form, but imperfect (linear) in sense since εστωσ=ισταμενος (intransitive).

Consenting (συνευδοκων). The very word used by Luke in Ac 8:1 about Paul. *Koine* word for being pleased at the same time with (cf. Lu 11:48). Paul adds here the item of "guarding the clothes of those who were slaying (αναιρουντων as in Lu 23:32; Ac 12:2) him" (Stephen). Paul recalls the very words of protest used by him to Jesus. He did not like the

idea of running away to save his own life right where he had helped slay Stephen. He is getting on dangerous ground.

Acts 22:21

I will send thee forth far hence unto the Gentiles (Εγω εις εθνη μακραν εξαποστελω σε). Future active of the double (εξ, out, απο, off or away) compound of εξαποστελλω, common word in the *Koine* (cf. Lu 24:49). This is a repetition by Jesus of the call given in Damascus through Ananias (9:15). Paul had up till now avoided the word Gentiles, but at last it had to come, "the fatal word" (Farrar).

Acts 22:22

They gave him audience (ηκουον). Imperfect active, they kept on listening, at least with respectful attention.

Unto this word (αχρ τουτου του λογου). But "this word" was like a spark in a powder magazine or a torch to an oil tank. The explosion of pent-up indignation broke out instantly worse than at first (21:30).

Away with such a fellow from the earth (Αιρε απο της γης τον τοιουτον). They renew the cry with the very words in 21:36, but with "from the earth" for vehemence.

For it is not fit (ου γαρ καθηκεν). Imperfect active of καθηκω, old verb to come down to, to become, to fit. In the N.T. only here and Ro 1:28 . The imperfect is a neat Greek idiom for impatience about an obligation: It was not fitting, he ought to have been put to death long ago. The obligation is conceived as not lived up to like our "ought" (past of owe). See Robertson, *Grammar*, p. 886.

Acts 22:23

As they cried out (κραυγαζοντων αυτων). Genitive absolute with present active participle of κραυγαζω, a rare word in the old Greek from κραυγη (a cry). See on Mt 12:19 . Two other genitive absolutes here, ριπτουντων (throwing off, present active participle, frequent active variation of ριπτω) and βαλλοντων (present active participle of βαλλω, flinging). These present participles give a lively picture of the uncontrolled excitement of the mob in their spasm of wild rage.

Acts 22:24

That he be examined by scourging (μαστιξιν ανεταζεσθα αυτον). The present passive infinitive of ανεταζω in indirect command after ειπας (bidding). This verb does not occur in the old Greek (which used εξεταζω as in Mt 2:8), first in the LXX, in the N.T. only here and verse 29, but Milligan and Moulton's *Vocabulary* quotes an Oxyrhynchus papyrus of A.D. 127 which has a prefect using the word directing government clerks to "examine" (ανεταζειν) documents and glue them together into volumes (τομο). The word was evidently in use for such purposes. It was a kind of "third degree" applied to Paul by the use of scourges (μαστιξιν), instrumental plural of μαστιξ, old word for whip, as in Heb 11:36 . But this way

of beginning an inquiry by torture (inquisition) was contrary to Roman law (Page): *Non esse a tormentis incipiendum, Divus Augustus statuit.*

That he might know (ινα επιγνω). Final clause with ινα and second aorist active subjunctive of επιγνωσκω (full knowledge). Lysias was as much in the dark as ever, for Paul's speech had been in Aramaic and this second explosion was a mystery to him like the first.

They so shouted (ουτος επεφωνουν). Imperfect active progressive imperfect had been so shouting.

Acts 22:25

When they had tied him up (ος προετειναν αυτον). First aorist active indicative of προτεινω, old verb to stretch forward, only here in the N.T. Literally, "When they stretched him forward."

With the thongs (τοις ιμασιν). If the instrumental case of ιμας, old word for strap or thong (for sandals as Mr 1:7 , or for binding criminals as here), then Paul was bent forward and tied by the thongs to a post in front to expose his back the better to the scourges. But τοις ιμασιν may be dative case and then it would mean "for the lashes." In either case it is a dreadful scene of terrorizing by the chiliarch.

Unto the centurion that stood by (προς τον εστωτα εκατονταρχον). He was simply carrying out the orders of the chiliarch (cf. Mt 27:54). Why had not Paul made protest before this?

Is it lawful? (ε εξεστιν?). This use of ε in indirect questions we have had before (1:6).

A Roman and uncondemned (Ρομαιον κα ακατακριτον). Just as in 16:37 which see. Blass says of Paul's question: *Interrogatio subironica est confidentiae plena.*

Acts 22:26

What art thou about to do? (Τ μελλεις ποιειν?). On the point of doing, sharp warning.

Acts 22:27

Art thou a Roman? (Συ Ρομαιος ει?).

Thou (emphatic position) a Roman? It was unbelievable.

Acts 22:28

With a great sum (πολλου κεφαλαιου). The use of κεφαλαιου (from κεφαλη, head) for sums of money (principal as distinct from interest) is old and frequent in the papyri. Our word capital is from χαπυτ (head). The genitive is used here according to rule for price. "The sale of the Roman citizenship was resorted to by the emperors as a means of filling the exchequer, much as James I. made baronets" (Page). Dio Cassius (LX., 17) tells about Messalina the wife of Claudius selling Roman citizenship. Lysias was probably a Greek and so had to buy his citizenship.

But I am a Roman born (Εγω δε κα γεγεννημα). Perfect passive indicative of γενναω. The word "Roman" not in the Greek. Literally, "But I have been even born one," (i.e. born a Roman citizen). There is calm and simple dignity in this reply and pardonable pride. Being

a citizen of Tarsus (21:39) did not make Paul a Roman citizen. Tarsus was an *urbs libera*, not a *colonia* like Philippi. Some one of his ancestors (father, grandfather) obtained it perhaps as a reward for distinguished service. Paul's family was of good social position. "He was educated by the greatest of the Rabbis; he was at an early age entrusted by the Jewish authorities with an important commission; his nephew could gain ready access to the Roman tribune; he was treated as a person of consequence by Felix, Festus, Agrippa, and Julius" (Furneaux).

Acts 22:29

Departed from him (απεστησαν απ' αυτου). Second aorist active indicative (intransitive) of αφιστημ, stood off from him at once.

Was afraid (εφοβηθη). Ingressive aorist passive indicative of φοβεομα, became afraid. He had reason to be.

That he was a Roman (οτ Ρωμαιος εστιν). Indirect assertion with tense of εστιν retained.

Because he had bound him (οτ αυτον ην δεδεκως). Causal οτ here after declarative οτ just before. Periphrastic past perfect active of δεω, to bind.

Acts 22:30

To know the certainty (γνωνα το ασφαλες). Same idiom in 21:34 which see.

Wherefore he was accused (το τ κατεγορειτα). Epexegetical after to ασφαλες. Note article (accusative case) with the indirect question here as in Lu 22:1,23,24 (which see), a neat idiom in the Greek.

Commanded (εκελευσεν). So the Sanhedrin had to meet, but in the Tower of Antonia, for he brought Paul down (καταγαγων, second aorist active participle of καταγω).

Set him (εστησεν). First aorist active (transitive) indicative of ιστημ, not the intransitive second aorist εστη. Lysias is determined to find out the truth about Paul, more puzzled than ever by the important discovery that he has a Roman citizen on his hands in this strange prisoner.

Acts 23

Acts 23:1

Looking steadfastly (ατενισας). See on this word 1:10; 3:12; 6:15; 7:55; 13:9 . Paul may have had weak eyes, but probably the earnest gaze was to see if he recognized any faces that were in the body that tried Stephen and to which he apparently once belonged.

I have lived before God (πεπολιτευμα τω θεω). Perfect middle indicative of πολιτευω, old verb to manage affairs of city (πολις) or state, to be a citizen, behave as a citizen. In the N.T. only here and Php 1:27 . The idea of citizenship was Greek and Roman, not Jewish. "He had lived as God's citizen, as a member of God's commonwealth" (Rackham). God (θεω) is the dative of personal interest. As God looked at it and in his relation to God.

In all good conscience unto this day (παση συνειδησε αγαθη αχρ ταυτης της ημερας). This claim seems to lack tact, but for brevity's sake Paul sums up a whole speech in it. He may have said much more than Luke here reports along the line of his speech the day before, but Paul did not make this claim without consideration. It appears to contradict his confession as the chief of sinners (1Ti 1:13-16). But that depends on one's interpretation of "good conscience." The word συνειδησις is literally "joint-knowledge" in Greek, Latin (*conscientia*) and English "conscience" from the Latin. It is a late word from συνοιδα, to know together, common in O.T., Apocrypha, Philo, Plutarch, New Testament, Stoics, ecclesiastical writers. In itself the word simply means consciousness of one's own thoughts (Heb 10:2), or of one's own self, then consciousness of the distinction between right and wrong (Ro 2:15) with approval or disapproval. But the conscience is not an infallible guide and acts according to the light that it has (1Co 8:7,10; 1Pe 2:19). The conscience can be contaminated (Heb 10:22 , evil πονηρας). All this and more must be borne in mind in trying to understand Paul's description of his motives as a persecutor. Alleviation of his guilt comes thereby, but not removal of guilt as he himself felt (1Ti 1:13-16). He means to say to the Sanhedrin that he persecuted Christians as a conscientious (though mistaken) Jew (Pharisee) just as he followed his conscience in turning from Judaism to Christianity. It is a pointed disclaimer against the charge that he is a renegade Jew, an opposer of the law, the people, the temple. Paul addresses the Sanhedrin as an equal and has no "apologies" (in our sense) to make for his career as a whole. The golden thread of consistency runs through, as a good citizen in God's commonwealth. He had the consolation of a good conscience (1Pe 3:16). The word does not occur in the Gospels and chiefly in Paul's Epistles, but we see it at work in Joh 8:9 (the interpolation 7:53-8:11).

Acts 23:2

Ananias (Ηανανιας). Not the one in Lu 3:2; Joh 18:13; Ac 4:7 , but the son of Nebedaeus, nominated high priest by Herod, King of Chalcis, A.D. 48 and till A.D. 59. He was called to

Rome A.D. 52 to answer "a charge of rapine and cruelty made against him by the Samaritans, but honourably acquitted" (Page). Though high priest, he was a man of bad character.

Them that stood by him (τοις παρεστωσιν αυτω). Dative case of second perfect participle of παριστημ, to place, and intransitive. See the same form in verse 4 (παρεστωτες).

To smite him on the mouth (τυπτειν αυτου το στομα). See on 12:45; 18:17 . Cf. the treatment of Jesus (Joh 18:22). Ananias was provoked by Paul's self-assertion while on trial before his judges. "The act was illegal and peculiarly offensive to a Jew at the hands of a Jew" (Knowling). More self-control might have served Paul better. Smiting the mouth or cheek is a peculiarly irritating offence and one not uncommon among the Jews and this fact gives point to the command of Jesus to turn the other check (Lu 6:29 where τυπτω is also used).

Acts 23:3

Thou whited wall (τοιχε κεκονιαμενε). Perfect passive participle of κονιαω (from κονια, dust or lime). The same word used in Mt 23:27 for "whited sepulchres" (ταφο κεκονιαμενο) which see. It is a picturesque way of calling Ananias a hypocrite, undoubtedly true, but not a particularly tactful thing for a prisoner to say to his judge, not to say Jewish high priest. Besides, Paul had hurled back at him the word τυπτειν (smite) in his command, putting it first in the sentence (τυπτειν σε μελλε ο θεος) in strong emphasis. Clearly Paul felt that he, not Ananias, was living as a good citizen in God's commonwealth.

And sittest thou to judge me? (Κα συ καθη κρινων με?) Literally, "And thou (being what thou art) art sitting (καθη, second person singular middle of καθημα, late form for καθησα, the uncontracted form) judging me." Cf. Lu 22:30 . Κα συ at the beginning of a question expresses indignation.

Contrary to the law (παρανομων). Present active participle of παρανομεω, old verb to act contrary to the law, here alone in the N.T., "acting contrary to the law."

Acts 23:4

Of God (του θεου). As God's representative in spite of his bad character (De 17:8f.). Here was a charge of irreverence, to say the least. The office called for respect.

Acts 23:5

I wist not (ουκ ηιδειν). Second past perfect of οιδα used as an imperfect. The Greek naturally means that Paul did not know that it was the high priest who gave the order to smite his mouth. If this view is taken, several things may be said by way of explanation. The high priest may not have had on his official dress as the meeting was called hurriedly by Lysias. Paul had been away so long that he may not have known Ananias on sight. And then Paul may have had poor eyesight or the high priest may not have been sitting in the official seat. Another way of explaining it is to say that Paul was so indignant, even angry, at the command that he spoke without considering who it was that gave the order. The Greek allows this idea also. At any rate Paul at once recognizes the justice of the point made against him. He had been guilty of irreverence against the office of high priest as the passage from Ex

22:18 (LXX) shows and confesses his fault, but the rebuke was deserved. Jesus did not threaten (1Pe 2:23) when smitten on the cheek (Joh 18:22), but he did protest against the act and did not turn the other cheek.

Acts 23:6

But when Paul perceived (γνους δε ο Παυλος). Perceiving (second aorist ingressive of γινωσκω). Paul quickly saw that his cause was ruined before the Sanhedrin by his unwitting attack on the high priest. It was impossible to get a fair hearing. Hence, Vincent says, "Paul, with great tact, seeks to bring the two parties of the council into collision with each other." So Alford argues with the motto "divide and conquer." Farrar condemns Paul and takes 24:21 as a confession of error here, but that is reading into Paul's word about the resurrection more than he says. Page considers Luke's report meagre and unsatisfactory. Rackham thinks that the trial was already started and that Paul repeated part of his speech of the day before when "the Sadducees received his words with ostentatious scepticism and ridicule: this provoked counter-expressions of sympathy and credulity among the Pharisees." But all this is inference. We do not have to adopt the Jesuitical principle that the end justifies the means in order to see shrewdness and hard sense in what Paul said and did. Paul knew, of course, that the Sanhedrin was nearly evenly divided between Pharisees and Sadducees, for he himself had been a Pharisee.

I am a Pharisee, a son of Pharisees (Εγω Φαρισαιος ειμ υιος Φαρισαιων). This was strictly true as we know from his Epistles (Php 3:5).

Touching the hope and resurrection of the dead I am called in question (περ ελπιδος κα αναστασεως νεκρων κρινομα). This was true also and this is the point that Paul mentions in 24:21. His failure to mention again the fact that he was a Pharisee throws no discredit on Luke's report here. The chief point of difference between Pharisees and Sadducees was precisely this matter of the resurrection. And this was Paul's cardinal doctrine as a Christian minister. It was this fact that convinced him that Jesus was the Messiah and was "the very centre of his faith" (Page) and of his preaching. It was not a mere trick for Paul to proclaim this fact here and so divide the Sanhedrin. As a matter of fact, the Pharisees held aloof when the Sadducees persecuted Peter and the other apostles for preaching resurrection in the case of Jesus and even Gamaliel threw cold water on the effort to punish them for it (Ac 5:34-39). So then Paul was really recurring to the original cleavage on this point and was able to score a point against the Sadducees as Gamaliel, his great teacher, had done before him. Besides, "Paul and Pharisaism seem to us such opposite ideas that we often forget that to Paul Christianity was the natural development of Judaism" (Page). Paul shows this in Ga 3; Ro 9-11 .

Acts 23:7

When he had so said (τουτο αυτου λαλουντος). Genitive absolute of present participle (Westcott and Hort) rather than aorist (ειποντος). While he was saying this.

A dissension (στασις). This old word for standing or station (Heb 9:8) from ιστημι, to place, we have seen already to mean insurrection (Ac 19:40 which see). Here it is strife as in 15:2.

Was divided (εσχισθη). See on 14:4.

Acts 23:8

There is no resurrection, neither angel, nor spirit (μη ειναι αναστασιν μητε αγγελον μητε πνευμα). Infinitive with negative μη in indirect assertion. These points constitute the chief doctrinal differences between the Pharisees and the Sadducees.

Both (αμφοτερα). Here used though three items of belief are mentioned as in 19:16 where the seven sons of Sceva are thus described. This idiom is common enough in papyri and Byzantine Greek (Robertson, *Grammar*, p. 745).

Acts 23:9

Strove (διεμαχοντο). Imperfect middle of διαμαχομαι, old Attic verb, to fight it out (between, back and forth, fiercely). Here only in the N.T. It was a lively scrap and Luke pictures it as going on. The Pharisees definitely take Paul's side.

And what if a spirit hath spoken to him or an angel? (ε δε πνευμα ελαλησεν αυτω η αγγελος?). This is aposiopesis, not uncommon in the N.T., as in Lu 13:9; Joh 6:62 (Robertson, *Grammar*, p. 1203). See one also in Ex 32:32 .

Acts 23:10

When there arose a great dissension (πολλης της γινομενης στασεως). Present middle participle (genitive absolute). Literally, "dissension becoming much."

Lest Paul should be torn in pieces by them (μη διασπασθη ο Παυλος). First aorist passive subjunctive of διασπαω, to draw in two, to tear in pieces, old verb, in the N.T. only here and Mr 5:4 of tearing chains in two. The subjunctive with μη is the common construction after a verb of fearing (Robertson, *Grammar*, p. 995).

The soldiers (το στρατευμα). The army, the band of soldiers and so in verse 27.

To go down (καταβαν). Second aorist active participle of καταβαινω, having gone down.

Take him by force (αρπασα). To seize. The soldiers were to seize and save Paul from the midst of (εκ μεσου) the rabbis or preachers (in their rage to get at each other). Paul was more of a puzzle to Lysias now than ever.

Acts 23:11

The night following (τη επιουση νυκτ). Locative case, on the next (following) night.

The Lord (ο κυριος). Jesus. Paul never needed Jesus more than now. On a previous occasion the whole church prayed for Peter's release (12:5), but Paul clearly had no such grip on the church as that, though he had been kindly welcomed (21:18). In every crisis Jesus appears to him (cf. Ac 18:9). It looked dark for Paul till Jesus spoke. Once before in Jerusalem Jesus spoke words of cheer (22:18). Then he was told to leave Jerusalem. Now

he is to have "cheer" or "courage" (θαρσε). Jesus used this very word to others (Mt 9:2,22; Mr 10:49). It is a brave word.

Thou hast testified (διεμαρτυρω). First aorist middle indicative second person singular of διαμαρτυρομα, strong word (see on 22:18).

Must thou (σε δε). That is the needed word and on this Paul leans. His hopes (19:21) of going to Rome will not be in vain. He can bide Christ's time now. And Jesus has approved his witness in Jerusalem.

Acts 23:12

Banded together (ποιησαντες συστροφην). See on 19:40 (riot), but here conspiracy, secret combination, binding together like twisted cords.

Bound themselves under a curse (ανεθεματισαν εαυτους). First aorist active indicative of αναθεματιζω, a late word, said by Cremer and Thayer to be wholly Biblical or ecclesiastical. But Deissmann (*Light from the Ancient East*, p. 95) quotes several examples of the verb in an Attic cursing tablet from Megara of the first or second century A.D. This proof shows that the word, as well as αναθεμα (substantive) from which the verb is derived, was employed by pagans as well as by Jews. Deissmann suggests that Greek Jews like the seven sons of Sceva may have been the first to coin it. It occurs in the LXX as well as Mr 14:71 (which see and Luke 21:5); Ac 23:12,14,21 . They placed themselves under an anathema or curse, devoted themselves to God (cf. Le 27:28f.; 1Co 16:22).

Drink (πειν=πιειν). Second aorist active infinitive of πινω. For this shortened form see Robertson, *Grammar*, p. 343.

Till they had killed (εως ου αποκτεινωσιν). First aorist active subjunctive of αποκτεινω, common verb. No reason to translate "had killed," simply "till they should kill," the aorist merely punctiliar action, the subjunctive retained instead of the optative for vividness as usual in the *Koine* (Robertson, *Grammar*, pp. 974-6). Same construction in verse 14. King Saul took an "anathema" that imperilled Jonathan (1Sa 14:24). Perhaps the forty felt that the rabbis could find some way to absolve the curse if they failed. See this verse repeated in verse 21.

Acts 23:13

More than forty (πλειους τεσσερακοντα). Without "than" (η) as in verse 21; 24:11 and often in the ancient Greek.

Conspiracy (συνωμοσιαν). Old word from συνομνυμ, to swear together. Only here in the N.T.

Acts 23:14

Came to the chief priests and the elders (προσελθοντες τοις αρχιερευσιν κα τοις πρεσβυτεροις). The Sanhedrin, just as Judas did (Lu 22:4).

With a great curse (αναθεματ). This use of the same word as the verb repeated in the instrumental case is in imitation of the Hebrew absolute infinitive and common in the LXX,

the very idiom and words of De 13:15; 20:17 , an example of translation Greek, though found in other languages (Robertson, *Grammar*, p. 531). See on Lu 21:5 for the distinction between αναθεμα and αναθημα. Jesus had foretold: "Whoso killeth you will think that he doeth God service" (Joh 16:2).

Acts 23:15

Ye (υμεις). Emphatic.

Signify (εμφανισατε). First aorist active imperative of εμφανιζω. Make plain from εμφανης, chiefly in Acts. Repeated in verse 22. The authority is with the chiliarch not with the Sanhedrin, but he had appealed to the Sanhedrin for advice.

As though ye would judge of his case more exactly (ως μελλοντας διαγινωσκειν ακριβεστερον τα περ αυτου). Ηως with the participle gives the alleged reason as here. So also in verse 20. Διαγνοσκω, old verb to distinguish accurately, only here in N.T. and 24:22.

Or ever come near (προ του εγγισα αυτον). "Before the coming near as to him." Προ and the genitive of the articular infinitive of εγγιζω with accusative of general reference.

We are ready to slay him (ετοιμο εσμεν του ανελειν αυτον). Genitive of purpose of the articular infinitive after the adjective ετοιμο (Robertson, *Grammar*, p. 1061). Ανελειν, second aorist active of αναιρεω.

Acts 23:16

Their lying in wait (την ενεδραν). Old word from εν (in) and εδρα (seat), ambush. In N.T. only here and 25:3. Accusative object of ακουσας.

He came (παραγενομενος). Second aorist middle participle of παραγινομα. It may mean, "having come upon them" and so discount their plot, a graphic touch. Vincent thinks that some Pharisee, since Paul was a Pharisee and so a member of the "guild," told his nephew of the plot. Perhaps, and perhaps not.

Told Paul (απηγγειλεν τω Παυλω). This nephew is not known otherwise. He may be a student here from Tarsus as Paul once was. Anyhow he knows what to do when he catches on to the conspirators. He had enough address to get into the barracks where Paul was. He ran the risk of death if discovered.

Acts 23:17

Called unto him (προσκαλεσαμενος). First aorist participle indirect middle, calling to himself. Paul laid his plans as energetically as if Jesus had not promised that he would see Rome (23:11).

Bring (απαγε). "Take away."

Acts 23:18

Paul the prisoner (ο δεσμιος Παυλος). Bound (δεσμιος) to a soldier, but not with two chains (21:33), and with some freedom to see his friends as later (28:16), in military custody (*custodia militaris*). This was better than *custodia publica* (public custody), the common prison, but more confining.

Who hath something to say to thee (εχοντα τ λαλησα σο). Same idiom as in verse 17,19 , but λαλησα here instead of απαγγειλα.

Acts 23:19

Took him by the hand (επιλαβομενος της χειρος αυτου). Kindly touch in Lysias, *ut fiduciam adolescentis confirmaret* (Bengel). Note genitive with the second aorist middle (indirect, to himself) of επιλαμβανω as in Lu 8:54 with κρατησας which see. How old the young man (νεανιας) was we do not know, but it is the very word used of Paul in 7:58 when he helped in the killing of Stephen, a young man in the twenties probably. See also 20:9 of Eutychus. He is termed νεανισκος in verse 22.

Asked him privately (κατ' ιδιαν επυνθανετο). Imperfect middle, began to ask (inchoative).

Acts 23:20

The Jews (ο Ιουδαιο). As if the whole nation was in the conspiracy and so in verse 12. The conspirators may have belonged to the Zealots, but clearly they represented the state of Jewish feeling toward Paul in Jerusalem.

Have agreed (συνεθεντο). Second aorist middle indicative of συντιθημ, old verb to join together, to agree. Already this form in Lu 22:5 which see. See also Joh 9:22; Ac 24:9 .

To bring down (οπως καταγαγης). Very words of the conspirators in verse 15 as if the young man overheard. Second aorist active subjunctive of καταγω with οπως in final clause, still used, but nothing like so common as ινα though again in verse 23 (Robertson, *Grammar*, p. 985).

As though thou wouldest inquire (ως μελλων πυνθανεσθα). Just as in verse 15 except that here μελλων refers to Lysias instead of to the conspirators as in verse 15. The singular is used by the youth out of deference to the authority of Lysias and so modifies a bit the scheming of the conspirators, not "absurd" as Page holds.

Acts 23:21

Do not therefore yield unto them (Συ ουν μη πεισθης αυτοις). First aorist passive subjunctive of πειθω, common verb, here to be persuaded by, to listen to, to obey, to yield to. With negative and rightly. Do not yield to them (dative) at all. On the aorist subjunctive with μη in prohibitions against committing an act see Robertson, *Grammar*, pp. 851-4.

For there lie in wait (ενεδρευουσιν γαρ). Present active indicative of ενεδρευω, old verb from ενεδρα (verse 16), in the N.T. only here and Lu 11:54 which see.

Till they have slain him (εως ου ανελωσιν αυτον). Same idiom as in verse 12 save that here we have ανελωσιν (second aorist active subjunctive) instead of αποκτεινωσιν (another word for kill), "till they slay him."

Looking for the promise from thee (προσδεχομενο την απο σου επαγγελιαν). This item is all that is needed to put the scheme through, the young man shrewdly adds.

Acts 23:22

Tell no man (μηδεν εκλαλησα). Indirect command (*oratio obliqua*) after παραγγειλας (charging) with first aorist active infinitive of εκλαλεω (in ancient Greek, but here only in N.T.), but construction changed to direct in rest of the sentence (*oratio recta*) as in 1:4, "that thou hast signified these things to me" (οτ ταυτα ενεφανισας προς εμε). Same verb here as in verse 15. This change is common in the N.T. (Robertson, *Grammar*, p. 1047).

Acts 23:23

Two (τινας δυο). "Some two" as in Lu 7:19 , indicating (Page) that they were not specially chosen.

Soldiers (στρατιωτας),

horsemen (ιππεις),

spearmen (δεξιολαβους). The three varieties of troops in a Roman army like the cohort of Lysias (Page). The στρατιωτα were the heavy-armed legionaries, the ιππεις belonged to every legion, the δεξιολαβο were light-armed supplementary troops who carried a lance in the right hand (δεξιος, right, λαμβανω, to take). Vulgate, *lancearios*. At the third hour of the night (απο τριτης ωρας της νυκτος). About nine in the evening.

Acts 23:24

Provide beasts (κτενη παραστησα). Change from direct to indirect discourse just the opposite of that in verse 22.

Beasts (κτηνη). For riding as here or for baggage. See on Lu 10:34 . Asses or horses, but not war-horses. Since Paul was chained to a soldier, another animal would be required for baggage. It was also seventy miles and a change of horses might be needed. The extreme precaution of Lysias is explained in some Latin MSS. as due to fear of a night attack with the result that he might be accused to Felix of bribery. Luke also probably accompanied Paul.

To bring safe (ινα διασωσωσιν). Final clause with ινα and the first aorist active subjunctive of διασωζω, old verb, to save through (δια) to a finish. Eight times in the N.T. (Mt 14:36; Lu 7:3; Ac 23:24; 27:43,44; 28:1,4; 1Pe 3:20).

Unto Felix the governor (προς Φηλικα τον ηγεμονα). Felix was a brother of Pallas, the notorious favourite of Claudius. Both had been slaves and were now freedmen. Felix was made procurator of Judea by Claudius A.D. 52. He held the position till Festus succeeded him after complaints by the Jews to Nero. He married Drusilla the daughter of Herod Agrippa I with the hope of winning the favour of the Jews. He was one of the most depraved men of his time. Tacitus says of him that "with all cruelty and lust he exercised the power of a king with the spirit of a slave." The term "governor" (ηγεμων) means "leader" from ηγεομα, to lead, and was applied to leaders of all sorts (emperors, kings, procurators). In the N.T. it is used of Pilate (Mt 27:2), of Felix, (Ac 23:24,26,33; 24:1), of Festus (26:30).

Acts 23:25

And he wrote (γραψας). First aorist active participle of γραφω, agreeing with the subject (Lysias) of ειπεν (said) back in verse 23 (beginning).

After this form (εχουσαν τον τυπον τουτον). Textus Receptus has περιεχουσαν. The use of τυπον (type or form) like *exemplum* in Latin (Page who quotes Cicero *Ad Att*. IX. 6. 3) may give merely the purport or substantial contents of the letter. But there is no reason for thinking that it is not a genuine copy since the letter may have been read in open court before Felix, and Luke was probably with Paul. The Roman law required that a subordinate officer like Lysias in reporting a case to his superior should send a written statement of the case and it was termed *elogium*. A copy of the letter may have been given Paul after his appeal to Caesar. It was probably written in Latin. The letter is a "dexterous mixture of truth and falsehood" (Furneaux) with the stamp of genuineness. It puts things in a favourable light for Lysias and makes no mention of his order to scourge Paul.

Acts 23:26

Most excellent (κρατιστω). See on Lu 1:3 to Theophilus though not in Ac 1:1 . It is usual in addressing men of rank as here, like our "Your Excellency" in 24:3 and Paul uses it to Festus in 26:25.

Greeting (χαιρειν). Absolute infinitive with independent or absolute nominative (Κλαυδιος Λυσιας) as is used in letters (Ac 15:23; Jas 1:1) and in countless papyri (Robertson, *Grammar*, p. 1092).

Acts 23:27

Was seized (συλλημφθεντα). First aorist passive participle of συλλαμβανω.

Rescued him having learned that he was a Roman (εξειλαμεν μαθων οτ Ρομαιος εστιν). Wendt, Zoeckler, and Furneaux try to defend this record of two facts by Lysias in the wrong order from being an actual lie as Bengel rightly says. Lysias did rescue Paul and he did learn that he was a Roman, but in this order. He did not first learn that he was a Roman and then rescue him as his letter states. The use of the aorist participle (μαθων from μανθανω) after the principal verb εξειλαμεν (second aorist middle of εξαιρεω, to take out to oneself, to rescue) can be either simultaneous action or antecedent. There is in Greek no such idiom as the aorist participle of subsequent action (Robertson, *Grammar*, pp. 1112-14). Lysias simply reversed the order of the facts and omitted the order for scourging Paul to put himself in proper light with Felix his superior officer and actually poses as the protector of a fellow Roman citizen.

Acts 23:28

To know (επιγνωνα). To know fully, επ, second aorist active infinitive.

They accused him (ενεκαλουν αυτω). Imperfect active indicative, were accusing him (dative), repeating their charges.

Acts 23:29

Concerning questions of their law (περ ζητηματα του νομου αυτων). The very distinction drawn by Gallio in Corinth (Ac 18:14f.). On the word see on 15:2.

But to have nothing laid to his charge worthy of death or of bonds (μηδεν δε αξιον θανατου η δεσμων εχοντα ενκλημα). Literally, "having no accusation (or crime) worthy of death or of bonds." This phrase here only in the N.T. Εγκλημα is old word for accusation or crime from εγκαλεω used in verse 28 and in the N.T. only here and 25:16. Lysias thus expresses the opinion that Paul ought to be set free and the lenient treatment that Paul received in Caesarea and Rome (first imprisonment) is probably due to this report of Lysias. Every Roman magistrate before whom Paul appears declares him innocent (Gallio, Lysias, Felix, Festus).

Acts 23:30

When it was shown to me that there would be a plot (μηνυθεισης μο επιβουλης εσεσθα). Two constructions combined; genitive absolute (μηνυθεισης επιβουλης, first aorist passive participle of μηνυω) and future infinitive (εσεσθα as if επιβουλην accusative of general reference used) in indirect assertion after μηνυω (Robertson, *Grammar*, p. 877).

Charging his accusers also (παραγγειλας κα τοις κατηγοροις). First aorist active participle of παραγγελλω with which compare μαθων above (verse 27), not subsequent action. Dative case in κατηγοροις.

Before thee (επ σου). Common idiom for "in the presence of" when before a judge (like Latin *apud*) as in 24:20,21; 25:26; 26:2 . What happened to the forty conspirators we have no way of knowing. Neither they nor the Jews from Asia are heard of more during the long five years of Paul's imprisonment in Caesarea and Rome.

Acts 23:31

As it was commanded them (κατα το διατεταγμενον αυτοις). "According to that which was commanded them," perfect passive articular participle of διατασσω.

By night (δια νυκτος). Through the night, travelling by night forty miles from Jerusalem to Antipatris which was founded by Herod the Great and was on the road from Jerusalem to Caesarea, a hard night's ride.

Acts 23:33

And they (οιτινες). Which very ones, the cavalry, the horsemen of verse 31.

Delivered (αναδοντες). Second aorist active participle of αναδιδωμ, old verb to give up, to hand over, here only in the N.T.

Presented Paul also (παρεστησαν κα τον Παυλον). First aorist active (transitive, not second aorist intransitive) indicative of παριστημ, common verb to present or place beside. What would Paul's friends in Caesarea (Philip and his daughters) think of the prophecy of Agabus now so quickly come true.

Acts 23:34

When he had read it (αναγνους). Second aorist active participle of αναγινωσκω, to know again, to read.

Of what province he was (εκ ποιας επαρχειας εστιν). Tense of εστιν (is) retained in indirect question. Ποιας is strictly "of what kind of" province, whether senatorial or imperial. Cilicia, like Judea, was under the control of the propraetor of Syria (imperial province). Paul's arrest was in Jerusalem and so under the jurisdiction of Felix unless it was a matter of insurrection when he could appeal to the propraetor of Syria.

Acts 23:35

I will hear thy cause (διακουσομα). "I will hear thee fully" (δια).

When--are come (παραγενωντα). Second aorist middle subjunctive of παραγινομα with temporal conjunction οταν, indefinite temporal clause of future time (Robertson, *Grammar*, p. 972), "whenever thine accusers come."

In Herod's palace (εν τω πραιτωριω). The Latin word πραετοριυμ. The word meant the camp of the general, then the palace of the governor as here and Mt 27:27 which see, and then the camp of praetorian soldiers or rather the praetorian guard as in Php 1:13 .

Acts 24

Acts 24:1

And with an Orator, one Tertullus (κα ρητορος Τερτυλλου τινος). A deputation of elders along with the high priest Ananias, not the whole Sanhedrin, but no hint of the forty conspirators or of the Asian Jews. The Sanhedrin had become divided so that now it is probably Ananias (mortally offended) and the Sadducees who take the lead in the prosecution of Paul. It is not clear whether after five days is from Paul's departure from Jerusalem or his arrival in Caesarea. If he spent nine days in Jerusalem, then the five days would be counted from then (verse 11). The employment of a Roman lawyer (Latin *orator*) was necessary since the Jews were not familiar with Roman legal procedure and it was the custom in the provinces (Cicero *pro Cael.* 30). The speech was probably in Latin which Paul may have understood also. Ρητωρ is a common old Greek word meaning a forensic orator or advocate but here only in the N.T. The Latin *rhetor* was a teacher of rhetoric, a very different thing. Tertullus is a diminutive of Tertius (Ro 16:22).

Informed (ενεφανισαν). Same verb as in 23:15,22 , somewhat like our modern "indictment," certainly accusations "against Paul" (κατα του Παυλου). They were down on Paul and the hired barrister was prosecuting attorney. For the legal form see *Oxyrhynchus Papyri*, Vol. II., p. 162, line 19.

Acts 24:2

When he (Paul) was called (κληθεντος αυτου). Genitive absolute (as so often in Acts) with first aorist passive participle of καλεω. Seeing that by thee we enjoy much peace (πολλης ειρηνης τυγχανοντες δια σου). Literally, obtaining much peace by thee. A regular piece of flattery, *captatio benevolentiae*, to ingratiate himself into the good graces of the governor. Felix had suppressed a riot, but Tacitus (*Ann.* XII. 54) declares that Felix secretly encouraged banditti and shared the plunder for which the Jews finally made complaint to Nero who recalled him. But it sounded well to praise Felix for keeping peace in his province, especially as Tertullus was going to accuse Paul of being a disturber of the peace.

And that by thy providence (κα δια της προνοιας). Forethought, old Greek word from προνοος (προνοεω in 1Ti 5:8; Ro 12:17; 2Co 8:21), in N.T. only here and Ro 13:14 . "Providence" is Latin *Providentia* (foreseeing, *provideo*). Roman coins often have *Providentia Caesaris*. Post-Augustan Latin uses it of God (Deus).

Evils are corrected for this nation (διορθωματων γινομενων τω εθνε τουτω). Genitive absolute again, γινομενων, present middle participle describing the process of reform going on for this nation (dative case of personal interest). Διορθωμα (from διορθοω, to set right) occurs from Aristotle on of setting right broken limbs (Hippocrates) or reforms in law and life (Polybius, Plutarch). "Reform continually taking place for this nation." Felix the Reform Governor of Judea! It is like a campaign speech, but it doubtless pleased Felix.

Acts 24:3

In all ways and in all places (παντη τε κα πανταχου). Παντη, old adverb of manner only here in N.T. Πανταχου also old adverb of place, several times in N.T. But these adverbs most likely go with the preceding clause about "reforms" rather than as here translated with "we accept" (αποδεχομεθα). But "with all gratitude" (μετα πασης ευχαριστιας) does naturally go with αποδεχομεθα.

Acts 24:4

That I be not further tedious unto thee (ινα μη επ πλειον σε ενκοπτω). *Koine* verb (Hippocrates, Polybius) to cut in on (or into), to cut off, to impede, to hinder. Our modern telephone and radio illustrate it well. In the N.T. (Ac 24:4; 1Th 2:18; Ga 5:7; Ro 15:22; 1Pe 3:7). "That I may not cut in on or interrupt thee further (επ πλειον) in thy reforms." Flattery still.

Of thy clemency (τη ση επιεικεια). Instrumental case of old word from επιεικης and this from επ and εικος (reasonable, likely, fair). "Sweet Reasonableness" (Matthew Arnold), gentleness, fairness. An επιεικης man is "one who makes reasonable concessions" (Aristotle, *Eth*. V. 10), while δικαιος is "one who insists on his full rights" (Plato, *Leg*. 757 D) as translated by Page.

A few words (συντομως). Old adverb from συντεμνω, to cut together (short), abbreviate. Like δια βραχεων in Heb 13:22 . In N.T. only here and Mr 16 (shorter conclusion).

Acts 24:5

For we have found (ευροντες γαρ). Second aorist active participle of ευρισκω, but without a principal verb in the sentence. Probably we have here only a "summary of the charges against Paul" (Page).

A pestilent fellow (λοιμον). An old word for pest, plague, pestilence, Paul the pest. In N.T. only here and Lu 21:11 (λοιμο κα λιμο, pestilences and famines) which see. Latin *pestis*. Think of the greatest preacher of the ages being branded a pest by a contemporary hired lawyer.

A mover of insurrections (κινουντα στασεις). This was an offence against Roman law if it could be proven. "Plotted against at Damascus, plotted against at Jerusalem, expelled from Pisidian Antioch, stoned at Lystra, scourged and imprisoned at Philippi, accused of treason at Thessalonica, haled before the proconsul at Corinth, cause of a serious riot at Ephesus, and now finally of a riot at Jerusalem" (Furneaux). Specious proof could have been produced, but was not. Tertullus went on to other charges with which a Roman court had no concern (instance Gallio in Corinth).

Throughout the world (κατα την οικουμενην). The Roman inhabited earth (γην) as in 17:6.

A ringleader of the sect of the Nazarenes (πρωτοστατην της των Ναζωραιων αιρεσεως). Πρωτοστατης is an old word in common use from πρωτος and ιστημ, a front-rank man, a

chief, a champion. Here only in the N.T. This charge is certainly true. About "sect" (αιρεσις) see on 5:17. Ναζωραιο here only in the plural in the N.T., elsewhere of Jesus (Mt 2:23; 26:71; Lu 18:37; Joh 18:5,7; 19:19; Ac 2:22; 3:6; 4:10; 6:14; 22:8; 26:9). The disciple is not above his Master. There was a sneer in the term as applied to Jesus and here to his followers.

Acts 24:6

Assayed to profane (επειρασεν βεβηλωσα). A flat untruth, but the charge of the Asian Jews (21:28-30). *Verbum optum ad calumnian* (Bengel).

We seized (εκρατησαμεν). As if the Sanhedrin had arrested Paul, Tertullus identifying himself with his clients. But it was the mob (21:28-31) that attacked Paul and Lysias who rescued him (21:32ff.).

Acts 24:7

This whole verse with some words at the end of verse 6 and the beginning of verse 8 in the Textus Receptus ("And would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee") is absent from Aleph A B H L P 61 (many other cursives) Sahidic Bohairic. It is beyond doubt a later addition to the incomplete report of the speech of Tertullus. As the Revised Version stands, verse 8 connects with verse 6. The motive of the added words is clearly to prejudice Felix against Lysias and they contradict the record in Ac 21 . Furneaux holds them to be genuine and omitted because contradictory to Ac 21 . More likely they are a clumsy attempt to complete the speech of Tertullus.

Acts 24:8

From whom (παρ' ου). Referring to Paul, but in the Textus Receptus referring to Lysias.

By examining him thyself (αυτος ανακρινας). Not by torture, since Paul was a Roman citizen, but by hearing what Paul has to say in defence of himself. Ανακρινω is to examine thoroughly up and down as in Lu 23:14 .

Acts 24:9

Joined in the charge (συνεπεθεντο). Second aorist middle indicative of συνεπιτιθημ, old verb, double compound, to place upon (επ) together with (συν), to make a joint attack, here only in the N.T.

Affirming (φασκοντες). Alleging, with the accusative in indirect assertion as in 25:19; Ro 1:22 (nominative with infinitive, Robertson, *Grammar*, p. 1038).

Were so (ουτως εχειν), "held thus," common idiom.

Acts 24:10

When the governor had beckoned to him (νευσαντος αυτω του ηγεμονος). Genitive absolute again with first aorist active participle of νευω, to give a nod, old word, in N.T. only here and Joh 13:24 . "The governor nodding to him."

Forasmuch as I know (επισταμενος). Knowing, from επισταμα.

That thou hast been of many years a judge (εκ πολλων ετων οντα σε κριτην). The participle in indirect assertion after επισταμενος (Robertson, *Grammar*, p. 1041). Paul goes as far as he can in the way of a compliment. For seven years Felix has been governor, οντα being a sort of progressive present participle with εκ πολλων ετων (Robertson, *Grammar*, p. 892).

Cheerfully (ευθυμως). Old adverb from ευθυμος (ευ and θυμος, good spirit), here only in N.T.

Make my defence (απολογουμα). Old and regular word for this idea as in Lu 21:14 which see.

Acts 24:11

Seeing that thou canst take knowledge (δυναμενου σου επιγνωνα). Genitive absolute again. The same word and form (επιγνωνα) used by Tertullus, if in Greek, in verse 8 to Felix. Paul takes it up and repeats it.

Not more than twelve days (ου πλειους ημερα δωδεκα). Here η (than) is absent without change of case to the ablative as usually happens. But this idiom is found in the *Koine* (Robertson, *Grammar*, p. 666).

Since (αφ' ης). Supply ημερας, "from which day."

To worship (προσκυνησων). One of the few examples of the future participle of purpose so common in the old Attic.

Acts 24:12

Disputing (διαλεγομενον). Simply conversing, discussing, arguing, and then disputing, common verb in old Greek and in N.T. (especially in Acts).

Stirring up a crowd (επιστασιν ποιουντα οχλου). Επιστασις is a late word from εφιστημ, to make an onset or rush. Only twice in the N.T., 2Co 11:28 (the pressure or care of the churches) and here (making a rush of a crowd). The papyri give examples also for "onset." So Paul denies the two charges that were serious and the only one that concerned Roman law (insurrection).

Acts 24:13

Prove (παραστησα). First aorist active infinitive of παριστημ, to place beside. They have made "charges," mere assertions. They have not backed up these charges with proof, "nor can they," says Paul.

Now (νυν). As if they had changed their charges from the cries of the mob in Jerusalem which is true. Paul has no hired lawyer to plead for him, but he has made a masterly plea for his freedom.

Acts 24:14

I confess (ομολογω). The only charge left was that of being a ringleader of the sect of the Nazarenes. This Paul frankly confesses is true. He uses the word in its full sense. He is "guilty" of that.

After the Way (κατα την οδον). This word Paul had already applied to Christianity (22:4). He prefers it to "sect" (αιρεσιν which means a choosing, then a division). Paul claims Christianity to be the real (whole, catholic) Judaism, not a "sect" of it. But he will show that Christianity is not a deviation from Judaism, but the fulfilment of it (Page) as he has already shown in Ga 3; Ro 9 .

So serve I the God of our fathers (ουτως λατρευω τω πατρωιω θεω). Paul has not stretched the truth at all. He has confirmed the claim made before the Sanhedrin that he is a spiritual Pharisee in the truest sense (23:6). He reasserts his faith in all the law and the prophets, holding to the Messianic hope. A curious "heretic" surely!

Which these themselves also look for (ην κα αυτο ουτο προσδεχοντα). Probably with a gesture towards his accusers. He does not treat them all as Sadducees. See Tit 2:13 for similar use of the verb (προσδεχομενο την μακαριαν ελπιδα, looking for the happy hope).

Acts 24:15

That there shall be a resurrection (αναστασιν μελλειν εσεσθα). Indirect assertion with infinitive and accusative of general reference (αναστασιν) after the word ελπιδα (hope). The future infinitive εσεσθα after μελλειν is also according to rule, μελλω being followed by either present, aorist, or future infinitive (Robertson, *Grammar*, pp. 870, 877, 878).

Both of the just and the unjust (δικαιων τε κα αδικων). Apparently at the same time as in Joh 5:29 (cf. Ac 17:31f.). Gardner thinks that Luke here misrepresents Paul who held to no resurrection save for those "in Christ," a mistaken interpretation of Paul in my opinion. The Talmud teaches the resurrection of Israelites only, but Paul was more than a Pharisee.

Acts 24:16

Herein (εν τουτω). His whole confession of belief in verses 14,15 .

Do I also exercise myself (κα αυτος ασκω). "Do I also myself take exercise," take pains, labour, strive. Old word in Homer to work as raw materials, to adorn by art, then to drill. Our word ascetic comes from this root, one who seeks to gain piety by rules and severe hardship. Paul claims to be equal to his accusers in efforts to please God.

Void of offence (απροσκοπον). This word belongs to the papyri and N.T. (only in Paul), not in the ancient writers. The papyri examples (Moulton Milligan, *Vocabulary*) use the word to mean "free from hurt or harm." It is a privative and προσκοπτω (to cut or stumble against). Page likes "void of offence" since that can be either active "not stumbling" as in Php 1:10 or passive "not stumbled against" as in 1Co 10:32 (the first toward God and the second toward men), the only other N.T. examples. Hence the word here appears in both senses (the first towards God, the second towards men). Paul adds "alway" (δια παντος), a bold claim for a consistent aim in life. "Certainly his conscience acquitted him of having caused any offence to his countrymen" (Rackham). Furneaux thinks that it must have been wormwood and gall to Ananias to hear Paul repeat here the same words because of which he had ordered Paul to be smitten on the mouth (23:1f.).

Acts 24:17

After many years (δι' ετων πλειονων). "At an interval (δια) of more (πλειονων) years" (than a few, one must add), not "after many years." If, as is likely Paul went up to Jerusalem in Ac 18:22 , that was some five years ago and would justify "πλειονων" (several years ago or some years ago).

To bring alms (ελεημοσυνας ποιησον). Another (see προσκυνησων in verse 11) example of the future participle of purpose in the N.T. These "alms" (on ελεημοσυνας see on Mt 6:1,4; Ac 10:2 , common in Tobit and is in the papyri) were for the poor saints in Jerusalem (1Co 16:1-4; 2Co 8; 9; Ro 15:26) who were none the less Jews. "And offerings" (κα προσφορας). The very word used in 21:26 of the offerings or sacrifices made by Paul for the four brethren and himself. It does not follow that it was Paul's original purpose to make these "offerings" before he came to Jerusalem (cf. 18:18). He came up to worship (verse 11) and to be present at Pentecost (20:16).

Acts 24:18

Amidst which (εν αιλ). That is, "in which offerings" (in presenting which offerings, 21:27).

They found me (my accusers here present, ευρον με),

purified in the temple (ηγνισμενον εν τω ιερω). Perfect passive participle of αγνιζω (same verb in 21:24,26) state of completion of the Jewish sacrifices which had gone on for seven days (21:27), the very opposite of the charges made.

With no crowd (ου μετα οχλου). "Not with a crowd" till the Asiatic Jews gathered one (21:27).

Nor yet with tumult (ουδε μετα θορυβου). They made the tumult (27:30), not Paul. Till they made the stir, all was quiet.

Acts 24:19

But certain Jews from Asia (τινες δε απο της Αλιας Ιουδαιο). No verb appears in the Greek for these words. Perhaps he meant to say that "certain Jews from Asia charged me with doing these things." Instead of saying that, Paul stops to explain that they are not here, a thoroughly Pauline anacoluthon (2Co 7:5) as in 26:9. "The passage as it stands is instinct with life, and seems to exhibit the abruptness so characteristic of the Pauline Epistles" (Page).

Who ought to have been here before thee (ους εδε επ σου παρεινα). This use of επ with genitive of the person is common. The imperfect indicative with verbs of necessity and obligation to express failure to live up to it is common in Greek (Robertson, *Grammar*, pp. 919-21). "The accusers who were present had not witnessed the alleged offence: those who could have given evidence at first-hand were not present" (Furneaux). There was no case in a Roman court. These Asiatic Jews are never heard of after the riot, though they almost succeeded in killing Paul then.

If they had aught against me (ε τ εχοιεν προς εμε). A condition of the fourth class or undetermined with less likelihood of being determined (ε with the optative, Robertson, *Grammar*, p. 1021). This is a "mixed condition" (*op.cit.*, p. 1022) with a conclusion of the second class.

Acts 24:20

These men themselves (αυτο ουτο). Since the Asiatic Jews are not present and these men are.

Wrong doing (αδικημα). Or misdeed. Old word from αδικεω, to do wrong. In the N.T. only here and Ac 18:14; Re 18:5 . Paul uses "αδικημα" from the standpoint of his accusers. "To a less sensitive conscience his action before the Sanhedrin would have seemed venial enough" (Furneaux).

When I stood (σταντος μου). Genitive absolute, second aorist active participle of ιστημ (intransitive), "when I took my stand."

Before the council (επ του συνεδριου). Same use of επ with genitive as in verse 19.

Acts 24:21

Except it be (ε). Literally, "than," but after interrogative τ = τ αλλο "what else than."

For this one voice (περ μιας ταυτης φωνης). The normal Greek idiom with the attributive use of ουτος calls for the article before μιας, though some inscriptions show it as here (Robertson, *Grammar*, p. 702).

That (ης). Genitive of the relative attracted to the case of the antecedent **phon⊠s** .

I cried (εκεκραξα). Reduplicated aorist as is usual with this verb in the LXX (Jud 3:15). Robertson, *Grammar*, p. 348.

Touching (περ). Concerning (around, about).

I am called in question (κρινομα). As in 23:6.

Before you (εφ' υμων). Same idiom as in verses 19,20 .

Acts 24:22

Having more exact knowledge (ακριβεστερον ειδως). "Knowing" (second perfect active participle of οιδα) "more accurately" (comparative of adverb ακριβως). More accurately than what? Than the Sanhedrin supposed he had "concerning the Way" (τα περ της οδου, the things concerning the Way, common in Acts for Christianity). How Felix had gained this knowledge of Christianity is not stated. Philip the Evangelist lived here in Caesarea and there was a church also. Drusilla was a Jewess and may have told him something. Besides, it is wholly possible that Felix knew of the decision of Gallio in Corinth that Christianity was a *religio licita* as a form of Judaism. As a Roman official he knew perfectly well that the Sanhedrin with the help of Tertullus had failed utterly to make out a case against Paul. He could have released Paul and probably would have done so but for fear of offending the

Jews whose ruler he was and the hope that Paul (note "alms" in verse 17) might offer him bribes for his liberty.

Deferred them (ανεβαλετο αυτους). Second aorist middle indicative of αναβαλλω, old verb (only here in N.T.) to throw or toss up, to put back or off, in middle to put off from one, to delay, to adjourn. Felix adjourned the case without a decision under a plausible pretext, that he required the presence of Lysias in person, which was not the case. Lysias had already said that Paul was innocent and was never summoned to Caesarea, so far as we know. Since Paul was a Roman citizen, Lysias could have thrown some light on the riot, if he had any.

Shall come down (καταβη). Second aorist active subjunctive of καταβαινω.

I will determine your matter (διαγνωσομα τα καθ' υμας). Future middle of διαγινωσκω, old and common verb to know accurately or thoroughly (δια). In the N.T. only here (legal sense) and 23:15. "The things according to you" (plural, the matters between Paul and the Sanhedrin).

Acts 24:23

And should have indulgence (εχειν τε ανεσιν). From ανιημ, to let loose, release, relax. Old word, in the N.T. only here and 2Th 1:7; 2Co 2:13; 7:5; 8:13 . It is the opposite of strict confinement, though under guard, "kept in charge" (τηρεισθα).

Forbid (κωλυειν). To hinder "no one of his friends" (μηδενα των ιδιων). No one of Paul's "own" (cf. 4:23; Joh 1:11) or intimates. Of these we know the names of Luke, Aristarchus, Trophimus, Philip the Evangelist.

Acts 24:24

With Drusilla his wife (συν Δρουσιλλη τη ιδια γυναικ). Felix had induced her to leave her former husband Aziz, King of Emesa. She was one of three daughters of Herod Agrippa I (Drusilla, Mariamne, Bernice). Her father murdered James, her great-uncle Herod Antipas slew John the Baptist, her great-grandfather (Herod the Great) killed the babes of Bethlehem. Perhaps the mention of Drusilla as "his own wife" is to show that it was not a formal trial on this occasion. Page thinks that she was responsible for the interview because of her curiosity to hear Paul.

Sent for (μετεπεμψατο). First aorist middle of μεταπεμπω as usual (Ac 10:5).

Acts 24:25

Was terrified (εμφοβος γενομενος). Ingressive aorist middle of γινομα, "becoming terrified." Εμφοβος (εν and φοβος) old word, in the N.T. only Lu 24:5; Ac 10:5; 24:25; Re 11:13 . Paul turned the tables completely around and expounded "the faith in Christ Jesus" as it applied to Felix and Drusilla and discoursed (διαλεγομενου αυτου, genitive absolute) concerning "righteousness" (δικαιοσυνης) which they did not possess, "self-control" or temperance (εγκρατειας) which they did not exhibit, and "the judgment to come" (του κριματος του μελλοντος) which was certain to overtake them. Felix was brought under

conviction, but apparently not Drusilla. Like another Herodias her resentment was to be feared (Knowling).

Go thy way for this time (το νυν εχον πορευου). The ancient Greek has this use of το νυν εχον (Tobit 7:11) in the accusative of time, "as for the present or holding the now."

When I have a convenient season (καιρον μεταλαβων). Second aorist active participle of the old verb μεταλαμβανω, to find a share in, to obtain. It was his "excuse" for dodging the personal turn that Paul had given.

Acts 24:26

He hoped withal (αμα κα ελπιζων). "At the same time also hoping." Paul had mentioned the "alms" (24:17) and that excited the avarice of Felix for "money" (χρηματα). Roman law demanded exile and confiscation for a magistrate who accepted bribes, but it was lax in the provinces. Felix had doubtless received them before. Josephus (*Ant.* XX. 8, 9) represents Felix as greedy for money.

The oftener (πυκνοτερον). Comparative adverb of πυκνος, old word, in N.T. only here and Lu 5:33 which see and 1Ti 5:23 . Kin to πυγμη (Mr 7:3) which see from πυκω, thick, dense, compact. Paul kept on not offering a bribe, but Felix continued to have hopes (present tense ελπιζων), kept on sending for him (present tense μεταπεμπομενος), and kept on communing (imperfect active ωμιλε from ομιλεω, old word as in Ac 20:11; Lu 24:14 , which see, only N.T. examples of this word). But he was doomed to disappointment. He was never terrified again.

Acts 24:27

But when two years were fulfilled (διετιας δε πληρωθεισης). Genitive absolute first aorist passive of πληροω, common verb to fill full. Διετια, late word in LXX and Philo, common in the papyri, in N.T. only here and Ac 28:30 . Compound of δια, two (δυο, δις) and ετος, year. So Paul lingered on in prison in Caesarea, waiting for the second hearing under Felix which never came. Caesarea now became the compulsory headquarters of Paul for two years. With all his travels Paul spent several years each at Tarsus, Antioch, Corinth, Ephesus, though not as a prisoner unless that was true part of the time at Ephesus for which there is some evidence though not of a convincing kind. We do not know that Luke remained in Caesarea all this time. In all probability he came and went with frequent visits with Philip the Evangelist. It was probably during this period that Luke secured the material for his Gospel and wrote part or all of it before going to Rome. He had ample opportunity to examine the eyewitnesses who heard Jesus and the first attempts at writing including the Gospel of Mark (Lu 1:1-4).

Was succeeded by (ελαβεν διαδοχον). Literally, "received as successor." Διαδοχος is an old word from διαδεχομα, to receive in succession (δια, δυο, two) and occurs here alone in the N.T. Deissmann (*Bible Studies*, p. 115) gives papyri examples where ο διαδοχο means "higher officials at the court of the Ptolemies," probably "deputies," a usage growing out of

the "successors" of Alexander the Great (Moulton and Milligan's *Vocabulary*), though here the original notion of "successor" occurs (cf. Josephus, *Ant*. XX. 8, 9). Luke does not tell why Felix "received" a successor. The explanation is that during these two years the Jews and the Gentiles had an open fight in the market-place in Caesarea. Felix put the soldiers on the mob and many Jews were killed. The Jews made formal complaint to the Emperor with the result that Felix was recalled and Porcius Festus sent in his stead.

Porcius Festus (Πορκιον Φηστον). We know very little about this man. He is usually considered a worthier man than Felix, but Paul fared no better at his hands and he exhibits the same insincerity and eagerness to please the Jews. Josephus (*Ant*. XX. 8, 9) says that "Porcius Festus was sent as a successor to Felix." The precise year when this change occurred is not clear. Albinus succeeded Festus by A.D. 62, so that it is probable that Festus came A.D. 58 (or 59). Death cut short his career in a couple of years though he did more than Felix to rid the country of robbers and *sicarii*. Some scholars argue for an earlier date for the recall of Felix. Nero became Emperor Oct. 13, A.D. 54. Poppaea, his Jewish mistress and finally wife, may have had something to do with the recall of Felix at the request of the Jews.

Desiring to gain favour with the Jews (θελων τε χαριτα καταθεσθα τοις Ιουδαιοις). Reason for his conduct. Note second aorist (ingressive) middle infinitive καταθεσθα from κατατιθημ, old verb to place down, to make a deposit, to deposit a favour with, to do something to win favour. Only here and 25:9 in N.T., though in some MSS. in Mr 15:46 . It is a banking figure.

Left Paul in bonds (κατελιπε τον Παυλον δεδεμενον). Effective aorist active indicative of καταλειπω, to leave behind. Paul "in bonds" (δεδεμενον, perfect passive participle of δεω, to bind) was the "deposit" (καταθεσθα) for their favour. Codex Bezae adds that Felix left Paul in custody "because of Drusilla" (δια Δρουσιλλαν). She disliked Paul as much as Herodias did John the Baptist. So Pilate surrendered to the Jews about the death of Jesus when they threatened to report him to Caesar. Some critics would date the third group of Paul's Epistles (Philippians, Philemon, Colossians, Ephesians) to the imprisonment here in Caesarea, some even to one in Ephesus. But the arguments for either of these two views are more specious than convincing. Furneaux would even put 2Ti 4:9-22 here in spite of the flat contradiction with Ac 21:29 about Trophimus being in Jerusalem instead of Miletus (2Ti 4:20), a "mistake" which he attributes to Luke! That sort of criticism can prove anything.

Acts 25

Acts 25:1

Having come into the province (επιβας τη επαρχεια). Second aorist active participle of επιβαινω, to set foot upon. Literally, "Having set foot upon his province." Επαρχεια is a late word for province, in N.T. only here and 23:34. Judea was not strictly a province, but a department (Page) of the province of Syria which was under a *propraetor* (λεγατυς Χαεσαρις) while Judea was under a *procurator* (επιτροπος).

After three days (μετα τρεις ημερας). So in Ac 28:17 in Rome. That is on the third day, with a day of rest in between. Precisely the language used of the resurrection of Jesus "after three days" = "on the third day." So by common usage then and now.

Acts 25:2

The principal men (ο πρωτο). The first men, the leading men of the city, besides the chief priests. In verse 15 we have "the chief priests and the elders." These chief men among the Jews would desire to pay their respects to the new Procurator on his first visit to Jerusalem. There was another high priest now, Ishmael in place of Ananias.

Informed him against Paul (ενεφανισαν αυτω κατα του Παυλου). "This renewal of the charge after two years, on the very first opportunity, is a measure, not only of their unsleeping hatred, but of the importance which they attached to Paul's influence" (Furneaux).

Besought (παρεκαλουν). Imperfect active, kept on beseeching as a special favour to the Jews.

Acts 25:3

Asking favour against him (αιτουμενο χαριν κατ' αυτου). A favour to themselves (middle voice), not to Paul, but "against" (κατ', down, against) him.

That he would send for (οπως μεταπεμψητα). First aorist middle subjunctive of μεταπεμπω (see 24:24,26) with final particle οπως like ινα. Aorist tense for single case.

Laying wait (ενεδραν ποιουντες). See on 23:16 for the word ενεδρα. Old idiom (Thucydides) for laying a plot or ambush as here. Only these two uses of ενεδρα in N.T. Two years before the Sanhedrin had agreed to the plot of the forty conspirators. Now they propose one on their own initiative.

On the way (κατα την οδον). Down along, up and down along the way. Plenty of opportunity would occur between Caesarea and Jerusalem for ambush and surprise attacks.

Acts 25:4

Howbeit (μεν ουν). No antithesis expressed, though Page considers δε in verse 6 to be one. They probably argued that it was easier for one man (Paul) to come to Jerusalem than for many to go down there. But Festus was clearly suspicious (verse 6) and was wholly within his rights to insist that they make their charges in Caesarea where he held court.

Was kept in charge (τηρεισθα). Present passive infinitive of τηρεω in indirect assertion. Ηοτ with finite verb is more common after αποκρινομα, but the infinitive with the accusative of general reference is proper as here (Robertson, *Grammar*, p. 1036).

Shortly (εν ταχε). In quickness, in speed. Old and common usage, seen already in Lu 18:8; Ac 12:7; 22:18 . Festus is clearly within his rights again since his stay in Caesarea had been so brief. He did go down in "eight or ten days" (verse 6). Luke did not consider the matter important enough to be precise.

Acts 25:5

Them therefore which are of power among you (ο ουν εν υμιν δυνατο). "The mighty ones among you," "the men of power" (δυνατο) and authority, "the first men," the Sanhedrin, in other words. Note change here by Luke from indirect discourse in verse 4, to direct in verse 5 (φησιν, says he).

Go down with me (συνκαταβαντες). Double compound (συν, κατα) second aorist active participle of συνκαταβαινω. It was a fair proposal.

If there is anything amiss in the man (ε τ εστιν εν τω ανδρ ατοπον). Condition of the first class, assuming that there is (to be courteous to them), but not committing himself on the merits of the case. Ατοπον is an old word, specially common in Plato, meaning "out of place." In N.T. only here and Lu 23:41 which see; Ac 28:6; 2Th 3:2 . Note present tense active voice of κατηγορειτωσαν (imperative) of κατηγορεω, repeat their accusations.

Acts 25:6

On the morrow (τη επαυριον). Locative case of the article with ημερα understood (επαυριον, adverb, tomorrow). Festus lost no time for the chief men had come down with him.

Sat on the judgment seat (καθισας επ του βηματος). A legal formality to give weight to the decision. Ingressive aorist active participle. For this use of βημα for judgment seat see on Mt. 27:19; Joh 19:13; Acts 12:21; 18:12; 25:10,17 . Same phrase repeated in 25:17.

To be brought (αχθηνα). First aorist passive infinitive of αγω after εκελευσεν (commanded). Same words repeated in 25:17 by Festus.

Acts 25:7

When he was come (παραγενομενου αυτου). Genitive absolute of common verb παραγινομα (cf. 24:24).

Which had come down (ο καταβεβηκοτες). Perfect active participle of καταβαινω. They had come down on purpose at the invitation of Festus (verse 5), and were now ready.

Stood round about him (περιεστησαν αυτον). Second aorist (ingressive) active (intransitive) of περιστημ, old verb, "Took their stand around him," "*periculum intentantes*" (Bengel). Cf. Lu 23:10 about Christ. They have no lawyer this time, but they mass their forces so as to impress Festus.

Bringing against him (καταφεροντες). Bearing down on. See on 20:9; 26:10 , only N.T. examples of this ancient verb.

Many and grievous charges (πολλα κα βαρεα αιτιωματα). This word αιτιωμα for old form αιτιαμα is found in one papyrus (Moulton and Milligan's *Vocabulary*) in sense of "blame." But the charges were no "heavier" than those made by Tertullus (24:5-8). Paul's reply proves this and they were also probably on court record (Furneaux). See this adjective βαρυς (heavy) used with λυκο (wolves) in 20:29.

Which they could not prove (α ουκ ισχυον αποδειξα). Imperfect active of ισχυω, to have strength or power as in 19:16,20 . Repetition and reiteration and vehemence took the place of proof (αποδειξα, first aorist active infinitive of αποδεικνυμ, to show forth, old verb, in N.T. only here, Ac 2:22 which see and 1Co 4:9).

Acts 25:8

While Paul said in his defence (του Παυλου απολογουμενου). Genitive absolute again, present middle participle of απολογεομα, old verb to make defence as in 19:33; 24:10; 26:1,2 . The recitative οτ of the Greek before a direct quotation is not reproduced in English.

Have I sinned at all (τ ημαρτον). Constative aorist active indicative of αμαρτανω, to miss, to sin. The τ is cognate accusative (or adverbial accusative). Either makes sense. Paul sums up the charges under the three items of law of the Jews, the temple, the Roman state (Caesar). This last was the one that would interest Festus and, if proved, would render Paul guilty of treason (μαjεστας). Nero was Emperor A.D. 54-68, the last of the emperors with any hereditary claim to the name "Caesar." Soon it became merely a title like Kaiser and Czar (modern derivatives). In Acts only "Caesar" and "Augustus" are employed for the Emperor, not "King" (Βασιλευς) as from the time of Domitian. Paul's denial is complete and no proof had been presented. Luke was apparently present at the trial.

Acts 25:9

Desiring to gain favour with the Jews (θελων τοις Ιουδαιοις χαριν καταθεσθα). Precisely the expression used of Felix by Luke in 24:27 which see. Festus, like Felix, falls a victim to fear of the Jews.

Before me (επ' εμου). Same use of επ with the genitive as in 23:30; 24:19,21 . Festus, seeing that it was unjust to condemn Paul and yet disadvantageous to absolve him (Blass), now makes the very proposal to Paul that the rulers had made to him in Jerusalem (verse 3). He added the words "επ' εμου" (before me) as if to insure Paul of justice. If Festus was unwilling to give Paul justice in Caesarea where his regular court held forth, what assurance was there that Festus would give it to him at Jerusalem in the atmosphere of intense hostility to Paul? Only two years ago the mob, the Sanhedrin, the forty conspirators had tried to take his life in Jerusalem. Festus had no more courage to do right than Felix, however plausible his language might sound. Festus also, while wanting Paul to think that he would in Jerusalem "be judged of these things before me," in reality probably intended to turn Paul over to the

Sanhedrin in order to please the Jews, probably with Festus present also to see that Paul received justice (με πρεσεντε). Festus possibly was surprised to find that the charges were chiefly against Jewish law, though one was against Caesar. It was not a mere change of venue that Paul sensed, but the utter unwillingness of Festus to do his duty by him and his willingness to connive at Jewish vengeance on Paul. Paul had faced the mob and the Sanhedrin in Jerusalem, two years of trickery at the hands of Felix in Caesarea, and now he is confronted by the bland chicanery of Festus. It is too much, the last straw.

Acts 25:10

I am standing before Caesar's judgment-seat (Ηεστως επ του βηματος Καισαρος ειμ). Periphrastic present perfect indicative (εστως ειμ), second perfect participle εστως of ιστημ (intransitive). Paul means to say that he is a Roman citizen before a Roman tribunal. Festus was the representative of Caesar and had no right to hand him over to a Jewish tribunal. Festus recognized this by saying to Paul "wilt thou" (θελεις).

Where I ought to be judged (ου με δε κρινεσθα). Rather, "Where I must be judged," for δε expresses necessity (it is necessary). Paul exposes the conduct of Festus with merciless precision.

As thou also very well knowest (ως κα συ καλλιον επιγινωσκεις). "As thou also dost understand (hast additional knowledge, επιγινωσκεις) better" (than thou art willing to admit). That this is Paul's meaning by the use of the comparative καλλιον (positive καλως) is made plain by the confession of Festus to Agrippa in verse 18. Paul says that Festus knows that he has done no wrong to the Jews at all (ουδεν ηδικηκα) and yet he is trying to turn him over to the wrath of the Jews in Jerusalem.

Acts 25:11

If I am a wrong-doer (ε μεν ουν αδικω). Condition of the first class with ε and the present active indicative of αδικεω (α privative and δικη): "If I am in the habit of doing injustice," assuming it to be true for the sake of argument.

And have committed anything worthy of death (κα αξιον θανατου πεπραχα). Same condition with the difference in tense (πεπραχα, perfect active indicative) of a single case instead of a general habit. Assuming either or both Paul draws his conclusion.

I refuse not to die (ου παραιτουμα το αποθανειν). Old verb to ask alongside, to beg from, to deprecate, to refuse, to decline. See on Lu 14:18f . Josephus (*Life*, 29) has θανειν ου παραιτουμα. Here the articular second aorist active infinitive is in the accusative case the object of παραιτουμα: "I do not beg off dying from myself."

But if none of these things is (ε δε ουδεν εστιν). Δε here is contrasted with μεν just before. No word for "true" in the Greek. Εστιν ("is") in the Greek here means "exists." Same condition (first class, assumed as true).

Whereof these accuse me (ων ουτο κατηγορουσιν μου). Genitive of relative ον by attraction from α (accusative with κατηγορουσιν) to case of the unexpressed antecedent τουτων ("of these things"). Μου is genitive of person after κατηγορουσιν.

No man can give me up to them (ουδεις με δυνατα αυτοις χαρισασθα). "Can" legally. Paul is a Roman citizen and not even Festus can make a free gift (χαρισασθα) of Paul to the Sanhedrin.

I appeal unto Caesar (Καισαρα επικαλουμα). Technical phrase like Latin *Caesarem appello*. Originally the Roman law allowed an appeal from the magistrate to the people (*provocatio ad populum*), but the emperor represented the people and so the appeal to Caesar was the right of every Roman citizen. Paul had crossed the Rubicon on this point and so took his case out of the hands of dilatory provincial justice (really injustice). Roman citizens could make this appeal in capital offences. There would be expense connected with it, but better that with some hope than delay and certain death in Jerusalem. Festus was no better than Felix in his vacillation and desire to curry favour with the Jews at Paul's expense. No doubt Paul's long desire to see Rome (19:21; Ro 15:22-28) and the promise of Jesus that he would see Rome (Ac 23:11) played some part in Paul's decision. But he made it reluctantly for he says in Rome (Ac 28:19): "I was constrained to appeal." But acquittal at the hands of Festus with the hope of going to Rome as a free man had vanished.

Acts 25:12

When he had conferred with the council (συνλαλησας μετα του συμβουλιου). The word συμβουλιον in the N.T. usually means "counsel" as in Mt 12:14 , but here alone as an assembly of counsellors or council. But the papyri (Milligan and Moulton's *Vocabulary*) furnish a number of instances of this sense of the word as "council." Here it apparently means the chief officers and personal retinue of the procurator, his assessors (ασσεσσορες χονσιλιαρι). These local advisers were a necessity. Some discretion was allowed the governor about granting the appeal. If the prisoner were a well-known robber or pirate, it could be refused.

Thou hast appealed unto Caesar (Καισαρα επικεκλησα). The same technical word, but the perfect tense of the indicative.

Unto Caesar thou shalt go (επ Καισαρα πορευση). Perhaps the volitive future (Robertson, *Grammar*, p. 874). Bengel thinks that Festus sought to frighten Paul with these words. Knowling suggests that "they may have been uttered, if not with a sneer, yet with the implication 'thou little knowest what an appeal to Caesar means.'" But embarrassment will come to Festus. He has refused to acquit this prisoner. Hence he must formulate charges against him to go before Caesar.

Acts 25:13

When certain days were passed (Ημερων διαγενομενον). Genitive absolute of διαγινομα, to come between, "days intervening."

Agrippa the King (Αγριππας ο βασιλευς). Agrippa II son of Agrippa I of Ac 12:20-23 . On the death of Herod King of Chalcis A.D. 48, Claudius A.D. 50 gave this Herod Agrippa II the throne of Chalcis so that Luke is correct in calling him king, though he is not king of Judea. But he was also given by Claudius the government of the temple and the right of appointing the high priest. Later he was given also the tetrarchies of Philip and Lysanias. He was the last Jewish king in Palestine, though not king of Judea. He angered the Jews by building his palace so as to overlook the temple and by frequent changes in the high priesthood. He made his capital at Caesarea Philippi which he called Neronias in honour of Nero. Titus visited it after the fall of Jerusalem.

Bernice (Βερνικη). He was her brother and yet she lived with him in shameful intimacy in spite of her marriage to her uncle Herod King of Chalcis and to Polemon King of Cilicia whom she left. Schuerer calls her both a Jewish bigot and a wanton. She afterwards became the mistress of Titus.

Arrived at Caesarea (κατηντησαν εις Καισαριαν). Came down (first aorist active of κατανταω) to Caesarea from Jerusalem.

And saluted Festus (ασπασαμενο τον Φηστον). The Textus Receptus has ασπασομενο the future participle, but the correct text is the aorist middle participle ασπασαμενο which cannot possibly mean subsequent action as given in the Canterbury Revision "and saluted." It can only mean contemporaneous (simultaneous) action "saluting" or antecedent action like the margin "having saluted." But antecedent action is not possible here, so that simultaneous action is the only alternative. It is to be noted that the salutation synchronized with the arrival in Caesarea (note κατα, down, the effective aorist tense), not with the departure from Jerusalem, nor with the whole journey. Rightly understood the aorist participle here gives no trouble at all (Robertson, *Grammar*, pp. 861-3).

Acts 25:14

Tarried (διετριβον). Imperfect active of διατριβω, common verb for spending time (Ac 12:19 , etc.).

Many days (πλειους ημερας). More days (than a few). Accusative case for extent of time.

Laid Paul's case (ανεθετο τα κατα τον Παυλον). Second aorist middle indicative of ανατιθημ, old verb to set before, to place up, as if for consultation in conference. Only twice in N.T. here and Ga 2:2 . The motive of Festus is not given, though it was natural enough in view of the quandary of Festus about Paul (the things about Paul) and Agrippa's interest in and responsibility for Jewish worship in the temple in Jerusalem. It is quite possible that Festus had a bit of εννυ over the visit of these Jewish dignitaries as "more days" went by. Hence the tone of Festus about Paul in this proposal for the entertainment of Agrippa and Bernice is certainly one of superficial and supremely supercilious indifference.

Left a prisoner (καταλελιμμενος δεσμιος). Perfect passive participle of καταλειπω, to leave behind. Paul is one of Felix's left overs (left behind), a sort of "junk" left on his hands. This cowardly Roman procurator thus pictures the greatest of living men and the greatest preacher of all time to this profligate pair (brother and sister) of sinners. Undoubtedly today in certain circles Christ and his preachers are held up to like contempt.

Acts 25:15

Informed (ενεφανισαν). Same word as in 23:15,22; 25:2 which see.

Asking for sentence against him (αιτουμενο κατ' αυτου καταδικην). Only N.T. example of this old word (penalty, fine, condemnation) from κατα and δικη (justice against).

Acts 25:16

It is not the custom of the Romans (οτ ουκ εστιν εθος Ρωμαιοις). If a direct quotation, οτ is recitative as in Authorized Version. Canterbury Revision takes it as indirect discourse after απεκριθην (I answered), itself in a relative clause (προς ους) with the present tense (εστιν, is) preserved as is usual. There is a touch of disdain (Furneaux) in the tone of Festus. He may refer to a demand of the Jews before they asked that Paul be brought to Jerusalem (25:3). At any rate there is a tone of scorn towards the Jews.

Before that the accused have (πριν η ο κατηγορουμενος εχο). This use of the optative in this temporal clause with πριν η instead of the subjunctive αν εχη is in conformity with literary Greek and occurs only in Luke's writings in the N.T. (Robertson, *Grammar*, p. 970). This sequence of modes is a mark of the literary style occasionally seen in Luke. It is interesting here to note the succession of dependent clauses in verses 14-16.

The accusers face to face (κατα προσωπον τους κατηγορους). Same word κατηγορος as in 23:30,35; 25:18 . This all sounds fair enough.

And have had opportunity to make his defence concerning the matter laid against him (τοπον τε απολογιας λαβο περ του εγκληματος). Literally, "And should receive (λαβο optative for same reason as εχο above, second aorist active of λαμβανω) opportunity for defence (objective genitive) concerning the charge" (εγκληματος in N.T. only here and 23:19 which see).

Acts 25:17

When they were come together here (συνελθοντων ενθαδε). Genitive absolute of second aorist active participle of συνερχομα, but without αυτων (they), merely understood.

Delay (αναβολην). Old word from αναβαλλω, only here in N.T.

Acts 25:18

Brought (εφερον). Imperfect active of φερω, referring to their repeated charges.

Of such evil things as I supposed (ων εγω υπενοουν πονηρων). Incorporation of the antecedent πονηρων into the relative clause and change of the case of the relative from the accusative α object of υπενοουν to the genitive like πονηρων (Robertson, *Grammar*, p. 719). Note the imperfect active υπενοουν of υπονοεω to emphasize Festus's state of mind about

Paul before the trial. This old verb only three times in the N.T. (here, Ac 13:25 which see; 27:27).

Acts 25:19

But had (δε ειχον). Descriptive imperfect active of εχω and δε of contrast (but).

Concerning their own religion (περ της ιδιας δεισιδαιμονιας). See on 17:22 for discussion of this word. Festus would hardly mean "superstition," whatever he really thought, because Agrippa was a Jew.

And of one Jesus (κα περ τινος Ιησου). This is the climax of supercilious scorn toward both Paul and "one Jesus."

Who was dead (τεθνηκοτος). Perfect active participle of θνησκω agreeing with Ιησου (genitive). As being dead.

Whom Paul affirmed to be alive (ον εφασκεν ο Παυλος ζην). Imperfect active of φασκω, old form of φημ to say, in the N.T. only here and Ac 24:9; Ro 1:22 . Infinitive ζην in indirect discourse with ον (whom) the accusative of general reference. With all his toploftical airs Festus has here correctly stated the central point of Paul's preaching about Jesus as no longer dead, but living.

Acts 25:20

Being perplexed (απορουμενος). Present middle participle of the common verb απορεω (α privative and πορος way), to be in doubt which way to turn, already in Mr 6:20 which see and Lu 24:4 . The Textus Receptus has εις after here, but critical text has only the accusative which this verb allows (Mr 6:20) as in Thucydides and Plato.

How to inquire concerning these things (την περ τουτων ζητησιν). Literally, "as to the inquiry concerning these things." This is not the reason given by Luke in verse 9 (wanting to curry favour with the Jews), but doubtless this motive also actuated Festus as both could be true.

Whether he would go to Jerusalem (ε βουλοιτο πορευεσθα εις Ιεροσολυμα). Optative in indirect question after ελεγον (asked or said) imperfect active, though the present indicative could have been retained with change of person: "Dost thou wish, etc.," (ε βουλη, etc.). See Robertson, *Grammar*, pp. 1031, 1044. This is the question put to Paul in verse 9 though θελεις is there used.

Acts 25:21

When Paul had appealed (του Παυλου επικαλεσαμενου). Genitive absolute with first aorist middle participle of επικαλεομα, the technical word for appeal (verses 11,12). The first aorist passive infinitive τηρηθηνα (to be kept) is the object of the participle.

For the decision of the emperor (εις την του Σεβαστου διαγνωσιν). Διαγνωσιν (cf. διαγνωσομα 24:22, I will determine) is the regular word for a legal examination (χογνιτιο), thorough sifting (δια), here only in N.T. Instead of "the Emperor" it should be "the Augustus," as Σεβαστος is simply the Greek translation of *Augustus*, the adjective (Revered, Reverent)

assumed by Octavius B.C. 27 as the αγνομεν that summed up all his various offices instead of *Rex* so offensive to the Romans having led to the death of Julius Caesar. The successors of Octavius assumed *Augustus* as a title. The Greek term Σεβαστος has the notion of worship (cf. σεβασμα in Acts 17:25). In the N.T. only here, verse 25; 27:1 (of the legion). It was more imposing than "Caesar" which was originally a family name (always official in the N.T.) and it fell in with the tendency toward emperor-worship which later played such a large part in Roman life and which Christians opposed so bitterly. China is having a revival of this idea in the insistence on bowing three times to the picture of Sun-Yat-Sen.

Till I should send him to Caesar (εως αν αναπεμψω αυτον προς Καισαρα). Here αναπεμψω can be either future indicative or first aorist subjunctive (identical in first person singular), aorist subjunctive the usual construction with εως for future time (Robertson, *Grammar*, p. 876). Literally, "send up" (ανα) to a superior (the emperor). Common in this sense in the papyri and *Koine* writers. Here "Caesar" is used as the title of Nero instead of "Augustus" as Κυριος (Lord) occurs in verse 26.

Acts 25:22

I also could wish (εβουλομην κα αυτος). The imperfect for courtesy, rather than the blunt βουλομα, I wish, I want. Literally, "I myself also was wishing" (while you were talking), a compliment to the interesting story told by Festus. The use of αν with the imperfect would really mean that he does not wish (a conclusion of the second class condition, determined as unfulfilled). Αν with the optative would show only a languid desire. The imperfect is keen enough and yet polite enough to leave the decision with Festus if inconvenient for any reason (Robertson, *Grammar*, pp. 885-7). Agrippa may have heard much about Christianity.

Acts 25:23

When Agrippa was come and Bernice (ελθοντος του Αγριππα κα της Βερνικης). Genitive absolute, the participle agreeing in number and gender (masculine singular, ελθοντος) with Αγριππα, Βερνικης being added as an afterthought.

With great pomp (μετα πολλης φαντασιας). Φαντασια is a *Koine* word (Polybius, Diodorus, etc.) from the old verb φανταζω (Heb 12:21) and it from φαινω, common verb to show, to make an appearance. This is the only N.T. example of φαντασια, though the kindred common word φαντασμα (appearance) occurs twice in the sense of apparition or spectre (Mt 14:26; Mr 6:49). Herodotus (VII. 10) used the verb φανταζω for a showy parade. Festus decided to gratify the wish of Agrippa by making the "hearing" of Paul the prisoner (verse 22) an occasion for paying a compliment to Agrippa (Rackham) by a public gathering of the notables in Caesarea. Festus just assumed that Paul would fall in with this plan for a grand entertainment though he did not have to do it.

Into the place of hearing (εις το ακροατηριον). From ακροαομα (to be a hearer) and, like the Latin *auditorium*, in Roman law means the place set aside for hearing, and deciding

cases. Here only in the N.T. Late word, several times in Plutarch and other *Koine* writers. The hearing was "semi-official" (Page) as is seen in verse 26.

With the chief captains (συν τε χιλιαρχοις). Χιλιαρχς, each a leader of a thousand. There were five cohorts of soldiers stationed in Caesarea.

And the principal men of the city (κα ανδρασιν τοις κατ' εξοχην). The use of κατ' εξοχην, like our French phrase *par excellence*, occurs here only in the N.T., and not in the ancient Greek, but it is found in inscriptions of the first century A.D. (Moulton and Milligan's *Vocabulary*). Εξοχη in medical writers is any protuberance or swelling. Cf. our phrase "outstanding men."

At the command of Festus (κελευσαντος του Φηστου). Genitive absolute again, "Festus having commanded."

Acts 25:24

Which are here present with us (ο συνπαροντες ημιν). Present articular participle of συνπαρειμ (only here in N.T.) with associative instrumental case ημιν.

Made suit to me (ενετυχον μο). Second aorist active indicative of εντυγχανω, old verb to fall in with a person, to go to meet for consultation or supplication as here. Common in old Greek and *Koine*. Cf. Ro 8:27,34 . See εντευξις (petition) 1Ti 2:1 . Papyri give many examples of the technical sense of εντευξις as petition (Deissmann, *Bible Studies*, p. 121). Some MSS. have plural here ενετυχον rather than the singular ενετυχεν.

Crying (βοωντες). Yelling and demanding with loud voices.

That he ought not to live any longer (μη δειν αυτον ζην μηκετ). Indirect command (demand) with the infinitive δειν for δε (it is necessary). The double negative (μη--μηκετ) with ζην intensifies the demand.

Acts 25:25

But I found (εγω δε κατελαβομην). Second aorist middle of καταλαμβανω, to lay hold of, to grasp, to comprehend as in 4:13; 10:34 .

That he had committed nothing worthy of death (μηδεν αξιον αυτον θανατου πεπραχενα). Perfect active infinitive of πρασσω in indirect assertion with negative μη and accusative αυτον of general reference, the usual idiom. Verse 25 repeats the statement in verse 21, perhaps for the benefit of the assembled dignitaries.

Acts 25:26

No certain thing (ασφαλες τι--ου). Nothing definite or reliable (α privative, σφαλλω, to trip). All the charges of the Sanhedrin slipped away or were tripped up by Paul. Festus confesses that he had nothing left and thereby convicts himself of gross insincerity in his proposal to Paul in verse 9 about going up to Jerusalem. By his own statement he should have set Paul free. The various details here bear the marks of the eyewitness. Luke was surely present and witnessed this grand spectacle with Paul as chief performer.

Unto my lord (τω κυριω). Augustus (Octavius) and Tiberius refused the title of κυριος (lord) as too much like *rex* (king) and like master and slave, but the servility of the subjects gave it to the other emperors who accepted it (Nero among them). Antoninus Pius put it on his coins. Deissmann (*Light from the Ancient East*, p. 105) gives an ostracon dated Aug. 4, A.D. 63 with the words "in the year nine of Nero the lord" (ενατου Νερωνος του κυριου). Deissmann (*op. cit.*, pp. 349ff.) runs a most interesting parallel "between the cult of Christ and the cult of Caesar in the application of the term κυριος, lord" in ostraca, papyri, inscriptions. Beyond a doubt Paul has all this fully in mind when he says in 1Co 12:3 that "no one is able to say Κυριος Ιησους except in the Holy Spirit" (cf. also Php 2:11). The Christians claimed this word for Christ and it became the test in the Roman persecutions as when Polycarp steadily refused to say " Lord Caesar" and insisted on saying "Lord Jesus" when it meant his certain death.

Before you (εφ' υμων). The whole company. In no sense a new trial, but an examination in the presence of these prominent men to secure data and to furnish entertainment and pleasure to Agrippa (verse 22).

Especially before thee (μαλιστα επ σου). Out of courtesy. It was the main reason as verse 22 shows. Agrippa was a Jew and Festus was glad of the chance to see what he thought of Paul's case.

After examination had (της ανακρισεως γενομενης). Genitive absolute, "the examination having taken place." Ανακρισις from ανακρινω (cf. 12:19; 24:8; 28:18) is a legal term for preliminary examination. Only here in the N.T. Inscriptions and papyri give it as examination of slaves or other property.

That I may have somewhat to write (οπως σχω τ γραψω). Ingressive aorist subjunctive σχω (may get) with οπως (final particle like ινα). Τ γραψω in indirect question after σχω is either future indicative or aorist subjunctive (Robertson, *Grammar*, p. 1045). Festus makes it plain that this is not a "trial," but an examination for his convenience to help him out of a predicament.

Acts 25:27

Unreasonable (αλογον). Old word from α privative and λογος (reason, speech). "Without reason" as of animals (Jude 1:10; 2 Peter 2:12), "contrary to reason" here. These the only N.T. instances and in harmony with ancient usage.

In sending (πεμποντα). Note accusative case with the infinitive σημανα though μο (dative) just before. Cf. same variation in 15:22f.; 22:17 .

Signify (σημανα). First aorist active infinitive (not σημηνα, the old form) of σημαινω, to give a sign (σημειον).

The charges (τας αιτιας). This naive confession of Festus reveals how unjust has been his whole treatment of Paul. He had to send along with the appeal of Paul *litterae dimissoriae* (αποστολ) which would give a statement of the case (Page).

Acts 26

Acts 26:1

Thou art permitted (επιτρεπετα σο). Literally, It is permitted thee. As if Agrippa were master of ceremonies instead of Festus. Agrippa as a king and guest presides at the grand display while Festus has simply introduced Paul.

For thyself (υπερ σεαυτου). Some MSS. have περ (concerning). Paul is allowed to speak in his own behalf. No charges are made against him. In fact, Festus has admitted that he has no real proof of any charges.

Stretched forth his hand (εκτεινας την χειρα). Dramatic oratorical gesture (not for silence as in 12:17; 13:16) with the chain still upon it (verse 29) linking him to the guard. First aorist active participle of εκτεινω, to stretch out.

Made his defence (απελογειτο). Inchoative imperfect of απολογεομα (middle), "began to make his defence." This is the fullest of all Paul's defences. He has no word of censure of his enemies or of resentment, but seizes the opportunity to preach Christ to such a distinguished company which he does with "singular dignity" (Furneaux). He is now bearing the name of Christ "before kings" (Ac 9:15). In general Paul follows the line of argument of the speech on the stairs (chapter Ac 22).

Acts 26:2

I think myself happy (ηγημα εμαυτον μακαριον). See on Mt 5:3 for μακαριος. Blass notes that Paul, like Tertullus, begins with *captatio benevolentiae*, but *absque adulatione*. He says only what he can truthfully speak. For ηγημα see Php 3:7; 1Ti 6:1 (perfect middle indicative of ηγεομα), I have considered.

That I am to make my defence (μελλων απολογεισθα). Literally, "being about to make my defence."

Whereof I am accused (ων εγκαλουμα). Genitive with εγκαλουμα as in 19:40 or by attraction from accusative of relative (α) to case of antecedent (παντων).

Acts 26:3

Especially because thou art expert (μαλιστα γνωστην οντα σε). Or like the margin, "because thou art especially expert," according as μαλιστα is construed. Γνωστην is from γινωσκω and means a knower, expert, connoisseur. Plutarch uses it and Deissmann (*Light*, etc., p. 367) restores it in a papyrus. Agrippa had the care of the temple, the appointment of the high priest, and the care of the sacred vestments. But the accusative οντα σε gives trouble here coming so soon after σου (genitive with επ). Some MSS. insert επισταμενος or ειδως (knowing) but neither is genuine. Page takes it as "governed by the sense of thinking or considering." Knowling considers it an anacoluthon. Buttmann held it to be an accusative absolute after the old Greek idiom. Τυχον is such an instance though used as an adverb

(1Co 16:6). It is possible that one exists in Eph 1:18 . See other examples discussed in Robertson's *Grammar*, pp. 490f.

Customs and questions (εθων τε κα ζητηματων). Both *consuetudinum in practicis* and *quaestionum in theoreticis* (Bengel). Agrippa was qualified to give Paul an understanding and a sympathetic hearing. Paul understands perfectly the grand-stand play of the whole performance, but he refused to be silent and chose to use this opportunity, slim as it seemed, to get a fresh hearing for his own case and to present the claims of Christ to this influential man. His address is a masterpiece of noble apologetic.

Patiently (μακροθυμως). Adverb from μακροθυμος. Only here in the N.T., though μακροθυμια occurs several times. Vulgate has *longanimiter*. Long spirit, endurance, opposite of impatience. So Paul takes his time.

Acts 26:4

My manner of life (την μεν ουν βιωσιν μου). With μεν ουν Paul passes from the *captatio benevolentiae* (verses 1,2) "to the *narratio* or statement of his case" (Page). Βιωσις is from βιοω (1Pe 4:2) and that from βιος (course of life). This is the only instance of βιωσις yet found except the Prologue (10) of Ecclesiasticus and an inscription given in Ramsay's *Cities and Bishoprics of Phrygia*, Vol II, p. 650.

Know (ισασ). Literary form instead of the vernacular *Koine* οιδασιν. Paul's early life in Tarsus and Jerusalem was an open book to all Jews.

Acts 26:5

Having knowledge of me from the first (προγινωσκοντες με ανωθεν). Literally, "knowing me beforehand" (both προ and ανωθεν), from the beginning of Paul's public education in Jerusalem (Knowling). Cf. 2 Peter 3:17 .

If they be willing to testify (εαν θελωσιν μαρτυρειν). Condition of third class (εαν and subjunctive). A neat turning of the tables on the distinguished audience about Paul's Jerusalem reputation before his conversion.

After the straitest sect (την ακριβεστατην αιρεσιν). This is a true superlative (not elative) and one of the three (also αγιωτατος, Jude 1:20 , τιμιωτατος Re 18:12; 21:11) superlatives in -τατος in the N.T. (Robertson, *Grammar*, pp. 279f., 670), though common enough in the LXX and the papyri. Ηαιρεσιν (choosing) is properly used here with Pharisees (Josephus, *Life*, 38).

Religion (θρησκειας). From θρησκευω and this from θρησκος (Jas 1:26), old word for religious worship or discipline, common in the papyri and inscriptions (Moulton and Milligan's *Vocabulary*) for reverent worship, not mere external ritual. In N.T. only here, Jas 1:26f.; Col 2:18 .

I lived a Pharisee (εζησα Φαρισαιος). Emphatic position. Paul knew the rules of the Pharisees and played the game to the full (Ga 1:14; Php 3:5f.). The Talmud makes it plain

what the life of a Pharisee was. Paul had become one of the leaders and stars of hope for his sect.

Acts 26:6

And now (κα νυν). Sharp comparison between his youth and the present.

To be judged for the hope (επ' ελπιδι--κρινομενος). The hope of the resurrection and of the promised Messiah (13:32). Page calls verses 6-8 a parenthesis in the course of Paul's argument by which he shows that his life in Christ is a real development of the best in Pharisaism. He does resume his narrative in verse 9, but verses 6-8 are the core of his defence already presented in Ga 3; Ro 9-11 where he proves that the children of faith are the real seed of Abraham.

Acts 26:7

Our twelve tribes (το δωδεκαφυλον ημων). A word found only here in N.T. and in Christian and Jewish writings, though δωδεκαμηνον (twelve month) is common in the papyri and δεκαφυλος (ten tribes) in Herodotus. Paul's use of this word for the Jewish people, like Jas 1:1 (ταις δωδεκα φυλαις, the twelve tribes), shows that Paul had no knowledge of any "lost ten tribes." There is a certain national pride and sense of unity in spite of the dispersion (Page).

Earnestly (εν εκτενεια). A late word from εκτεινω, to stretch out, only here in N.T., but in papyri and inscriptions. Page refers to Simeon and Anna (Lu 2:25-28) as instances of Jews looking for the coming of the Messiah. Note the accusative of νυκτα κα ημεραν as in 20:31.

Hope to attain (ελπιζε καταντησα). This Messianic hope had been the red thread running through Jewish history. Today, alas, it is a sadly worn thread for Jews who refuse to see the Messiah in Jesus.

I am accused by Jews (εγκαλουμα υπο Ιουδαιων). The very word used in 23:28 (ενεκαλουν) which see, and by Jews of all people in the world whose mainspring was this very "hope." It is a tremendously effective turn.

Acts 26:8

Incredible with you (απιστον παρ' υμιν). This old word απιστον (α privative and πιστος) means either unfaithful (Lu 12:46), unbelieving (Joh 20:27), or unbelievable as here). Paul turns suddenly from Agrippa to the audience (παρ' υμιν, plural), most of whom were probably Gentiles and scouted the doctrine of the resurrection as at Athens (17:32).

If God doth raise the dead (ε ο θεος νεκρους εγειρε). Condition of the first class assuming that God does raise dead people. Only God can do it. This rhetorical question needs no answer, though the narrative resumed in verse 9 does it in a way.

Acts 26:9

I verily thought with myself (εγω μεν ουν εδοξα εμαυτω). Personal construction instead of the impersonal, a touch of the literary style. Paul's "egoism" is deceived as so often happens.

I ought (δειν). Infinitive the usual construction with δοκεω. Necessity and a sense of duty drove Paul on even in this great sin (see on 23:1), a common failing with persecutors.

Contrary (εναντια). Old word (adjective), over against, opposite (Ac 27:4), then hostile to as here.

Acts 26:10

I both shut up many (πολλους τε κατεκλεισα). Effective aorist active of κατακλειω, old word to shut down like a trap door, in N.T. only here and Lu 3:20 . Double use of τε (both--and).

Having received authority from the chief priests (την παρα των αρχιερεων εξουσιαν λαβων). "The authority," he says. Paul was the official persecutor of the saints under the direction of the Sanhedrin. He mentions "chief priests" (Sadducees), though a Pharisee himself. Both parties were co-operating against the saints.

And when they were put to death (αναιρουμενων τε αυτων). Genitive absolute with present passive participle of αναιρεω.

I gave my vote against them (κατηνεγκα ψηφον). "I cast down my pebble" (a black one). The ancient Greeks used white pebbles for acquittal (Re 2:17), black ones for condemnation as here (the only two uses of the word in the N.T.). Paul's phrase (not found elsewhere) is more vivid than the usual καταψηφιζω for voting. They literally cast the pebbles into the urn. Cf. συμψηφιζω in Ac 19:19 , συγκαταψεφιζο in Ac 1:26 . If Paul's language is taken literally here, he was a member of the Sanhedrin and so married when he led the persecution. That is quite possible, though he was not married when he wrote 1Co 7:7f. , but a widower. It is possible to take the language figuratively for approval, but not so natural.

Acts 26:11

Punishing (τιμωρων). Old word τιμωρεω originally to render help, to succor (τιμωρος, from τιμη and ουρος), then to avenge (for honour). In N.T. only here and 22:5.

I strove to make them blaspheme (ηναγκαζον βλασφημειν). Conative imperfect active of αναγκαζω, old verb from αναγκη (necessity, compulsion). The tense, like the imperfect in Mt 3:14; Lu 1:59 , leaves room to hope that Paul was not successful in this effort, for he had already said that he brought many "unto death" (22:4).

I persecuted (εδιωκον). Imperfect active again, repeated attempts. The old verb διωκω was used to run after or chase game and then to chase enemies. The word "persecute" is the Latin *persequor*, to follow through or after. It is a vivid picture that Paul here paints of his success in hunting big game, a grand heresy hunt.

Even unto foreign cities (κα εις εξω πολεις). We know of Damascus, and Paul evidently planned to go to other cities outside of Palestine and may even have done so before the fateful journey to Damascus.

Acts 26:12

Whereupon (εν οις). "In which things" (affairs of persecution), "on which errand." Cf. 24:18. Paul made them leave Palestine (11:19) and followed them beyond it (9:2).

With the authority and commission (μετ' εξουσιας κα επιτροπης). Not merely "authority" (εξουσια), but express appointment (επιτροπη, old word, but here only in N.T., derived from επιτροπος, steward, and that from επιτρεπω, to turn over to, to commit).

Acts 26:13

At midday (ημερας μεσης). Genitive of time and idiomatic use of μεσος, in the middle of the day, more vivid than μεσημβριαν (22:6).

Above the brightness of the sun (υπερ την λαμπροτητα του ηλιου). Here alone not in Ac 9; 22 , though implied in 9:3; 22:6 , "indicating the supernatural character of the light" (Knowling). Luke makes no effort to harmonize the exact phrases here with those in the other accounts and Paul here (verse 16) blends together what Jesus said to him directly and the message of Jesus through Ananias (9:15). The word λαμπροτης, old word, is here alone in the N.T.

Shining round about me (περιλαμψαν με). First aorist active participle of περιλαμπω, common *Koine* verb, in N.T. only here and Lu 2:9 .

Acts 26:14

When we were all fallen (παντων καταπεσοντων ημων). Genitive absolute with second aorist active participle of καταπιπτω. In the Hebrew language (τη Εβραιδ διαλεκτω). Natural addition here, for Paul is speaking in Greek, not Aramaic as in 22:2.

It is hard for thee to kick against the goad (σκληρον σο προς κεντρα λακτιζειν). Genuine here, but not in chapters 9,22 . A common proverb as Aeschylus *Ag.* 1624: Προς κεντρα μη λακτιζε. "It is taken from an ox that being pricked with a goad kicks and receives a severer wound" (Page). Cf. the parables of Jesus (Mt 13:35). Blass observes that Paul's mention of this Greek and Latin proverb is an indication of his culture. Besides he mentions (not invents) it here rather than in chapter 22 because of the culture of this audience. Κεντρον means either sting as of bees (II Macc. 14:19) and so of death (1Co 15:55) or an iron goad in the ploughman's hand as here (the only two N.T. examples). Note plural here (goads) and λακτιζειν is present active infinitive so that the idea is "to keep on kicking against goads." This old verb means to kick with the heel (adverb λαξ, with the heel), but only here in the N.T. There is a papyrus example of kicking (λακτιζω) with the feet against the door.

Acts 26:16

Arise and stand (αναστηθ κα στηθ). "Emphatic assonance" (Page). Second aorist active imperative of compound verb (ανιστημ) and simplex (ιστημ). "Stand up and take a stand."

Have I appeared unto thee (ωφθην σο). First aorist passive indicative of οραω. See on Lu 22:43 .

To appoint thee (προχειρισασθα σε). See 3:30; 22:14 for this verb.

Both of the things wherein thou hast seen me (ων τε ειδες με). The reading με (not in all MSS.) makes it the object of ειδες (didst see) and ων is genitive of α (accusative of general reference) attracted to the case of the unexpressed antecedent τουτων. Paul is thus a personal eyewitness of the Risen Christ (Lu 1:1; 1Co 4:1; 9:1).

And of the things wherein I will appear unto thee (ων τε οφθησομα σο). Here again ων is genitive of the accusative (general reference) relative α attracted to the case of the antecedent τουτων or εκεινων as before. But οφθησομα is first future passive of οραω and cannot be treated as active or middle. Page takes it to mean "the visions in which I shall be seen by you," the passive form bringing out the agency of God. See those in Ac 18:9; 23:11; 2Co 12:2 . The passive voice, however, like απεκριθην and εφοβηθην, did become sometimes transitive in the *Koine* (Robertson, *Grammar*, p. 819).

Acts 26:17

Delivering thee (εξαιρουμενος σε). Present middle participle of εξαιρεω, old verb and usually so rendered, but the old Greek also uses it for "choose" as also in LXX (Isa 48:10). The papyri give examples of both meanings and either makes good sense here. God was continually rescuing Paul "out of the hands of Jews and Gentiles and Paul was a chosen vessel" (9:15). Modern scholars are also divided.

Acts 26:18

To open (ανοιξα). First aorist active infinitive of purpose.

That they may turn (του επιστρεψα). Another infinitive of purpose first aorist active (genitive case and articular), epexegetic to ανοιξα.

That they may receive (του λαβειν). Another genitive articular infinitive of purpose subordinate (epexegetic) to του επιστρεψα.

Sanctified by faith in me (ηγιασμενοις πιστε τη εις εμε). Perfect passive participle of αγιαζω, instrumental case of πιστε, article before εις εμε ("by faith, that in me"). These important words of Jesus to Paul give his justification to this cultured audience for his response to the command of Jesus. This was the turning point in Paul's career and it was a step forward and upward.

Acts 26:19

Wherefore (οθεν). This relatival adverb (cf. 14:26; 28:13) gathers up all that Paul has said.

I was not disobedient (ουκ εγενομην απειθης). Litotes again, "I did not become (second aorist middle indicative of γινομα) disobedient" (απειθης, old word already in Lu 1:17).

Unto the heavenly vision (τη ουρανιω οπτασια). A later form of οψις, from οπταζω, in LXX, and in N.T. (Lu 1:22; 24:23; Ac 26:19; 2Co 12:1). Only time that Paul uses it about seeing Christ on the Damascus road, but no reflection on the reality of the event.

Acts 26:20

But declared (αλλα απηγγελλον). Imperfect active of απαγγελλω, repeatedly.

Throughout all the country of Judea (πασαν τε την χωραν της Ιουδαιας). The accusative here in the midst of the datives (τοις εν Δαμασκωι, Ιεροσολυμοισ, τοις εθνεσιν) seems strange and Page feels certain that εις should be here even though absent in Aleph A B. But the accusative of extent of space will explain it (Robertson, *Grammar*, p. 469).

Doing works worthy of repentance (αξια της μετανοιας εργα πρασσοντας). Accusative case of present active participle πρασσοντας because of the implied αυτους with the present infinitive μετανοειν (repent) and επιστρεφειν (turn), though the dative πρασσουσιν could have been used to agree with εθνεσιν (Gentiles). Cf. Mt 3:8 for similar language used of the Baptist. Paul, the greatest of theologians, was an interesting practical preacher.

Acts 26:21

Assayed to kill me (επειρωντο διαχειρισασθα). Conative imperfect middle of πειραω, the old form of the later *Koine* πειραζω so common in the *Koine*, but in N.T. here only. Some MSS. have it in Ac 9:26; Heb 4:15 . The old verb διαχειριζω, to take in hand, middle to lay hands on, to slay, occurs in N.T. only here and 5:30 which see.

Acts 26:22

Having therefore obtained (ουν τυχων). Second aorist active participle of old verb τυγχανω.

The help that is from God (επικουριας της απο του θεου). Old word from επικουρεω, to aid, and that from επικουρος, ally, assister. Only here in N.T. God is Paul's ally. All of the plots of the Jews against Paul had failed so far.

I stand (εστηκα). Second perfect of ιστημ, to place, intransitive to stand. Picturesque word (Page) of Paul's stability and fidelity (cf. Php 4:1; Eph 6:13).

Both to small and great (μικρω τε κα μεγαλω). Dative singular (rather than instrumental, taking μαρτυρουμενος middle, not passive) and use of τε κα links the two adjectives together in an inclusive way. These two adjectives in the singular (representative singular rather than plural) can apply to age (young and old) or to rank (Re 11:18) as is specially suitable here with Festus and Agrippa present. In Ac 8:10 (Heb 8:11) the phrase explains παντες (all).

Saying nothing but what (ουδεν εκτος λεγων ων). "Saying nothing outside of those things which." The ablative relative ων is attracted into the case of the unexpressed antecedent τουτων and so ablative after εκτος (adverbial preposition common in LXX, the papyri. In N.T. here and 1Co 6:18; 15:27; 2Co 12:2f.). Cf. Lu 16:29 about Moses and the prophets.

Acts 26:23

How that the Christ must suffer (ε παθητος ο Χριστος). Literally, "if the Messiah is subject to suffering." E can here mean "whether" as in Heb 7:15 . This use of a verbal in -τος for capability or possibility occurs in the N.T. alone in παθητος (Robertson, *Grammar*, p. 157). This word occurs in Plutarch in this sense. It is like the Latin *patibilis* and is from *pascho*. Here alone in N.T. Paul is speaking from the Jewish point of view. Most rabbis had

not rightly understood Isa 53 . When the Baptist called Jesus "the Lamb of God" (Joh 1:29) it was a startling idea. It is not then "must suffer" here, but "can suffer." The Cross of Christ was a stumbling-block to the rabbis.

How that he first by the resurrection of the dead (ε πρωτος εξ αναστασεως νεκρων). Same construction with ε (whether). This point Paul had often discussed with the Jews: "whether he (the Messiah) by a resurrection of dead people." Others had been raised from the dead, but Christ is the first (πρωτος) who arose from the dead and no longer dies (Ro 6:19) and proclaims light (φως μελλε καταγγελλειν). Paul is still speaking from the Jewish standpoint: "is about to (going to) proclaim light." See verse 18 for "light" and Lu 2:32 .

Both to the people and to the Gentiles (τω τε λαω κα τοις εθνεσιν). See verse 17. It was at the word Gentiles (εθνη) that the mob lost control of themselves in the speech from the stairs (22:21f.). So it is here, only not because of that word, but because of the word "resurrection" (αναστασις).

Acts 26:24

As he thus made his defence (ταυτα αυτου απολογουμενου). Genitive absolute again with present middle participle. Paul was still speaking when Festus interrupted him in great excitement.

With a loud voice (μεγαλη τη φωνη). Associative instrumental case showing manner (Robertson, *Grammar*, p. 530) and the predicate use of the adjective, "with the voice loud" (elevated).

Thou art mad (μαινη). Old verb for raving. See also Joh 10:20; Ac 12:15; 1Co 14:23 . The enthusiasm of Paul was too much for Festus and then he had spoken of visions and resurrection from the dead (verse 8). "Thou art going mad" (linear present), Festus means.

Thy much learning doth turn thee to madness (τα πολλα σε γραμματα εις μανιαν περιτρεπε). "Is turning thee round." Old verb περιτρεπω, but only here in N.T. Festus thought that Paul's "much learning" (="many letters," cf. Joh 7:15 of Jesus) of the Hebrew Scriptures to which he had referred was turning his head to madness (wheels in his head) and he was going mad right before them all. The old word μανια (our mania, frenzy, cf. maniac) occurs here only in N.T. Note unusual position of σε between πολλα and γραμματα (Robertson, *Grammar*, pp. 418, 420)

Acts 26:25

But speak forth (αλλα αποφθεγγομα). Verb for dignified and elevated discourse, a word from the literary *Koine*, not the vernacular. In N.T. only here and 2:4,14 which see. It occurs three times in Vettius Valens in a "mantic" sense. Paul was not ruffled by the rude and excited interruption of Festus, but speaks with perfect courtesy in his reply "words of truth and soberness." The old word σωφροσυνη (soundness of mind) from σωφρων (and that from σως and φρην) is directly opposed to "madness" (μανια) and in N.T. occurs only here and 1Ti 2:15 .

Acts 26:26

For the king knoweth of these things (επιστατα γαρ περ τουτων ο βασιλευς). Επιστατα (present middle probably Ionic form of εφιστημ) is a literary word and suits well here (cf. 24:10).

Freely (παρρησιαζομενος). Present middle participle, speaking fully, making a clean breast of it. From παρρησια (παν, ρησις) (cf. 13:46).

Is hidden from him (λανθανειν αυτον). Escapes his notice. Infinitive in indirect discourse after πειθομα (I am persuaded).

Acts 26:27

I know that thou believest (οιδα οτ πιστευεις). Paul had "cornered" Agrippa by this direct challenge. As the Jew in charge of the temple he was bound to confess his faith in the prophets. But Paul had interpreted the prophets about the Messiah in a way that fell in with his claim that Jesus was the Messiah risen from the dead. To say, "Yes" would place himself in Paul's hands. To say "No" would mean that he did not believe the prophets. Agrippa had listened with the keenest interest, but he slipped out of the coils with adroitness and a touch of humour.

Acts 26:28

With but little persuasion thou wouldest fain make me a Christian (εν ολιγω με πειθεις Χριστιανον ποιησα). The Authorized rendering is impossible: "Almost thou persuadest me to be a Christian." Εν ολιγω does not mean "almost." That would require ολιγου, παρ' ολιγον, or δε ολιγου. It is not clear, however, precisely what εν ολιγο does mean. It may refer to time (in little time) or a short cut, but that does not suit well εν μεγαλω in verse 29. Tyndale and Crammer rendered it "somewhat" (in small measure or degree). There are, alas, many "somewhat" Christians. Most likely the idea is "in (or with) small effort you are trying to persuade (πειθεις, conative present active indicative) me in order to make me a Christian." This takes the infinitive ποιησα to be purpose (Page renders it by "so as") and thus avoids trying to make ποιησα like γενεσθα (become). The aorist is punctiliar action for single act, not "perfect." The tone of Agrippa is ironical, but not unpleasant. He pushes it aside with a shrug of the shoulders. The use of "Christian" is natural here as in the other two instances (11:26; 1Pe 4:16).

Acts 26:29

I would to God (ευξαιμην αν τω θεω). Conclusion of fourth-class condition (optative with αν), undetermined with less likelihood, the so-called potential optative (Robertson, *Grammar*, p. 1021). Polite and courteous wish (first aorist middle optative of ευχομα).

Whether with little or with much (κα εν μικρω κα εν μεγαλω). Literally, "both in little and in great," or "both with little and with great pains" or "both in some measure and in great measure." Paul takes kindly the sarcasm of Agrippa.

Such as I am (τοιουτους οποιος κα εγω ειμ). Accusative τοιουτους with the infinitive γενεσθα. Paul uses these two qualitative pronouns instead of repeating the word "Christian."

Except these bonds (παρεκτος των δεσμων τουτων). Ablative case with παρεκτος (late preposition for the old παρεκ). Paul lifts his right manacled hand with exquisite grace and good feeling.

Acts 26:30

Rose up (ανεστη). Second aorist active of ανιστημ (intransitive), agreeing only with "the king" (ο βασιλευς). The entertainment was over.

Acts 26:31

They spake one to another (ελαλουν προς αλληλους). Imperfect active, describing the eager conversation of the dignitaries about Paul's wonderful speech.

Nothing worthy of death or bonds (ουδεν θανατου η δεσμων αξιον). This is the unanimous conclusion of all these dignitaries (Romans, Jews, Greeks) as it was of Festus before (25:25). But Paul had not won any of them to Christ. The conclusion leaves Festus in a predicament. Why had he not set Paul free before this?

Acts 26:32

This man might have been set at liberty (Απολελυσθα εδυνατο ο ανθρωπος outος). Conclusion of the second class condition (determined as unfulfilled) without αν as in 24:19 because of εδυνατο (verb of possibility, Robertson, *Grammar*, p. 1014). Note perfect passive infinitive απολελυσθα from απολυω. He certainly "could have been set free." Why was it not done?

If he had not appealed unto Caesar (ε μη επεκεκλητο Καισαρα). Condition of the second class with the past perfect middle indicative (*op. cit.*, p. 1015) of επικαλεω (cf. 25:11f.). But Paul *only* appealed to Caesar after Festus had tried to shift him back to Jerusalem and had refused to set him free in Caesarea. Festus comes out with no honour in the case. Since Agrippa was a favourite at court perhaps Festus would be willing to write favourably to Caesar.

Acts 27

Acts 27:1

That we should sail (του αποπλειν ημας). This genitive articular infinitive with εκριθη like the LXX construction translating the Hebrew infinitive construct is awkward in Greek. Several similar examples in Lu 17:1; Ac 10:25; 20:3 (Robertson, *Grammar*, p. 1068). Luke alone uses this old verb in N.T. He uses nine compounds of πλεω, to sail. Note the reappearance of "we" in the narrative. It is possible, of course, that Luke was not with Paul during the series of trials at Caesarea, or at least, not all the time. But it is natural for Luke to use "we" again because he and Aristarchus are travelling with Paul. In Caesarea Paul was the centre of the action all the time whether Luke was present or not. The great detail and minute accuracy of Luke's account of this voyage and shipwreck throw more light upon ancient seafaring than everything else put together. Smith's *Voyage and Shipwreck of St. Paul* is still a classic on the subject. Though so accurate in his use of sea terms, yet Luke writes like a landsman, not like a sailor. Besides, the character of Paul is here revealed in a remarkable fashion.

They delivered (παρεδιδουν). Imperfect active ωμεγα form rather than the old -μ form παρεδιδοσαν as in 4:33, from παραδιδωμ. Perhaps the imperfect notes the continuance of the handing over.

Certain other prisoners (τινας ετερους δεσμωτας). Bound (δεσμωτας) like Paul, but not necessarily appellants to Caesar, perhaps some of them condemned criminals to amuse the Roman populace in the gladiatorial shows, most likely pagans though ετερους does not have to mean different kind of prisoners from Paul.

Of the Augustan band (σπειρης Σεβαστης). Note Ionic genitive σπειρης, not σπειρας. See on Mt 27:1; Ac 10:1 . Χοορτις Αυγυσταε. We do not really know why this cohort is called "Augustan." It may be that it is part of the imperial commissariat (*frumentarii*) since Julius assumes chief authority in the grain ship (verse 11). These legionary centurions when in Rome were called *peregrini* (foreigners) because their work was chiefly in the provinces. This man Julius may have been one of them.

Acts 27:2

In a ship of Adramyttium (πλοιω Ηαδραμυντηνω). A boat belonging to Adramyttium, a city in Mysia in the province of Asia. Probably a small coasting vessel on its way home for the winter stopping at various places (τοπους). Julius would take his chances to catch another ship for Rome. The usual way to go to Rome was to go to Alexandria and so to Rome, but no large ship for Alexandria was at hand.

We put to sea (ανηχθημεν). First aorist passive of αναγω, usual word in Luke.

Aristarchus, a Macedonian of Thessalonica, being with us (οντος συν ημιν Αριστ αρχου Μακεδονος Θεσσαλονικεως). Genitive absolute. Ramsay suggests that Luke and Aristarchus

accompanied Paul as his slaves since they would not be allowed to go as his friends. But Luke was Paul's physician and may have gained permission on that score.

Acts 27:3

The next day (τη ετερα). Locative case with ημερα understood.

We touched (κατηχθημεν). First aorist passive of καταγω, the usual term for "coming down" from the seas as αναγω above (and verse 4) is for "going up" to sea. So it *looks* to sailors. Sidon was 67 miles from Caesarea, the rival of Tyre, with a splendid harbour. The ship stopped here for trade.

Treated Paul kindly (φιλανθρωπως τω Παυλω χρησαμενος). "Using (χρησαμενος, first aorist middle participle of χραομα, to use) Paul (instrumental case used with this verb) kindly" (φιλανθρωπως, "philanthropically," adverb from φιλ-ανθρωπος, love of mankind). He was kindly to Paul throughout the voyage (verse 43; 28:16), taking a personal interest in his welfare.

Refresh himself (επιμελειας τυχειν). Second aorist active infinitive of τυγχανω (to obtain) with the genitive επιμελειας, old word from επιμελης, careful, only here in the N.T. Whether it was mere hospitality we do not know. It may have been medical attention required because of Paul's long confinement. This is Paul's first visit to Sidon, but Christians were already in Phoenicia (11:19) and so Paul had "friends" here.

Acts 27:4

We sailed under the lee of Cyprus (υπεπλευσαμεν την Κυπρον). First aorist active indicative of υποπλεω, to sail under. Cyprus was thus on the left between the ship and the wind from the northwest, under the protection of Cyprus.

Because the winds were contrary (δια το τους ανεμους εινα εναντιους). The articular infinitive after δια and the accusative of general reference (ανεμους) with predicate accusative (εναντιους, facing them, in their very teeth if they went that way). The Etesian winds were blowing from the northwest so that they could not cut straight across from Sidon to Patara with Cyprus on the right. They must run behind Cyprus and hug the shore of Cilicia and Pamphylia.

Acts 27:5

When we had sailed across (διαπλευσαντες). First aorist active participle of διαπλεω (another compound of πλεω).

The sea which is off Cilicia and Pamphylia (το πελαγος το κατα την Κιλικιαν κα Παμφυλιαν). Πελαγος is properly the high sea as here. In Mt 18:6 (which see) Jesus uses it of "the depth of the sea." Only these examples in the N.T. The current runs westward along the coast of Cilicia and Pamphylia and the land would protect from the wind.

We came to Myra of Lycia (κατηλθαμεν εις Μυρρα της Λυκιας). Literally, "We came down." This town was two and a half miles from the coast of Lycia. The port Andriace had

a fine harbour and did a large grain business. No disciples are mentioned here nor at Lasea, Melita, Syracuse, Rhegium.

Acts 27:6

Sailing for Italy (πλεον εις την Ιταλιαν). This was the opportunity for which Lysias had been looking. So he put (ενεβιβασεν, first aorist active of εμβιβαζω, to cause to enter. Cf. επιβαντες in verse 2) prisoners and soldiers on board. This was a ship of Alexandria bound for Rome, a grain ship (38) out of its course because of the wind. Such grain ships usually carried passengers.

Acts 27:7

When we had sailed slowly (βραδυπλοουντες). Present active participle of βραδυπλοεω (βραδυς, slow, πλους, voyage). Literally, "sailing slowly," not "having or had sailed slowly." Only here and in Artemidorus (sec. cent. A.D.). It may mean "tacking" before the wind. Polybius uses ταχυπλοεω, to sail swiftly.

Many days (εν ικαναις ημεραις). See on Lu 7:6 for ικανος. Literally, "in considerable days."

With difficulty (μολις). Used in old Greek, like μογις (Lu 9:39) from μολος, toil (see Ac 14:18).

Over against Cnidus (κατα την Κνιδον). "Down along Cnidus." A hundred and thirty miles from Myra, the southwest point of Asia Minor and the western coast. Here the protection of the land from the northwest wind ceased.

The wind not further suffering us (μη προσεωντος ημας του ανεμου). Genitive absolute with present active participle of προσεαω, one of the few words still "not found elsewhere" (Thayer). Regular negative μη with participles. They could not go on west as they had been doing since leaving Myra.

We sailed under the lee of Crete (υπεπλευσαμεν την Κρητην). See under verse 4. Instead of going to the right of Crete as the straight course would have been they sailed southwest with Crete to their right and got some protection against the wind there.

Over against Salmone (κατα Σαλμωνην). Off Cape Salmone, a promontory on the east of the island.

Acts 27:8

Coasting along (παραλεγομενο). Present middle participle of παραλεγω, to lay beside, not from λεγω, to collect or λεγω, to say. Diodorus Siculus uses παραλεγομα in precisely this sense of coasting along, like Latin *legere oram*. In N.T. only here and verse 13.

Fair Havens (Καλους Λιμενας). This harbour is named Kalus Limeonas, a small bay two miles east of Cape Matala. It opens to the East and Southeast, but is not fit to winter in. This harbour would protect them for a time from the winds.

The city of Lasea (πολις Λασεα). Neither Lasea nor Fair Havens is mentioned by any ancient writer, two of the hundred cities of Crete.

Acts 27:9

Where much time was spent (Ικανου χρονου διαγενομενου). Genitive absolute again with second aorist middle participle of διαγινομα, to come in between (δια). "Considerable time intervening," since they became weatherbound in this harbour, though some take it since they left Caesarea.

And the voyage was now dangerous (κα οντος ηδη επισφαλους). Genitive absolute, "and the voyage being already (ηδη=Latin *jam*) dangerous" (old word from επ and σφαλλω, to trip, to fall, and so prone to fall, here only in N.T.).

Because the Fast was now already gone by (δια το κα την νηστειαν ηδη παρεληλυθενα). Accusative (after δια) of the articular infinitive perfect active of παρερχομα, to pass by, with the accusative of general reference (νηστειαν, the great day of atonement of the Jews, Le 16:29ff.) occurring about the end of September. The ancients considered navigation on the Mediterranean unsafe from early October till the middle of March. In A.D. 59 the Fast occurred on Oct. 5. There is nothing strange in Luke using this Jewish note of time as in 20:6 though a Gentile Christian. Paul did it also (1Co 16:8). It is no proof that Luke was a Jewish proselyte. We do not know precisely when the party left Caesarea (possibly in August), but in ample time to arrive in Rome before October if conditions had been more favourable. But the contrary winds had made the voyage very slow and difficult all the way (verse 7) besides the long delay here in this harbour of Fair Havens.

Paul admonished them (παρηινη ο Παυλος). Imperfect active of παραινεω, old word to exhort from παρα and αινεω, to praise (3:8), only here and verse 22 in N.T. It is remarkable that a prisoner like Paul should venture to give advice at all and to keep on doing it (imperfect tense inchoative, began to admonish and kept on at it). Paul had clearly won the respect of the centurion and officers and also felt it to be his duty to give this unasked for warning.

I perceive (θεωρω). Old word from θεωρος, a spectator. See Lu 10:18 . Paul does not here claim prophecy, but he had plenty of experience with three shipwrecks already (2Co 11:25) to justify his apprehension.

Will be (μελλειν εσεσθα). Infinitive in indirect assertion followed by future infinitive after μελλειν in spite of οτ which would naturally call for present indicative μελλε, an anacoluthon due to the long sentence (Robertson, *Grammar*, p. 478).

With injury (μετα υβρεως). An old word from υπερ (above, upper, like our "uppishness") and so pride, insult, personal injury, the legal word for personal assault (Page). Josephus (*Ant*. III. 6, 4) uses it of the injury of the elements.

Loss (ζημιαν). Old word, opposite of κερδος, gain or profit (Php 3:7f.). Nowhere else in N.T.

Lading (φορτιου). Diminutive of φορτος (from φερω, to bear) only in form. Common word, but in N.T. only here in literal sense, as metaphor in Mt 11:30; 23:4; Lu 11:46; Ga 6:5 .

But also of our lives (αλλα κα των ψυχων). Common use of ψυχη for life, originally "breath of life" (Ac 20:10), and also "soul" (14:2). Fortunately no lives were lost, though all else was. But this outcome was due to the special mercy of God for the sake of Paul (verse 24), not to the wisdom of the officers in rejecting Paul's advice. Paul begins now to occupy the leading role in this marvellous voyage.

Acts 27:11

Gave more heed (μαλλον επειθετο). Imperfect middle of πειθω, to yield to (with the dative case). The "Frumentarian" centurion ranked above the captain and owner. As a military officer the centurion was responsible for the soldiers, the prisoners, and the cargo of wheat. It was a government ship. Though the season was not advanced, the centurion probably feared to risk criticism in Rome for timidity when the wheat was so much needed in Rome (Knowling).

To the master (τω κυβερνητη). Old word from κυβερναω, to steer, and so steersman, pilot, sailing-master. Common in this sense in the papyri. In N.T. only here and Re 18:17 .

And to the owner of the ship (κα τω ναυκληρω). Old word compounded of ναυς and κληρος and used for owner of the ship who acted as his own skipper or captain. The papyri examples (Moulton and Milligan's *Vocabulary*) all have the meaning "captain" rather than "owner."

Acts 27:12

Because the haven was not commodious to winter in (ανευθετου του λιμενος υπαρχοντος προς παραχειμασιαν). Genitive absolute again present tense of υπαρχω: "The harbour being unfit (ανευθετου, this compound not yet found elsewhere, simplex in Lu 9:62; 14:35; Heb 6:7) for wintering" (παραχειμασια, only here in N.T., but in Polybius and Diodorus, in an inscription A.D. 48, from παραχειμαζω).

The more part advised (ο πλειονες εθεντο βουλην). Second aorist middle indicative of τιθημ, ancient idiom with βουλην, to take counsel, give counsel. Lysias held a council of the officers of the ship on the issue raised by Paul.

If by any means they could reach Phoenix and winter there (ε πως δυναιντο καταντησαντες εις Φοινικα παραχειμασα). The optative δυναιντο (present middle of δυναμα) here with ε is a condition of the fourth class with the notion of purpose implied and indirect discourse (Robertson, *Grammar*, p. 1021). "We vote for going on the chance that we may be able" (Page). Phoenix is the town of palms (Joh 12:13), the modern Lutro, the only town in Crete on the southern coast with a harbour fit for wintering, though Wordsworth and Page argue for Phineka which suits Luke's description better. The verb παραχειμαζω, to winter, is from παρα and χειμων (see also 28:11). Used in several *Koine* writers.

Looking northeast and southeast (βλεποντα κατα λιβα κα κατα χωρον). There are two ways of interpreting this language. Λιπς means the southwest wind and χωρος the northwest wind. But what is the effect of κατα with these words? Does it mean "facing" the

wind? If so, we must read "looking southwest and northwest." But κατα can mean down the line of the wind (the way the wind is blowing). If so, then it is proper to translate "looking northeast and southeast." This translation suits Lutro, the other suits Phoenike. Ramsay takes it to be Lutro, and suggests that sailors describe the harbour by the way it looks as they go into it (the subjectivity of the sailors) and that Luke so speaks and means Lutro which faces northeast and southeast. On the whole Lutro has the best of the argument.

Acts 27:13

When the south wind blew softly (υποπνευσαντος νοτου). Genitive absolute with aorist active participle of υποπνεω, old verb to blow under, then to blow gently, here only in N.T. "A south wind having blown gently," in marked contrast to the violent northwest wind that they had faced so long. They were so sure of the wisdom of their decision that they did not even draw up the small boat attached by a rope to the vessel's stern (verse 16). It was only some forty miles to Lutro.

Their purpose (της προθεσεως, set before them, from προτιθημ), genitive after κρατεω (κεκρατηκενα, perfect active infinitive in indirect discourse).

They weighed anchor (αραντες). First aorist active participle of αιρω, old verb used in technical sense with τας αγκυρας (anchors) understood as in Thucydides I. 52; II. 23, "having lifted the anchors." Page takes it simply as "moving."

Sailed along Crete (παρελεγοντο την Κρητην). Imperfect middle. See verse 8, "were coasting along Crete."

Close in shore (ασσον). Comparative adverb of αγκ, near, and so "nearer" to shore. Only here in N.T.

Acts 27:14

After no long time (μετ' ου πολυ). Litotes again.

Beat down from it (εβαλεν κατ' αυτης). Second aorist active indicative of βαλλω, to throw. Here "dashed" (intransitive). Αυτης is in the ablative, not genitive case, beat "down from it" (Crete), not "against it or on it." (Robertson, *Grammar*, p. 606). Αυτης cannot refer to πλοιον (boat) which is neuter. So the ablative case with κατα as in Mr 5:13 , Homer also. The Cretan mountains are over 7,000 feet high.

A tempestuous wind which is called Euraquilo (ανεμος τυφωνικος ο καλουμενος Ευρακυλων). Τυφων=Τυφως was used for the typhoon, a violent whirlwind (τυρβο) or squall. This word gives the character of the wind. The Ευρακυλων (reading of Aleph A B against the Textus Receptus Ευροκλυδων) has not been found elsewhere. Blass calls it a hybrid word compounded of the Greek ευρος (east wind) and the Latin αθυιλο (northeast). It is made like ευρονοτος (southeast). The Vulgate has *euroaquilo*. It is thus the east north east wind. Page considers Euroclydon to be a corruption of Euraquilo. Here the name gives the direction of the wind.

Acts 27:15

When the ship was caught (συναρπασθεντος του πλοιου). Genitive absolute again with first aorist passive of συναρπαζω, old word, in N.T. only Lu 8:29; Ac 6:12; 19:29 , and here. Graphic picture as if the ship was seized by a great monster.

Face the wind (αντοφθαλμειν τω ανεμω). Dative case with the vivid infinitive of αντοφθαλμεω from αντοφθαλμος, looking in the eye, or eye to eye (αντ, facing and οπθαλμος, eye). Eyes were painted on the prows of vessels. The ship could not face the wind enough to get to Phoenix. Modern sailors talk of sailing into the eye of the wind. We were not able to look the wind in the eye. *Koine* verb used by Polybius. Some MSS. have it in Ac 6:11 , but only here in N.T. In Wisdom of Sol. 12:14 it is used of a prince who cannot look God in the face. Clement of Rome 34 uses it of an idle workman not able to look his employer in the face (Milligan and Moulton's *Vocabulary*).

We gave way (επιδοντες). Second aorist active participle of επιδιδωμ, giving way to the wind.

Were driven (εφερομεθα). Imperfect passive of φερω, "we were being borne along." We "scudded before the gale" (Page). "The suddenness of the hurricane gave no time to furl the great mainsail" (Furneaux).

Acts 27:16

Running under the lee of (υποδραμοντες). Second aorist active participle of υποτρεχω. Same use of υπο as in υπεπλευσαμεν (verses 4,8) for "under the lee", under the protection of. Νησιον is diminutive of νησος, a small island. The MSS. vary between Cauda (B) and Clauda (Aleph).

To secure the boat (περικρατεις γενεσθα της σκαφης). "To become masters (περικρατεις from περ and κρατος, power over, found in Susannah and ecclesiastical writers, and here only in N.T.) of the boat ("dug out," like Indian boats, literally, from σκαπτω, to dig, old word, here only in N.T. and verses 30,32). The smooth water behind the little island enabled them to do this.

When they had hoisted it up (ην αραντες). "Which (the little boat) having hoisted up (αραντες, verse 13)." Even so it was "with difficulty" (μολις). Perhaps the little boat was waterlogged.

Used helps (βοηθειαις εχρωντο). Imperfect middle of χραομα with instrumental case. The "helps" were ropes or chains, no doubt.

Under-girding the ship (υποζωννυντες το πλοιον). Present active participle of υποζωννυμ. Old verb, here only in N.T. Probably cables (υποζωματα) or ropes were used under the hull of the ship laterally or even longitudinally, tightly secured on deck. This "frapping" was more necessary for ancient vessels because of the heavy mast. The little island made it possible to do this also.

Lest we be cast upon the Syrtis (μη εις την Συρτιν εκπεσωσιν). Final clause after verb of fearing (φοβουμενο) with μη and the second aorist active subjunctive of εκπιπτω, old

verb to fall out or off, to be cast away. So here and verses 26,29 , a classical use of the verb for a ship driven out of its course on to shoals or rocks (Page who cites Xenophon, *Anab.* VII. 5, 12). The Syrtis was the name for two quicksands between Carthage and Cyrenaica, this clearly being the Syrtis Major most dangerous because of the sandbanks (συρτις, from συρω). The wind would drive the ship right into this peril if something were not done.

They lowered the gear (χαλασαντες το σκευος). First aorist active participle of χαλαω (cf. Lu 5:4 for lowering the nets). Σκευος means vessel or gear. They slackened or reduced sail, especially the mainsail, but leaving enough to keep the ship's head as close to the wind as was practicable.

So were driven (ουτως εφεροντο). Imperfect passive indicative again as in verse 15 with the addition of ουτως (thus). The ship was now fixed as near to the wind (E N E) as possible (seven points). That would enable the ship to go actually W by N and so avoid the quicksands. J. Smith has shown that, a day being lost around Cauda, the ship going 36 miles in 24 hours in 13 days would make 468 miles. The Island of Malta (Melita) is precisely in that direction (W by N) from Cauda and is 480 miles. Page sees a difficulty about this explanation of the steady drift of the ship in the word διαφερομενον in verse 27, but that was at the end of the drifting and the varied winds could have come then and not before. The whole narrative as explained carefully in Smith's *Voyage and Shipwreck of St. Paul* is a masterpiece of precise and accurate scholarship. A resume of his results appears in my *Luke the Historian in the Light of Research*.

Acts 27:18

As we laboured exceedingly with the storm (σφοδρως χειμαζομενων ημων). Genitive absolute with present passive participle of χειμαζω, old verb to afflict with a tempest (χειμα, stormy weather), to toss upon the waves, here alone in N.T.

They began to throw overboard (εκβαλην εποιουντο). Literally, "They began to make (inchoative imperfect middle of ποιεω) a casting out" (εκβολην from εκβαλλω, to cast out, old word, only here in N.T.). Cf. Latin *jacturam facere*. This to lighten the ship by throwing overboard the cargo. The grain in the ship would shift and make it list and so added to the danger.

They cast out (εριψαν). Third person plural aorist active of ριπτω, not εριψαμεν as Textus Receptus.

With their own hands (αυτοχειρες). Old word (αυτοσ, χειρ) but here alone in N.T. Vivid and graphic touch by Luke who, of course, watched every movement day by day.

The tackling (την σκευην). The furniture of the ship that could be spared. It was becoming desperate.

Acts 27:20

When neither sun nor stars shone upon us (μητε ηλιου μητε αστρων επιφαινοντων). Genitive absolute again.

For many days (επ πλειονας ημερας). For more days than a few.

No small tempest (χειμονος ουκ ολιγου). Litotes again.

All hope that we should be saved was now taken away (λοιπον περιηιρειτο ελπις πασα του σωζεσθα ημας). "For the rest (or future) there began to be taken from around us (περιηιρειτο inchoative imperfect and see use of the verb in 2Co 13:16 of the veil) all hope of the being saved so far as we were concerned." Despair was beginning to settle like a fog on all their hopes. Had Paul lost hope?

Acts 27:21

When they had been long without food (πολλης τε ασιτιας υπαρχουσης). Genitive absolute, the old word ασιτια from ασιτος (verse 33) α privative and σιτος, food, here alone in N.T. Literally, "There being much abstinence from food." They had plenty of grain on board, but no appetite to eat (sea-sickness) and no fires to cook it (Page). "Little heart being left for food" (Randall). Galen and other medical writers use ασιτια and ασιτος for want of appetite.

Stood forth (σταθεις). As in 1:15; 2:14; 17:22 . Pictorial word (Page) that sets forth the vividness and solemnity of the scene (Knowling).

Ye should have hearkened unto me (εδε μεν πειθαρχησαντας μο). Literally, "It was necessary for you hearkening unto me not to set sail (μη αναγεσθα)." It was not the "I told you so" of a small nature, "but a reference to the wisdom of his former counsel in order to induce acceptance of his present advice" (Furneaux). The first aorist active participle is in the accusative of general reference with the present infinitive αναγεσθα.

And have gotten this injury and loss (κερδησα τε την υβριν ταυτην κα την ζημιαν). This Ionic form κερδησα (from κερδαω) rather than κερδηνα or κερδανα is common in late Greek (Robertson, *Grammar*, p. 349). The Revised Version thus carries over the negative μη to this first aorist active infinitive κερδησα from κερδαω (cf. on Mt 16:26). But Page follows Thayer in urging that this is not exact, that Paul means that by taking his advice they ought to have escaped this injury and loss. "A person is said in Greek 'to gain a loss' when, being in danger of incurring it, he by his conduct saves himself from doing so." This is probably Paul's idea here.

Acts 27:22

And now (κα τα νυν). Accusative plural neuter article of general reference in contrast with μεν in verse 21. Paul shows modesty (Bengel) in the mild contrast.

No loss of life (αποβολη ψυχης ουδεμια). Old word from αποβαλλω, to throw away, only twice in N.T. Ro 11:15 (rejection) and here. He had foretold such loss of life as likely (verse 10), but he now gives his reason for his changed view.

Acts 27:23

For there stood by me (παρεστη γαρ μο). Second aorist active (intransitive) indicative of παριστημ with the locative case (beside me). The very form used by Paul of his trial (2Ti

4:17) when "the Lord stood by me" (ο δε κυριος μο παρεστη) when others deserted him. This angel of the God whom Paul serves (in distinction from the heathen gods) is the reason for Paul's present confidence.

Acts 27:24

Thou must stand before Caesar (Καισαρ σε δε παραστηνα). Note the same δε (must) as in 23:11 when Jesus appeared to Paul in Jerusalem and the same verb παραστηνα (second aorist active infinitive) used in verse 23.

Hath granted thee (κεχαριστα σο). Perfect middle indicative of χαριζομα and that from χαρις, a gift or grace. The lives of those that sailed with Paul God had spared as a gift (χαρις) to Paul.

Acts 27:25

Wherefore be of good cheer (διο ευθυμειτε). God had spoken. That was enough. This old verb from ευθυμος in the N.T. only here, verse 25; Jas 5:13 . See the adjective 27:36.

For I believe God (πιστευω γαρ τω θεω). This is Paul's reason for his own good cheer and for his exhortation to confidence in spite of circumstances so untoward. Paul had doubtless prayed for his own life and for the lives of all. He was sure that he was to bear his witness in Rome.

Acts 27:26

We must be cast (δε ημας εκπεσειν). It is necessary for us to fall out (εκπεσειν, second aorist active infinitive of εκπιπτω). It was not revealed to Paul what island it would be.

Acts 27:27

As we were driven to and fro (διαφερομενων ημων). Genitive absolute with present passive participle of διαφερω, old verb to bear different ways (δια=δυο, two), this way and that. Continued to be tossed to and fro in the rough seas. It would seem so to those on board. It does not necessarily mean that the wind had changed. The fourteenth night is reckoned from the time they left Fair Havens.

In the sea of Adria (εν τω Ηαδρια). Not the Adriatic Sea as we now call the sea between Italy and the mainland of Illyricum, but all the lower Mediterranean between Italy and Greece. Luke's usage is like that of Strabo.

Surmised (υπενοουν). Imperfect active indicative of υπονοεω, inchoative, began to suspect.

That they were drawing near to some country (προσαγειν τινα αυτοις χωραν). Infinitive with accusative of general reference in indirect assertion. Προσαγω is here used intransitively and Luke writes from the sailor's standpoint that a certain land was drawing near to them (αυτοις, dative). The sailors heard the sound of breakers and grew uneasy.

Acts 27:28

They sounded (βολισαντες). First aorist active participle of βολιζω rare verb only here and in Eustathius who says it was familiar in ancient Greek. Apparently from βολις, a missile

or dart, and so to throw down the lead into the sea, to heave the lead, to take soundings. The inscriptions give βολιμος for "leaden."

Twenty fathoms (οργυιας εικοσ). This old word, from ορεγω, to stretch, means the distance from one outstretched middle finger tip to the other likewise out-stretched.

After a little space (βραχυ διαστησαντες). Literally, "standing apart a little" (second aorist active participle of διιστημ), that is, the ship going a short distance further on. A ship today approaching St. Paul's Bay by the rocky point of Koura would pass first twenty, then fifteen fathoms (Furneaux).

Acts 27:29

Lest haply we should be cast ashore on rocky ground (μη που κατα τραχεις τοπους εκπεσωμεν). The usual construction after a verb of fearing (μη and the aorist subjunctive εκπεσωμεν). Literally, "Lest somewhere (που) we should fall out down against (κατα) rocky places." The change in the soundings made it a very real fear. Τραχεις (rough) is old adjective, but in the N.T. only here and Lu 3:5 (from Isa 40:4).

Four anchors (αγκυρας τεσσαρας). Old word from αγκη. In N.T. only in this chapter, with ριπτω here, with εκτεινω in verse 30, with περιαιρεω in verse 40; and Heb 6:19 (figuratively of hope).

From the stern (εκ πρυμνης). Old word, but in N.T. only in Mr 4:38 ; here and 41 in contrast with πρωιρα (prow). The usual practice was and is to anchor by the bows. "With a view to running the ship ashore anchoring from the stern would, it is said, be best" (Page). Nelson is quoted as saying that he had been reading Ac 27 the morning of the Battle of Copenhagen (April, 1801) where he anchored his ships from the stern.

Wished for the day (ηυχοντο). Imperfect middle, kept on praying for "day to come" (ημεραν γενεσθα) before the anchors broke under the strain of the storm or began to drag. If the ship had been anchored from the prow, it would have swung round and snapped the anchors or the stern would have faced the beach.

Acts 27:30

The sailors (των ναυτων). Old word from ναυς (ship), in N.T. only here, verse 30; Re 18:17 .

Were seeking (ζητουντων). Genitive absolute again with present active participle of ζητεω to seek.

Had lowered (χαλασαντων). Aorist active participle of χαλαζω.

Under colour (προφασε). Possibly the same word as "prophecy" (from προ-φημ, to speak forth), but here pretence, pretext, although it may come from προφαινω, to show forth. The use here is an old one and appears also in Mr 12:40; Lu 20:47; 1Th 2:5; Php 1:18 .

As though (ως). The alleged reason, a common Greek idiom with ως and the participle (Robertson, *Grammar*, p. 966). Here with μελλοντων.

From the foreship (εκ πρωιρης). Old word for prow of the ship. In the N.T. only here and verse 41. Note here εκτεινειν (lay out, stretch out) rather than ριψαντες (casting) in verse 29, for they pretended to need the small boat to stretch out or lay out the anchors in front.

Acts 27:31

Except these abide in the ship (Εαν μη ουτο μεινωσιν εν τω πλοιω). Condition of the third class (undetermined, but with hope, etc.). Paul has no hesitancy in saying this in spite of his strong language in verse 24 about God's promise. He has no notion of lying supinely down and leaving God to do it all. Without the sailors the ship could not be properly beached.

Acts 27:32

The ropes (τα σχοινια). Diminutive of σχοινος, old word, but in N.T. only here and Joh 2:15 . Paul is now saviour of the ship and the soldiers quickly cut loose the skiff and "let her fall off" (ειασαν αυτην εκπεσειν) rather than be the means of the escape of the sailors who were needed. This dastardly scheme of the sailors would have brought frightful loss of life.

Acts 27:33

While the day was coming on (αχρ ου ημερα ημελλεν γινεσθα). More likely here αχρ ου (for αχρ τουτου ω) with the imperfect ημελλεν, has its usual meaning, "until which time day was about to come on (γινεσθα, present middle infinitive, linear action)." That is Paul kept on exhorting or beseeching (παρεκαλε, imperfect active) them until dawn began to come on (cf. verse 39 when day came). In Heb 3:13 αχρ ου with the present indicative has to mean "so long as" or while, but that is not true here (Robertson, *Grammar*, p. 975). See on Ac 2:46 for the same phrase for partaking food (μεταλαμβανω τροφης, genitive case) as also in 27:34. Paul wanted them to be ready for action when day really came. "Fourteenth day" repeated (verse 27), only here in the accusative of duration of time (ημεραν). It is not clear whether the "waiting" (προσδοκωντες, present active participle predicate nominative complementary participle after διατελειτε, Robertson, *Grammar*, p. 1121) means fourteen days of continuous fasting or only fourteen successive nights of eager watching without food. Galen and Dionysius of Halicarnassus employ the very idiom used here by Luke (ασιτος διατελεω).

Having taken nothing (μηθεν προσλαβομενο). Second aorist middle participle of προσλαμβανω with the accusative μηθεν rather than the more usual μηδεν. Probably Paul means that they had taken no regular meals, only bits of food now and then.

Acts 27:34

For this is for your safety (τουτο γαρ προς της υμετερας σωτηριας υπαρχε). Note σωτηρια in sense of "safety," literal meaning, not spiritual salvation. This is the only instance in the N.T. of the use of προς with the ablative meaning "from the side of" your safety, though a classic idiom (Robertson, *Grammar*, p. 623), an example of Luke's literary style.

Perish (απολειτα). Future middle (intransitive) of απολλυμ (-υω), to destroy. So the oldest MSS. rather than πεσειτα from πιπτω, to fall. This proverbial expression occurs also in Lu 21:18 which see and in 1Sa 14:45; 2Sa 14:11; 1Ki 1:52 .

Acts 27:35

Gave thanks to God (ευχαριστησεν τω θεω). First aorist active indicative of ευχαριστεω from which our word "Eucharist" comes. It was saying grace like the head of a Hebrew family and the example of Paul would encourage the others to eat. Probably Paul, Luke, and Aristarchus had memories of the Lord's supper (Ac 2:42) while to others it was only an ordinary meal (Lu 24:30).

Acts 27:36

Then were they all of good cheer (ευθυμο δε γενομενο). More exactly, "Then all becoming cheerful," because of Paul's words and conduct.

Took food (προσελαβοντο τροφης). Partitive genitive here (some food), not accusative as verse 33. Paul's courage was contagious.

Acts 27:37

Two hundred three-score and sixteen souls (διακοσια εβδομηκοντα εξ). The Vatican Manuscript (B) has ως in place of διακοσια (two hundred) which Westcott and Hort put in the margin. But Alford is probably correct in suggesting that the scribe of B wrote ως by repeating the omega in πλοιω with ς = 200 (Greek numeral). If the number 276 seems large, it is to be remembered that we do not know the size of the ship. Josephus (*Life*, 3) says that there were 600 on the ship that took him to Italy. The grain ships were of considerable size. The number included sailors, soldiers, and prisoners. A muster or roll call may have been made.

Acts 27:38

When they had eaten enough (κορεσθεντες τροφης). First aorist passive of κορεννυμ, old verb to satisfy, to satiate, with the genitive. Literally, "Having been satisfied with food." Here only in the N.T.

They lightened (εκουφιζον). Inchoative imperfect active, began to lighten. Old verb from κουφος and originally to be light, but transitive to lighten, as here, from Hippocrates on.

Throwing out the wheat (εκβαλλομενο τον σιτον). The cargo of wheat. The second εκβολη (verse 18) or casting out and overboard which was only partially done at first.

Acts 27:39

They knew not (ουκ επεγινωσκον). Imperfect active of επιγινωσκω, to recognize. Probably conative, tried to recognize and could not (Conybeare and Howson). The island was well-known (28:1, επεγνωμεν), but St. Paul's Bay where the wreck took place was some distance from the main harbour (Valetta) of Melita (Malta).

They perceived (κατενοουν). Imperfect active of κατανοεω, gradually perceived after some effort as in 11:16. This beach seemed their only hope.

They took counsel (εβουλευοντο). Imperfect middle showing the process of deliberation and doubt. The bay "having a beach" (εχοντα αιγιαλον) is a phrase found in Xenophon's *Anabasis* VI. 4, 4.

Whether they could drive (ε δυναιντο εκσωσα). This use of the optative with ε in questions of this sort (implied indirect) is a neat Greek idiom (Robertson, *Grammar*, p. 1021). B C Bohairic read εκσωσα (first aorist active infinitive of εκσωζω), to save out (so Westcott and Hort), instead of εξωσα (from εξωθεω, to push out, as Textus Receptus).

Acts 27:40

Casting off (περιελοντες). Second aorist active of περιαιρεω. Literally, "Having taken away from around," that is all four anchors from around the stern. Cf. the other verbs with αγκυρας in verse 29,30 .

They left them in the sea (ειων εις την θαλασσαν). Imperfect active of εαω, either descriptive or inchoative. They let the anchors go and the ropes fell down into the sea.

At the same time loosing the bands of the rudders (αμα ανεντες τας ζευκτηριας των πηδαλιων). On the use of αμα with the participle, old Greek idiom see Robertson, *Grammar*, p. 1139. The second aorist active participle of ανιημ, to relax, loosen up. Old verb, in N.T. Ac 16:26; 27:40; Eph 6:9; Heb 13:5 . Thayer notes that ζευκτηριας (bands) occurs nowhere else, but several papyri use it of yokes and waterwheels (Moulton and Milligan's *Vocabulary*). The word for rudders (πηδαλιον) is an old one (from πηδον, the blade of an oar), but in the N.T. only here and Jas 3:4 . Page notes that the ancient ships had a pair of paddle rudders like those of the early northmen, one on each quarter. The paddle rudders had been fastened while the ship was anchored.

Hoisting up the foresail to the wind (επαραντες τον αρτεμωνα τη πνευση). Supply αυρα (breeze) after πνευση (blowing). It is not clear what "sail" is meant by "αρτεμωνα." No other example in Greek is known, though the scholiast to Juvenal XII. 68 explains ςελο προρα συο by *artemone solo*. Hence "foresail" is probably correct.

They made for the beach (κατειχον εις τον αιγιαλον). Imperfect active of κατεχω, to hold down, perhaps inchoative. "They began to hold the ship steadily for the beach."

Acts 27:41

But lighting upon (περιπεσοντες δε). Second aorist active participle of περιπιπτω, old verb to fall into and so be encompassed by as in Lu 10:30; Jas 1:2 . There is a current on one side of St. Paul's Bay between a little island (Salmonetta) and Malta which makes a sand bank between the two currents. Unexpectedly the ship stuck in this sandbar.

Where two seas met (διθαλασσον). Used in Strabo and Dio Chrysostom for divided seas (δισ, θαλασσα).

They ran the vessel aground (επεκειλαν την ναυν). First aorist active indicative of old verb επικελλω, to run a ship ashore. Only here in N.T. Here also we have the only N.T. use of ναυς for ship (from ναω, νεω, to swim) so common in ancient Greek. Our word navy is from this word through the Latin.

Struck (ερεισασα). First aorist active participle of ερειδω, old verb to fix firmly. Only here in N.T.

Unmoveable (ασαλευτος). From α privative and σαλευω to shake. Old word. In N.T. only here and Heb 12:28 .

Began to break up (ελυετο). Inchoative imperfect passive of the old verb λυω, to loosen. The prow was stuck in the sand-bar, and the stern was breaking to pieces by the opposing waves lashing on both sides. It was a critical moment.

Acts 27:42

Counsel was to kill (βουλη εγενετο ινα--αποκτεινωσιν). The soldiers did not relish the idea of the escape of the prisoners. Hence there came this "counsel" (βουλη). Regular Greek idiom for purpose (ινα and aorist active subjunctive of αποκτεινω, to kill). Soldiers were responsible for the lives of prisoners (Ac 12:19).

Swim out (εκκολυμβησας). First aorist active participle of εκκολυμβαω, old verb to swim out and so away.

Escape (διαφυγη). Second aorist (effective) active subjunctive of διαφευγω, to make a clean (δια) escape.

Acts 27:43

To save Paul (διασωσα τον Παυλον). Effective first aorist active infinitive of διασωζω. And no wonder for the centurion knew now how much they all owed to Paul.

Stayed them from their purpose (εκωλευσεν αυτους του βουληματος.) Ablative case of βουλημα after εκωλευσεν (from κωλευω, to hinder, common verb).

And get first to land (πρωτους εις την γην εξιενα). This classic verb εξειμ occurs four times in Acts (13:42; 17:15; 20:7; 27:32) and nowhere else in the N.T. It was a wise command.

Acts 27:44

Some on planks (ους μεν επ σανισιν). Common Greek idiom (ους μεν--ους δε) for "some--some." The only N.T. instance of the old Greek word σανις for board or plank. The breaking of the ship gave scraps of timber which some used.

They all escaped safe (παντας διασωθηνα). First aorist passive infinitive of διασωζω (the very word used for the desire of the centurion about Paul) with accusative of general reference, the clause being subject of εγενετο. So Luke in this marvellous narrative, worthy of any historian in any age, shows how Paul's promise was fulfilled (verse 24). Paul the prisoner is the hero of the voyage and shipwreck, a wonderful example of God's providential care.

Acts 28

Acts 28:1

Then we knew (τοτε επεγνωμεν). Second aorist (ingressive) active indicative of επιγινωσκω. Then we recognized. See 27:39.

Was called (καλειτα). Present passive indicative retained in indirect discourse.

Melita (Μελιτη). Not Μιλετενη as only B reads, a clerical error, but retained in the text of Westcott and Hort because of B. Page notes that the island was Malta as is shown from the name, the location, the presence of a ship from Alexandria bound for Rome wintering there (verse 11), and the mention of Syracuse as the next stop after leaving (verse 12).

Acts 28:2

The barbarians (ο βαρβαρο). The Greeks called all men "barbarians" who did not speak Greek (Ro 1:14), not "barbarians" in our sense of rude and uncivilized, but simply "foreign folk." Diodorus Siculus (V. 12) says that it was a colony of the Phoenicians and so their language was Punic (Page). The word originally meant an uncouth repetition (βαρβαρ) not understood by others (1Co 14:11). In Col 3:11 Paul couples it with Scythian as certainly not Christian. These are (with verse 4 below) the only N.T. instances.

Showed us (παρειχαν). Imperfect active of παρεχω with -αν instead of -ον as ειχαν in Mr 8:7 (Robertson, *Grammar*, p. 339). It was their habit on this occasion, Luke means, they kept on showing.

No common kindness (ου την τυχουσαν φιλανθρωπιαν). The old word φιλανθρωπια (φιλος, ανθρωπος), love of mankind, occurs in the N.T. only here and Tit 3:4 (adverb in 27:3). See on 19:11 for this use of ου την τυχουσαν, "not the kindness that happens every day." They were not "wreckers" to take advantage of the calamity.

They kindled a fire (αψαντες πυραν). The only N.T. example and verse 3 of the old word πυρα (from πυρ, fire), a pile of burning fuel (sticks). First aorist active participle of απτω, to set fire to, to kindle. Cf. αναπτω in Lu 12:49 .

Received us all (προσελαβοντο παντας ημας). Second aorist middle (indirect indicative of προσλαμβανω. They took us all to themselves (cf. Ac 18:26).

The present (τον εφεστωτα). Second perfect active participle (intransitive) of εφιστημ, "the rain that stood upon them" (the pouring rain). Only in Luke and Paul in N.T.

Acts 28:3

When Paul had gathered (συστρεψαντος του Παυλου). Genitive absolute with first aorist active participle of συστρεφω, old verb to twist or turn together or roll into a bundle. In N.T. only here and Mt 17:22 .

A bundle of sticks (φρυγανων τ πληθος). "Some multitude (or pile) of dry twigs" (φρυγανων from φρυγω or φρυσσω, to dry. Only here in N.T.).

Laid (επιθεντος). So genitive absolute again with second aorist active participle of επιτιθημ, to place upon. Few things show Paul to better advantage than this incident.

By reason of the heat (απο της θερμης). Old word, only here in N.T. Ablative case with απο (from the heat). The viper was in a state of torpor in the bundle of sticks. The heat wakened him.

A viper (εχιδνα). The old word used by the Baptist of the Pharisees (Mt 3:7; Lu 3:7) and by Jesus also (Mt 12:34; 23:33). It is objected that there is little wood in the island today and no vipers, though Lewin as late as 1853 believes that he saw a viper near St. Paul's Bay. But the island now has 1,200 people to the square mile and snakes of any kind have a poor chance. The viper has also disappeared from Arran as the island became more frequented (Knowling). Ramsay thinks that the small constrictor (*Coronella Austriaca*) which still exists in the island may be the "viper," though it has no poison fangs, but clings and bites. The natives thought that it was a poisonous viper.

Fastened on his hand (καθηψε της χειρος αυτου). First aorist active indicative of καθαπτω, to fasten down on with the genitive case. Old verb, here only in N.T. Cf. Mr 16:18 .

Acts 28:4

The beast (το θηριον). Diminutive of θηρ and so little beast. See on Mr 1:13 . Aristotle and the medical writers apply the word to venomous serpents, the viper in particular (Knowling), as Luke does here. Vincent calls attention to the curious history of our word "*treacle*" for molasses (Latin *theriaca*) from θηριακη, an antidote made from the flesh of vipers. Coverdale translates Jer 8:22 : "There is no more treacle in Gilead." Jeremy Taylor: "We kill the viper and make treacle of him."

Hanging from his hand (κρεμαμενον εκ της χειρος αυτου). Vivid picture of the snake dangling from Paul's hand. Present middle participle of κρεμαμα, late form for κρεμαννυμ, to hang up, to suspend (cf. Ga 3:13).

No doubt (παντως). Literally, By all means, old adverb. Cf. 21:22; Lu 4:23; 1Co 9:22 . Only by Luke and Paul in the N.T. "They *knew* that he was a prisoner being taken to Rome on some grave charge, and *inferred* that the charge was murder" (Page).

Though he hath escaped (διασωθεντα). First aorist passive participle of διασωζω (same verb used in 24:43,44; 28:1), so-called concessive use of the participle (Robertson, *Grammar*, p. 1129).

Yet Justice (δικη). An abstraction personified like the Latin *Justitia* (Page). The natives speak of Δικη as a goddess, but we know nothing of such actual worship in Malta, though the Greeks worshipped abstractions as in Athens.

Hath not suffered (ουκ ειασεν). Did not suffer. They look on Paul as a doomed man as good as dead. These people thought that calamity was proof of guilt, poor philosophy and worse theology.

Acts 28:5

Shook off (αποτιναξας). First aorist active participle of αποτινασσω, to shake off. Rare word (Euripides, Galen, LXX). In N.T. only here and Lu 9:5 .

Acts 28:6

But they expected (ο δε προσεδοκων). Imperfect active, were expecting, continued to expect.

That he would have swollen (αυτον μελλειν πιμπρασθα). More exactly, "Expecting him to be about (or that he was about) to swell up." Πιμπρασθα is present middle infinitive from πιμπρημ, to blow, to burn, to inflame, to cause to swell. Πρηθω, to swell, seems connected and both use the aorist επρησα. Our word "inflammation" likewise means a burning and a swelling. This verb is a common medical term used as Luke has it. It occurs here only in N.T.

Or fallen down dead suddenly (η καταπιπτειν αφνω νεκρον). Rather, "or was about to fall down dead suddenly." The two common results of a bite by a viper or other poisonous snake, both medical terms used by Luke.

But when they were long in expectation (επ πολυ δε αυτων προσδοκωντων). Genitive absolute. "But while they were expecting for much time."

Nothing amiss come to him (μηδεν ατοπον εις αυτον γινομενον). "Nothing out of place coming to him" (present middle participle). Μηδεν the usual negative of the participle and the accusative case the object of θεωρουντων (genitive absolute).

Changed their minds (μεταβαλομενο). Aorist middle (direct) participle of μεταβαλλω, old verb to turn about or around, turning themselves about, changing their minds. Plato uses this very verb in middle voice for changing the mind.

That he was a god (αυτον εινα θεον). Accusative and infinitive in indirect discourse. At Lystra Paul was first received as a god (Mercury) and then they stoned him to kill him (Ac 14:11,19). So fickle is popular favour.

Acts 28:7

To the chief man of the island (τω πρωτω της νησου). An official title correct in Malta (Ramsay, *St. Paul*, p. 343). An inscription in Malta calls Prudens "Primate of the Maltese" (πρωτος Μελιταιων). Here it is plainly a title and not the common use seen in 13:50; 25:2; 28:17 .

Publius (Ποπλιω). This Greek name (πραενομεν) can be derived either from Ποπιλιυς or Πυβλιυς (cf. πυβλιχυς for ποπυλιχυς from ποπυλυς). Entertained us (εξενισεν ημας). Paul and his companions (Luke and Aristarchus). Was Julius included? On ξενιζω see Ac 10:23 .

Courteously (φιλοφρονως). This old adverb from φιλοφρων (φιλοσ, φρεν, friendly mind) occurs here alone in the N.T. In a kindly or friendly manner, all the more so because of the original suspicion of Paul as a criminal.

Acts 28:8

Lay (κατακεισθα). Common verb for the sick (Mr 1:30; Joh 5:6).

Sick (συνεχομενον). "Held together." Common verb again for the sick as in Lu 4:38 .

Of fever (πυρετοις). Instrumental case, and plural "fevers," medical term for intermittent attacks of fever (Demosthenes, Lucian, medical writers).

Dysentery (δυσεντεριω). Instrumental case also. Late form of the older δυσεντερια and only here in N.T. Our very word *dysentery*. Another medical term of which Luke uses so many. Hippocrates often mentions these two diseases together.

Laying his hands on him healed him (επιθεις τας χειρας αυτω ιασατο αυτον). Either like the laying on of hands in Jas 5:14 , the gift of healing (1Co 12:9f.), or the tender interest of Jesus when he took hold of the hand of Peter's mother-in-law (Mr 1:31). Ramsay argues that ιαομα is employed here of the miraculous healing by Paul while θεραπευω is used of the cures by Luke the physician (verse 9). This is a general distinction and it is probably observed here, but in Lu 6:18 (which see) both verbs are employed of the healings by Jesus.

Came and were healed (προσηρχοντο κα εθεραπευοντο). Imperfect middle and imperfect passive. A regular stream of patients came during these months. Luke had his share in the honours, "us" (ημας), and no doubt his share in the cures.

With many honours (πολλαις τιμαις). Instrumental case. The word was often applied to payment for professional services as we today speak of an honorarium.

They put on board (επεθεντο). Second aorist middle indicative of επιτιθημ, to put on. The idea of "on board" is merely suggested by αναγομενοις (when we sailed) "the things for our needs" (τα προς τας χρειας).

Acts 28:11

Which had wintered (παρακεχειμακοτ). Perfect active participle of παραχειμαζω, to pass the winter. Old verb, in N.T. only 27:12; 28:11; 1Co 16:6; Tit 3:12 . The locative case agreeing with πλοιω. Navigation in the Mediterranean usually opened up in February (always by March), spring beginning on Feb. 9 (Page).

Whose sign was the Twin Brothers (παρασημω Διοσκουροις). The word παρασημω can be either a substantive (as Revised Version has it) or an adjective "marked by the sign," examples of both uses common in ancient Greek. Διοσκουροις is in apposition with παρασημω. The word means the twin sons (κουρος or κορος) of Zeus (Διος, genitive of Ζευς) and Leda, viz., Castor and Pollux. The Attic used the dual, τω Διοσκορω. Castor and Pollux were the tutelary deities of sailors whose figures were painted one on each side of the prow of the ship. This sign was the name of the ship. So they start in another grain ship of Alexandria bound for Rome.

Acts 28:12

Touching (καταχθεντες). First aorist passive participle of καταγω, to go down to land, just the opposite of ανηχθημεν in verse 11 from αναγω, to go up to sea.

At Syracuse (εις Συρακουσας). The chief city of Sicily and eighty miles from Malta. Perhaps open weather and a southerly wind helped them across. Here it was that Alcibiades wrecked the power and glory of Athens. Why the ship spent three days we do not know.

Acts 28:13

We made a circuit (περιελθοντες). Second aorist active of περιερχομα, to go around, old verb, already in 19:13. See also Heb 11:37; 1Ti 5:13 . But Westcott and Hort read περιελοντες after Aleph B (from περιαιρεω) as in 27:40, though here it could only mean casting loose, for which no other authority exists. At any rate the ship had to tack to reach Rhegium and was not able to make a straight course (ενθυδρομεω, 16:11).

Rhegium (Ρηγιον) is from ρηγνυμ, to break off, the place where the land breaks off, the southern entrance to the straits of Messina.

A south wind sprang up (επιγενομενου νοτου). Genitive absolute again, and for all the world like that fatal south wind in 27:13, but with no bad results this time, though the weather was plainly treacherous at this early season.

On the second day (δευτεραιο). This is the classical use of the predicate adjective, "We second day men" as in Lu 24:22; Joh 11:39; Php 3:5 instead of the adverb (Robertson, *Grammar*, p. 657).

To Puteoli (εις Ποτιολους). It was 182 miles from Rhegium and would require 26 hours (Page). It was eight miles northwest from Neapolis (Naples) and the chief port of Rome, the regular harbour for the Alexandrian ships from Rome. Portions of the great mole are said to be still visible.

Acts 28:14

Where we found brethren (ου ευροντες αδελφους). Possibly from Alexandria, but, as Blass observes, it is no more strange to find "brethren" in Christ in Puteoli when Paul arrives than in Rome. There was a large Jewish quarter.

Seven days (ημερας επτα). Accusative of extent of time. Paul and his party remained so long at the urgent request of the brethren. He was still a prisoner, but clearly Julius was only too glad to show another courtesy to Paul to whom they all owed their lives. It was 130 miles by land from Puteoli to Rome over one of the great Roman roads.

And so we came to Rome (κα ουτως εις την Ρομην ηλθαμεν). So at last. Luke is exultant as Page observes: *Paulus Romae captivus: triumphus unicus*. It is the climax of the book of Acts (19:21; 23:11), but not the close of Paul's career. Page rightly remarks that a new paragraph should begin with verse 15, for brethren came from Rome and this part of the journey is touched with the flavour of that incident. The great event is that Paul reached Rome, but not as he had once hoped (Ro 15:22-29).

Acts 28:15

When they heard of us (ακουσαντες τα περ ημων). How "they heard the things concerning us" we do not know. Good news had its way of travel even before the days of tele-

graph, telephone, daily papers. Possibly Julius had to send on special couriers with news of his arrival after the shipwreck. Possibly some of the brethren in Puteoli at once (beginning of the week) sent on news to the brethren in Rome. The church in Rome had long ago received Paul's letter from Corinth at the hands of Phoebe.

To meet us (εις απαντησιν ημιν). Idiomatic phrase, "for meeting with us" (associative instrumental case). *Koine* word απαντησις from verb απανταω, to meet, in N.T. only here; Mt 25:6; 1Ti 4:17 . Use after εις rather than infinitive like a translation Hebraism (Robertson, *Grammar*, p. 91).

As far as the Market of Appius (αχρ Αππιου Φορου). The Forum of Appius, 90 miles from Puteoli, 40 from Rome, on the great Appian Way. The Censor Appius Claudius had constructed this part of the road, B.C. 312. Paul probably struck the Appian Way at Capua. Portions of this great stone highway are still in use. If one wishes to tread where Paul trod, he can do it here. Appii Forum had a bad reputation, the haunt of thieves, thugs, and swindlers. What would this motley crowd think of Paul chained to a soldier?

Three Taverns (Τριων Ταβερνων). Genitive case after αχρ like Αππιου Φορου. About 30 miles from Rome. *Tres Tabernae*.

Whom (ους). Two groups of the disciples came (one Gentile, one Jewish, Rackham thinks), one to Appii Forum, the other to Three Taverns. It was a joyous time and Julius would not interfere.

Took courage (ελαβε θαρσος). The old substantive θαρσος is here alone in the N.T. Jesus himself had exhorted Paul to be of good courage (θαρσε Ac 23:11) as he had done the disciples (Joh 16:33). Paul had passed through enough to cause depression, whether he was depressed or not, but he deeply appreciated this kindly sympathy.

Acts 28:16

Paul was suffered to abide by himself (επετραπη τω Παυλω μενειν καθ' εαυτον). Second aorist passive of επιτρεπο, to permit or allow. Literally, "It was permitted to Paul to abide by himself." Some late documents (Textus Receptus) here add: "The centurion delivered the prisoners to the captain of the guard" (or the στρατοπεδαρχ). This officer used to be considered Burrus who was Prefect of the Praetorian Guard A.D. 51-62. But it is by no means certain that Julius turned the prisoners over to this officer. It seems more likely that Julius would report to the captain of the Peregrini. If so, we may be sure that Julius would give a good report of Paul to this officer who would be kindly disposed and would allow Paul comparative freedom (living by himself, in his lodging, verse 23, his own hired house verse 30, though still chained to a soldier).

With the soldier that guarded him (συν τω φυλασσοντ αυτον στρατιωτη). Probably a new soldier every day or night, but always with this soldier chained to his right hand day and night. Now that Paul is in Rome what can he do for Christ while he awaits the outcome of his own appeal to Nero?

Acts 28:17

Those that were the chief of the Jews (τους οντας των Ιουδαιων πρωτους). This use of πρωτος for the leading men of a city or among the Jews we have already had in 13:50; 25:2; Lu 19:47 . Literally, "Those that were first among the Jews." The position of the participle οντας between the article and the adjective πρωτους is regular (Robertson, *Grammar*, p. 777).

When they were come together (συνελθοντων αυτων). Genitive absolute again. Paul could not go to the synagogue, as his custom was, being a bound prisoner. So he invited the Jewish leaders to come to his lodging and hear his explanation of his presence in Rome as a prisoner with an appeal to Caesar. He is anxious that they may understand that this appeal was forced upon him by Festus following Felix and lot because he has come to make an attack on the Jewish people. He was sure that false reports had come to Rome. These non-Christian Jews accepted Paul's invitation.

Nothing against (ουδεν εναντιον). Adjective here as in 26:9, not preposition as in 7:10; 8:32 . From εν and αντιος (αντ), face to face. Concessive participle ποιησας as in verse 4 (διασωθεντα) which see.

Yet was I delivered prisoner from Jerusalem into the hands of the Romans (δεσμιος εξ Ιεροσολυμων παρεδοθην εις τας χειρας των Ρομαιων). This condensed statement does not explain how he "was delivered," for in fact the Jews were trying to kill him when Lysias rescued him from the mob (22:27-36). The Jews were responsible for his being in the hands of the Romans, though they had hoped to kill him first.

Acts 28:18

When they had examined me (ανακρινανтες με). First aorist active participle of ανακρινω, the same verb used already in 24:8; 25:6,26 of the judicial examinations by Felix and Festus.

Desired (εβουλοντο). Imperfect middle of attempted action or picture of their real attitude. This is a correct statement as the words of both Felix and Festus show.

Because there was (δια το--υπαρχειν). Accusative case with δια (causal use) with the articular infinitive, "Because of the being no cause of death in me" (εν εμο, in my case, αιτια, usual word for crime or charge of crime).

Acts 28:19

When the Jews spake against it (αντιλεγοντων των Ιουδαιων). Genitive absolute again, αντιλεγοντων (αντιλεγω) common verb for speaking against as in 13:45. *Clementer dicit* (Bengel). "The word is a mild one to describe the bitter enmity of the Jews" (Knowling).

I was constrained (ηναγκασθην). "I was compelled," first aorist passive indicative of αναγκαζω, the very word used of Paul's efforts to get the Christians to blaspheme (26:11) which see. Paul was compelled to appeal to Caesar (see 25:11,12 for this phrase), unless Paul was willing to be the victim of Jewish hate when he had done no wrong.

Not that I had aught to accuse my nation of (ουχ ως του εθνους μου εχων τ κατηγορειν). This use of ως with a participle (εχων) is common in Greek for the alleged reason. The genitive case with the infinitive κατηγορειν is regular. Paul says εθνος instead of λαος as in 24:17; 26:4 .

Acts 28:20

Did I intreat (παρεκαλεσα). Did I invite you.

Because of the hope of Israel (εινεκεν της ελπιδος του Ισραελ). Genitive with preposition εινεκεν. The hope of the Messiah is his point as in 26:6.

I am bound with this chain (την αλυσιν ταυτην περικειμα). This old verb means to lie around as in Lu 17:2; Heb 12:1 . But it is also used as the passive of περιτιθημ, to place around with the accusative of περιτιθημ retained. It is a transitive passive. Paul does not lie around the chain, but the chain lies around him, a curious reversal of the imagery (Robertson, *Grammar*, p. 815).

Acts 28:21

Letters (γραμματα). Official documents from the Sanhedrin about the charges against Paul.

Any harm of thee (τ περ σου πονηρον).

Evil (πονηρον). The three aorists (εδεξαμεθα, απηγγειλεν, ελαλησεν) cover the past. These Jews do not mean to say that they had never heard of Paul. It is hardly likely that they had heard of his appeal to Caesar, "for how could the news have reached Rome before Paul?" (Page).

Acts 28:22

But we desire (αξιουμεν δε). Old verb αξιοω, to deem worthy, to think right or proper as in 15:38 which see. They think it only fair to hear Paul's side of his case.

Concerning this sect (περ της αιρεσεως ταυτης). Paul had identified Christianity with Judaism (verse 20) in its Messianic hope. The language seems to imply that the number of Christians in Rome was comparatively small and mainly Gentile. If the edict of Claudius for the expulsion of the Jews from Rome (Ac 18:2) was due to disturbance over Christ (Χρηστυς), then even in Rome the Jews had special reason for hostility towards Christians.

Everywhere spoken against (πανταχου αντιλεγετα). Cf. verse 19. The line of cleavage between Jew and Christian was now sharply drawn everywhere.

Acts 28:23

Appointed (ταξαμενο). First aorist middle participle of τασσω. Formal arrangement as in Mt 28:16 when Jesus appointed the mountain for his meeting in Galilee.

In great number (πλειονες). Comparative of πολυς, "more than a few."

Expounded (εξετιθετο). Imperfect middle of εκτιθημ, to set forth, as in 11:4; 18:26 . He did it with detail and care and spent all day at it, "from morning till evening" (απο πρω εως εσπερας). In N.T. only here, 4:3 and Lu 24:29 , though common word.

Persuading them concerning Jesus (πειθων αυτους περ του Ιησου). Conative present active participle, trying to persuade. It was only about Jesus that he could make good his claim concerning the hope of Israel (verse 20). It was Paul's great opportunity. So he appealed both to Moses and to the prophets for proof as it was his custom to do.

Acts 28:24

Some believed (ο μεν επειθοντο). Imperfect passive indicative of πειθω. More exactly, "some began to be persuaded" (inchoative).

Some disbelieved (ο δε ηπιστουν). Imperfect active of απιστεω, to disbelieve, continued to disbelieve. It is usually so.

Acts 28:25

When they agreed not (ασυμφωνο οντες). Old adjective, only here in N.T., double compound (α privative, συμ, φωνη), without symphony, out of harmony, dissonant, discordant. It was a triumph to gain adherents at all in such an audience.

They departed (απελυοντο). Imperfect middle (direct) indicative, "They loosed themselves from Paul." Graphic close.

After that Paul had spoken one word (ειποντος του Παυλου ρημα εν). Genitive absolute. One last word (like a preacher) after the all day exposition.

Well (καλως). Cf. Mt 14:7; Mr 7:6,9 (irony). Here strong indignation in the very position of the word (Page).

To your fathers (προς τους πατερας υμων). So Aleph A B instead of ημων (our) like Stephen in 7:52 whose words Paul had heard. By mentioning the Holy Spirit Paul shows (Knowling) that they are resisting God (7:52).

Acts 28:26

Say (ειπον). Second aorist active imperative instead of the old form ειπε. The quotation is from Isa 6:9,10 . This very passage is quoted by Jesus (Mt 13:14,15; Mr 4:12; Lu 8:10) in explanation of his use of parables and in Joh 12:40 the very point made by Paul here, "the disbelief of the Jews in Jesus" (Page). See on Matthew for discussion of the language used. Here the first time ("go to this people and say") does not occur in Matthew. It is a solemn dirge of the doom of the Jews for their rejection of the Messiah foreseen so long ago by Isaiah.

Acts 28:28

This salvation (τουτο το σωτηριον). Adjective from σωτηρ (Saviour), saving, bringing salvation. Common in the old Greek. The neuter as here often in LXX (as Ps 67:2) as substantive like σωτηρια (cf. Lu 3:6).

They will also hear (αυτο κα ακουσοντα). Αυτο as opposed to the rejection by the Jews, "vivid and antithetical" (Page).

Acts 28:30

Two whole years (διετιαν ολην). Only here in N.T. and 24:27 which see. During these busy years in Rome Paul wrote Philippians, Philemon, Colossians, Ephesians, Epistles that would immortalize any man, unless, forsooth, one or more of them was written from Ephesus or Caesarea, which has not yet been proven.

In his own hired dwelling (εν ιδιω μισθωματ). Old word, here only in N.T., that which is hired for a price (from μισθοω and that from μισθος, hire).

Received (απεδεχετο). Imperfect middle of αποδεχομα, received from time to time as they came, all that came (εισπορευομενους) from time to time.

Preaching (κερυσσων),

teaching (διδασκων), the two things that concerned Paul most, doing both as if his right hand was not in chains, to the amazement of those in Rome and in Philippi (Php 1:12-14).

None forbidding him (ακωλυτως). Old adverb from α privative and the verbal adjective κωλυτος (from κωλυω, to hinder), here only in the N.T. Page comments on "the rhythmic cadence of the concluding words." Page rejects the notion that the book is an unfinished work. It closes with the style of a concluded work. I agree with Harnack that Luke wrote the Acts during this period of two years in Rome and carried events no further because they had gone no further. Paul was still a prisoner in Rome when Luke completed the book. But he had carried Paul to "Rome, the capital of the world, *Urbi et Orbi*" (Page). The gospel of Christ has reached Rome. For the fate of Paul we must turn elsewhere. But Luke had the presence of Paul while he carried the Acts to its triumphant conclusion. Ramsay can give a good deal in proof of his claim that Luke is the greatest of all historians. Beyond a doubt his rank is high and the world can never repay its debt to this cultured physician who wrote the Gospel and the Acts.

THE EPISTLES OF PAUL
BY WAY OF INTRODUCTION

IMPORTANCE OF PAUL'S WORK

It is impossible to put too much emphasis on the life and work of Paul as the great interpreter of Christ. He has been misunderstood in modern times as he was during his career. Some accuse him of perverting the pure gospel of Christ about the Kingdom of God into a theological and ecclesiastical system. He has been accused of rabbinizing the gospel by carrying over his Pharisaism, while others denounce him for Hellenizing the gospel with Greek philosophy and the Greek mystery-religions. But out of all the welter of attacks Paul's Epistles stand as the marvellous expression of his own conception of Christ and the application of the gospel to the life of the Christians in the Graeco-Roman world in which they lived by eternal principles that apply to us today. In order to understand Paul's Epistles one must know the Acts of the Apostles in which Luke has drawn with graphic power the sudden change of the foremost opponent of Christ into the chief expounder and proclaimer of the gospel of the Risen Christ. The Acts and the Epistles supplement each other in a marvellous way, though chiefly in an incidental fashion. It is by no means certain that Luke had access to any of Paul's Epistles before he wrote the Acts, though that was quite possible for the early Epistles. It does not greatly matter for Luke had access to Paul himself both in Caesarea and in Rome. The best life of Paul one can get comes by combining the Acts with the Epistles if he knows how to do it. Paul is Luke's hero, but he has not overdrawn the picture in the Acts as is made clear by the Epistles themselves which reveal his own grasp and growth. The literature on Paul is vast and constantly growing. He possesses a fascination for students of the New Testament and of Christianity. It is impossible here to allude even to the most important in so vast a field. Conybeare and Howson's *Life and Epistles of St. Paul* still has value. Sir W. M. Ramsay has a small library on Paul and his Epistles. Stalker's masterful little book on Paul still grips men as does the work of Sabatier. Deissmann's *St. Paul* continues to throw light on the great Apostle to the Gentiles. Those who wish my own view at greater length will find them in my various books on Paul (*Epochs in the Life of Paul*, *Paul the Interpreter of Christ*, etc.).

THE REASON FOR HIS EPISTLES

In a real sense Paul's Epistles are tracts for the times, not for the age in general, but to meet real emergencies. He wrote to a particular church or group of churches or persons to meet immediate needs brought to his attention by messengers or letters. Dr. Deissmann contends strongly for the idea of calling Paul's Epistles "letters" rather than "Epistles." He gives a studied literary character to "epistles" as more or less artificial and written for the public eye rather than for definite effect. Four of Paul's Epistles are personal (those to Philemon, Titus, and Timothy) beyond a doubt, but in these which can properly be termed

personal letters there are the principles of the gospel applied to personal, social, and ecclesiastical problems in such a pungent fashion that they possess permanent value. In the earliest group of Paul's Epistles, he reminds the Thessalonians of the official character of the Epistle which was meant for the church as a whole (1Th 5:27). He says also: "But if any one does not obey our word by the epistle, mark this one, not to associate with him, that he may be put to shame" (2Th 3:14). He calls attention to his signature as proof of the genuineness of every epistle (2Th 3:17). He gave directions for the public reading of his epistles (Col 4:16). He regarded them as the expression of God's will through the life of the churches and he put his whole heart into them. Two great controversies stirred Paul's life. That with the Judaizers called forth the great doctrinal group (I Corinthians, II Corinthians, Galatians, Romans). That with the Gnostics occasioned the Epistles to the Colossians and the Ephesians (Laodiceans) and this controversy ran on into the Pastoral Epistles. Each Epistle had its particular occasion which will be pointed out in due season. But even in the short ones like Philippians, Colossians and Ephesians Paul deals with the sublimest of all themes, the Person of Christ, with a masterfulness never equalled elsewhere. Even in I Corinthians, which deals so largely with church problems in Corinth, two great chapters rise to the heights of real eloquence (Chapter 1Co 13 on Love and Chapter 1Co 15 on the Resurrection). Romans, the greatest of his Epistles, has the fullest discussion of Paul's gospel of grace and Chapter 1Co 8 has a sweep of imagination and a grasp of faith unsurpassed. Hence, while denying to Paul the artificial rules of the rhetoricians attributed to him by Blass, I cannot agree that Paul's church Epistles are mere incidental letters. It is not a question whether Paul was writing for posterity or for the present emergency. He wrote for the present emergency in the most effective possible way. He brought the whole gospel message to bear upon the varied and pressing problems of the early Christians in the power of the Holy Spirit with the eloquence of a mind all ablaze with the truth and with a heart that yearned for their souls for Christ. They are not literary epistles, but they are more than personal letters. They are thunderbolts of passion and power that struck centre and that strike fire now for all who will take the trouble to come to them for the mind of Christ that is here.

DATES OF HIS EPISTLES

Unfortunately there is not complete agreement among scholars as to the dates of some of Paul's Epistles. Baur denied the Pauline authorship of all the Epistles save I and II Corinthians, Galatians, Romans. Today some deny that Paul wrote the Pastoral Epistles, though admitting the others. Some admit Pauline fragments even in the Pastoral Epistles, but more about this when these Epistles are reached. There is more doubt about the date of Galatians than any of the others. Lightfoot put it just before Romans, while Ramsay now makes it the earliest of all. The Epistle itself has no notes of place or time. The Epistles to the Thessalonians were written from Corinth after Timothy had been sent from Athens by Paul to Thessalonica (1Th 3:1f.) and had just returned to Paul (1Th 3:6) which we know was in Corinth (Ac

18:5) shortly before Gallio came as Proconsul of Achaia (Ac 18:12). We can now feel certain from the new "acclamation" of Claudius in the inscription at Delphi recently explained by Deissmann in his *St. Paul* that the Thessalonian Epistles were written 50 to 51 A.D. We know also that he wrote I Corinthians while in Ephesus (1Co 16:8) and before pentecost, though the precise year is not given. But he spent three years at Ephesus in round numbers (Ac 19:8,10; 20:31) and he wrote just before he left, probably spring of A.D. 54 or 55. He wrote II Corinthians from Macedonia shortly after leaving Ephesus (2Co 2:12)] apparently the same year. Romans was written from Corinth and sent by Phoebe of Cenchreae (Ro 16:1f.) unless Ro 16 be considered a separate Epistle to Ephesus as some hold, a view that does not commend itself to me. Deissmann (*New Testament in the Light of Modern Research*, p. 33) accepts a modern theory that Ephesus was the place of the writing of the first prison Epistles (Philippians, Philemon, Colossians, Ephesians) as well as I Corinthians and Galatians and dates them all between A.D. 52 and 55. But we shall find that these prison Epistles most naturally fall to Rome between A.D. 61 and 63. If the Pastoral Epistles are genuine, as I hold, they come between A.D. 65 and 68. Bartlet argues for a date before A.D. 64, accepting the view that Paul was put to death then. But it is still far more probable that Paul met his death in Rome in A.D. 68 shortly before Nero's death which was June 8, A.D. 68. It will thus be seen that the dates of several of the Epistles are fairly clear, while some remain quite uncertain. In a broad outlook they must all come between A.D. 50 and 68.

FOUR GROUPS OF PAULINE EPISTLES

I. First Thessalonians. | Second Thessalonians. | A.D. 50 to 51.

Chief topic Eschatology. To correct misconceptions in Thessalonica.

II. First Corinthians. | Second Corinthians | Galatians | A.D. 54 to 57. Romans. |

Chief topic Justification by Faith. Defence against the Judaizers.

III. Philippians. | Philemon. | Colossians. | A.D. 61 to 63. Ephesians (Laodiceans).

Chief topic Christology. Defence against the Gnostic perversions of the Person of Christ.

IV. First Timothy. | Titus. | A.D. 65 to 68. Second Timothy. |

Ecclesiastical Problems to the fore.

DEVELOPMENT IN PAUL'S THEOLOGY

The study of Paul's Epistles in the order of their writing is the best possible way of seeing his own growth as a theologian and interpreter of Christ. Sabatier long ago laid emphasis on this point in his book *The Apostle Paul* as did Matheson in *The Spiritual Development of Paul*. It is a tragedy to have to read Paul's Epistles as printed in the usual Greek text of Westcott and Hort and the English translations, beginning with Romans and ending with Philemon. In the manuscripts that give Paul's Epistles Romans comes first as the largest and most important, but Titus and Philemon come after II Timothy (the last just before his death). We know something of Paul's early preaching how he laid emphasis on the Messiah-ship of Jesus proven by his resurrection, Paul himself having seen the Risen Christ (Ac 9:22

). This conviction and experience lay at the foundation of all his work and he never faltered concerning it (Ac 17:3). In the earliest sermon of which we have a full report Paul proclaims justification by faith in Christ with forgiveness of sins (Ac 13:38f.), blessings not obtained by the law of Moses. In the unfolding life of Paul he grappled with great problems of Jewish rabbinism and Greek philosophy and mystery-religions and Paul himself grew in stature as he courageously and victoriously faced Judaizer and Gnostic. There are scholars who claim that Paul surrendered to the appeal of Gnostic sacramentarianism and so went back on his great doctrine of justification by faith, not by works. It will be shown at the proper time that this view misinterprets Paul's attitude. The events given by Luke in the Acts fit in with the self-revelation of Paul in his own Epistles as we read them. Each one of the four groups of Epistles has a slightly different style and vocabulary as is natural when one comes to think of it. The same thing is true of the plays of Shakespeare and the poems of Milton. Style is the man, Buffon says. Yes, but style is also a function of the subject. Particularly is this true of vocabulary which has to vary with the different topics treated. But style in the same man varies with different ages. Ripened old age mellows the exuberance of youth and the passionate vehemence of manhood. We shall see Paul himself in his Epistles, letting himself go in various ways and in different moods. But in all the changing phases of his life and work there is the same masterful man who glories in being the slave of Jesus Christ and the Apostle to the Gentiles. The passion of Paul is Christ and one can feel the throb of the heart of the chief of sinners who became the chief of saints in all his Epistles. There is the Pauline glow and glory in them all.

SOME BOOKS ON THE PAULINE EPISTLES

Bate, *As a Whole Guide to the Epistles of St. Paul* (1927). Bonnet-Schroeder, *Epitres de Paul* (4 ed. 1912). Champlain, *The Epistles of Paul* (1906). Clemen, *Einheitlichkeit d . paul. Briefe* (1894). Conybeare and Howson, *Life and Epistles of St. Paul*. Drummond, *The Epistles of Paul the Apostle* (1899). Hayes, *Paul and His Epistles* (1915). Heinrici, *Die Forschungen uber die paul. Briefe* (1886). Lake, *The Earlier Epistles of St. Paul* (1915). Lewin, *Life and Epistles of St. Paul*. (1875). Neil, *The Pauline Epistles* (1906). Scott, *The Pauline Epistles* (1909). Shaw, *The Pauline Epistles* (1903). Vischer, *Die Paulusbriefe* (1910). Voelter, *Die Composition der paul. Haupt Briefe* (1890). Voelter, *Paulus und seine Briefe* (1905). Way, *The Letters of Paul to Seven Churches and Three Friends* (1906) Weinel, *Die Echtheit der paul. Hauptbriefe* (1920). Weiss, B., *Present Status of the Inquiry Concerning the Genuineness of the Pauline Epistles* (1901). Weiss, B., *Die Paulinische Briefe* (1902). Wood, *Life, Letters, and Religion of St. Paul* (1925).

THE EPISTLE TO THE ROMANS
SPRING OF A.D. 57

BY WAY OF INTRODUCTION

INTEGRITY OF THE EPISTLE

The genuineness of the Epistle is so generally admitted by scholars that it is unnecessary to prove it here, for Loman, Steck, and the Dutch scholars (Van Manen, etc.) who deny it as Pauline are no longer taken seriously. He wrote it from Corinth because he sent it to Rome by Phoebe of Cenchreae (Ro 16:2) if chapter 16 is acknowledged to be a part of the Epistle. Chapter 16 is held by some to be really a short epistle to Ephesus because of the long list of names in it, because of Paul's long stay in Ephesus, because he had not yet been to Rome, and because, in particular, Aquila and Priscilla are named (Ro 16:3-5) who had been with Paul in Ephesus. But they had come from Rome before going to Corinth and there is no reason for thinking that they did not return to Rome. It was quite possible for Paul to have many friends in Rome whom he had met elsewhere. People naturally drifted to Rome from all over the empire. The old MSS. (Aleph A B C D) give chapter 16 as an integral part of the Epistle. Marcion rejected it and chapter 15 also for reasons of his own. Renan's theory that Romans was a circular letter like Ephesians sent in different forms to different churches (Rome, Ephesus, Thessalonica, etc.) has appealed to some scholars as explaining the several doxologies in the Epistle, but they cause no real difficulty since Paul interjected them in his other epistles according to his moods (2Co 1:20 , for instance). That theory raises more problems than it solves as, for example, Paul's remarks about going to Rome (Ro 1:9-16) which apply to Rome. Lightfoot suggests the possibility that Paul added Ro 16:25-27 some years after the original date so as to turn it into a circular letter. But the MSS. do not support that theory and that leaves Ro 15:22-33 in the Epistle quite unsuitable to a circular letter. Modern knowledge leaves the Epistle intact with occasional variations in the MSS. on particular points as is true of all the N.T.

THE TIME AND PLACE

The place is settled if we accept Ro 16:1 . The time of the year is in the spring if we combine statements in the Acts and the Epistle. He says: "I am now going to Jerusalem ministering to the saints" (Ro 15:25). In Ac 20:3 we read that Paul spent three months in Corinth. In II Corinthians we have a full account of the collection for the poor saints in Jerusalem. The account of the journey from Corinth to Jerusalem is given in Ac 20:3-21:17 . It was in the spring between passover at Philippi (Ac 20:6) and pentecost in Jerusalem (20:16; 21:17). The precise year is not quite so certain, but we may suggest A.D. 57 or 58 with reasonable confidence.

THE PURPOSE

Paul tells this himself. He had long cherished a desire to come to Rome (Ac 19:21) and had often made his plans to do so (Ro 1:13) which were interrupted (Ro 15:22), but now he definitely plans to go from Jerusalem, after taking the contribution there (Ro 15:26), to Rome and then on to Spain (Ro 15:24,28). Meanwhile he sends this Epistle that the Romans may know what Paul's gospel really is (Ro 1:15; 2:16). He is full of the issues raised by the

Judaizing controversy as set forth in the Epistles to Corinth and to Galatia. So in a calmer mood and more at length he presents his conception of the Righteousness demanded by God (Ro 1:17) of both Gentile (Ro 1:18-32) and Jew (Ro 2:1-3:20) and only to be obtained by faith in Christ who by his atoning death (justification) has made it possible (Ro 3:21-5:21). This new life of faith in Christ should lead to holiness of life (sanctification, chapters Ro 6-8). This is Paul's gospel and the remaining chapters deal with corollaries growing out of the doctrine of grace as applied to practical matters. It is a cause for gratitude that Paul did write out so full a statement of his message. He had a message for the whole world and was anxious to win the Roman Empire to Christ. It was important that he go to Rome for it was the centre of the world's life. Nowhere does Paul's Christian statesmanship show to better advantage than in this greatest of his Epistles. It is not a book of formal theology though Paul is the greatest of theologians. Here Paul is seen in the plenitude of his powers with all the wealth of his knowledge of Christ and his rich experience in mission work. The church in Rome is plainly composed of both Jews and Greeks, though who started the work there we have no way of knowing. Paul's ambition was to preach where no one else had been (Ro 15:20), but he has no hesitation in going on to Rome.

COMMENTARIES

No one of Paul's Epistles has more helpful modern commentaries on it than this one, such as those by Barth (1919), Beet (9th ed., 1901), Cook (1930), Denney (1901), Feine (1903), Garvie (1901), Gifford (1881), Godet (Tr., 1883), Gore (Expos.), Grey (1910), Griffith-Thomas (1913), Hodge (1856), Hort (Intr., 1895), Jowett (3rd ed., 1894), Julicher (2 Aufl., 1907), Kuhl (1913), Lagrange (1916), Lard (1875), Liddon (Anal., 1893), Lietzmann (2 Aufl., 1919), Lightfoot (chapters 1-7, 1895), Luetgert (1913), Monk (1893), Plummer, Richter (1908), Sanday and Headlam (1895), Shedd (1893), Stifler (1897), Vaughan (1890), Weiss, B. (Meyer Komm., g Aufl., 1899), Westcott, F. B. (1913), Zahn (1910).

Romans 1

Rom 1:1

To the Romans (προς Ρωμαιους). This is the title in Aleph A B C, our oldest Greek MSS. for the Epistle. We do not know whether Paul gave any title at all. Later MSS. add other words up to the Textus Receptus: The Epistle of Paul to the Romans. The Epistle is put first in the MSS. because it is the most important of Paul's Epistles.

Paul (Παυλος). Roman name (Παυλυς). See on Ac 13:9 for the origin of this name by the side of Saul.

Servant (δουλος). Bond-slave of Jesus Christ (or Christ Jesus as some MSS. give it and as is the rule in the later Epistles) for the first time in the Epistles in the opening sentence, though the phrase already in Ga 1:10 . Recurs in Php 1:1 and δεσμιος (bondsman) in Phm 1:1 .

Called to be an apostle (κλητος αποστολος). An apostle by vocation (Denney) as in 1Co 1:1 . In Ga 1:1 κλητος is not used, but the rest of the verse has the same idea.

Separated (αφωρισμενος). Perfect passive participle of αφοριζω for which verb see on Ga 1:15 . Paul is a spiritual Pharisee (etymologically), separated not to the oral tradition, but to God's gospel, a chosen vessel (Ac 9:15). By man also (Ac 13:2). Many of Paul's characteristic words like ευαγγελιον have been already discussed in the previous Epistles that will call for little comment from now on.

Rom 1:2

He promised afore (προεπηγγειλατο). First aorist middle of προεπαγγελλω for which verb see on 2Co 9:5 .

By (δια). Through, by means of, intermediate agency like Mt 1:22 which see.

In the holy scriptures (εν γραφαις αγιαις). No article, yet definite. Perhaps the earliest use of the phrase (Sanday and Headlam). Paul definitely finds God's gospel in the Holy Scriptures.

Rom 1:3

Concerning his Son (περ του υιου αυτου). Just as Jesus found himself in the O.T. (Lu 24:27,46). The deity of Christ here stated.

According to the flesh (κατα σαρκα). His real humanity alongside of his real deity. For the descent from David see Mt 1:1,6,20; Lu 1:27; Joh 7:42; Ac 13:23 , etc.

Rom 1:4

Who was declared (του ορισθεντος). Articular participle (first aorist passive) of οριζω for which verb see on Lu 22:22; Ac 2:23 . He was the Son of God in his preincarnate state (2Co 8:9; Php 2:6) and still so after his Incarnation (verse 3, "of the seed of David"), but it was the Resurrection of the dead (εξ αναστασεως νεκρων, the general resurrection implied by that of Christ) that definitely marked Jesus off as God's Son because of his claims about

himself as God's Son and his prophecy that he would rise on the third day. This event (cf. 1Co 15) gave God's seal "with power" (εν δυναμε), "in power," declared so in power (2Co 13:4). The Resurrection of Christ is the miracle of miracles. "The resurrection only declared him to be what he truly was" (Denney).

According to the spirit of holiness (κατα πνευμα αγιωσυνης). Not the Holy Spirit, but a description of Christ ethically as κατα σαρκα describes him physically (Denney). Ηαγιωσυνη is rare (1Th 3:13; 2Co 7:1 in N.T.), three times in LXX, each time as the attribute of God. "The πνευμα αγιωσυνης, though not the Divine nature, is that in which the Divinity or Divine Personality Resided " (Sanday and Headlam).

Jesus Christ our Lord (Ιησου Χριστου του κυριου ημων). These words gather up the total personality of Jesus (his deity and his humanity).

Rom 1:5

Unto obedience of faith (εις υπακοην πιστεως). Subjective genitive as in 16:26, the obedience which springs from faith (the act of assent or surrender).

Rom 1:6

Called to be Jesus Christ's (κλητο Ιησου Χριστου). Predicate genitive after κλητο (verbal adjective from καλεω, to call), though it is possible to consider it the ablative case, "called of (or from) Jesus Christ."

Rom 1:7

In Rome (εν Ρωμη). One late uncial (G of tenth century) and a cursive omit these words here and one or two other late MSS. omit εν Ρωμη in verse 15. This possibly proves the Epistle was circulated as a circular to a limited extent, but the evidence is late and slight and by no means shows that this was the case in the first century. It is not comparable with the absence of εν Εφεσω in Eph 1:1 from Aleph and B (the two oldest and best MSS.).

Beloved of God (αγαπητοις θεου). Ablative case of θεου after the verbal adjective like διδακτο θεου (taught of God) in Joh 6:45 (Robertson, *Grammar*, p. 516).

From God our Father and the Lord Jesus Christ (απο θεου πατρος ημων κα κυριου Ιησου Χριστου). "St. Paul, if not formally enunciating a doctrine of the Divinity of Christ, held a view which cannot really be distinguished from it" (Sanday and Headlam). Paul's theology is clearly seen in the terms used in verses 1-7.

Rom 1:8

First (πρωτον μεν). Adverb in the accusative case, but no επειτα δε (in the next place) as in Heb 7:2 or επειτα as in Jas 3:17 follows. The rush of thoughts crowds out the balanced phraseology as in Ro 3:2; 1Co 11:18 .

Through (δια). As the mediator or medium of thanksgiving as in 7:25.

For (περ). Concerning, about.

That (οτ). Or because. Either declarative or causal οτ makes sense here.

Your faith (η πιστις υμων). "Your Christianity" (Sanday and Headlam).

Is proclaimed (καταγγελλετα). Present passive indicative of καταγγελλω, to announce (αγγελλω) up and down (κατα). See also αναγγελλω, to bring back news (Joh 5:15), απαγγελλω, to announce from one as the source (Mt 2:8), προκαταγγελλω, to announce far and wide beforehand (Ac 3:18).

Throughout all the world (εν ολω τω κοσμω). Natural hyperbole as in Col 1:6; Ac 17:6 . But widely known because the church was in the central city of the empire.

Rom 1:9

I serve (λατρευω). Old verb from λατρον, hire, and λατρις, hireling, so to serve for hire, then to serve in general gods or men, whether sacred services (Heb 9:9; 10:2) or spiritual service as here. Cf. Ro 12:1; Php 3:3 .

Unceasingly (αδιαλειπτως). Late adverb for which see 1Th 1:2f.; 2:13; 5:17 , only other N.T. examples.

Always (παντοτε). One might think that Paul prayed for no others, but he uses both adverbs in 1Th 1:2 . He seems to have had prayer lists. He never omitted the Romans.

Rom 1:10

If by any means now at length (ε πως ηδη ποτε). A condition of the first class in the form of an indirect question (aim) or elliptical condition like Ac 27:12 (Robertson, *Grammar*, p. 1024). Note the four particles together to express Paul's feelings of emotion that now at length somehow it may really come true.

I may be prospered (ευοδωθησομα). First future passive indicative of ευοδοω for which verb see on 1Co 16:2 .

By the will of God (εν τω θεληματ του θεου). Paul's way lay "in" God's will.

Rom 1:11

Impart (μεταδω). Second aorist active subjunctive of μεταδιδωμ, to share with one. See on Lu 3:11; 1Th 2:8 .

To the end ye may be established (εις το στηριχθηνα υμας). Final clause (common in Paul) with εις το and the first aorist passive infinitive of στηριζω for which verb see on Lu 22:32; 1Th 3:3,13 .

Rom 1:12

That is (τουτο δε εστιν). "An explanatory correction" (Denney). The δε should not be ignored. Instead of saying that he had a spiritual gift for them, he wishes to add that they also have one for him.

That I with you may be comforted (συνπαρακληθηνα εν υμιν). "My being comforted in you (εν υμιν) together (συν-) with you," a mutual blessing to each party (you and me).

Rom 1:13

Oftentimes I purposed (πολλακις προεθεμην). Second aorist middle of προτιθημ, old verb to place, to propose to oneself, in N.T. only here, 3:25; Eph 1:9 . See Ac 19:21 for this purpose.

And was hindered (κα εκωλυθην). "But was hindered," adversative use of κα.

That I might have some fruit (ινα τινα καρπον σχω). Second aorist (ingressive), active of εχω, to have, and here means "might get (ingressive aorist) some fruit."

Rom 1:14

On

debtor (οφειλετης) see Ga 5:3 .

Both to Greeks and to Barbarians (Ελλησιν τε κα βαρβαροις). The whole human race from the Greek point of view, Jews coming under βαρβαροις. On this word see Ac 18:2,4; 1Co 4:11; Col 3:11 (only N.T. instances). The Greeks called all others barbarians and the Jews termed all others Gentiles. Did Paul consider the Romans as Greeks? They had absorbed the Greek language and culture.

Rom 1:15

So as much as in me is I am ready (ουτω το κατ' εμε προθυμον). Literally, "Thus the according to me affair is ready" (προθυμος, old adjective, προ, θυμος). It is an awkward idiom like to εξ υμων in 12:18. The plural τα κατ' εμε we find in Php 1:12; Col 4:7; Eph 6:21 .

Rom 1:16

It is the power of God (δυναμις θεου εστιν). This Paul knew by much experience. He had seen the dynamite of God at work.

To the Jew first, and also to the Greek (Ιουδαιω τε πρωτον κα Ελλην). Jesus had taught this (Joh 4:22; 10:16; Lu 24:47; Ac 1:8). The Jew is first in privilege and in penalty (Ro 2:9f.). It is not certain that πρωτον is genuine, but it is in 2:9f .

Rom 1:17

For therein (γαρ εν αυτω). In the gospel (verse 16) of which Paul is not ashamed.

A righteousness of God (δικαιοσυνη θεου). Subjective genitive, "a God kind of righteousness," one that each must have and can obtain in no other way save "from faith unto faith" (εκ πιστεως εις πιστιν), faith the starting point and faith the goal (Lightfoot).

Is revealed (αποκαλυπτετα). It is a revelation from God, this God kind of righteousness, that man unaided could never have conceived or still less attained. In these words we have Paul's statement in his own way of the theme of the Epistle, the content of the gospel as Paul understands it. Every word is important: σωτηριαν (salvation), ευαγγελιον (gospel), αποκαλυπτετα (is revealed), δικαιοσυνη θεου (righteousness of God), πιστις (faith) and πιστευοντ (believing). He grounds his position on Hab 2:4 (quoted also in Ga 3:11). By "righteousness" we shall see that Paul means both "justification" and "sanctification." It is important to get a clear idea of Paul's use of δικαιοσυνη here for it controls the thought throughout the Epistle. Jesus set up a higher standard of righteousness (δικαιοσυνη) in the Sermon on the Mount than the Scribes and Pharisees taught and practised (Mt 5:20) and proves it in various items. Here Paul claims that in the gospel, taught by Jesus and by himself

there is revealed a God kind of righteousness with two ideas in it (the righteousness that God has and that he bestows). It is an old word for quality from δικαιος, a righteous man, and that from δικη, right or justice (called a goddess in Ac 28:4), and that allied with δεικνυμ, to show, to point out. Other allied words are δικαιοω, to declare or make δικαιος (Ro 3:24,26), δικαιωμα, that which is deemed δικαιος (sentence or ordinance as in 1:32; 2:26; 8:4), δικαιωσις, the act of declaring δικαιος (only twice in N.T., 4:25; 5:18). Δικαιοσυνη and δικαιοω are easy to render into English, though we use justice in distinction from righteousness and sanctification for the result that comes after justification (the setting one right with God). Paul is consistent and usually clear in his use of these great words.

Rom 1:18

For the wrath of God is revealed (αποκαλυπτετα γαρ οργη θεου). Note in Romans Paul's use of γαρ, now argumentative, now explanatory, now both as here. There is a parallel and antecedent revelation (see verse 17) of God's wrath corresponding to the revelation of God's righteousness, this an unwritten revelation, but plainly made known. Οργη is from οργαω, to teem, to swell. It is the temper of God towards sin, not rage, but the wrath of reason and law (Shedd). The revelation of God's righteousness in the gospel was necessary because of the failure of men to attain it without it, for God's wrath justly rested upon all both Gentiles (1:18-32) and Jews (2:1-3:20).

Ungodliness (ασεβειαν). Irreligion, want of reverence toward God, old word (cf. 2Ti 2:16).

Unrighteousness (αδικιαν). Lack (α privative and δικη) of right conduct toward men, injustice (Ro 9:14; Lu 18:6). This follows naturally from irreverence. The basis of ethical conduct rests on the nature of God and our attitude toward him, otherwise the law of the jungle (cf. Nietzsche, "might makes right").

Hold down the truth (την αληθειαν κατεχοντων). Truth (αληθεια, αληθης, from α privative and ληθω or λανθανω, to conceal) is out in the open, but wicked men, so to speak, put it in a box and sit on the lid and "hold it down in unrighteousness." Their evil deeds conceal the open truth of God from men. Cf. 2Th 2:6f. for this use of κατεχω, to hinder.

Rom 1:19

Because (διοτ). Gives the reason (δια, οτ like our "for that") for the revelation of God's wrath.

That which may be known of God (το γνωστον του θεου). Verbal adjective from γινωσκω, either "the known" as elsewhere in N.T. (Ac 1:19; 15:18 , etc.) or "the knowable" as usual in ancient Greek, that is "the knowledge" (η γνωσις) of God. See Php 3:8 . Cf. same use of the verbal χρηστον in Ro 2:4 , αμεταθετον in Heb 6:17 .

Manifest in them (φανερον εν αυτοις). In their hearts and consciences.

God manifested (ο θεος εφανερωσεν). First aorist active indicative of φανεροω. Not mere tautology. See 2:14-16.

Rom 1:20

The invisible things of him (τα αορατα αυτου). Another verbal adjective (α privative and οραω, to see), old word, either unseen or invisible as here and elsewhere in N.T. (Col 1:15f. , etc.). The attributes of God's nature defined here as "his everlasting power and divinity" (η τε αιδιος αυτου δυναμις κα θειοτης). Αιδιος is for αειδιος from αε (always), old word, in N.T. only here and Jude 1:6 , common in Philo (ζωη αιδιος), elsewhere αιωνιος. Θειοτης is from θειος (from θεος) quality of θεος and corresponds more to Latin *divinitas* from *divus*, divine. In Col 2:9 Paul uses θεοτης (Latin *deitas* from *deus*)

deity , both old words and nowhere else in the N.T. Θεοτης is Divine Personality, θειοτης, Divine Nature and properties (Sanday and Headlam).

Since the creation of the world (απο κτισεως κοσμου). He means by God and unto God as antecedent to and superior to the world (cf. Col 1:15f . about Christ).

Are clearly seen (καθορατα). Present passive indicative of καθοραω (perfective use of κατα-), old word, only here in N.T., with direct reference to αορατα.

Being perceived (νοουμενα). Present passive participle of νοεω, to use the νους (intellect).

That they may be without excuse (εις το εινα αυτους αναπολογητους). More likely, "so that they are without excuse." The use of εις το and the infinitive (with accusative of general reference) for result like ωστε is reasonably clear in the N.T. (Moulton, *Prolegomena*, p. 219; Robertson, *Grammar*, p. 1003). Αναπολογητους is another verbal with αν from απολογεομα. Old word, in N.T. only here and Ro 2:1 ("inexcusable" here).

Rom 1:21

Because that (διοτ). As in verse 19.

Knowing God (γνοντες τον θεον). Second aorist active participle of γινωσκω, to know by personal experience. Definite statement that originally men had some knowledge of God. No people, however degraded, have yet been found without some yearning after a god, a seeking to find the true God and get back to him as Paul said in Athens (Ac 17:27).

Glorified not as God (ουχ ως θεον εδοξασαν). They knew more than they did. This is the reason for the condemnation of the heathen (2:12-16), the failure to do what they know.

Their senseless heart (η ασυνετος αυτων καρδια). Καρδια is the most comprehensive term for all our faculties whether feeling (Ro 9:2), will (1Co 4:5), intellect (Ro 10:6). It may be the home of the Holy Spirit (Ro 5:5) or of evil desires (1:24). See Mr 7:21f. for list of vices that come "out of the heart." Ασυνετος is a verbal adjective from συνιημ, to put together, and α privative, unintelligent, not able to put together the manifest evidence about God (verse 20). So darkness settled down on their hearts (εσκοτισθη, first aorist ingressive passive of σκοτιζω, to darken).

Rom 1:22

Professing themselves to be wise (φασκοντες εινα σοφο). Σοφο is predicate nominative with εινα in indirect discourse agreeing with φασκοντες (old verb, from φημ, to say, rare in N.T.) in case and number according to regular Greek idiom (Robertson, *Grammar*, p. 1038).

Became vain (εματαιωθησαν). Ingressive first aorist passive indicative of ματαιοω from ματαιος (empty). Empty reasonings as often today.

Became fools (εμωρανθησαν). Ingressive first aorist passive of μωραινω, to be a fool, old word from μωρος, a fool. An oxymoron or sharp saying, true and one that cuts to the bone.

For the likeness of an image (εν ομοιωματ εικονος). Both words, "a likeness which consists in an image or copy" (Lightfoot). See Php 2:7 for "likeness of men" and Col 1:15 for "image of God." Paul shows indignant contempt for these grotesque efforts to present pictures of a deity that had been lost (Denney). Why is it that heathen images of gods in the form of men and beasts are so horrible to look upon?

Rom 1:24

Wherefore (δια). Paul's inexorable logic. See it also in verse 26 with the same verb and in verse 28 κα like "and so."

God gave them up (παρεδωκεν αυτους ο θεος). First aorist active indicative of παραδιδωμ, old and common verb to hand over (beside, παρα) to one's power as in Mt 4:12 . These people had already wilfully deserted God who merely left them to their own self-determination and self-destruction, part of the price of man's moral freedom. Paul refers to this stage and state of man in Ac 17:30 by "overlooked" (υπεριδων). The withdrawal of God's restraint sent men deeper down. Three times Paul uses παρεδωκεν here (verses 24,26,28), not three stages in the giving over, but a repetition of the same withdrawal. The words sound to us like clods on the coffin as God leaves men to work their own wicked will.

That their bodies should be dishonoured (του ατιμαζεσθα τα σωματα αυτων). Contemplated result expressed by του (genitive article) and the passive infinitive ατιμαζεσθα (from ατιμος, α privative and τιμος, dishonoured) with the accusative of general reference. Christians had a new sense of dignity for the body (1Th 4:4; 1Co 6:13). Heathenism left its stamp on the bodies of men and women.

Rom 1:25

Exchanged (μετηλλαξαν). First aorist active indicative of μεταλλασσω, old word for exchanging trade, only here and verse 26 in N.T. What a bargain they made, "the truth of God for (εν) the (τω) lie." "The price of mythology" (Bengel).

Worshipped (εσεβασθησαν). First aorist passive (used transitively) of σεβαζομα, old verb, used in late Greek like σεβομα, to worship.

Rather than the Creator (παρα τον κτισαντα). Placed side by side (παρα, the Creator and the creature, κτισις) they preferred the creature.

Who is blessed forever. Amen (ος εστιν ευλογητοσ. Αμην). One of Paul's doxologies which may come at any moment when he is greatly stirred, as in 9:5. Ευλογητος is verbal of ευλογεω.

Rom 1:26

Unto vile passions (εις παθη ατιμιας). Unto passions of dishonour. Παθος, old word from πασχω, to experience, originally meant any feeling whether good or bad, but in N.T. always in bad sense as here, 1Th 4:5; Col 3:5 (only N.T. examples).

That which is against nature (την παρα φυσιν). The degradation of sex is what Paul here notes as one of the results of heathenism (the loss of God in the life of man). They passed by the Creator.

Rom 1:27

Turned (εξεκαυθησαν). First aorist passive indicative, causative aorist, of εκκαιω, old verb, to burn out, to set on fire, to inflame with anger or lust. Here only in N.T.

Lust (ορεξε). Only here in N.T.

Unseemliness (ασχημοσυνην). Old word from ασχημον (deformed). In N.T. only here and Re 16:15 .

Recompense (αντιμισθιαν). See on 2Co 6:13 for only other N.T. instance of this late Pauline word, there in good sense, here in bad.

Which was due (ην εδε). Imperfect active for obligation still on them coming down from the past. This debt will be paid in full (απολαμβανοντες, pay back as in Lu 6:34 , and due as in Lu 23:41). Nature will attend to that in their own bodies and souls.

Rom 1:28

And even as they refused (κα καθως ουκ εδοκιμασαν). "And even as they rejected" after trial just as δοκιμαζω is used of testing coins. They tested God at first and turned aside from him.

Knowledge (επιγνωσε). Full knowledge (επ additional, γνωσις). They had a dim memory that was a caricature.

Unto a reprobate mind (εις αδοκιμον νουν). Play on ουκ εδοκιμασαν. They rejected God and God rejected their mental attitude and gave them over (verses 24,26,28). See this adjective already in 1Co 9:27; 2Co 13:5-7 . Like an old abandoned building, the home of bats and snakes, left "to do those things which are not fitting" (ποιειν τα μη καθηκοντα), like the night clubs of modern cities, the dives and dens of the underworld, without God and in the darkness of unrestrained animal impulses. This was a technical term with Stoics (II Macc. 6:4).

Rom 1:29

Being called with (πεπληρωμενους). Perfect passive participle of the common verb πληροω, state of completion, "filled to the brim with" four vices in the associative instrumental case (αδικια, unrighteousness as in verse 18, πονηρια, active wickedness as in Mr 7:22 ,

πλεονεξια, covetousness as in 1Th 2:5; Lu 12:15 , κακια, maliciousness or inward viciousness of disposition as in 1Co 5:8). Note asyndeton, no connective in the lists in verses 29-31. Dramatic effect. The order of these words varies in the MSS. and πορνεια, fornication, is not genuine here (absent in Aleph A B C).

Full of (μεστους). Paul changes from participle to adjective. Old adjective, rare in the N.T., like μεστοω, to fill full (only in Ac 2:13 in N.T.), stuffed full of (with genitive). Five substantives in the genitive (φθονου, envy, as in Ga 5:21 , φονου, murder, and so a paronomasia or combination with φθονου, of like sounding words, εριδος, strife, as in 2Co 12:16 , κακοηθιας, malignity, and here only in N.T. though old word from κακοηθης and that from κακος and ηθος, a tendency to put a bad construction on things, depravity of heart and malicious disposition.

Rom 1:30

Paul changes the construction again to twelve substantives and adjectives that give vivid touches to this composite photograph of the God abandoned soul.

Whisperers (ψιθυριστας). Old word from ψιθυριζω, to speak into the ear, to speak secretly, an onomatopoetic word like ψιθυρισμος (2Co 12:20) and only here in N.T.

Backbiters (καταλαλους). Found nowhere else except in Hermas, compound like καταλαλεω, to talk back (Jas 4:11), and καταλαλια, talking back (2Co 12:20), talkers back whether secretly or openly.

Hateful to God (θεοστυγεις). Old word from θεος and στυγεω. All the ancient examples take it in the passive sense and so probably here. So στυγητος (Tit 3:13). Vulgate has *deo odibiles*.

Insolent (υβριστας). Old word for agent from υβριζω, to give insult to, here alone in N.T. save 1Ti 1:13 .

Haughty (υπερηφανους). From υπερ and φαινομα, to appear above others, arrogant in thought and conduct, "stuck up."

Boastful (αλαζονας). From αλη, wandering. Empty pretenders, swaggerers, braggarts.

Inventors of evil things (εφευρετας κακων). Inventors of new forms of vice as Nero was. Tacitus (*Ann*. IV. ii) describes Sejanus as *facinorum omnium repertor* and Virgil (*Aen*. ii. 163) *scelerum inventor*.

Disobedient to parents (γονευσιν απειθεις). Cf. 1Ti 1:9; 2Ti 3:2 . An ancient and a modern trait.

Rom 1:31

Without understanding (ασυνετους). Same word in verse 21.

Covenant-breakers (ασυνθετους). Another paronomasia or pun. A privative and verbal συνθετος from συντιθημ, to put together. Old word, common in LXX (Jer 3:7), men "false to their engagements" (Sanday and Headlam), who treat covenants as "a scrap of paper."

Without natural affection (αστοργους). Late word, α privative and στοργη, love of kindred. In N.T. only here and 2Ti 3:3 .

Unmerciful (ανελεημονας). From α privative and ελεημων, merciful. Late word, only here in N.T. Some MSS. add ασπονδους, implacable, from 2Ti 3:3 . It is a terrible picture of the effects of sin on the lives of men and women. The late Dr. R. H. Graves of Canton, China, said that a Chinaman who got hold of this chapter declared that Paul could not have written it, but only a modern missionary who had been to China. It is drawn to the life because Paul knew Pagan Graeco-Roman civilization.

Rom 1:32

The ordinance of God (το δικαιωμα του θεου). The heathen knows that God condemns such evil practices.

But also consent with them (αλλα κα συνευδοκουσιν). Late verb for hearty approval as in Lu 11:48; Ac 8:1; 1Co 7:12 . It is a tragedy of American city government that so many of the officials are proven to be hand in glove with the underworld of law-breakers.

Romans 2

Rom 2:1

Wherefore (διο). See 1:24,26 for this relative conjunction, "because of which thing."

Without excuse (αναπολογητος). See on 1:21.

Whosoever thou art that judgest (πας ο κρινων). Literally, "every one that judgest," vocative case in apposition with ανθρωπε. Paul begins his discussion of the failure of the Jew to attain to the God-kind of righteousness (2:1-3:20) with a general statement applicable to all as he did (1:18) in the discussion of the failure of the Gentiles (Lightfoot). The Gentile is readily condemned by the Jew when he sins and equally so is the Jew condemned by the Gentile in like case. Κρινω does not of itself mean to condemn, but to pick out, separate, approve, determine, pronounce judgment, condemn (if proper).

Another (τον ετερον). Literally, "the other man." The notion of two in the word, one criticizing the other.

Thou condemnest thyself (σεαυτον κατακρινεις). Note κατα here with κρινω, to make plain the adverse judgment.

For (γαρ). Explanatory reason for the preceding statement. The critic

practises (πρασσεις, not single acts ποιεω, but the habit πρασσω) the same things that he condemns.

Rom 2:2

Judgment (κριμα). Decision rendered whether good or bad.

According to (κατα with accusative). As the rule of measure. Cf. Joh 7:24 .

Rom 2:3

And doest the same (κα ποιων αυτα). "And doest them occasionally."

That thou shalt escape (συ εκφευξη). Emphasis on συ, "thou conceited Jew expecting to escape God's κριμα because thou art a Jew." Cf. Mt 3:8f . Paul justifies the bitter words of the Baptist to the Pharisees and Sadducees. The future middle of the old verb εκφευγω (cf. 1Th 5:3). The Jew posed as immune to the ordinary laws of ethics because a Jew. Alas, some Christians affect the same immunity.

Rom 2:4

Or despiseth thou? (η καταφρονεισ?). Another alternative, that of scorn of God's kindness (χρηστοτητος, 2Co 6:6) and forbearance (ανοχης, old word, holding back from ανεχω, only here in N.T.) and longsuffering (μακροθυμιας, late word for which see 2Co 6:4,6). Καταφρονεω is old verb to think down on (κατα, φρονεω) as in Mt 6:24; 1Co 11:22 . This upstart Jew actually thinks down on God. And then "the riches" (του πλουτου) of all that comes from God.

Leadeth thee to repentance (εις μετανοιαν σε αγε). The very kindness (το χρηστον, the kindly quality) of God is trying to lead (conative present αγε) thee to a right-about face,

a change of mind and attitude (μετανοιαν) instead of a complacent self-satisfaction and pride of race and privilege.

Rom 2:5

After thy hardness (κατα την σκληροτητα σου). "According to thy hardness (old word from σκληρος, hard, stiff, only here in N.T.) will God's judgment be."

And impenitent heart (κα αμετανοητον καρδιαν). See μετανοιαν just before. "Thy unreconstructed heart," "with no change in the attitude of thy heart."

Treasurest up for thyself (θησαυριζεις σεαυτω). See for θησαυριζω on Mt 6:19f.; Lu 12:21; 2Co 12:14 . Dative case σεαυτω (for thyself) with a touch of irony (Vincent).

Wrath (οργην). For such a Jew as already stated for the Gentile (1:18). There is a revelation (αποκαλυψεως) of God's wrath for both in the day of wrath and righteous judgment (δικαιοκρισιας, a late compound word, in LXX, two examples in the Oxyrhynchus papyri, only here in N.T.). See 2Th 1:5 for δικαιας κρισεως. Paul looks to the judgment day as certain (cf. 2Co 5:10-12), the day of the Lord (2Co 1:14).

Rom 2:6

Who will render (ος αποδωσε). Paul quotes Pr 24:12 as in 2Ti 4:14 . See also Mt 16:27; Re 22:12 . The rendering will be in accord with the facts.

Rom 2:7

To them that seek (τοις μεν--ζητουσιν). Dative plural of the articular present active participle of ζητεω with μεν on the one hand.

Eternal life (ζωην αιωνιον). Accusative case object of αποδωσε above.

Rom 2:8

But unto them that are factious and obey not the truth but obey unrighteousness (τοις δε εξ εριθειας κα απειθουσιν τη αληθεια πειθομενοις δε αδικια). The other side with δε and the articular present participles in the dative again, only with εξ εριθειας, there is no participle ουσιν. But the construction changes and the substantives that follow are not the object of αποδωσε like ζωην αινωνιον above, but are in the nominative as if with εσοντα (shall be) understood (anger and wrath, both οργη and θυμος, tribulation and anguish, again a pair θλιψις κα στενοχωρια on which see 2Co 5:4; 12:10).

Rom 2:9

Every soul of man (πασαν ψυχην ανθρωπου). See 13:1 for this use of ψυχη for the individual.

Of the Jew first and also of the Greek (Ιουδαιου τε πρωτον κα Ηελληνος). See on 1:16. First not only in penalty as here, but in privilege also as in 2:11; 1:16 .

Rom 2:11

Respect of persons (προσωπολημψια). Milligan (*Vocabulary*) considers this word (in N.T. only here, Col 3:25; Eph 6:9) and προσωπολημπτης (Ac 10:34) and προσωπολημπτεω (Jas 2:9) the earliest definitely known Christian words, not in LXX or non-Christian writings.

See on Ac 10:34 for the formation in imitation of the Hebrew to take note of the face (προσωπον, λαμβανω), to judge by the face or appearance.

Rom 2:12

Have sinned (ημαρτον). Constative aorist active indicative, "sinned," a timeless aorist.

Without law (ανομως). Old adverb "contrary to law," "unjustly," but here in ignorance of the Mosaic law (or of any law). Nowhere else in N.T.

Shall also perish without law (ανομως κα απολουντα). Future middle indicative of απολλυμ, to destroy. This is a very important statement. The heathen who sin are lost, because they do not keep the law which they have, not because they do not have the Mosaic law or Christianity.

Under law (εν νομω). In the sphere of the Mosaic law.

By the law (δια νομου). The Jew has to stand or fall by the Mosaic law.

Rom 2:13

Not the hearers--but the doers (ου γαρ ο ακροαται--αλλ' ο ποιητα). The law was read in the synagogue, but there was no actual virtue in listening. The virtue is in doing. See a like contrast by James between "hearers" and "doers" of the gospel (Jas 1:22-25).

Before God (παρα τω θεω). By God's side, as God looks at it.

Shall be justified (δικαιωθησοντα). Future passive indicative of δικαιοω, to declare righteous, to set right. "Shall be declared righteous." Like Jas 1:22-25 .

Rom 2:14

That have no law (τα μη νομον εχοντα). Better, "that have not the law" (the Mosaic law).

By nature (φυσε). Instrumental case of φυσις, old word from φυω, to beget. The Gentiles are without the Mosaic law, but not without some knowledge of God in conscience and when they do right "they are a law to themselves" (εαυτοις εισιν νομος). This is an obvious reply to the Jewish critic.

Rom 2:15

In that they (οιτινες). "The very ones who," qualitative relative.

Written in their hearts (γραπτον εν ταις καρδιαις αυτων). Verbal adjective of γραφω, to write. When their conduct corresponds on any point with the Mosaic law they practise the unwritten law in their hearts.

Their conscience bearing witness therewith (συνμαρτυρουσης αυτων της συνειδησεως). On conscience (συνειδησις) see on 1Co 8:7; 10:25f.; 2Co 1:12 . Genitive absolute here with present active participle συνμαρτυρουσης as in 9:1. The word συνειδησις means co-knowledge by the side of the original consciousness of the act. This second knowledge is personified as confronting the first (Sanday and Headlam). The Stoics used the word a great deal and Paul has it twenty times. It is not in the O.T., but first in this sense in Wisdom 17:10. All

men have this faculty of passing judgment on their actions. It can be over-(1Co 10:25) or "seared" by abuse (1Ti 4:12). It acts according to the light it has.

Their thoughts one with another accusing or also excusing them (μεταξυ αλληλων των λογισμων κατηγορουντων η κα απολογουμενων). Genitive absolute again showing the alternative action of the conscience, now accusing, now excusing. Paul does not say that a heathen's conscience always commends everything that he thinks, says, or does. In order for one to be set right with God by his own life he must always act in accord with his conscience and never have its disapproval. That, of course, is impossible else Christ died for naught (Ga 2:21). Jesus alone lived a sinless life. For one to be saved without Christ he must also live a sinless life.

Rom 2:16

According to my gospel (κατα το ευαγγελιον μου). What Paul preaches (1Co 15:1) and which is the true gospel

Rom 2:17

Bearest the name (επονομαζη). Present passive indicative in condition of first class of επονομαζω, old word, to put a name upon (επ), only here in N.T. "Thou art surnamed Jew" (Lightfoot). Jew as opposed to Greek denoted nationality while Hebrew accented the idea of language.

Restest upon the law (επαναπαυη νομω). Late and rare double compound, in LXX and once in the Didache. In N.T. only here and Lu 10:6 which see. It means to lean upon, to refresh oneself back upon anything, here with locative case (νομω). It is the picture of blind and mechanical reliance on the Mosaic law.

Gloriest in God (καυχασα εν θεω). *Koine* vernacular form for καυχα (καυχαεσαι, καυχασα) of καυχαομα as in verse 23; 1Co 4:7 and κατακαυχασα in Ro 11:18 . The Jew gloried in God as a national asset and private prerogative (2Co 10:15; Ga 6:13).

Approvest the things that are excellent (δοκιμαζεις τα διαφεροντα). Originally, "Thou testest the things that differ," and then as a result comes the approval for the excellent things. As in Php 1:10 it is difficult to tell which stage of the process Paul has in mind.

Instructed out of the law (κατηχουμενος εκ του νομου). Present passive participle of κατηχεω, a rare verb to instruct, though occurring in the papyri for legal instruction. See on Lu 1:4; 1Co 14:19 . The Jew's "ethical discernment was the fruit of catechetical and synagogical instruction in the Old Testament" (Shedd).

Rom 2:19

A guide of the blind (οδηγον τυφλων). Accusative οδηγον in predicate with ειναι to agree with σεαυτον, accusative of general reference with infinitive ειναι in indirect discourse after πεποιθας. Late word (Polybius, Plutarch) from οδος, way, and ηγεομα, to lead, one who leads the way. Τυφλων is objective genitive plural. The Jews were meant by God to be guides for the Gentiles, for salvation is of the Jews (Joh 4:22).

A light (φως). "A light for those in darkness" (των εν σκοτε, objective genitive again). But this intention of God about the Jews had resulted in conceited arrogance on their part.

Rom 2:20

A corrector of the foolish (παιδευτην αφρονων). Old word (from παιδευω) for instructor, in Plato, and probably so here, though corrector or chastiser in Heb 12:9 (the only N.T. instances). See Lu 23:16 . Late inscriptions give it as instructor (Preisigke). Αφρονων is a hard word for Gentiles, but it is the Jewish standpoint that Paul gives. Each termed the other "dogs."

Of babes (νηπιων). Novitiates or proselytes to Judaism just as in Ga 4:1 . Paul used it of those not of legal age.

The form (την μορφωσιν). Rare word only in Theophrastus and Paul (here and 2Ti 3:5). Pallis regards it as a Stoical term for education. Lightfoot considers the μορφωσις as "the rough-sketch, the pencilling of the μορφη," the outline or framework, and in 2Ti 3:5 "the outline without the substance." This is Paul's picture of the Jew as he sees himself drawn with consummate skill and subtle irony.

Rom 2:21

Thou therefore that teachest another (ο ουν διδασκων ετερον). Paul suddenly breaks off (anacoluthon) the long sentence that began in verse 17 and starts over again with a phrase that gathers it all up in small compass (teachest) and drives it home (therefore) on the Jew (thyself).

Not to steal (μη κλεπτειν). Infinitive with μη in indirect command (indirect discourse) after κερυσσων.

Dost thou steal? (κλεπτεισ?). The preaching (κερυσσων) was fine, but the practice? A home-thrust.

Should not commit adultery (μη μοιχευειν). Infinitive in direct command again after λεγων. "The Talmud charges the crime of adultery upon the three most illustrious Rabbins" (Vincent).

Rom 2:22

That abhorrest (ο βδελυσσομενος). Old word to make foul, to stink, to have abhorrence for. In LXX, in N.T. only here and Re 21:8 . The very word used by Jesus to express their horror of idols (ειδωλα, see on Ac 7:41; 1Co 12:2). See Mt 24:15 for "abomination."

Dost thou rob temples? (ιεροσυλεισ?). Old verb from ιεροσυλος (Ac 19:37) and that from ιερον, temple, and συλαω, to rob. The town clerk (Ac 19:37) said that these Jews (Paul and his companions) were "not robbers of temples," proof that the charge was sometimes made against Jews, though expressly forbidden the Jews (Josephus, *Ant.* IV. 8, 10). Paul refers to the crime of robbing idol temples in spite of the defilement of contact with idolatry.

Rom 2:23

Through thy transgression of the law (δια της παραβασεως του νομου). Old word for stepping across a line. Trench calls attention to "the mournfully numerous group of words" for the varieties of sin like αγνοημα, ignorance, ανομια, violation of law, αμαρτια, missing the mark, ετημα, falling short, παραβασις, passing over the line, παρακοη, disobedience to a voice, παρανομια, putting the law aside, παραπτωμα, falling down, πλημμελεια, discord.

Rom 2:24

Because of you (δι' υμας). Free quotation from the LXX of Isa 52:5 . The Jews were jealous for the Name of God and would not pronounce the Tetragrammaton and yet acted so that the Gentiles blasphemed that Name.

Rom 2:25

If thou be a doer of the law (εαν νομον πρασσεις). Condition of third class and the present (continued action) subjunctive of πρασσω, a verb meaning to do as a habit.

Is become uncircumcision (ακροβυστια γεγονεν). The Jew is then like the Gentile, with no privilege at all. Circumcision was simply the seal of the covenant relation of Israel with God.

Rom 2:26

Keep (φυλασση). Present subjunctive with εαν, condition of third class, mere supposition like that in verse 25, "keep on keeping" perfectly, Paul means.

For (εις). As often in N.T.

Rom 2:27

If it fulfill the law (τον νομον τελουσα). Present active participle (conditional use of the participle) of τελεω, to finish, continually fulfilling to the end (as would be necessary).

Judge thee (κρινει--σε). Unusual position of σε (thee) so far from the verb κρινε.

With the letter and circumcision (δια γραμματος κα περιτομης). Δια means here accompanied by, with the advantage of.

Rom 2:28

Which is one outwardly (ο εν τω φανερω). Ιουδαιος (Jew) has to be repeated (ellipse) with the article, "the in the open Jew" (circumcision, phylacteries, tithes, etc.). Likewise repeat περιτομη (circumcision).

Rom 2:29

Who is one inwardly (ο εν τω κρυπτω). Repeat Ιουδαιος (Jew) here also, "the in the inward part Jew" (circumcision of the heart περιτομη καρδιας and not a mere surgical operation as in Col 2:11 , in the spirit εν πνευματ, with which compare 2Co 3:3,6). This inward or inside Jew who lives up to his covenant relation with God is the high standard that Paul puts before the merely professional Jew described above.

Whose praise (ου ο επαινος). The antecedent of the relative ου is Ιουδαιος (Jew). Probably (Gifford) a reference to the etymology of Judah (praise) as seen in Ga 49:8 .

Romans 3

Rom 3:1

What advantage then hath the Jew? (τ ουν το περισσον του Ιουδαιου?). Literally, "What then is the overplus of the Jew?" What does the Jew have over and above the Gentile? It is a pertinent question after the stinging indictment of the Jew in chapter 2.

The profit (η ωφελια). The help. Old word, only here in N.T. See Mr 8:36 for ωφελε, the verb to profit.

Rom 3:2

Much every way (πολυ κατα παντα). Πολυ points back to το περισσον. So it means the overplus of the Jew is much from every angle.

First of all (πρωτον μεν). As in 1:8; 1Co 11:18 Paul does not add to his "first." He singles out one privilege of the many possessed by the Jew.

They were intrusted with (επιστευθησαν). First aorist passive indicative of πιστευω, to intrust, with accusative of the thing and dative of the person in the active. In the passive as here the accusative of the thing is retained as in 1Th 2:4 .

The oracles of God (τα λογια του θεου). In the accusative case, therefore, the object of επιστευθησαν. Λογιον is probably a diminutive of λογος, word, though the adjective λογιος also occurs (Ac 18:24). The word was early used for "oracles" from Delphi and is common in the LXX for the oracles of the Lord. But from Philo on it was used of any sacred writing including narrative. It occurs four times in the N.T. (Ac 7:38 , which see; Ro 3:2; Heb 5:12; 1Pe 4:11). It is possible that here and in Ac 7:38 the idea may include all the Old Testament, though the commands and promises of God may be all.

Rom 3:3

For what if? (τ γαρ ει?). But Westcott and Hort print it, T γαρ? ε. See Php 1:18 for this exclamatory use of τ γαρ (for how? How stands the case?).

Some were without faith (ηπιστησαν). First aorist active indicative of απιστεω, old verb, to disbelieve. This is the common N.T. meaning (Lu 24:11,41; Ac 28:24; Ro 4:20). Some of them "disbelieved," these "depositaries and guardians of revelation" (Denney). But the word also means to be unfaithful to one's trust and Lightfoot argues for that idea here and in 2Ti 2:13 . The Revised Version renders it "faithless" there. Either makes sense here and both ideas are true of some of the Jews, especially concerning the Messianic promises and Jesus.

The faithfulness of God (την πιστιν του θεου). Undoubtedly πιστις has this sense here and not "faith." God has been faithful (2Ti 2:13) whether the Jews (some of them) were simply disbelievers or untrue to their trust. Paul can use the words in two senses in verse 3, but there is no real objection to taking ηπιστησαν, απιστιαν, πιστιν, all to refer to faithfulness rather than just faith.

Rom 3:4

Let God be found true (γινεσθω ο θεος αληθης). "Let God continue to be true" (present middle imperative).

But every man a liar (πας δε ανθρωπος ψευστης). The contrast in δε really means, "though every man be found a liar." Cf. Ps 116:12 .

As it is written (καθως γεγραπτα). Ps 51:6 .

That thou mightest be justified (οπως αν δικαιωθης). Ηοπως rather than the common ινα for purpose and αν with the first aorist passive subjunctive of δικαιοω. Used of God this verb here has to mean "declared righteous," not "made righteous."

Mightest prevail (νικησεις). Future active indicative with οπως of νικαω, to win a victory, though B L have νικησης (first aorist active subjunctive, the usual construction).

When thou comest into judgement (εν τω κρινεσθα σε). "In the being judged as to thee" (present passive infinitive or, if taken as middle, "in the entering upon trial as to thee"). Common construction in the LXX from the Hebrew infinitive construct.

Rom 3:5

What shall we say? (τ ερουμεν?). Rhetorical question, common with Paul as he surveys the argument.

Commendeth (συνιστησιν). This common verb συνιστημ, to send together, occurs in the N.T. in two senses, either to introduce, to commend (2Co 3:1; 4:2) or to prove, to establish (2Co 7:11; Ga 2:18; Ro 5:8). Either makes good sense here.

Who visiteth the wrath (ο επιφερων την οργην). "Who brings on the wrath," "the inflicter of the anger" (Vaughan).

I speak as a man (κατα ανθρωπον). See Ga 3:15 for same phrase. As if to say, "pardon me for this line of argument." Tholuck says that the rabbis often used κατα ανθρωπον and τ ερουμεν. Paul had not forgotten his rabbinical training.

Rom 3:6

For then how (επε πως). There is a suppressed condition between επε and πως, an idiom occurring several times in the N.T. (1Co 15:29; Ro 11:6,22). "Since, if that were true, how."

Rom 3:7

Through my lie (εν τω εμω ψευσματ).] Old word from ψευδομα, to lie, only here in N.T. Paul returns to the imaginary objection in verse 5. The MSS. differ sharply here between ε δε (but if) and ε γαρ (for if). Paul "uses the first person from motives of delicacy" (Sanday and Headlam) in this supposable case for argument's sake as in 1Co 4:6 . So here he "transfers by a fiction" (Field) to himself the objection.

Rom 3:8

And why not (κα μη). We have a tangled sentence which can be cleared up in two ways. One is (Lightfoot) to supply γενητα after μη and repeat τ (κα τ μη γενητα, deliberative

subjunctive in a question): And why should it not happen? The other way (Sanday and Headlam) is to take μη with ποιησωμεν and make a long parenthesis of all in between. Even so it is confusing because οτ also (recitative οτ) comes just before ποιησωμεν. The parenthesis is necessary anyhow, for there are two lines of thought, one the excuse brought forward by the unbeliever, the other the accusation that Paul affirms that very excuse that we may do evil that good may come. Note the double indirect assertion (the accusative and the infinitive ημας λεγειν after φασιν and then the direct quotation with recitative οτ after λεγειν, a direct quotation dependent on the infinitive in indirect quotation.

Let us do evil that good may come (ποιησωμεν τα κακα ινα ελθη τα αγαθα). The volitive aorist subjunctive (ποιησωμεν) and the clause of purpose (ινα and the aorist subjunctive ελθη). It sounds almost uncanny to find this maxim of the Jesuits attributed to Paul in the first century by Jews. It was undoubtedly the accusation of Antinomianism because Paul preached justification by faith and not by works.

Rom 3:9

What then? (τ ουν?). Paul's frequent query, to be taken with verses 1,2 .

Are we in worse case than they? (προεχομεθα?). The American Revisers render it: "Are we in better case than they?" There is still no fresh light on this difficult and common word though it occurs alone in the N.T. In the active it means to have before, to excel. But here it is either middle or passive. Thayer takes it to be middle and to mean to excel to one's advantage and argues that the context demands this. But no example of the middle in this sense has been found. If it is taken as passive, Lightfoot takes it to mean, "Are we excelled" and finds that sense in Plutarch. Vaughan takes it as passive but meaning, "Are we preferred?" This suits the context, but no other example has been found. So the point remains unsettled. The papyri throw no light on it.

No, in no wise (ου παντως). "Not at all." See 1Co 5:10 .

We before laid to the charge (προηιτιασαμεθα). First aorist middle indicative of προαιτιαομα, to make a prior accusation, a word not yet found anywhere else. Paul refers to 1:18-32 for the Greeks and 2:1-29 for the Jews. The infinitive ειvα with the accusative παντας is in indirect discourse.

Under sin (υπο αμαρτιαν). See Ga 3:22; Ro 7:14 .

Rom 3:10

As it is written (καθως γεγραπτα οτ). Usual formula of quotation as in verse 4 with recitative οτ added as in verse 8. Paul here uses a catena or chain of quotations to prove his point in verse 9 that Jews are in no better fix than the Greeks for all are under sin. Dr. J. Rendel Harris has shown that the Jews and early Christians had *Testimonia* (quotations from the Old Testament) strung together for certain purposes as proof-texts. Paul may have used one of them or he may have put these passages together himself. Verses 10-12 come from Ps 14:1-3 ; first half of 13 as far as εδολιουσαν from Ps 4:9 , the second half from Ps

140:3 ; verse 14 from Ps 10:7 ; 15-17 from an abridgment of Isa 59:7f. ; verse 18 from Ps 35:1 . Paul has given compounded quotations elsewhere (2Co 6:16; Ro 9:25f.,27f; 11:26f.,34f.; 12:19f.). Curiously enough this compounded quotation was imported bodily into the text (LXX) of Ps 14 after verse 4 in Aleph B, etc.

There is none righteous, no, not one (ουκ εστιν δικαιος ουδε εις). "There is not a righteous man, not even one." This sentence is like a motto for all the rest, a summary for what follows.

Rom 3:11

That understandeth (συνιων). Present active participle of συνιω, late omega form of -μ verb συνιημ, to send together, to grasp, to comprehend. Some MSS. have the article ο before it as before εκζητων (seeking out).

Rom 3:12

They are together become unprofitable (αμα ηχρεωθησαν). First aorist passive indicative of αχρεοω. Late word in Polybius and Cilician inscription of first century A.D. Some MSS. read ηχρειωθησαν from αχρειος, useless (α privative and χρειος, useful) as in Lu 17:10; Mt 25:30 , but Westcott and Hort print as above from the rarer spelling αχρεος. Only here in N.T. The Hebrew word means to go bad, become sour like milk (Lightfoot).

No, not so much as one (ουκ εστιν εως ενος). "There is not up to one."

Rom 3:13

Throat (λαρυγξ). Old word, larynx.

Open sepulchre (ταφος ανεωιγμενος). Perfect passive participle of ανοιγω, "an opened grave." Their mouth (words) like the odour of a newly opened grave. "Some portions of Greek and Roman literature stink like a newly opened grave" (Shedd).

They have used deceit (εδολιουσαν). Imperfect (not perfect or aorist as the English implies) active of δολιοω, only in LXX and here in the N.T. from the common adjective δολιος, deceitful (2Co 11:13). The regular form would be εδολιουν. The -οσαν ending for third plural in imperfect and aorist was once thought to be purely Alexandrian because so common in the LXX, but it is common in the Boeotian and Aeolic dialects and occurs in ειχοσαν in the N.T. (Joh 15:22,24). "They smoothed their tongues" in the Hebrew.

Poison (ιος). Old word both for rust (Jas 5:3) and poison (Jas 3:8).

Of asps (ασπιδων). Common word for round bowl, shield, then the Egyptian cobra (a deadly serpent). Often in LXX. Only here in the N.T. The poison of the asp lies in a bag under the lips (χειλη), often in LXX, only here in N.T. Genitive case after γεμε (is full).

Rom 3:15

To shed (εκχεα). First aorist active infinitive of εκχεω, to pour out, old verb with aorist active εξεχεα.

Rom 3:16

Destruction (συντριμμα). Rare word from συντριβω, to rub together, to crush. In Le 21:19 for fracture and so in papyri. Only here in N.T.

Misery (ταλαιπωρια). Common word from ταλαιπωρος (Ro 7:24), only here in the N.T.

Rom 3:17

The way of peace (οδον ειρηνης). Wherever they go they leave a trail of woe and destruction (Denney).

Rom 3:18

Before (απεναντ). Late double compound (απο, εν, αντ) adverbial preposition in LXX and Polybius, papyri and inscriptions. With genitive as here.

Rom 3:19

That every mouth may be stopped (ινα παν στομα φραγη). Purpose clause with ινα and second aorist passive subjunctive of φρασσω, old verb to fence in, to block up. See 2Co 11:10 . Stopping mouths is a difficult business. See Tit 1:11 where Paul uses επιστομιζειν (to stop up the mouth) for the same idea. Paul seems here to be speaking directly to Jews (τοις εν τω νομω), the hardest to convince. With the previous proof on that point he covers the whole ground for he made the case against the Gentiles in 1:18-32.

May be brought under the judgement of God (υποδικος γενητα τω θεω). "That all the world (Jew as well as Gentile) may become (γενητα) answerable (υποδικος, old forensic word, here only in N.T.) to God (dative case τω θεω)." Every one is "liable to God," in God's court.

Rom 3:20

Because (διοτ, again, δια, οτ).

By the works of the law (εξ εργων νομου). "Out of works of law." Mosaic law and any law as the source of being set right with God. Paul quotes Ps 43:2 as he did in Ga 2:16 to prove his point.

The knowledge of sin (επιγνωσις αμαρτιας). The effect of law universally is rebellion to it (1Co 15:56). Paul has shown this carefully in Ga 3:19-22 . Cf. Heb 10:3 . He has now proven the guilt of both Gentile and Jew.

Rom 3:21

But now apart from the law (νυν δε χωρις νομου). He now (νυν emphatic logical transition) proceeds carefully in verses 21-31 the

nature of the God-kind of righteousness which stands manifested (δικαιοσυνη θεου πεφανερωτα, perfect passive indicative of φανεροω, to make manifest), the

necessity of which he has shown in 1:18-3:20. This God kind of righteousness is "apart from law" of any kind and all of grace (χαριτ) as he will show in verse 24. But it is not a new discovery on the part of Paul, but "witnessed by the law and the prophets" (μαρτυρουμενη,

present passive participle, υπο του νομου κα των προφητων), made plain continuously by God himself.

Rom 3:22

Even (δε). Not adversative here. It defines here.

Through faith in Jesus Christ (δια πιστεως [Ιησου] Χριστου). Intermediate agency (δια) is faith and objective genitive, "in Jesus Christ," not subjective "of Jesus Christ," in spite of Haussleiter's contention for that idea. The objective nature of faith in Christ is shown in Ga 2:16 by the addition εις Χριστον Ιησουν επιστευσαμεν (we believed in Christ), by της εις Χριστον πιστεως υμων (of your faith in Christ) in Col 2:5 , by εν πιστε τη εν Χριστω Ιησου (in faith that in Christ Jesus) in 1Ti 3:13 , as well as here by the added words "unto all them that believe" (εις παντας τους πιστευοντας) in Jesus, Paul means.

Distinction (διαστολη). See on 1Co 14:7 for the difference of sounds in musical instruments. Also in Ro 10:12 . The Jew was first in privilege as in penalty (2:9f.), but justification or setting right with God is offered to both on the same terms.

Rom 3:23

Sinned (ηρμαρτον). Constative second aorist active indicative of αμαρτανω as in 5:12. This tense gathers up the whole race into one statement (a timeless aorist).

And fall short (κα υστερουντα). Present middle indicative of υστερεω, to be υστερος (comparative) too late, continued action, still fall short. It is followed by the ablative case as here, the case of separation.

Rom 3:24

Being justified (δικαιουμενο). Present passive participle of δικαιοω, to set right, repeated action in each case, each being set right.

Freely (δωρεαν). As in Ga 2:21 .

By his grace (τη αυτου χαριτ). Instrumental case of this wonderful word χαρις which so richly expresses Paul's idea of salvation as God's free gift.

Through the redemption (δια της απολυτρωσεως). A releasing by ransom (απο, λυτρωσις from λυτροω and that from λυτρον, ransom). God did not set men right out of hand with nothing done about men's sins. We have the words of Jesus that he came to give his life a ransom (λυτρον) for many (Mr 10:45; Mt 20:28). Λυτρον is common in the papyri as the purchase-money in freeing slaves (Deissmann, *Light from the Ancient East*, pp. 327f.).

That is in Christ Jesus (τη εν Χριστω Ιησου). There can be no mistake about this redemption. It is like Joh 3:16 .

Rom 3:25

Set forth (προεθετο). Second aorist middle indicative. See on 1:13 for this word. Also in Eph 1:9 , but nowhere else in N.T. God set before himself (purposed) and did it publicly before (προ) the whole world.

A propitiation (ιλαστηριον). The only other N.T. example of this word is in Heb 9:5 where we have the "cherubim overshadowing the mercy seat" (το ιλαστηριον). In Hebrews the adjective is used as a substantive or as "the propitiatory place " But that idea does not suit here. Deissmann (*Bible Studies*, pp. 124-35) has produced examples from inscriptions where it is used as an adjective and as meaning "a votive offering" or "propitiatory gift." Hence he concludes about Ro 3:25 : "The crucified Christ is the votive gift of the Divine Love for the salvation of men." God gave his Son as the means of propitiation (1Jo 2:2). Ηιλαστηριον is an adjective (ιλαστηριος) from ιλασκομα, to make propitiation (Heb 2:17) and is kin in meaning to ιλασμος, propitiation (1Jo 2:2; 4:10). There is no longer room for doubting its meaning in Ro 3:25 .

Through faith, by his blood (δια πιστεως εν τω αυτου αιματ). So probably, connecting εν το αιματ (in his blood) with προεθετο.

To show his righteousness (εις ενδειξιν της δικαιοσυνης αυτου). See 2Co 8:24 . "For showing of his righteousness," the God-kind of righteousness. God could not let sin go as if a mere slip. God demanded the atonement and provided it.

Because of the passing over (δια την παρεσιν). Late word from παριημ, to let go, to relax. In Dionysius Hal., Xenophon, papyri (Deissmann, *Bible Studies*, p. 266) for remission of punishment, especially for debt, as distinct from αφεσις (remission).

Done aforetime (προγεγονοτων). Second perfect active genitive participle of προγινομα. The sins before the coming of Christ (Ac 14:16; 17:30; Heb 9:15).

Forbearance (ανοχη). Holding back of God as in 2:4. In this sense Christ tasted death for every man (Heb 2:9).

Rom 3:26

For the shewing (προς την ενδειξιν). Repeats point of εις ενδειξιν of 25 with προς instead of εις.

At this present season (εν τω νυν καιρω). "In the now crisis," in contrast with "done aforetime."

That he might himself be (εις το εινα αυτον). Purpose with εις to and the infinitive εινα and the accusative of general reference.

Just and the justifier of (δικαιον κα δικαιουντα). "This is the key phrase which establishes the connexion between the δικαιοσυνη θεου and the δικαιοσυνη εκ πιστεως" (Sanday and Headlam). Nowhere has Paul put the problem of God more acutely or profoundly. To pronounce the unrighteous righteous is unjust by itself (Ro 4:5). God's mercy would not allow him to leave man to his fate. God's justice demanded some punishment for sin. The only possible way to save some was the propitiatory offering of Christ and the call for faith on man's part.

Rom 3:27

It is excluded (εξεκλεισθη). First aorist (effective) passive indicative. "It is completely shut out." Glorying is on man's part.

Nay; but by a law of faith (ουχι, αλλα δια νομου πιστεως). Strong negative, and note "law of faith," by the principle of faith in harmony with God's love and grace.

Rom 3:28

We reckon therefore (λογιζομεθα ουν). Present middle indicative. Westcott and Hort read γαρ instead of ουν. "My fixed opinion" is. The accusative and infinitive construction occurs after λογιζομεθα here. On this verb λογιζομα, see 2:3; 4:3f.; 8:18; 14:14 . Paul restates verses 21f .

Rom 3:29

Of Gentiles also (κα εθνων). Jews overlooked it then and some Christians do now.

Rom 3:30

If so be that God is one (ειπερ εις ο θεος). Correct text rather than επειπερ. It means "if on the whole." "By a species of rhetorical politeness it is used of that about which there is no doubt" (Thayer. Cf. 1Co 8:5; 15:15; Ro 8:9 .

By faith (εκ πιστεως). "Out of faith," springing out of.

Through faith (δια της πιστεως). "By means of the faith" (just mentioned). Εκ denotes source, δια intermediate agency or attendant circumstance.

Rom 3:31

Nay, we establish the law (αλλα νομον ιστανομεν). Present indicative active of late verb ιστανω from ιστημ. This Paul hinted at in verse 21. How he will show in chapter 4 how Abraham himself is an example of faith and in his life illustrates the very point just made. Besides, apart from Christ and the help of the Holy Spirit no one can keep God's law. The Mosaic law is only workable by faith in Christ.

Romans 4

Rom 4:1

What then shall we say? (τ ουν ερουμεν?). Paul is fond of this rhetorical question (4:1; 6:1; 7:7; 8:31; 9:14,30).

Forefather (προπατορα). Old word, only here in N.T. Accusative case in apposition with Αβρααμ (accusative of general reference with the infinitive).

Hath found (ευρηκενα). Westcott and Hort put ευρηκενα in the margin because B omits it, a needless precaution. It is the perfect active infinitive of ευρισκω in indirect discourse after ερουμεν. The MSS. differ in the position of κατα σαρκα.

Rom 4:2

The Scripture (η γραφη). Ge 15:6 .

Was justified by works (εξ εργων εδικαιωθη). Condition of first class, assumed as true for the sake of argument, though untrue in fact. The rabbis had a doctrine of the merits of Abraham who had a superfluity of credits to pass on to the Jews (Lu 3:8).

But not towards God (αλλ' ου προς θεον). Abraham deserved all the respect from men that came to him, but his relation to God was a different matter. He had *there* no ground of boasting at all.

Rom 4:3

It was reckoned unto him for righteousness (ελογισθη εις δικαιοσυνην). First aorist passive indicative of λογιζομα, old and common verb to set down accounts (literally or metaphorically). It was set down on the credit side of the ledger "for" (εις as often) righteousness. What was set down? His believing God (επιστευσεν τω θεω).

Rom 4:4

But as of debt (αλλα κατα οφειλημα). An illustration of the workman (εργαζομενω) who gets his wages due him, "not as of grace" (ου κατα χαριν).

Rom 4:5

That justifieth the ungodly (τον δικαιουντα τον ασεβη). The impious, irreverent man. See 1:25. A forensic figure (Shedd). The man is taken as he is and pardoned. "The whole Pauline gospel could be summed up in this one word-- God who justifies the ungodly" (Denney).

Rom 4:6

Pronounceth blessing (λεγε τον μακαρισμον). old word from μακαριζω, to pronounce blessed (Lu 1:48), felicitation, congratulation, in N.T. only here, verse 9; Ac 4:15 .

Rom 4:7

Blessed (μακαριο). See on Mt 5:3 .

Are forgiven (αφεθησαν). First aorist passive indicative of αφιημ, without augment (αφειθησαν, regular form). Paul quotes Ps 32:1f. and as from David. Paul thus confirms his interpretation of Ge 15:6 .

Iniquities (ανομια). Violations of law whereas αμαρτια (sins) include all kinds.

Are covered (επεκαλυφθησαν). First aorist passive of επικαλυπτω, old verb, to cover over (upon, επ) as a shroud. Only here in N.T.

Rom 4:8

To whom (ω). But the best MSS. read ου like the LXX and so Westcott and Hort, "whose sin."

Will not reckon (ου μη λογισητα). Strong negation by double negative and aorist middle subjunctive.

Rom 4:9

Is this blessing then pronounced? (ο μακαρισμος ουν ουτοσ?). "Is this felicitation then?" There is no verb in the Greek. Paul now proceeds to show that Abraham was said in Ge 15:6 to be set right with God by faith *before* he was circumcised.

Rom 4:10

When he was in circumcision (εν περιτομη οντ). Dative masculine singular of the present active participle of ειμ; "to him being in a state of circumcision or in a state of uncircumcision?" A pertinent point that the average Jew had not noticed.

Rom 4:11

The sign of circumcision (σημειον περιτομης). It is the genitive of apposition, circumcision being the sign.

A seal of the righteousness of the faith (σφραγιδα της δικαιοσυνης της πιστεως). Σφραγις is old word for the seal placed on books (Re 5:1), for a signet-ring (Re 7:2), the stamp made by the seal (2Ti 2:19), that by which anything is confirmed (1Co 9:2) as here. The circumcision did not convey the righteousness, but only gave outward confirmation. It came by faith and "the faith which he had while in uncircumcision" (της εν τη ακροβυστια), "the in the state of uncircumcision faith." Whatever parallel exists between baptism and circumcision as here stated by Paul argues for faith before baptism and for baptism as the sign and seal of the faith already had before baptism.

That he might be (εις το εινα αυτον). This idiom may be God's purpose (contemplated result) as in εις το λογισθηνα below, or even actual result (so that he was) as in 1:20.

Though they be in uncircumcision (δι' ακροβυστιας). Simply, "of those who believe while in the condition of uncircumcision."

Rom 4:12

The father of circumcision (πατερα περιτομης). The accusative with εις το εινα to be repeated from verse 11. Lightfoot takes it to mean, not "a father of a circumcised progeny," but "a father belonging to circumcision," a less natural interpretation.

But who also walk (αλλα κα τοις στοιχουσιν). The use of τοις here is hard to explain, for ου μονον and αλλα κα both come after the preceding τοις. All the MSS. have it thus. A primitive error in a copyist is suggested by Hort who would omit the second τοις. Lightfoot regards it less seriously and would repeat the second τοις in the English: "To those who are, I do not say of circumcision only, but also to those who walk."

In the steps (τοις ιχνεσιν). Locative case. See on 2Co 12:18 . Στοιχεω is military term, to walk in file as in Ga 5:25; Php 3:16 .

Rom 4:13

That he should be the heir of the world (το κληρονομον αυτον εινα κοσμου). The articular infinitive (το εινα) with the accusative of general reference in loose apposition with η επαγγελια (the promise). But where is that promise? Not just Ge 12:7 , but the whole chain of promises about his son, his descendants like the stars in heaven, the Messiah and the blessing to the world through him. In these verses (13-17) Paul employs (Sanday and Headlam) the keywords of his gospel (faith, promise, grace) and arrays them against the current Jewish theology (law, works, merit).

Rom 4:14

Be heirs (κληρονομο). No predicate in the Greek (εισιν). See on Ga 4:1 . If legalists are heirs of the Messianic promise to Abraham (condition of first class, assumed as true for argument's sake), the faith is emptied of all meaning (κεκενωτα, perfect passive indicative of κενοω) and the promise to Abraham is made permanently idle (κατηργητα).

Rom 4:15

Worketh wrath (οργην κατεργαζετα). Because of disobedience to it.

Neither is there transgression (ουδε παραβασις). There is no responsibility for the violation of a non-existent law.

Rom 4:16

Of faith (εκ πιστεως). As the source.

According to grace (κατα χαριν). As the pattern.

To the end that (εις το εινα). Purpose again as in 11.

Sure (βεβαιαν). Stable, fast, firm. Old adjective from βαινω, to walk.

Not to that only which is of the law (ου τω εκ του νομου μονον). Another instance where μονον (see verse 12) seems in the wrong place. Normally the order would be, ου μονον τω εκ του νομου, αλλα κα κτλ.

Rom 4:17

A father of many nations (πατερα πολλων εθνων). Quotation from Ge 17:5 . Only true in the sense of spiritual children as already explained, father of believers in God.

Before him whom he believed even God (κατεναντ ου επιστευσεν θεου). Incorporation of antecedent into the relative clause and attraction of the relative ω into ου. See Mr 11:2 for κατεναντ, "right in front of."

Calleth the things that are not as though they were (καλουντος τα μη οντα ως οντα). "Summons the non-existing as existing." Abraham's body was old and decrepit. God rejuvenated him and Sarah (Heb 11:19).

Rom 4:18

In hope believed against hope (παρ' ελπιδα επ' ελπιδ επιστευσεν). "Past hope in (upon) hope he trusted." Graphic picture.

To the end that he might become (εις το γενεσθα αυτον). Purpose clause again with εις to and the infinitive as in verses 11-16.

Rom 4:19

Without being weakened in faith (μη ασθενησας τη πιστε). "Not becoming weak in faith." Ingressive first aorist active participle with negative μη.

Now as good as dead (ηδη νενεκρωμενον). Perfect passive participle of νεκροω, "now already dead." B omits ηδη. He was, he knew, too old to become father of a child.

About (που). The addition of που (somewhere, about) "qualifies the exactness of the preceding numeral" (Vaughan). The first promise of a son to Abraham and Sarah came (Ge 15:3f.) before the birth of Ishmael (86 when Ishmael was born). The second promise came when Abraham was 99 years old (Ge 17:1), calling himself 100 (Ge 17:17).

Rom 4:20

He wavered not through unbelief (ου διεκριθη τη απιστια). First aorist passive indicative of old and common verb διακρινω, to separate, to distinguish between, to decide between, to desert, to dispute, to be divided in one's own mind. This last sense occurs here as in Mt 21:22; Mr 11:23; Ro 14:23; Jas 1:6 . "He was not divided in his mind by unbelief" (instrumental case).

Waxed strong through faith (ενεδυναμωθη τη πιστε). First aorist passive again of ενδυναμοω, late word to empower, to put power in, in LXX and Paul and Ac 9:22 .

Rom 4:21

Being fully assured (πληροφορηθεις). First aorist passive participle of πληροφορεω, from πληροφορος and this from πληρης and φερω, to bear or bring full (full measure), to settle fully. Late word, first in LXX but frequent in papyri in sense of finishing off or paying off. See on Lu 1:1; Ro 14:5 .

What he had promised (ο επηγγελτα). Perfect middle indicative of επαγγελλομα, to promise, retained in indirect discourse according to usual Greek idiom.

He was able (δυνατος εστιν). Present active indicative retained in indirect discourse. The verbal adjective δυνατος with εστιν is here used in sense of the verb δυνατα (Lu 14:31; Ac 11:17).

Rom 4:23

That (οτ). Either recitative or declarative οτ. It makes sense either way.

Rom 4:24

Him that raised up Jesus (τον εγειραντα Ιησουν). First aorist active articular participle of εγειρω, to raise up. The fact of the Resurrection of Jesus is central in Paul's gospel (1Co 15:4ff.).

Rom 4:25

For our justification (δια την δικαιωσιν ημων). The first clause (παρεδοθη δια τα παραπτωματα) is from Isa 53:12 . The first δια with παραπτωματα is probably retrospective, though it will make sense as prospective (to make atonement for our transgressions). The second δια is quite clearly prospective with a view to our justification. Paul does not mean to separate the resurrection from the death of Christ in the work of atonement, but simply to show that the resurrection is at one with the death on the Cross in proof of Christ's claims.

Romans 5

Rom 5:1

Being therefore justified by faith (δικαιωθεντες ουν εκ πιστεως). First aorist passive participle of δικαιοω, to set right and expressing antecedent action to the verb εχωμεν. The ουν refers to the preceding conclusive argument (chapters 1 to 4) that this is done by faith.

Let us have peace with God (ειρηνην εχωμεν προς τον θεον). This is the correct text beyond a doubt, the present active subjunctive, not εχομεν (present active indicative) of the Textus Receptus which even the American Standard Bible accepts. It is curious how perverse many real scholars have been on this word and phrase here. Godet, for instance. Vincent says that "it is difficult if not impossible to explain it." One has only to observe the force of the *tense* to see Paul's meaning clearly. The mode is the volitive subjunctive and the present tense expresses linear action and so does not mean "make peace" as the ingressive aorist subjunctive ειρηνην σχωμεν would mean. A good example of σχωμεν occurs in Mt 21:38 (σχωμεν την κληρονομιαν αυτου) where it means: "Let us get hold of his inheritance." Here ειρηνην εχωμεν can only mean: "Let us enjoy peace with God" or "Let us retain peace with God." We have in Ac 9:31 ειχεν ειρηνην (imperfect and so linear), the church "enjoyed peace," not "made peace." The preceding justification (δικαιωθεντες) "made peace with God." Observe προς (face to face) with τον θεον and δια (intermediate agent) with του κυριου.

Rom 5:2

We have had (εσχηκαμεν). Perfect active indicative of εχω (same verb as εχωμεν), still have it.

Our access (τεν προσαγωγην). Old word from προσαγω, to bring to, to introduce. Hence "introduction," "approach." Elsewhere in N.T. only Eph 2:18; 3:12 .

Wherein we stand (εν η εστηκαμεν). Perfect active (intransitive) indicative of ιστημ. Grace is here present as a field into which we have been introduced and where we stand and we should enjoy all the privileges of this grace about us.

Let us rejoice (καυχωμεθα). "Let us exult." Present middle subjunctive (volitive) because εχωμεν is accepted as correct. The exhortation is that we keep on enjoying peace with God and keep on exulting in hope of the glory of God.

Rom 5:3

But let us also rejoice in our tribulations (αλλα κα καυχωμεθα εν ταις θλιψεσιν). Present middle subjunctive of same verb as in verse 2. Καυχωμα is more than "rejoice," rather "glory," "exult." These three volitive subjunctives (εχωμεν, καυχωμεθα, twice) hold up the high ideal for the Christian after, and because of, his being set right with God. It is one thing to submit to or endure tribulations without complaint, but it is another to find ground of glorying in the midst of them as Paul exhorts here.

Rom 5:4

Knowing (ειδοτες). Second perfect participle of ειδον (οιδα), giving the reason for the previous exhortation to glory in tribulations. He gives a linked chain, one linking to the other (tribulation θλιψις, patience υπομονη, experience δοκιμη, hope ελπις) running into verse 5. On δοκιμη, see 2Co 2:9 .

Rom 5:5

Hath been shed abroad (εκκεχυτα). Perfect passive indicative of εκχεω, to pour out. "Has been poured out" in our hearts.

Rom 5:6

For (ετ γαρ). So most documents, but B reads ε γε which Westcott and Hort use in place of γαρ.

While we were yet weak (οντων ημων ασθενων ετ). Genitive absolute. The second ετ (yet) here probably gave rise to the confusion of text over ετ γαρ above.

In due season (κατα καιρον). Christ came into the world at the proper time, the fulness of the time (Ga 4:4; Eph 1:10; Tit 1:3).

I or the ungodly (υπερ ασεβων). In behalf, instead of. See about υπερ on Ga 3:13 and also verse 7 here.

Rom 5:7

Scarcely (μολις). Common adverb from μολος, toil. See on Ac 14:18 . As between δικαιος, righteous, and αγαθος, good, Lightfoot notes "all the difference in the world" which he shows by quotations from Plato and Christian writers, a difference of sympathy mainly, the δικαιος man being "absolutely without sympathy" while the αγαθος man "is beneficent and kind."

Would even dare (κα τολμα). Present active indicative of τολμαω, to have courage. "Even dares to." Even so in the case of the kindly sympathetic man courage is called for to make the supreme sacrifice.

Perhaps (ταχα). Common adverb (perhaps instrumental case) from ταχυς (swift). Only here in N.T.

Rom 5:8

His own love (την εαυτου αγαπην). See Joh 3:16 as the best comment here.

While we were yet sinners (ετ αμαρτωλων οντων). Genitive absolute again. Not because we were Jews or Greeks, rich or poor, righteous or good, but plain sinners. Cf. Lu 18:13 , the plea of the publican, "μο τω αμαρτωλω."

Rom 5:9

Much more then (πολλω ουν μαλλον). Argument from the greater to the less. The great thing is the justification in Christ's blood. The final salvation (σωθησομεθα, future passive indicative) is less of a mystery.

Rom 5:10

We were reconciled to God (κατηλλαγημεν τω θεω). Second aorist passive indicative of καταλλασσω for which great Pauline word see on 2Co 5:18f . The condition is the first class. Paul does not conceive it as his or our task to reconcile God to us. God has attended to that himself (Ro 3:25f.). We become reconciled to God by means of the death of God's Son. "Much more" again we shall be saved "by his life" (εν τη ζωη αυτου). "In his life," for he does live, "ever living to intercede for them" (Heb 7:25).

Rom 5:11

But also glorying in God (αλλα κα καυχωμενο εν τω θεω). Basis of all the exultation above (verses 1-5).

Through whom we have now received the reconciliation (δ ου νυν την καταλλαγην ελαβομεν). Second aorist active indicative of λαμβανω, looked at as a past realization, "now" (νυν) in contrast with the future consummation and a sure pledge and guarantee of it.

Rom 5:12

Therefore (δια τουτο). "For this reason." What reason? Probably the argument made in verses 1-11, assuming our justification and urging exultant joy in Christ because of the present reconciliation by Christ's death and the certainty of future final salvation by his life.

As through one man (ωσπερ δι' ενος ανθρωπου). Paul begins a comparison between the effects of Adam's sin and the effects of the redemptive work of Christ, but he does not give the second member of the comparison. Instead of that he discusses some problems about sin and death and starts over again in verse 15. The general point is plain that the effects of Adam's sin are transmitted to his descendants, though he does not say how it was done whether by the natural or the federal headship of Adam. It is important to note that Paul does not say that the whole race receives the full benefit of Christ's atoning death, but only those who do. Christ is the head of all believers as Adam is the head of the race. In this sense Adam "is a figure of him that was to come."

Sin entered into the world (η αμαρτια εις τον κοσμον εισηλθεν). Personification of sin and represented as coming from the outside into the world of humanity. Paul does not discuss the origin of evil beyond this fact. There are some today who deny the fact of sin at all and who call it merely "an error of mortal mind" (a notion) while others regard it as merely an animal inheritance devoid of ethical quality.

And so death passed unto all men (κα ουτως εις παντας ανθρωπους διηλθεν). Note use of διερχομα rather than εισερχομα, just before, second aorist active indicative in both instances. By "death" in Ge 2:17; 3:19 physical death is meant, but in verses 17,21 eternal death is Paul's idea and that lurks constantly behind physical death with Paul.

For that all sinned (εφ' ω παντες ημαρτον). Constative (summary) aorist active indicative of αμαρτανω, gathering up in this one tense the history of the race (committed sin). The transmission from Adam became facts of experience. In the old Greek εφ' ω usually meant "on condition that," but "because" in N.T. (Robertson, *Grammar*, p. 963).

Rom 5:13

Until the law (αχρ νομου). Until the Mosaic law. Sin was there before the Mosaic law, for the Jews were like Gentiles who had the law of reason and conscience (2:12-16), but the coming of the law increased their responsibility and their guilt (2:9).

Sin is not imputed (αμαρτια δε ουκ ελλογειτα). Present passive indicative of late verb ελλογαω (-εω) from εν and λογος, to put down in the ledger to one's account, examples in inscription and papyri.

When there is no law (μη οντος νομου). Genitive absolute, no law of any kind, he means. There was law *before* the Mosaic law. But what about infants and idiots in case of death? Do they have responsibility? Surely not. The sinful nature which they inherit is met by Christ's atoning death and grace. No longer do men speak of "elect infants."

Rom 5:14

Even over them that had not sinned after the likeness of Adam's transgression (κα επ τους μη αμαρτησαντας επ τω ομοιωματ της παραβασεως Αδαμ). Adam violated an express command of God and Moses gave the law of God clearly. And yet sin and death followed all from Adam on till Moses, showing clearly that the sin of Adam brought terrible consequences upon the race. Death has come upon infants and idiots also as a result of sin, but one understands Paul to mean that they are not held responsible by the law of conscience.

A figure (τυπος). See on Ac 7:43; 1Th 1:7; 2Th 3:9; 1Co 10:6 for this word. Adam is a type of Christ in holding a relation to those affected by the headship in each case, but the parallel is not precise as Paul shows.

Rom 5:15

But not as the trespass (αλλ' ουχ ως). It is more contrast than parallel: "the trespass" (το παραπτωμα, the slip, fall to one side) over against the free gift (το χαρισμα, of grace χαρις).

Much more (πολλω μαλλον). Another *a fortiori* argument. Why so? As a God of love he delights

much more in showing mercy and pardon than in giving just punishment (Lightfoot). The gift surpasses the sin. It is not necessary to Paul's argument to make "the many" in each case correspond, one relates to Adam, the other to Christ.

Rom 5:16

Through one that sinned (δι' ενος αμαρτησαντος). "Through one having sinned." That is Adam. Another contrast, difference in source (εκ).

Of one (εξ ενος). Supply παραπτωματος, Adam's one transgression.

Of many trespasses (εκ πολλων παραπτωματων). The gift by Christ grew out of manifold sins by Adam's progeny.

Justification (δικαιωμα). Act of righteousness, result, ordinance (1:32; 2:26; 8:4), righteous deed (5:18), verdict as here (acquittal).

Rom 5:17

Much more (πολλω μαλλον). Argument *a fortiori* again. Condition of first class assumed to be true. Note balanced words in the contrast (transgression παραπτωματ, grace χαριτος; death θανατος, life ζωη; the one or

Adam του ενος, the one

Jesus Christ ; reign βασιλευω in both).

Rom 5:18

So then (αρα ουν). Conclusion of the argument. Cf. 7:3,25; 8:12 , etc. Paul resumes the parallel between Adam and Christ begun in verse 12 and interrupted by explanation (13f.) and contrast (15-17).

Through one trespass (δι' ενος παραπτωματος). That of Adam.

Through one act of righteousness (δι' ενος δικαιωματος). That of Christ. The first "unto all men" (εις παντας ανθρωπους) as in verse 12, the second as in verse 17 "they that receive, etc."

Rom 5:19

Here again we have "the one" (του ενος) with both Adam and Christ, but "disobedience" (παρακοης, for which see 2Co 10:6) contrasted with "obedience" (υπακοης), the same verb καθιστημ, old verb, to set down, to render, to constitute (κατεσταθησαν, first aorist passive indicative, κατασταθησοντα, future passive), and "the many" (ο πολλο) in both cases (but with different meaning as with "all men" above).

Rom 5:20

Came in beside (παρεισηλθεν). Second aorist active indicative of double compound παρεισερχομα, late verb, in N.T. only here and Ga 2:4 which see. See also εισηλθεν in verse 12. The Mosaic law came into this state of things, in between Adam and Christ.

That the trespass might abound (ινα πλεοναση το παραπτωμα). It is usual to explain ινα here as final, as God's ultimate purpose. So Denney who refers to Ga 3:19ff.; Ro 7:7f . But Chrysostom explains ινα here as εκβασις (result). This is a proper use of ινα in the *Koine* as we have seen. If we take it so here, the meaning is "so that the trespass abounded" (aorist active subjunctive of πλεονασω, late verb, see on 2Th 1:3; 2Co 8:15). This was the actual effect of the Mosaic law for the Jews, the necessary result of all prohibitions.

Did abound more exceedingly (υπερεπερισσευσεν). First aorist active indicative of υπερπερισσευω. Late verb, in N.T. only here and 2Co 7:4 which see. A strong word. If πλεοναζω is comparative (πλεον) περισσευω is superlative (Lightfoot) and then υπερπερισσευω goes the superlative one better. See υπερπλεοναζω in 1Ti 1:14 . The flood of grace surpassed the flood of sin, great as that was (and is).

Rom 5:21

That--even so grace might reign (ινα--ουτος κα η χαρις βασιλευση). Final ινα here, the purpose of God and the goal for us through Christ. Lightfoot notes the force of the

aorist indicative (εβασιλευσεν, established its throne) and the aorist subjunctive (βασιλευση, might establish its throne), the ingressive aorist both times. "This full rhetorical close has almost the value of a doxology" (Denney).

Romans 6

Rom 6:1

What shall we say then? (τ ουν ερουμεν?). "A debater's phrase" (Morison). Yes, and an echo of the rabbinical method of question and answer, but also an expression of exultant victory of grace versus sin. But Paul sees the possible perversion of this glorious grace.

Shall we continue in sin? (επιμενωμεν τη αμαρτιαι?). Present active deliberative subjunctive of επιμενω, old verb to tarry as in Ephesus (1Co 16:8) with locative case. The practice of sin as a habit (present tense) is here raised.

That grace may abound (ινα η χαρις πτεοναση). Final clause with ingressive aorist subjunctive, to set free the superfluity of grace alluded to like putting money in circulation. Horrible thought (μη γενοιτο) and yet Paul faced it. There are occasionally so-called pietists who actually think that God's pardon gives them liberty to sin without penalty (cf. the sale of indulgences that stirred Martin Luther).

Rom 6:2

Died to sin (απεθανομεν τη αμαρτια). Second aorist active of αποθνησκω and the dative case. When we surrendered to Christ and took him as Lord and Saviour. Qualitative relative (οιτινες, we the very ones who).

How (πως). Rhetorical question.

Rom 6:3

Were baptized into Christ (εβαπτισθημεν εις Χριστον). First aorist passive indicative of βαπτιζω. Better, "were baptized unto Christ or in Christ." The translation "into" makes Paul say that the union with Christ was brought to pass by means of baptism, which is not his idea, for Paul was not a sacramentarian. Εις is at bottom the same word as εν. Baptism is the public proclamation of one's inward spiritual relation to Christ attained before the baptism. See on Ga 3:27 where it is like putting on an outward garment or uniform.

Into his death (εις τον θανατον αυτου). So here "unto his death," "in relation to his death," which relation Paul proceeds to explain by the symbolism of the ordinance.

Rom 6:4

We were buried therefore with him by means of baptism unto death (συνεταφημεν ουν αυτω δια του βαπτισματος εις τον θανατον). Second aorist passive indicative of συνθαπτω, old verb to bury together with, in N.T. only here and Col 2:12 . With associative instrumental case (αυτω) and "by means of baptism unto death" as in verse 3.

In newness of life (εν καινοτητ ζωης). The picture in baptism points two ways, backwards to Christ's death and burial and to our death to sin (verse 1), forwards to Christ's resurrection from the dead and to our new life pledged by the coming out of the watery grave to walk on the other side of the baptismal grave (F. B. Meyer). There is the further picture of our own resurrection from the grave. It is a tragedy that Paul's majestic picture here has

been so blurred by controversy that some refuse to see it. It should be said also that a symbol is not the reality, but the picture of the reality.

Rom 6:5

For if we have become united with him by the likeness of his death (ε γαρ συμφυτο γεγοναμεν τω ομοιωματ του θανατου αυτου). Condition of the first class, assumed to be true. Συμφυτο is old verbal adjective from συμφυω, to grow together. Baptism as a picture of death and burial symbolizes our likeness to Christ in his death.

We shall be also united in the likeness of his resurrection (αλλα κα της αναστασεως εσομεθα). The conclusion to the previous condition introduced by αλλα κα as often and το ομοιωματ (in the likeness) must be understood before της αναστασεως (of his resurrection). Baptism is a picture of the past and of the present and a prophecy of the future, the matchless preacher of the new life in Christ.

Rom 6:6

Our old man (ο παλαιος ημων ανθρωπος). Only in Paul (here, Col 3:9; Eph 4:22).

Was crucified with him (συνεσταυρωθη). See on Ga 2:19 for this boldly picturesque word. This took place not at baptism, but only pictured there. It took place when "we died to sin" (verse 1).

The body of sin (το σωμα της αμαρτιας). "The body of which sin has taken possession" (Sanday and Headlam), the body marked by sin.

That so we should no longer be in bondage to sin (του μηκετ δουλευειν ημας τη αμαρτια). Purpose clause with του and the present active infinitive of δουλευω, continue serving sin (as slaves). Adds "slavery" to living in sin (verse 2).

Rom 6:7

Is justified (δεδικαιωτα). Perfect passive indicative of δικαιοω, stands justified, set free from, adding this great word to death and life of verses 1,2 .

Rom 6:8

With Christ (συν Χριστω). As pictured by baptism, the crucifixion with Christ of verse 6.

Rom 6:9

Dieth no more (ουκετ αποθνησκε). "Christ's particular death occurs but once" (Shedd). See Heb 10:10 . A complete refutation of the "sacrificial" character of the "mass."

Rom 6:10

The death that he died (ο απεθανεν). Neuter relative, cognative accusative with απεθανεν.

Once (εφαπαξ). Once and once only (Heb 9:26f.), not ποτε (once upon a time).

The life that he liveth (ο ζη). Cognate accusative of the relative.

Rom 6:11

Reckon ye also yourselves (κα υμεις λογιζεσθε). Direct middle imperative of λογιζομα and complete proof that Paul does not mean that baptism makes one dead to sin and alive to God. That is a spiritual operation "in Christ Jesus" and only pictured by baptism. This is a plea to live up to the ideal of the baptized life.

Rom 6:12

Reign (βασιλευετω). Present active imperative, "let not sin continue to reign" as it did once (5:12).

Mortal (θνητο). Verbal adjective from θνησκω, subject to death. The reign of sin is over with you. Self-indulgence is inconsistent with trust in the vicarious atonement.

That ye should obey (εις το υπακουειν). With a view to obeying.

Rom 6:13

Neither present (μηδε παριστανετε). Present active imperative in prohibition of παριστανω, late form of παριστημ, to place beside. Stop presenting your members or do not have the habit of doing so, "do not go on putting your members to sin as weapons of unrighteousness."

Instruments (οπλα). Old word for tools of any kind for shop or war (Joh 18:3; 2Co 6:7; 10:4; Ro 13:12). Possibly here figure of two armies arrayed against each other (Ga 5:16-24), and see οπλα δικαιοσυνης below. The two sets of οπλα clash.

But present yourselves unto God (αλλα παραστησατε εαυτους τω θεω). First aorist active imperative of παριστημ, same verb, but different tense, do it now and completely. Our "members" (μελη) should be at the call of God "as alive from the dead."

Rom 6:14

Shall not have dominion (ου κυριευσε). Future active indicative of κυριευω, old verb from κυριος, "shall not lord it over you," even if not yet wholly dead. Cf. 2Co 1:24 .

Rom 6:15

What then? (τ ουν?). Another turn in the argument about the excess of grace.

Shall we sin? (αμαρτεσωμεν?). First aorist active deliberative subjunctive of αμαρτανω. "Shall we commit sin" (occasional acts of sin as opposed to the life of sin as raised by επιμενωμεν τη αμαρτια in verse 1)?

Because (οτ). The same reason as in verse 1 and taken up from the very words in verse 14. Surely, the objector says, we may take a night off now and then and sin a little bit "since we are under grace."

Rom 6:16

His servants ye are whom ye obey (δουλο εστε ω υπακουετε). Bondservants, slaves of the one whom ye obey, whatever one's profession may be, traitors, spies sometimes they are called. As Paul used the figure to illustrate death to sin and resurrection to new life in Christ and not in sin, so now he uses slavery against the idea of occasional lapses into sin. Loyalty to Christ will not permit occasional crossing over to the other side to Satan's line.

Rom 6:17

Whereas ye were (ητε). Imperfect but no "whereas" in the Greek. Paul is not grateful that they were once slaves of sin, but only that, though they once were, they turned from that state.

To that form of doctrine whereunto ye were delivered (εις ον παρεδοθητε τυπον διδαχης). Incorporation of the antecedent (τυπον διδαχης) into the relative clause: "to which form of doctrine ye were delivered." See on 5:14 for τυπον. It is hardly proper to take "form" here to refer to Paul's gospel (2:16), possibly an allusion to the symbolism of baptism which was the outward sign of the separation.

Rom 6:18

Ye became servants of righteousness (εδουλωθητε τη δικαιοσυνη). First aorist passive indicative of δουλοω, to enslave. "Ye were made slaves to righteousness." You have simply changed masters, no longer slaves of sin (set free from that tyrant), but ye are slaves of righteousness. There is no middle ground, no "no man's land" in this war.

Rom 6:19

I speak after the manner of men (ανθρωπινον λεγω). "I speak a human word." He begs pardon for using "slaving" in connection with righteousness. But it is a good word, especially for our times when self-assertiveness and personal liberty bulk so large in modern speech. See 3:5; Ga 3:15 where he uses κατα ανθρωπον.

Because of the infirmity of your flesh (δια την ασθενειαν της σαρκος υμων). Because of defective spiritual insight largely due to moral defects also.

Servants to uncleanness (δουλα τη ακαθαρσια). Neuter plural form of δουλος to agree with μελη (members). Patently true in sexual sins, in drunkenness, and all fleshly sins, absolutely slaves like narcotic fiends.

So now (ουτως νυν). Now that you are born again in Christ. Paul uses twice again the same verb παριστημ, to present (παρεστησατε, παραστησατε).

Servants to righteousness (δουλα τη δικαιοσυνη). Repeats the idea of verse 18.

Unto sanctification (εις αγιασμον). This the goal, the blessed consummation that demands and deserves the new slavery without occasional lapses or sprees (verse 15). This late word appears only in LXX, N.T., and ecclesiastical writers so far. See on 1Th 4:3; 1Co 1:30 . Paul includes sanctification in his conception of the God-kind (1:17) of righteousness (both justification, 1:18-5:21 and sanctification, chapters 6-8). It is a life process of consecration, not an instantaneous act. Paul shows that we ought to be sanctified (6:1-7:6) and illustrates the obligation by death (6:1-14), by slavery (6:15-23), and by marriage (7:1-6).

Rom 6:20

Free in regard of righteousness (ελευθερο τη δικαιοσυνη). Ye wore no collar of righteousness, but freely did as ye pleased. They were "free." Note dative case, personal relation, of δικαιοσυνη.

Rom 6:21

What fruit then had ye at that time? (τινα ουν καρπον ειχετε τοτε?). Imperfect active, used to have. A pertinent question. Ashes in their hands now. They are ashamed now of the memory of them. The end of them is death.

Rom 6:22

Ye have your fruit unto sanctification (εχετε τον καρπον υμων εις αγιασμον). Freedom from sin and slavery to God bring permanent fruit that leads to sanctification.

And the end eternal life (το δε τελος ζωην αιωνιον). Note accusative case ζωην αιωνιον, object of εχετε (ye have), though θανατος in contrast above is nominative.

Rom 6:23

Wages (οψωνια). Late Greek for wages of soldier, here of sin. See on Lu 3:14; 1Co 9:7; 2Co 11:8 . Sin pays its wages in full with no cut. But eternal life is God's gift (χαρισμα), not wages. Both θανατος and ζωην are

eternal (αιωνιον).

Romans 7

Rom 7:1

To men that know the law (γινωσκουσιν νομον). Dative plural of present active participle of γινωσκω. The Romans, whether Jews or Gentiles, knew the principle of law.

A man (του ανθρωπου). "The person," generic term ανθρωπος, not ανηρ.

Rom 7:2

The wife that hath a husband (η υπανδρος γυνη). Late word, under (in subjection to) a husband. Here only in N.T.

Is bound (δεδετα). Perfect passive indicative, stands bound.

By law (νομω). Instrumental case.

To the husband while he liveth (τω ζωντ ανδρ). "To the living husband," literally.

But if the husband die (εαν δε αποθανη ο ανηρ). Third class condition, a supposable case (εαν and the second aorist active subjunctive).

She is discharged (κατηργητα). Perfect passive indicative of καταργεω, to make void. She stands free from the law of the husband. Cf. 6:6.

Rom 7:3

While the husband liveth (ζωντος του ανδρος). Genitive absolute of present active participle of ζαω.

She shall be called (χρηματισε). Future active indicative of χρηματιζω, old verb, to receive a name as in Ac 11:26 , from χρημα, business, from χραομα, to use, then to give an oracle, etc.

An adulteress (μοιχαλις). Late word, in Plutarch, LXX. See on Mt 12:39 .

If she be joined (εαν γενητα). Third class condition, "if she come to."

So that she is no adulteress (του μη ειναι αυτην μοιχαλιδα). It is a fact that του and the infinitive is used for result as we saw in 1:24. Conceived result may explain the idiom here.

Rom 7:4

Ye also were made to the law (και υμεις εθανατωθητε). First aorist indicative passive of θανατοω, old verb, to put to death (Mt 10:21) or to make to die (extinct) as here and Ro 8:13 . The analogy calls for the death of the law, but Paul refuses to say that. He changes the structure and makes them dead to the law as the husband (6:3-6). The relation of marriage is killed "through the body of Christ" as the "propitiation" (3:25) for us. Cf. Col 1:22 .

That we should be joined to another (εις το γενεσθαι ετερω). Purpose clause with εις το and the infinitive. First mention of the saints as wedded to Christ as their Husband occurs in 1Co 6:13; Ga 4:26 . See further Eph 5:22-33 .

That we might bring forth fruit unto God (ινα καρποφορησωμεν τω θεω). He changes the metaphor to that of the tree used in 6:22.

Rom 7:5

In the flesh (εν τη σαρκ). Same sense as in 6:19 and 7:18,25 . The "flesh" is not inherently sinful, but is subject to sin. It is what Paul means by being "under the law." He uses σαρξ in a good many senses.

Sinful passions (τα παθηματα των αμαρτιων). "Passions of sins" or marked by sins.

Wrought (ενεργειτο). Imperfect middle of ενεργεω, "were active."

To bring forth fruit unto death (εις το καρποφορησα τω θανατω). Purpose clause again. Vivid picture of the seeds of sin working for death.

Rom 7:6

But now (νυν δε). In the new condition.

Wherein we were holden (εν ω κατειχομεθα). Imperfect passive of κατεχω, picture of our former state (same verb in 1:18).

In newness of spirit (εν καινοτητ πνευματος). The death to the letter of the law (the old husband) has set us free to the new life in Christ. So Paul has shown again the obligation on us to live for Christ.

Rom 7:7

Is the law sin? (ο νομος αμαρτια?). A pertinent query in view of what he had said. Some people today oppose all inhibitions and prohibitions because they stimulate violations. That is half-baked thinking.

I had not known sin (την αμαρτιαν ουκ εγνων). Second aorist indicative of γινωσκω, to know. It is a conclusion of a second class condition, determined as unfulfilled. Usually αν is used in the conclusion to make it plain that it is second class condition instead of first class, but occasionally it is not employed when it is plain enough without as here (Joh 16:22,24). See on Ga 4:15 . So as to

I had not known coveting (lust), επιθυμιαν ουκ ηιδειν. But all the same the law is not itself sin nor the cause of sin. Men with their sinful natures turn law into an occasion for sinful acts.

Rom 7:8

Finding occasion (αφορμην λαβουσα). See 2Co 5:12; 11:12; Ga 5:13 for αφορμην, a starting place from which to rush into acts of sin, excuses for doing what they want to do. Just so drinking men use the prohibition laws as "occasions" for violating them.

Wrought in me (κατειργασατο εν εμο). First aorist active middle indicative of the intensive verb κατεργαζομα, to work out (to the finish), effective aorist. The command not to lust made me lust more.

Dead (νεκρα). Inactive, not non-existent. Sin in reality was there in a dormant state.

Rom 7:9

I was alive (εζων). Imperfect active. Apparently, "the lost paradise in the infancy of men" (Denney), before the conscience awoke and moral responsibility came, "a seeming life" (Shedd).

Sin revived (η αμαρτια ανεζησεν). Sin came back to life, waked up, the blissful innocent stage was over, "the commandment having come" (ελθουσης της εντολης, genitive absolute).

But I died (εγω δε απεθανον). My seeming life was over for I was conscious of sin, of violation of law. I was dead before, but I did not know. Now I found out that I was spiritually dead.

Rom 7:10

This I found unto death (ευρεθη μοι--αυτη εις θανατον). Literally, "the commandment the one for (meant for) life, this was found for me unto death." First aorist (effective) passive indicative of ευρισκω, to find, not active as the English has it. It turned out so for me (ethical dative).

Rom 7:11

Beguiled me (εξηπατησεν με). First aorist active indicative of εξαπαταω, old verb, completely (εξ) made me lose my way (α privative, πατεω, to walk). See on 1Co 3:18; 2Co 11:3 . Only in Paul in N.T.

Slew me (απεκτεινεν). First aorist active indicative of αποκτεινω, old verb. "Killed me off," made a clean job of it. Sin here is personified as the tempter (Ge 3:13).

Rom 7:12

Holy, and righteous, and good (αγια κα δικαια κα αγαθη). This is the conclusion (wherefore, ωστε) to the query in verse 7. The commandment is God's and so holy like Him, just in its requirements and designed for our good. The modern revolt against law needs these words.

Rom 7:13

Become death unto me? (εμο εγενετο θανατοσ?). Ethical dative εμο again. New turn to the problem. Admitting the goodness of God's law, did it issue in death for me? Paul repels (μη γενοιτο) this suggestion. It was sin that (But sin, αλλα η αμαρτια) "became death for me."

That it might be shown (ινα φανη). Final clause, ινα and second aorist passive subjunctive of φαινω, to show. The sinfulness of sin is revealed in its violations of God's law.

By working death to me (μο κατεργαζομενη θανατον). Present middle participle, as an incidental result.

Might become exceedingly sinful (γενητα καθ' υπερβολην αμαρτωλος). Second aorist middle subjunctive of γινομα with ινα in final clause. On καθ' υπερβολην, see on 1Co 12:31 . Our *hyperbole* is the Greek υπερβολη. The excesses of sin reveal its real nature. Only then do some people get their eyes opened.

Rom 7:14

Spiritual (πνευματικος). Spirit-caused and spirit-given and like the Holy Spirit. See 1Co 10:3f .

But I am carnal (εγω δε σαρκινος ειμ). "Fleshen" as in 1Co 3:1 which see, more emphatic even than σαρκικος," a creature of flesh."

Sold under sin (πεπραμενος υπο την αμαρτιαν). Perfect passive participle of πιπρασκω, old verb, to sell. See on Mt 13:46; Ac 2:45 , state of completion. Sin has closed the mortgage and owns its slave.

Rom 7:15

I know not (ου γινωσκω). "I do not recognize" in its true nature. My spiritual perceptions are dulled, blinded by sin (2Co 4:4). The dual life pictured here by Paul finds an echo in us all, the struggle after the highest in us ("what I really wish," ο θελω, to practise it steadily, πρασσω) and the slipping into doing (ποιω) "what I really hate" (ο μισω) and yet sometimes do. There is a deal of controversy as to whether Paul is describing his struggle with sin before conversion or after it. The words "sold under sin" in verse 14 seem to turn the scale for the pre-conversion period. "It is the unregenerate man's experience, surviving at least in memory into regenerate days, and read with regenerate eyes" (Denney).

Rom 7:16

I consent unto the law (συνφημ τω νομω). Old verb, here only in N.T., with associative instrumental case. "I speak with." My wanting (θελω) to do the opposite of what I do proves my acceptance of God's law as good (καλος).

Rom 7:17

So now (νυν δε). A logical contrast, "as the case really stands."

But sin that dwelleth in me (αλλ' η ενοικουσα εν εμο αμαρτια). "But the dwelling in me sin." Not my true self, my higher personality, but my lower self due to my slavery to in-dwelling sin. Paul does not mean to say that his whole self has no moral responsibility by using this paradox. "To be saved from sin, a man must at the same time own it and disown it" (Denney).

Rom 7:18

In me (εν εμο). Paul explains this by "in my flesh" (εν τη σαρκ μου), the unregenerate man "sold under sin" of verse 14.

No good thing (ουκ--αγαθον). "Not absolutely good." This is not a complete view of man even in his unregenerate state as Paul at once shows.

For to will is present with me (το γαρ θελειν παρακειτα μο). Present middle indicative of παρακειμα, old verb, to lie beside, at hand, with dative μο. Only here in N.T.

The wishing is the better self,

the doing not the lower self.

Rom 7:19

But the evil which I would not (αλλα ο ου θελω κακον). Incorporation of the antecedent into the relative clause, "what evil I do not wish." An extreme case of this practise of evil is seen in the drunkard or the dope-fiend.

Rom 7:20

It is no more I that do it (ουκετ εγω κατεργαζομα αυτο). Just as in verse 17, "no longer do I do it" (the real Εγο, my better self), and yet there is responsibility and guilt for the struggle goes on.

Rom 7:21

The law (τον νομον). The principle already set forth (αρα, accordingly) in verses 18,19 . This is the way it works, but there is no surcease for the stings of conscience.

Rom 7:22

For I delight in (συνηδομα γαρ). Old verb, here alone in N.T., with associative instrumental case, "I rejoice with the law of God," my real self "after the inward man" (κατα τον εσω ανθρωπον) of the conscience as opposed to "the outward man" (2Co 4:16; Eph 3:16).

Rom 7:23

A different law (ετερον νομον). For the distinction between ετερος and αλλος, see Ga 1:6f .

Warring against (αντιστρατευομενον). Rare verb (*Xenophon*) to carry on a campaign against. Only here in N.T.

The law of my mind (τω νομω του νοος). The reflective intelligence Paul means by νοος, "the inward man" of verse 22. It is this higher self that agrees that the law of God is good (12,16,22).

Bringing me into captivity (αιχμαλωτιζοντα). See on this late and vivid verb for capture and slavery Lu 21:24; 2Co 10:5 . Surely it is a tragic picture drawn by Paul with this outcome, "sold under sin" (14), "captivity to the law of sin" (23). The ancient writers (Plato, Ovid, Seneca, Epictetus) describe the same dual struggle in man between his conscience and his deeds.

Rom 7:24

O wretched man that I am (ταλαιπωρος εγω ανθρωπος). "Wretched man I." Old adjective from τλαω, to bear, and πωρος, a callus. In N.T. only here and Re 3:17 . "A heart-rending cry from the depths of despair" (Sanday and Headlam).

Out of the body of this death (εκ του σωματος του θανατου τουτου). So the order of words demands. See verse 13 for "death" which finds a lodgment in the body (Lightfoot). If one feels that Paul has exaggerated his own condition, he has only to recall 1Ti 1:15 when he describes himself a chief of sinners. He dealt too honestly with himself for Pharisaic complacency to live long.

Rom 7:25

I thank God (χαρις τω θεω). "Thanks to God." Note of victory over death through Jesus Christ our Lord."

So then I myself (αρα ουν αυτος εγω). His whole self in his unregenerate state gives a divided service as he has already shown above. In 6:1-7:6 Paul proved the obligation to be

sanctified. In 7:7-8:11 he discusses the possibility of sanctification, only for the renewed man by the help of the Holy Spirit.

Romans 8

Rom 8:1

Therefore now (αρα νυν). Two particles. Points back to the triumphant note in 7:25 after the preceding despair.

No condemnation (ουδεν κατακριμα). As sinners we deserved condemnation in our unregenerate state in spite of the struggle. But God offers pardon "to those in Christ Jesus (τοις εν Χριστω Ιησου). This is Paul's Gospel. The fire has burned on and around the Cross of Christ. There and there alone is safety. Those in Christ Jesus can lead the consecrated, the crucified, the baptized life.

Rom 8:2

The law of the Spirit of life (ο νομος του πνευματος της ζωης). The principle or authority exercised by the Holy Spirit which bestows life and which rests "in Christ Jesus."

Made me free (ηλευθερωσεν με). First aorist active indicative of the old verb ελευθεροω for which see Ga 5:1 . Aleph B have σε (thee) instead of με. It matters little. We are pardoned, we are free from the old law of sin and death (7:7-24), we are able by the help of the Holy Spirit to live the new life in Christ.

Rom 8:3

That the law could not do (το αδυνατον του νομου). Literally, "the impossibility of the law" as shown in 7:7-24, either nominative absolute or accusative of general reference. No syntactical connection with the rest of the sentence.

In that (εν ω). "Wherein."

It was weak (ησθενε). Imperfect active, continued weak as already shown.

In the likeness of sinful flesh (εν ομοιωματ σαρκος αμαρτιας). For "likeness" see Php 2:7 , a real man, but more than man for God's "own Son." Two genitives "of flesh of sin" (marked by sin), that is the flesh of man is, but not the flesh of Jesus.

And for sin (κα περ αμαρτιας). Condensed phrase, God sent his Son also concerning sin (our sin).

Condemned sin in the flesh (κατεκρινε την αμαρτιαν εν τη σαρκ). First aorist active indicative of κατακρινω. He condemned the sin of men and the condemnation took place in the flesh of Jesus. If the article την had been repeated before εν τη σαρκ Paul would have affirmed sin in the flesh of Jesus, but he carefully avoided that (Robertson, *Grammar*, p. 784).

Rom 8:4

The ordinance of the law (το δικαιωμα του νομου). "The requirement of the law."

Might be fulfilled (ινα πλερωθη). Purpose of the death of Christ by ινα and first aorist passive subjunctive of πληροω. Christ met it all in our stead (3:21-26).

Not after the flesh, but after the Spirit (μη κατα σαρκα αλλα κατα πνευμα). The two laws of life (κατα σαρκα in 7:7-24, κατα πνευμα 8:1-11). Most likely the Holy Spirit or else the renewed spirit of man.

Rom 8:5

Do mind (φρονουσιν). Present active indicative of φρονεω, to think, to put the mind (φρην) on. See Mt 16:23; Ro 12:16 . For the contrast between σαρξ and πνευμα, see Ga 5:16-24 .

Rom 8:6

The mind (το φρονημα). The bent or will of the flesh is death as shown in 7:7-24.

Life (ζωη). In contrast with "death."

Peace (ειρηνη). As seen in 5:1-5.

Rom 8:7

Is not subject (ουχ υποτασσετα). Present passive indicative of υποτασσω, late verb, military term for subjection to orders. Present tense here means continued insubordination.

Neither indeed can it be (ουδε γαρ δυνατα). "For it is not even able to do otherwise." This helpless state of the unregenerate man Paul has shown above apart from Christ. Hope lies in Christ (7:25) and the Spirit of life (8:2).

Rom 8:8

Cannot please God (θεω αρεσα ου δυναντα). Because of the handicap of the lower self in bondage to sin. This does not mean that the sinner has no responsibility and cannot be saved. He is responsible and can be saved by the change of heart through the Holy Spirit.

Rom 8:9

Not in the flesh (ουκ εν σαρκ). Not sold under sin (7:14) any more.

But in the spirit (αλλα εν πνευματ). Probably, "in the Holy Spirit." It is not Pantheism or Buddhism that Paul here teaches, but the mystical union of the believer with Christ in the Holy Spirit.

If so be that (ειπερ). "If as is the fact" (cf. 3:30).

The Spirit of Christ (πνευμα Χριστου). The same as "the Spirit of God" just before. See also Php 1:19; 1Pe 1:11 . Incidental argument for the Deity of Christ and probably the meaning of 2Co 3:18 "the Spirit of the Lord." Condition of first class, assumed as true.

Rom 8:10

The body is dead (το μεν σωμα νεκρον). Has the seeds of death in it and will die "because of sin."

The spirit is life (το δε πνευμα ζωη). The redeemed human spirit. He uses ζωη (life) instead of ζωσα (living), "God-begotten, God-sustained life" (Denney), if Christ is in you.

Rom 8:11

Shall quicken (ζωοποιησε). Future active indicative of ζωοποιεω, late verb from ζωοποιος, making alive. See on 1Co 15:22 .

Through his Spirit (δια του πνευματος). B D L have δια το πνευμα (because of the Spirit). Both ideas are true, though the genitive is slightly more probably correct.

Rom 8:12

We are debtors (οφειλετα εσμεν). See on Ga 5:3; Ro 1:14 .

Not to the flesh (ου τη σαρκ). Negative ου goes with preceding verb and τη σαρκ, not with the infinitive του ζηιν.

Rom 8:13

Ye must die (μελλετε αποθνησκειν). Present indicative of μελλω, to be about to do and present active infinitive of αποθνησκω, to die. "Ye are on the point of dying." Eternal death.

By the spirit (πνευματ). Holy Spirit, instrumental case.

Ye shall live (ζησεσθε). Future active indicative of ζαω. Eternal life.

Rom 8:14

Sons of God (υιο θεου). In the full sense of this term. In verse 16 we have τεκνα θεου (children of God). Hence no great distinction can be drawn between υιος and τεκνον. The truth is that υιος is used in various ways in the New Testament. In the highest sense, not true of any one else, Jesus Christ is God's Son (8:3). But in the widest sense all men are "the offspring" (γενος) of God as shown in Ac 17:28 by Paul. But in the special sense here only those are "sons of God" who are led by the Spirit of God, those born again (the second birth) both Jews and Gentiles, "the sons of Abraham" (υιο Αβρααμ, Ga 3:7), the children of faith.

Rom 8:15

The spirit of adoption (πνευμα υιοθεσιας). See on this term υιοθεσια, Ga 4:5 . Both Jews and Gentiles receive this "adoption" into the family of God with all its privileges. " **Whereby we cry, Abba, Father** " (εν η κραζομεν Αββα ο πατηρ). See Ga 4:6 for discussion of this double use of Father as the child's privilege.

Rom 8:16

The Spirit himself (αυτο το πνευμα). The grammatical gender of πνευμα is neuter as here, but the Greek used also the natural gender as we do exclusively as in Joh 16:13 εκεινος (masculine

he), το πνευμα (neuter). See also Joh 16:26 (ο--εκεινος). It is a grave mistake to use the neuter "it" or "itself" when referring to the Holy Spirit.

Beareth witness with our spirit (συμμαρτυρε τω πνευματ ημων). See on Ro 2:15 for this verb with associative instrumental case. See 1Jo 5:10f. for this double witness.

Rom 8:17

Joint-heirs with Christ (συνκληρονομο Χριστου). A late rare double compound, in Philo, an Ephesian inscription of the imperial period (Deissmann, *Light from the Ancient East*, p. 92), papyri of the Byzantine period. See 8:29 for this idea expanded. Paul is fond of compounds of συν, three in this verse (συνκληρονομοι, συνπασχωμεν, συνδοξασθωμεν).

The last (first aorist passive subjunctive of συνδοξαζω with ινα (purpose), late and rare, here only in N.T.

Rom 8:18

To us-ward (εις ημας). We shall be included in the radiance of the coming glory which will put in the shadow the present sufferings. Precisely the same idiom here with μελλουσαν δοξαν (aorist passive infinitive of αποκαλυφθηνα) occurs in Ga 3:23 with μελλουσαν πιστιν, which see.

Rom 8:19

The earnest expectation of creation (η αποκαραδοκια της κτισεως). This substantive has so far been found nowhere save here and Php 1:20 , though the verb αποκαραδοκεω is common in Polybius and Plutarch. Milligan (*Vocabulary*) thinks that Paul may have made the substantive from the verb. It is a double compound (απο, off from, καρα, head, δοκεω, Ionic verb, to watch), hence to watch eagerly with outstretched head.

Waiteth for (απεκδεχετα). See on 1Co 1:7; Ga 5:5 for this rare word (possibly formed by Paul, Milligan). "To wait it out" (Thayer).

The revealing of the sons of God (την αποκαλυψιν των υιων του θεου). Cf. 1Jo 3:2; 2Th 2:8; Col 3:4 . This mystical sympathy of physical nature with the work of grace is beyond the comprehension of most of us. But who can disprove it?

Rom 8:20

Was subjected (υπεταγη). Second aorist passive indicative of υπατασσω (cf. verse 7).

To vanity (τη ματαιοτητ). Dative case. Rare and late word, common in LXX. From ματαιος, empty, vain. Eph 4:17; 2 Peter 2:18 .

Not of its own will (ουχ εκουσα). Common adjective, in N.T. only here and 1Co 9:27 . It was due to the effect of man's sin.

But by reason of him (αλλα δια τον). Because of God.

In hope that (εφ' ελπιδ οτ). Note the form ελπιδ rather than the usual ελπιδ and so εφ'. Ηοτ can be causal "because" instead of declarative "that."

Rom 8:21

The creation itself (αυτη η κτισις). It is the hope of creation, not of the Creator. Nature "possesses in the feeling of her unmerited suffering a sort of presentiment of her future deliverance" (Godet).

Rom 8:22

Groaneth and travaileth in pain (συνστεναζε κα συνωδινε). Two more compounds with συν. Both rare and both here alone in N.T. Nature is pictured in the pangs of childbirth.

Rom 8:23

The first fruits (την απαρχην). Old and common metaphor.

Of the Spirit (του πνευματος). The genitive of apposition. The Holy Spirit came on the great Pentecost and his blessings continue as seen in the "gifts" in 1Co 12-14 , in the moral and spiritual gifts of Ga 5:22f . And greater ones are to come (1Co 15:44ff.).

Even we ourselves (κα αυτο). He repeats for emphasis. We have our "groaning" (στεναζομεν) as well as nature.

Waiting for (απεκδεχομενο). The same verb used of nature in verse 19.

Our adoption (υιοθεσιαν). Our full "adoption" (see verse 15), "the redemption of our body" (την απολυτρωσιν του σωματος ημων). That is to come also. Then we shall have complete redemption of both soul and body.

Rom 8:24

For by hope were we saved (τη γαρ ελπιδ εσωθημεν). First aorist passive indicative of σωζω. The case of ελπιδ is not certain, the form being the same for locative, instrumental and dative. Curiously enough either makes good sense in this context: "We were saved in hope, by hope, for hope" (of the redemption of the body).

Rom 8:25

With patience (δι' υπομονης). Paul repeats the verb απεκδεχομα of verse 23.

Rom 8:26

Helpeth our infirmity (συναντιλαμβανετα τη ασθενεια ημων). Present middle indicative of συναντιλαμβανομα, late and striking double compound (Diodorus, LXX, Josephus, frequent in inscriptions, Deissmann, *Light, etc.*, p. 87), to lend a hand together with, at the same time with one. Only twice in N.T., here and Lu 10:40 in Martha's plea for Mary's help. Here beautifully Paul pictures the Holy Spirit taking hold at our side at the very time of our weakness (associative instrumental case) and before too late.

How to pray (το τ προσευξωμεθα). Articular clause object of οιδαμεν (we know) and indirect question with the deliberative aorist middle subjunctive προσευξωμεθα, retained in the indirect question.

As we ought (καθο δε). "As it is necessary." How true this is of all of us in our praying.

Maketh intercession (υπερεντυγχανε). Present active indicative of late double compound, found only here and in later ecclesiastical writers, but εντυγχανω occurs in verse 27 (a common verb). It is a picturesque word of rescue by one who "happens on" (εντυγχανε) one who is in trouble and "in his behalf" (υπερ) pleads "with unuttered groanings" (instrumental case) or with "sighs that baffle words" (Denney). This is work of our Helper, the Spirit himself.

Rom 8:27

He that searcheth (ο ερανων). God (1Sa 16:7).

According to the will of God (κατα θεον). See 2Co 7:9-11 for this phrase κατα θεον (according to God). The Holy Spirit is the "other Paraclete" (Joh 14:16) who pleads God's cause with us as Christ is our Paraclete with the Father (1Jo 2:1). But more is true as here,

for the Holy Spirit interprets our prayers to God and "makes intercession for us in accord with God's will."

Rom 8:28

All things work together (παντα συνεργε). A B have ο θεος as the subject of συνεργε (old verb, see on 1Co 16:16; 2Co 6:1). That is the idea anyhow. It is God who makes "all things work together" in our lives "for good" (εις αγαθον), ultimate good.

According to his purpose (κατα προθεσιν). Old word, seen already in Ac 27:13 and for "shewbread" in Mt 12:4 . The verb προτιθημ Paul uses in 3:24 for God's purpose. Paul accepts fully human free agency but behind it all and through it all runs God's sovereignty as here and on its gracious side (9:11; 3:11; 2Ti 1:9).

Rom 8:29

Foreknew (προεγνω). Second aorist active indicative of προγινωσκω, old verb as in Ac 26:5 . See Ps 1:6 (LXX) and Mt 7:23 . This fore-knowledge and choice is placed in eternity in Eph 1:4 .

He foreordained (προωρισεν). First aorist active indicative of προοριζω, late verb to appoint beforehand as in Ac 4:28; 1Co 2:7 . Another compound with προ- (for eternity).

Conformed to the image (συμμορφους της εικονος). Late adjective from συν and μορφη and so an inward and not merely superficial conformity. Εικων is used of Christ as the very image of the Father (2Co 4:4; Col 1:15). See Php 2:6f. for μορφη. Here we have both μορφη and εικων to express the gradual change in us till we acquire the likeness of Christ the Son of God so that we ourselves shall ultimately have the family likeness of sons of God. Glorious destiny.

That he might be (εις το ειναι αυτον). Common idiom for purpose.

First born among many brethren (πρωτοτοκον εν πολλοις αδελφοις). Christ is "first born" of all creation (Col 1:15), but here he is "first born from the dead" (Col 1:18), the Eldest Brother in this family of God's sons, though "Son" in a sense not true of us.

Rom 8:30

Called (εκαλεσεν)

--Justified (εδικαιωσεν)

--Glorified (εδοξασεν). All first aorist active indicatives of common verbs (καλεω, δικαιοω, δοξαζω). But the glorification is stated as already consummated (constative aorists, all of them), though still in the future in the fullest sense. "The step implied in εδοξασεν is both complete and certain in the Divine counsels" (Sanday and Headlam).

Rom 8:31

For these things (προς ταυτα). From 8:12 on Paul has made a triumphant presentation of the reasons for the certainty of final sanctification of the sons of God. He has reached the climax with glorification (εδοξασεν in verse 30). But Paul lets the objector have his say as he usually does so that in verses 31-39 he considers the objections.

If God is for us, who is against us? (ε ο θεος υπερ ημων, τις καθ' ημων?). This condition of the first class carries Paul's challenge to all doubters. There is no one on a par with God. Note the two prepositions in contrast (υπερ, over, κατα, down or against).

Rom 8:32

He that (ος γε). "Who as much as this" (γε here magnifying the deed, intensive particle).

Spared not (ουκ εφεισατο). First aorist middle of φειδομα, old verb used about the offering of Isaac in Ge 22:16 . See Ac 20:29 .

Also with him (κα συν αυτω). The gift of "his own son" is the promise and the pledge of the all things for good of verse 28. Christ is all and carries all with him.

Rom 8:33

Who shall lay anything to the charge of God's elect? (τις εγκαλεσε κατα εκλεκτων θεου?). Future active indicative of εγκαλεω, old verb, to come forward as accuser (forensic term) in case in court, to impeach, as in Ac 19:40; 23:29; 26:2 , the only N.T. examples. Satan is the great Accuser of the brethren.

It is God that justifieth (θεος ο δικαιων). God is the Judge who sets us right according to his plan for justification (3:21-31). The Accuser must face the Judge with his charges.

Rom 8:34

Shall condemn (κατακρινων). Can be either present active participle (condemns) or the future (shall condemn). It is a bold accuser who can face God with false charges or with true ones for that matter for we have an "Advocate" at God's Court (1Jo 2:1), "who is at the right hand of God" (ος εστιν εν δεξια του θεου) "who also maketh intercession for us" (ος κα εντυγχανε υπερ ημων). Our Advocate paid the debt for our sins with his blood. The score is settled. We are free (8:1).

Rom 8:35

Shall separate (χωρισε). Future active of old verb χοριζω from adverb χωρις and that from χωρα, space. Can any one put a distance between Christ's love and us (objective genitive)? Can any one lead Christ to cease loving us? Such things do happen between husband and wife, alas. Paul changes the figure from "who" (τις) to "what" (τ). The items mentioned will not make Christ love us less. Paul here glories in tribulations as in 5:3f. .

Rom 8:36

Even as it is written (καθως γεγραπτα). He quotes Ps 44:23 .

We are killed (θανατουμεθα). Present passive indicative of θανατοω for which see on 7:4. Same idea of continuous martyrdom in 1Co 15:31 .

As sheep for the slaughter (ως προβατα σφαγης). Objective genitive (σφαγης).

Rom 8:37

Nay (αλλα). On the contrary, we shall not be separated.

We are more than conquerors (υπερνικωμεν). Late and rare compound. Here only in N.T. "We gain a surpassing victory through the one who loved us."

Rom 8:38

For I am persuaded (πεπεισμα γαρ). Perfect passive participle of πειθω, "I stand convinced." The items mentioned are those that people dread (life, death, supernatural powers, above, below, any creature to cover any omissions).

Rom 8:39

To separate us (ημας χωρισα). Aorist active infinitive of χοριζω (same verb as in 35). God's love is victor over all possible foes, "God's love that is in Christ Jesus." Paul has reached the mountain top. He has really completed his great argument concerning the God-kind of righteousness save for its bearing on some special problems. The first of these concerns the fact that the Jews (God's chosen people) have so largely rejected the gospel (chapters 9-11).

Romans 9

Rom 9:1

In Christ (εν Χριστω). Paul really takes a triple oath here so strongly is he stirred. He makes a positive affirmation in Christ, a negative one (not lying), the appeal to his conscience as co-witness (συνμαρτυρουσης, genitive absolute as in 2:15 which see) "in the Holy Spirit."

Rom 9:2

Sorrow (λυπη). Because the Jews were rejecting Christ the Messiah. "We may compare the grief of a Jew writing after the fall of Jerusalem" (Sanday and Headlam).

Unceasing pain in my heart (αδιαλειπτος οδυνη τη καρδια). Like *angina pectoris*. Οδυνη is old word for consuming grief, in N.T. only here and and 1Ti 6:10 .

Unceasing (αδιαλειπτος). Late and rare adjective (in an inscription 1 cent. B.C.), in N.T. only here and 2Ti 1:3 . Two rare words together and both here only in N.T. and I and II Timothy (some small argument for the Pauline authorship of the Pastoral Epistles).

Rom 9:3

I could wish (ηυχομην). Idiomatic imperfect, "I was on the point of wishing." We can see that ευχομα (I do wish) would be wrong to say. Αν ηυχομην would mean that he does not wish (conclusion of second class condition). Αν ηυχομην would be conclusion of fourth class condition and too remote. He is shut up to the imperfect indicative (Robertson, *Grammar*, p. 886).

Anathema (αναθεμα). See for this word as distinct from αναθημα (offering) 1Co 12:3; Ga 1:8f. **I myself** (αυτος εγω). Nominative with the infinitive ειναι and agreeing with subject of ηυχομην.

According to the flesh (κατα σαρκα). As distinguished from Paul's Christian brethren.

Rom 9:4

Who (οιτινες). The very ones who, inasmuch as they.

Israelites (Ισραηλειτα). Covenant name of the chosen people.

Whose (ων). Predicate genitive of the relative, used also again with ο πατερες. For "the adoption" (η υιοθεσια) see 8:15.

The glory (η δοξα). The Shekinah Glory of God (3:23) and used of Jesus in Jas 2:1 .

The covenants (α διαθηκα). Plural because renewed often (Ge 6:18; 9:9; 15:18; 17:2,7,9; Ex 2:24).

The giving of the law (η νομοθεσια). Old word, here only in N.T., from νομος and τιθημ.

The service (η λατρεια). The temple service (Heb 9:1,6).

The fathers (ο πατερες). The patriarchs (Ac 3:13; 7:32).

Rom 9:5

Of whom (εξ ων). Fourth relative clause and here with εξ and the ablative.

Christ (ο Χριστος). The Messiah.

As concerning the flesh (το κατα σαρκα). Accusative of general reference, "as to the according to the flesh." Paul limits the descent of Jesus from the Jews to his human side as he did in 1:3f .

Who is over all, God blessed for ever (ο ον επ παντων θεος ευλογητος). A clear statement of the deity of Christ following the remark about his humanity. This is the natural and the obvious way of punctuating the sentence. To make a full stop after σαρκα (or colon) and start a new sentence for the doxology is very abrupt and awkward. See Ac 20:28; Tit 2:13 for Paul's use of θεος applied to Jesus Christ.

Rom 9:6

But it is not as though (ουχ οιον δε οτ). Supply εστιν after ουχ: "But it is not such as that," an old idiom, here alone in N.T.

Hath come to nought (εκπεπτωκεν). Perfect active indicative of εκπιπτω, old verb, to fall out.

For they are not all Israel, which are of Israel (ου γαρ παντες ο εξ Ισραηλ ουτο Ισραηλ). "For not all those out of Israel (the literal Jewish nation), these are Israel (the spiritual Israel)." This startling paradox is not a new idea with Paul. He had already shown (Ga 3:7-9) that those of faith are the true sons of Abraham. He has amplified that idea also in Ro 4 . So he is not making a clever dodge here to escape a difficulty. He now shows how this was the original purpose of God to include only those who believed.

Seed of Abraham (σπερμα Αβρααμ). Physical descent here, but spiritual seed by promise in verse 8. He quotes Ge 21:12f .

Rom 9:8

The children of the promise (τα τεκνα της επαγγελιας). Not through Ishmael, but through Isaac. Only the children of the promise are "children of God" (τεκνα του θεου) in the full sense. He is not speaking of Christians here, but simply showing that the privileges of the Jews were not due to their physical descent from Abraham. Cf. Lu 3:8 .

Rom 9:9

A word of promise (επαγγελιας ο λογος ουτος). Literally, "this word is one of promise." Paul combines Ge 18:10,14 from the LXX.

Rom 9:10

Having conceived of one (εξ ενος κοιτην εχουσα). By metonomy with cause for the effect we have this peculiar idiom (κοιτη being bed, marriage bed), "having a marriage bed from one" husband. One father and twins.

Rom 9:11

The children being not yet born (μηπω γεννηθεντων). Genitive absolute with first aorist passive participle of γενναω, to beget, to be born, though no word for children nor even the pronoun αυτων (they).

Neither having done anything good or bad (μηδε πραξαντων τ αγαθον η φαυλον). Genitive absolute again with first active participle of πρασσω. On φαυλον, see 2Co 5:10 .

The purpose of God (η προθεσις του θεου). See 8:28 for προθεσις.

According to election (κατ' εκλογην). Old word from εκλεγω, to select, to choose out. See 1Th 1:4 . Here it is the purpose (προθεσις) of God which has worked according to the principles of election.

Not of works (ουκ εξ εργων). Not of merit.

Rom 9:12

But of him that calleth (αλλ' εκ του καλουντος). Present active articular participle of καλεω in the ablative case after εκ. The source of the selection is God himself. Paul quotes Ge 25:33 (LXX).

Rom 9:13

Paul quotes Mal 1:2f .

But Esau I hated (τον δε Εσαυ εμισησα). This language sounds a bit harsh to us. It is possible that the word μισεω did not always carry the full force of what we mean by "hate." See Mt 6:24 where these very verbs (μισεω and αγαπαω) are contrasted. So also in Lu 14:26 about "hating" (μισεω) one's father and mother if coming between one and Christ. So in Joh 12:25 about "hating" one's life. There is no doubt about God's preference for Jacob and rejection of Esau, but in spite of Sanday and Headlam one hesitates to read into these words here the intense hatred that has always existed between the descendants of Jacob and of Esau.

Rom 9:14

Is there unrighteousness with God? (μη αδικια παρα τω θεωι?). Paul goes right to the heart of the problem. Μη expects a negative answer. "Beside" (παρα) God there can be no injustice to Esau or to any one because of election.

Rom 9:15

For he says to Moses (τω Μωυσε γαρ λεγε). He has an Old Testament illustration of God's election in the case of Pharaoh (Ex 33:19).

On whom I have mercy (ον αν ελεω). Indefinite relative with αν and the present active subjunctive of ελεαω, late verb only here and Jude 1:23 in N.T. "On whomsoever I have mercy." The same construction in ον αν οικτειρω, "on whomsoever I have compassion."

Rom 9:16

So then (αρα ουν). In view of this quotation.

It is not of (ου). We must supply εστιν ελεος with ου. "Mercy is not of." The articular participles (του θελοντοσ, του τρεχοντοσ, του ελεωντος) can be understood as in the genitive with ελεος understood (mercy is not a quality of) or as the predicate ablative of source like επιλυσεως in 2 Peter 1:20 . Paul is fond of the metaphor of running.

Rom 9:17

To Pharaoh (τω Φαραω). There is a national election as seen in verses 7-13, but here Paul deals with the election of individuals. He "lays down the principle that God's grace does not necessarily depend upon anything but God's will" (Sanday and Headlam). He quotes Ex 9:16 .

Might be published (διαγγελη). Second aorist passive subjunctive of διαγγελλω.

Rom 9:18

He hardeneth (σκληρυνε). Pharaoh hardened his own heart also (Ex 8:15,32; 9:34), but God gives men up also (1:24,26,28). This late word is used by the Greek physicians Galen and Hippocrates. See on Ac 19:9 . Only here in Paul.

Rom 9:19

Why doth he still find fault? (τ ετ μεμφεται?). Old verb, to blame. In N.T. only here and Heb 8:8 . Paul's imaginary objector picks up the admission that God hardened Pharaoh's heart. "Still" (ετ) argues for a change of condition since that is true.

Withstandeth his will (τω βουληματ αυτου ανθεστηκεν). Perfect active indicative of ανθιστημ, old verb, maintains a stand (the perfect tense). Many have attempted to resist God's will (βουλημα, deliberate purpose, in N.T. only here and Ac 27:43; 1Pe 4:3). Elsewhere θελημα (Mt 6:10).

Rom 9:20

Nay, but, O man, who art thou? (Ο ανθρωπε, μεν ουν γε συ τις ει?). "O man, but surely thou who art thou?" Unusual and emphatic order of the words, prolepsis of συ (thou) before τις (who) and μεν ουν γε (triple particle, μεν, indeed, ουν, therefore, γε, at least) at the beginning of clause as in Ro 10:18; Php 3:8 contrary to ancient idiom, but so in papyri.

That repliest (ο ανταποκρινομενος). Present middle articular participle of double compound verb ανταποκρινομα, to answer to one's face (αντι-) late and vivid combination, also in Lu 14:6 , nowhere else in N.T., but in LXX.

The thing formed (το πλασμα). Old word (Plato, Aristophanes) from πλασσω, to mould, as with clay or wax, from which the aorist active participle used here (τω πλασαντ) comes. Paul quotes these words from Isa 29:16 verbatim. It is a familiar idea in the Old Testament, the absolute power of God as Creator like the potter's use of clay (Isa 44:8; 45:8-10; Jer 18:6). Μη expects a negative answer.

Why didst thou make me thus? (τ με εποιησας ουτωσ?). The original words in Isaiah dealt with the nation, but Paul applies them to individuals. This question does not raise the problem of the origin of sin for the objector does not blame God for that but why God has used us as he has, made some vessels out of the clay for this purpose, some for that. Observe "thus" (ουτως). The potter takes the clay as he finds it, but uses it as he wishes.

Rom 9:21

Or hath not the potter a right over the clay? (η ουκ εχε εξουσιαν ο κεραμευς του πηλου?). This question, expecting an affirmative answer, is Paul's reply to the previous one,

"Why didst thou make me thus?" Πηλος, old word for clay, is mud or wet clay in Joh 9:6,11,14f . The old word for potter (κεραμευς) in N.T. only here and Mt 27:7,10 .

Lump (φυραματος). Late word from φυραω, to mix (clay, dough, etc.).

One part (ο μεν)

--another (ο δε). Regular idiom for contrast (μεν--δε) with the old demonstrative ο (this), "this vessel (σκευος, old word as in Mr 11:16) for honour, that for dishonour." Paul thus claims clearly God's sovereign right (εξουσιαν, power, right, authority, from εξεστ) to use men (already sinners) for his own purpose.

Rom 9:22

Willing (θελων). Concessive use of the participle, "although willing," not causal, "because willing" as is shown by "with much long-suffering" (εν πολλη μακροθυμια, in much long-suffering).

His power (το δυνατον αυτου). Neuter singular of the verbal adjective rather than the substantive δυναμιν.

Endured (ηνεγκεν). Constative second aorist active indicative of the old defective verb φερω, to bear.

Vessels of wrath (σκευη οργης). The words occur in Jer 50:25 (LXX Jer 27:25), but not in the sense here (objective genitive like τεκνα οργης, Eph 2:3 , the objects of God's wrath).

Fitted (κατηρτισμενα). Perfect passive participle of καταρτιζω, old verb to equip (see Mt 4:21; 2Co 13:11), state of readiness. Paul does not say here that God did it or that they did it. That they are responsible may be seen from 1Th 2:15f .

Unto destruction (εις απωλειαν). Endless perdition (Mt 7:13; 2Th 2:3; Php 3:19), not annihilation.

Rom 9:23

Vessels of mercy (σκευη ελεους). Objective genitive like σκευη οργης.

Afore prepared (προητοιμασεν). First aorist active indicative of προετοιμαζω, old verb to make ready (from ετοιμος, ready) and προ, before, in N.T. only here and Eph 2:10 . But same idea in Ro 8:28-30 .

Rom 9:24

But also from the Gentiles (αλλα κα εξ εθνων). Paul had already alluded to this fact in 9:6f. (cf. Ga 3:7-9). Now he proceeds to prove it from the Old Testament.

Rom 9:25

In Hosea (εν τω Ωσηε). He quotes 2:23 with some freedom. Hosea refers to the ten tribes and Paul applies the principle stated there to the Gentiles. Hosea had a son named *Lo-ammi* = ου λαος. So here ο ου λαος μου "the not people of mine." Ου with substantives obliterates the meaning of the substantive, an idiom seen in Thucydides and other Greek writers. See also Ro 10:19; 1Pe 2:10 .

Which was not beloved (την ουκ ηγαπημενην). The LXX rendering of *Lo-ruhamah* (not mercy, without mercy or love), name of Hosea's daughter. The use of ουκ with the perfect passive participle is emphatic, since μη is the usual negative of the participle in the *Koine*.

Rom 9:26

Ye are not my people (ου λαος μου υμεις). Quotation from Ho 1:10 (LXX Ho 2:1).

There (εκε). Palestine in the original, but Paul applies it to scattered Jews and Gentiles everywhere.

Rom 9:27

Isaiah (Εσαιας). Shortened quotation from Isa 10:22 (LXX).

It is the remnant that shall be saved (το υπολειμμα σωθησετα). First future passive of σωζω. Literally, "the remnant will be saved." Late word from υπολειπω, to leave behind (11:3), here only in N.T. Textus Receptus has καταλειμμα, but Aleph A B have υπολειμμα. Isaiah cries in anguish over the outlook for Israel, but sees hope for the remnant.

Rom 9:28

Finishing it and cutting it short (συντελων κα συντεμνων). Present active participles and note συν- with each (perfective use of the preposition, finishing completely as in Lu 4:13 , cutting off completely or abridging and here only in N.T.) The quotation is from Isa 28:22 .

Rom 9:29

Hath said before (προειρηκεν). Perfect active indicative of προειπον (defective verb). Stands on record in Isa 1:9 .

Had left (εγκατελιπεν). Second aorist active indicative of old verb εγκαταλειπω, to leave behind. Condition of second class, determined as unfulfilled, with αν εγενηθημεν and αν ωμοιωθημεν as the conclusions (both first aorist passives of γινομα and ομοιοω, common verbs).

A seed (σπερμα). The remnant of verse 27.

Rom 9:30

Attained (κατελαβεν). Second aorist active indicative of καταλαμβανω, old verb, to grasp, to seize, to overtake (carrying out the figure in διωκω (to pursue). It was a curious paradox.

Which is of faith (την εκ πιστεως). As Paul has repeatedly shown, the only way to get the God-kind of righteousness.

Rom 9:31

Did not arrive at that law (εις νομον ουκ εφθασεν). First aorist active indicative of φθανω, old verb to anticipate (1Th 4:15), now just to arrive as here and 2Co 10:14 . The word "that" is not in the Greek. Legal righteousness Israel failed to reach, because to do that one had to keep perfectly all the law.

Rom 9:32

We must supply the omitted verb εδιÂωξα (pursued) from verse 31. That explains the rest.

They stumbled at the stone of stumbling (προσεκοψαν τω λιθω του προσκομματος). The quotation is from Isa 8:14 . Προσκοπτω means to cut (κοπτω) against (προς) as in Mt 4:6; Joh 11:9f . The Jews found Christ a σκανδαλον (1Co 1:23).

Rom 9:33

Paul repeats the phrase just used in the whole quotation from Isa 8:14 with the same idea in "a rock of offence" (πετραν σκανδαλου, "a rock of snare," a rock which the Jews made a cause of stumbling). The rest of the verse is quoted from Isa 28:16 . However, the Hebrew means "shall not make haste" rather than "shall not be put to shame." In 1Pe 2:8 we have the same use of these Scriptures about Christ. Either Peter had read Romans or both Paul and Peter had a copy of Christian *Testimonia* like Cyprian's later.

Romans 10

Rom 10:1

Desire (ευδοκια). No papyri examples of this word, though ευδοκησις occurs, only in LXX and N.T., but no example for "desire" unless this is one, though the verb ευδοκεω is common in Polybius, Diodorus, Dion, Hal. It means will, pleasure, satisfaction (Mt 11:26; 2Th 1:11; Php 1:15; 2:13; Eph 1:5,9).

Supplication (δεησις). Late word from δεομα, to want, to beg, to pray. In the papyri. See Lu 1:13 . It is noteworthy that, immediately after the discussion of the rejection of Christ by the Jews, Paul prays so earnestly for the Jews "that they may be saved" (εις σωτηριαν), literally "unto salvation." Clearly Paul did not feel that the case was hopeless for them in spite of their conduct. Bengel says: *Non orasset Paul si absolute reprobati essent* (Paul would not have prayed if they had been absolutely reprobate). Paul leaves God's problem to him and pours out his prayer for the Jews in accordance with his strong words in 9:1-5.

Rom 10:2

A zeal for God (ζηλον θεου). Objective genitive like Php 3:9 , "through faith in Christ" (δια πιστεως Χριστου).

But not according to knowledge (αλλ' ου κατ' επιγνωσιν). They had knowledge of God and so were superior to the Gentiles in privilege (2:9-11), but they sought God in an external way by rules and rites and missed him (9:30-33). They became zealous for the letter and the form instead of for God himself.

Rom 10:3

Being ignorant of God's righteousness (αγνοουντες την του θεου δικαιοσυνην). A blunt thing to say, but true as Paul has shown in 2:1-3:20. They did not understand the God-kind of righteousness by faith (1:17). They misconceived it (2:4).

They did not subject themselves (ουχ υπεταγησαν). Second aorist passive indicative of υποτασσω, common *Koine* verb, to put oneself under orders, to obey, here the passive in sense of the middle (Jas 4:7) like απεκριθην, I answered.

Rom 10:4

The end of the law (τελος νομου). Christ put a stop to the law as a means of salvation (6:14; 9:31; Eph 2:15; Col 2:14) as in Lu 16:16 . Christ is the goal or aim of the law (Gal 3:24). Christ is the fulfilment of the law (Mt 5:17; Ro 13:10; 1Ti 1:5). But here (Denney) Paul's main idea is that Christ ended the law as a method of salvation for "every one that believeth" whether Jew or Gentile. Christ wrote *finis* on law as a means of grace.

Rom 10:5

Thereby (εν αυτη). That is by or in "the righteousness that is from law." He stands or falls with it. The quotation is from Le 18:5 .

Rom 10:6

Saith thus (ουτως λεγε). Paul personifies "the from faith righteousness" (η εκ πιστεως δικαιοσυνη). A free reproduction from De 30:11-14 . Paul takes various phrases from the LXX and uses them for "his inspired conviction and experiences of the gospel" (Denney). He does not quote Moses as saying this or meaning this.

Say not in thy heart (μη ειπηις εν τη καρδια σου). Second aorist active subjunctive with μη like De 8:17 . To say in the heart is to think (Mt 3:9).

That is, to bring Christ down (τουτ' εστιν Χριστον καταγαγειν). Second aorist active infinitive of the common verb καταγω, to bring or lead down. It is dependent on the preceding verb αναβησετα (shall ascend). Τουτ' εστιν (that is) is what is called *Midrash* or interpretation as in 9:8. It occurs three times here (verses 6-8). Paul applies the words of Moses to Christ. There is no need for one to go to heaven to bring Christ down to earth. The Incarnation is already a glorious fact. Today some men scout the idea of the Deity and Incarnation of Christ.

Rom 10:7

Into the abyss (εις την αβυσσον). See Lu 8:31 for this old Greek word (α privative and βυσσος) bottomless like sea (Ps 106:26), our abyss. In Re 9:1 it is the place of torment. Paul seems to refer to Hades or Sheol (Ac 2:27,31), the other world to which Christ went after death.

To bring Christ up (Χριστον αναγαγειν). Second aorist active infinitive of αναγω and dependent on καταβησετα (shall descend). Christ has already risen from the dead. The deity and resurrection of Christ are precisely the two chief points of attack today on the part of sceptics.

Rom 10:8

But what saith it? (αλλα τ λεγει?). That is "the from faith righteousness."

The word of faith (το ρημα της πιστεως). The gospel message concerning faith (objective genitive). Only here. In contrast to the law.

Which we preach (ο κηρυσσομεν). The living voice brings home to every one the faith kind of righteousness. Paul seizes upon the words of Moses with the orator's instinct and with rhetorical skill (Sanday and Headlam) applies them to the facts about the gospel message about the Incarnation and Resurrection of Christ.

Rom 10:9

If thou shalt confess (εαν ομολογησις). Third class condition (εαν and first aorist active subjunctive of ομολογεω).

With thy mouth Jesus as Lord (εν τω στοματ σου Κυριον Ιησουν). This is the reading of nearly all the MSS. But B 71 Clem of Alex. read το ρημα εν τω στοματ σου οτ Κυριος Ιησους (the word in thy mouth that Jesus is Lord). The idea is the same, the confession of Jesus as Lord as in 1Co 12:3; Php 2:11 . No Jew would do this who had not really trusted

Christ, for Κυριος in the LXX is used of God. No Gentile would do it who had not ceased worshipping the emperor as Κυριος. The word Κυριος was and is the touchstone of faith.

And shalt believe (κα πιστευσηις). Same construction. Faith precedes confession, of course.

Rom 10:10

Man believeth (πιστευετα). Impersonal construction, "it is believed" (present passive indicative of πιστευω). The order is reversed in this verse and the true order (faith, then confession).

Confession is made (ομολογειτα). Impersonal construction again, "it is confessed," "man confesses." Both καρδια (heart) and στοματ (mouth) are in the instrumental case.

Rom 10:11

Every one (πας). Paul adds this word to the quotation from Isa 28:16 already made in 9:33.

Rom 10:12

Distinction (διαστολη). See on this word 3:22. Here it is followed by the ablative case Ιουδαιου τε κα Ηελληνος (between Jew and Greek).

Lord of all (Κυριος παντων). See Ga 3:28 .

Rich (πλουτων). Present active participle of πλουτεω. See Eph 3:8 "the unsearchable riches of Christ."

Rom 10:13

Paul here quotes Joe 3:5 (Joe 2:32 LXX).

Rom 10:14

How then shall they call? (πως ουν επικαλεσωνται?). Deliberative subjunctive (first aorist middle) of επικαλεομα (see verses 12,13). The antecedent of εις ον (in whom) is not expressed.

How shall they believe? (πος πιστευσωσιν?). Deliberative subjunctive again (first aorist active of πιστευω just used). Each time Paul picks up the preceding verb and challenges that. Here again the antecedent εις τουτον before ον is not expressed.

How shall they hear? (πος ακουσωσιν?). Deliberative subjunctive (first aorist active of ακουω).

Without a preacher? (χωρις κηρυσσοντοσ?). Preposition χωρις with ablative singular masculine present active participle of κηρυσσω, "without one preaching."

How shall they preach? (πως κηρυξωσιν?). Deliberative subjunctive again (first aorist active κηρυσσω, to preach).

Except they be sent? (εαν μη αποσταλωσιν?). Second aorist passive deliberative subjunctive of αποστελλω, to send, from which verb αποστολος apostle comes. Negative condition of third class. In graphic style Paul has made a powerful plea for missions. It is just as true today as then.

Rom 10:15

How beautiful (Ηως ωραιο). A quotation from Isa 52:7 more like the Hebrew than the LXX, picturing the messengers of the restoration from the Jewish captivity. Paul assumes that the missionaries (αποστολο) have been sent as implied in verse 14.

Rom 10:16

But they did not all hearken (ου παντες υπηκουσαν). They heard, but did not heed. Some disbelieve now (3:3) as they did then. On obedience and disobedience see 5:19; 1Th 2:13; Ga 3:2 . He quotes Isa 53:1 to show how Isaiah felt.

Report (ακοη). Literally, "hearing" (Mt 14:1; Mr 13:7).

Rom 10:17

By the word of Christ (δια ρηματος Χριστου). "By the word about Christ" (objective genitive).

Rom 10:18

Did they not hear? (μη ουκ ηκουσαν?). Rather, "Did they fail to hear?" (expecting the negative answer μη, while ουκ blends with the verb). See on 1Co 9:5 for this construction.

Yea, verily (μενουνγε). Triple particle (μεν, ουν, γε) as in 9:20.

Sound (φθογγος). Vibration of a musical string. See on 1Co 14:7 . Only two N.T. examples.

The world (της οικουμενης). The inhabited earth as in Lu 2:1 .

Rom 10:19

Did Israel not know? (μη Ισραελ ουκ εγνω?). "Did Israel fail to know?" See above.

First (πρωτος). Moses first before any one else. LXX quotation De 32:21 . See on 1Co 10:22 for παραζηλωσω (I will provoke you to jealousy).

With that which is no nation (επ' ουκ εθνε). The Jews had worshipped "no-gods" and now God shows favours to a "no-nation" (people).

Will I anger you (παροργιω υμας). Future active (Attic future) of παροργιζω, rare word, to rouse to wrath.

Rom 10:20

Is very bold (αποτολμα). Present active indicative of αποτολμαω, old word, to assume boldness (απο, off) and only here in N.T. Isaiah "breaks out boldly" (Gifford). Paul cites Isa 65:1 in support of his own courage against the prejudice of the Jews. See 9:30-33 for illustration of this point.

I was found (ευρεθην). First aorist passive indicative of ευρισκω.

Rom 10:21

All the day long (οληνν την ημεραν). Accusative of extent of time. He quotes Isa 65:2 .

Did I spread out (εξεπετασα). First aorist active indicative of εκπεταννυμ, old verb, to stretch out, bold metaphor, only here in N.T.

Unto a disobedient and a gainsaying people (προς λαον απειθουντα κα αντιλεγοντα). "Unto a people disobeying and talking back." The two things usually go together. Contrary and contradictory (Lu 13:34f.).

Romans 11

Rom 11:1

I say then (λεγω ουν). As in verse 11. Ουν looks back to 9:16-33 and 10:19-21.

Did God cast off? (μη απωσατο ο θεοσ?). An indignant negative answer is called for by μη and emphasized by μη γενοιτο (God forbid). Paul refers to the promise in the O.T. made three times: 1Sa 12:22; Ps 94:14 (Ps 93:14 LXX); Ps 94:4 . First aorist middle indicative (without augment) of απωθεω, to push away, to repel, middle, to push away from one as in Ac 7:27 .

For I also (κα γαρ εγω). Proof that not all the Jews have rejected Christ. See Php 3:5 for more of Paul's pedigree.

Rom 11:2

Whom he foreknew (ον προεγνω). The same form and sense as in 8:29, which see. Probably the Hebrew sense of choice beforehand. The nation of Israel was God's chosen people and so all the individuals in it could not be cast off.

Wot ye not? (ουκ οιδατε?). "Know ye not?" Why keep the old English "wot"?

Of Elijah (εν Ελεια). "In the case of Elijah." Cf. "in the bush" (Mr 12:26).

He pleadeth (εντυγχανε). See on 8:27. Εντυγχανω means to happen on one and so to converse with (Ac 25:24), to plead for (Ro 8:27,34), to plead against as here with κατα, but the "against" is in κατα.

Rom 11:3

They have digged down (κατεσκαψαν). First aorist active indicative of κατασκαπτω, to dig under or down. Old verb, here only in N.T. (critical text). LXX has καθειλαν "pulled down." Paul has reversed the order of the LXX of 1Ki 19:10,14,18 .

Altars (θυσιαστηρια). Late word (LXX, Philo, Josephus, N.T. eccl. writers) from θυσιαζω, to sacrifice. See Ac 17:23 .

And I am left alone (καγω υπελειφθην μονος). First aorist passive indicative of υπολειπω, old word, to leave under or behind, here only in N.T. Elijah's mood was that of utter dejection in his flight from Jezebel.

Life (ψυχην). It is not possible to draw a clear distinction between ψυχη (soul) and πνευμα (spirit). Ψυχη is from ψυχω, to breathe or blow, πνευμα from πνεω, to blow. Both are used for the personality and for the immortal part of man. Paul is usually dichotomous in his language, but sometimes trichotomous in a popular sense. We cannot hold Paul's terms to our modern psychological distinctions.

Rom 11:4

The answer of God (ο χρηματισμος). An old word in various senses like χρηματιζω, only here in N.T. See this use of the verb in Mt 2:12,22; Lu 2:26; Ac 10:22 .

To Baal (τη Βααλ). Feminine article. In the LXX the name Βααλ is either masculine or feminine. The explanation is that the Jews put *Bosheth* (αισχυνη, shame) for Baal and in the LXX the feminine article occurs because αισχυνη is so, though here the LXX has the masculine τω.

Rom 11:5

Remnant (λιμμα). Old word, but only here in N.T., but in papyri also and with this spelling rather than λειμμα. From λειπω, to leave.

According to the election of grace (κατ' εκλογην χαριτος). As in 9:6-13. The election is all of God. Verse 6 explains it further.

Rom 11:6

Otherwise (επε). Ellipse after επε (since), "since, in that case."

Is no more (ουκετ γινετα). "No longer becomes" grace, loses its character as grace. Augustine: *Gratia nisi gratis sit gratia non est*.

Rom 11:7

What then? (τ ουν?). Since God did not push Israel away (verse 1), what is true?

The election (η εκλογη). Abstract for concrete (the elect).

Obtained (επετυχεν). Second aorist active indicative of επιτυγχανω, old verb, to hit upon, only here in Paul. See 9:30-33 for the failure of the Jews.

Were hardened (επωρωθησαν). First aorist passive indicative of πωροω, late verb, to cover with thick skin (πωρος). See on 2Co 3:14; Mr 3:5 .

Rom 11:8

A spirit of stupor (πνευμα κατανυξεως). The quotation is a combination of De 19:4; Isa 29:10; 6:9f . This phrase is from Isa 29:10 . Κατανυξις is a late and rare word from κατανυσσω, to prick or stick (Ac 2:37), in LXX, here only in N.T., one example in *Pelagia-Legende*. The torpor seems the result of too much sensation, dulled by incitement into apathy.

That they should not see (του μη βλεπειν). Genitive articular infinitive of negative purpose.

That they should not hear (του μη ακουειν). So here also. See Stephen's speech (Ac 7:51f.).

Rom 11:9

David says (Δαυειδ λεγε). From Ps 69:23f ; (68:23f LXX); 34:8; 28:4 (combined quotation).

Table (τραπεζα). For what is on the table, "a feast."

A snare (εις παγιδα). From πηγνυμ, to make fast, old word for snares for birds and beasts. See on Lu 21:35 . Εις in predicate with γινομα is a translation-Hebraism.

A trap (εις θηραν). Old word for hunting of wild beasts, then a trap. Only here in N.T.

A stumbling-block (εις σκανδαλον). A third word for trap, snare, trap-stick or trigger over which they fall. See on 1Co 1:23; Ro 9:33 .

A recompense (εις ανταποδομα). Late word from double compound verb ανταποδιδωμ, to repay (both αντ and απο). Ancient Greeks used ανταποδοσις. In LXX and Didache. In N.T. only here (bad sense) and Lu 14:12 (good sense).

Rom 11:10

Let their eyes be darkened (σκοτισθητωσαν ο οφθαλμο αυτων). First aorist passive imperative of σκοτιζω, to darken. A terrible imprecation.

That they may not see (του μη βλεπειν). Repeated from verse 8.

Bow down (συνκαμψον). First aorist active imperative of συνκαμπτω, old verb, to bend together as of captives whose backs (νωτον, another old word, only here in N.T.) were bent under burdens. Only here in N.T.

Rom 11:11

Did they stumble that they might fall? (μη επταισαν ινα πεσωσιν?). Negative answer expected by μη as in verse 1. First aorist active indicative of πταιω, old verb, to stumble, only here in Paul (see Jas 3:2), suggested perhaps by σκανδαλον in verse 9. If ινα is final, then we must add "merely" to the idea, "merely that they might fall" or make a sharp distinction between πταιω, to stumble, and πιπτω, to fall, and take πεσωσιν as effective aorist active subjunctive to fall completely and for good. Ηινα, as we know, can be either final, sub-final, or even result. See 1Th 5:4; 1Co 7:29; Ga 5:17 . Paul rejects this query in verse 11 as vehemently as he did that in verse 1.

By their fall (τω αυτων παραπτωματ). Instrumental case. For the word, a falling aside or a false step from παραπιπτω, see 5:15-20.

Is come . No verb in the Greek, but γινετα or γεγονεν is understood.

For to provoke them to jealousy (εις το παραζηλωσα). Purpose expressed by εις and the articular infinitive, first aorist active, of παραζηλοω, for which verb see 1Co 10:22 . As an historical fact Paul turned to the Gentiles when the Jews rejected his message (Ac 13:45ff.; 28:28 , etc.).

The riches of the world (πλουτος κοσμου). See 10:12.

Their loss (το ηττημα αυτων). So perhaps in 1Co 6:7 , but in Isa 31:8 defeat is the idea. Perhaps so here.

Fulness (πληρωμα). Perhaps "completion," though the word from πληροω, to fill, has a variety of senses, that with which anything is filled (1Co 10:26,28), that which is filled (Eph 1:23).

How much more? (ποσω μαλλον). Argument *a fortiori* as in verse 24. Verse 25 illustrates the point.

Rom 11:13

To you that are Gentiles (υμιν τοις εθνεσιν). "To you the Gentiles." He has a serious word to say to them.

Inasmuch then (εφ' οσον μεν ουν). Not temporal, *quamdiu*, "so long as" (Mt 9:15), but qualitative *quatenus* "in so far then as" (Mt 25:40).

I glorify my ministry (την διακονιαν μου δοξαζω). As apostle to the Gentiles (εθνων αποστολος, objective genitive). Would that every minister of Christ glorified his ministry.

If by any means (ε πως). This use of ε with purpose or aim is a kind of indirect discourse.

I may provoke (παραζηλωσω). Either future active indicative or first aorist active subjunctive, see same uncertainty in Php 3:10 καταντησω, but in 3:11 καταλαβω after ε is subjunctive. The future indicative is clear in Ro 1:10 and the optative in Ac 27:12 . Doubtful whether future indicative or aorist subjunctive also in σωσω (save).

Rom 11:15

The casting away of them (η αποβολη αυτων). Objective genitive (αυτων) with αποβολη, old word from αποβαλλω, to throw off (Mr 10:50), in N.T. only here and Ac 27:22 .

The reconciling of the world (καταλλαγη κοσμου). See 5:10f. for καταλλαγη (reconciling). It explains verse 12.

The receiving (η προσλημψις). Old word from προσλαμβανω, to take to oneself, only here in N.T.

Life from the dead (ζωη εκ νεκρων). Already the conversion of Jews had become so difficult. It is like a miracle of grace today, though it does happen. Many think that Paul means that the general resurrection and the end will come when the Jews are converted. Possibly so, but it is by no means certain. His language may be merely figurative.

Rom 11:16

First fruit (απαρχη). See on 1Co 15:20,23 . The metaphor is from Nu 15:19f . The LXX has απαρχην φυραματος, first of the dough as a heave offering.

The lump (το φυραμα). From which the first fruit came. See on 9:21. Apparently the patriarchs are the first fruit.

The root (η ριζα). Perhaps Abraham singly here. The metaphor is changed, but the idea is the same. Israel is looked on as a tree. But one must recall and keep in mind the double sense of Israel in 9:6f . (the natural and the spiritual).

Rom 11:17

Branches (κλαδων). From κλαω, to break.

Were broken off (εξεκλασθησαν). First aorist passive indicative of εκκλαω. Play on the word κλαδος (branch) and εκκλαω, to break off. Condition of first class, assumed as true. Some of the individual Jews (natural Israel) were broken off the stock of the tree (spiritual Israel).

And thou (κα συ). An individual Gentile.

Being a wild olive (αγριελαιος ων). This word, used by Aristotle, occurs in an inscription. Ramsay (*Pauline Studies*, pp. 219ff.) shows that the ancients used the wild-olive graft upon an old olive tree to reinvigorate the tree precisely as Paul uses the figure here and that both the olive tree and the graft were influenced by each other, though the wild olive graft did not produce as good olives as the original stock. But it should be noted that in verse 24 Paul expressly states that the grafting of Gentiles on to the stock of the spiritual Israel was "contrary to nature" (παρα φυσιν).

Wast grafted in (ενεκεντρισθης). First aorist passive indicative of ενκεντριζω, to cut in, to graft, used by Aristotle. Belongs "to the higher *Koine*" (literary *Koine*) according to Milligan.

Partaker (συνκοινωνος). Co-partner.

Fatness (πιοτητος). Old word from πιων (fat), only here in N.T. Note three genitives here "of the root of the fatness of the olive."

Rom 11:18

Glory not over the branches (μη κατακαυχω των κλαδων). Genitive case after κατα. Present middle imperative second person singular of κατακαυχαομα with negative μη, "stop glorying" or "do not have the habit of glorying over the branches." The conclusion of the preceding condition.

Gloriest (κατακαυχασα). Late form -αεσα retaining ς.

Not thou (ου συ). Very emphatic position. The graft was upon the stock and root, though each affected the other.

Rom 11:19

Thou wilt say then (ερεις ουν). A presumptuous Gentile speaks.

That I might be grafted in (ινα εγω ενκεντρισθω). Purpose clause with ινα and first aorist passive subjunctive. He shows contempt for the cast-off Jews.

Rom 11:20

Well (καλως). Perhaps ironical, though Paul may simply admit the statement (cf. Mr 12:32) and show the Gentile his real situation.

By unbelief (τη απιστια)

--by faith (πιστε). Instrumental case with both contrasted words (by unbelief, by belief).

Rom 11:21

Be not highminded (μη υψηλα φρονε). "Stop thinking high (proud) thoughts."

Of God spared not (ε γαρ ο θεος ουκ εφεισατο). It is not ε μη (unless), but the ουκ negatives the verb εφεισατο (first aorist middle indicative of φειδομα, to spare. Condition of first class.

Rom 11:22

The goodness and the severity of God (χρηστοτητα κα αποτομιαν θεου). See on Ro 2:2 for χρηστοτης, kindness of God. Αποτομια (here alone in the N.T.) is from αποτομος,

cut off, abrupt, and this adjective from αποτεμνω, to cut off. This late word occurs several times in the papyri.

If thou continue (εαν επιμενηις). Third class condition, εαν and present active subjunctive.

Otherwise (επε). Ellipse after επε, "since if thou dost not continue."

Thou also (κα συ). Precisely as the Jewish branches of verse 17 were.

Shalt be cut off (εκκοπηση). Second future passive of εκκοπτω, to cut out.

Rom 11:23

If they continue not in their unbelief (εαν μη επιμενωσ τη απιστια). Third class condition with the same verb used in verse 22 of the Gentile. Locative case of απιστια here (same form as the instrumental in verse 20).

For God is able (δυνατος γαρ εστιν ο θεος). See this use of δυνατος εστιν in 4:21 rather than δυνατα. This is the χρυξ of the whole matter. God is able.

Rom 11:24

Contrary to nature (παρα φυσιν). This is the gist of the argument, the power of God to do what is contrary to natural processes. He put the wild olive (Gentile) into the good olive tree (the spiritual Israel) and made the wild olive (contrary to nature) become the good olive (καλλιελαιος, the garden olive, καλλος and ελαια in Aristotle and a papyrus).

Into their own olive tree (τη ιδια ελαια). Dative case. Another argument *a fortiori*, "how much more" (πολλω μαλλον). God can graft the natural Israel back upon the spiritual Israel, if they become willing.

Rom 11:25

This mystery (το μυστηριον τουτο). Not in the pagan sense of an esoteric doctrine for the initiated (from μυεω, to blink, to wink), unknown secrets (2Th 2:7), or like the mystery religions of the time, but the revealed will of God now made known to all (1Co 2:1,7; 4:1) which includes Gentiles also (Ro 16:25; Col 1:26f.; Eph 3:3f.) and so far superior to man's wisdom (Col 2:2; 4:13; Eph 3:9; 5:32; 6:19; Mt 13:11; Mr 4:11). Paul has covered every point of difficulty concerning the failure of the Jews to accept Jesus as the Messiah and has shown how God has overruled it for the blessing of the Gentiles with a ray of hope still held out for the Jews. "In early ecclesiastical Latin μυστηριον was rendered by *sacramentum*, which in classical Latin means *the military oath*. The explanation of the word *sacrament*, which is so often founded on this etymology, is therefore mistaken, since the meaning of sacrament belongs to μυστηριον and not to *sacramentum* in the classical sense" (Vincent).

Wise in your own conceits (εν εαυτοις φρονιμο). "Wise in yourselves." Some MSS. read παρ' εαυτοις (by yourselves). Negative purpose here (ινα μη ητε), to prevent self-conceit on the part of the Gentiles who have believed. They had no merit in themselves

A hardening (πωρωσις). Late word from πωροω (11:7). Occurs in Hippocrates as a medical term, only here in N.T. save Mr 3:5; Eph 4:18 . It means obtuseness of intellectual discernment, mental dulness.

In part (απο μερους). Goes with the verb γεγονεν (has happened in part). For απο μερους, see 2Co 1:14; 2:5; Ro 15:24 ; for ανα μερος, see 1Co 14:27 ; for εκ μερους, see 1Co 12:27; 13:9 ; for κατα μερος, see Heb 9:5 ; for μερος τ (adverbial accusative) partly see 1Co 11:18 . Paul refuses to believe that no more Jews will be saved.

Until the fulness of the Gentiles be come in (αχρ ου το πληρωμα των εθνων εισελθη). Temporal clause with αχρ ου (until which time) and the second aorist active subjunctive of εισερχομα, to come in (Mt 7:13,21).

For fulness of the Gentiles (το πληρωμα των εθνων) see on verse 12, the complement of the Gentiles.

Rom 11:26

And so (κα ουτως). By the complement of the Gentiles stirring up the complement of the Jews (verses 11f.).

All Israel (πας Ισραηλ). What does Paul mean? The immediate context (use of πας in contrast with απο μερουσ, πληρωμα here in contrast with πληρωμα in verse 12) argues for the Jewish people "as a whole." But the spiritual Israel (both Jews and Gentiles) may be his idea in accord with 9:6 (Ga 6:16) as the climax of the argument. At any rate we should strive for and pray for the conversion of Jews as a whole. Paul here quotes from Isa 59:20f.; 27:9 .

The Deliverer (ο ρυομενος). Present middle articular participle of ρυομα, to rescue, to deliver. See on 1Th 1:10; 2Co 1:10 . The Hebrew *Goel*, the Avenger, the Messiah, the Redeemer (De 25:5-10; Job 19:25; Ru 3:12f.). Paul interprets it of Jesus as Messiah.

Rom 11:27

My covenant (η παρ' εμου διαθηκη). "The from me covenant," "my side of the covenant I have made with them" (Sanday and Headlam). Cf. Jer 31:31f. . Not a political deliverance, but a religious and ethical one.

When I shall take away (οταν αφελωμα). Second aorist middle subjunctive of αφαιρεω, old and common verb, to take away.

Rom 11:28

As touching the gospel (κατα το ευαγγελιον). "According to (κατα with the accusative) the gospel" as Paul has shown in verses 11-24, the gospel order as it has developed.

Enemies (εχθρο). Treated as enemies (of God), in passive sense, because of their rejection of Christ (verse 10), just as αγαπητο (beloved) is passive.

As touching the election (κατα την εκλογην). "According to the election" (the principle of election, not as in verses 5f. the elect or abstract for concrete).

For the fathers' sake (δια τους πατερας). As in 9:4; 11:16f .

Rom 11:29

Without repentance (αμεταμελητα). See on 2Co 7:10 for this word (α privative and μεταμελομα, to be sorry afterwards). It is not αμετανοητον (Ro 2:5) from α privative and μετανοεω, to change one's mind. God is not sorry for his gifts to and calling of the Jews (9:4f.).

Rom 11:30

Ye in time past (υμεις ποτε). Ye Gentiles (1:18-32).

Were disobedient (επειθησατε). First aorist active indicative of απειθεω, to disbelieve and then to disobey. "Ye once upon a time disobeyed God."

By their disobedience (τη τουτων απειθια). Instrumental case, "by the disobedience of these" (Jews). Note "now" (νυν) three times in this sentence.

Rom 11:31

By the mercy shown to you (τω υμετερω ελεε). Objective sense of υμετερος (possessive pronoun, your). Proleptic position also for the words go with ελεηθωσιν (first aorist passive subjunctive of ελεεω, from ελεος with ινα, purpose clause). God's purpose is for the Jews to receive a blessing yet.

Rom 11:32

Hath shut up (συνεκλεισεν). First aorist active indicative of συνκλειω, to shut together like a net (Lu 5:6). See Ga 3:22 for this word with υπο αμαρτιαν (under sin). This is a resultant (effective) aorist because of the disbelief and disobedience of both Gentile (1:17-32) and Jew (2:1-3:20).

All (τους παντας). "The all" (both Gentiles and Jews).

That he might have mercy (ινα--ελεηση). Purpose with ινα and aorist active subjunctive. No merit in anyone, but all of grace. "The all" again, who receive God's mercy, not that "all" men are saved.

Rom 11:33

O the depth (Ο βαθος). Exclamation with omega and the nominative case of βαθος (see on 2Co 8:2; Ro 8:39). Paul's argument concerning God's elective grace and goodness has carried him to the heights and now he pauses on the edge of the precipice as he contemplates God's wisdom and knowledge, fully conscious of his inability to sound the bottom with the plummet of human reason and words.

Unsearchable (ανεξεραυνητα). Double compound (α privative and εξ) verbal adjective of ερευναω (old spelling -ευ-), late and rare word (LXX, Dio Cassius, Heraclitus), only here in N.T. Some of God's wisdom can be known (1:20f.), but not all.

Past tracing out (ανεξιχνιαστο). Another verbal adjective from α privative and εξιχνιαζω, to trace out by tracks (ιχνος Ro 4:12). Late word in Job (Job 5:9; 9:10; 34:24) from which use Paul obtained it here and Eph 3:8 (only N.T. examples). Also in ecclesiastical writers. Some of God's tracks he has left plain to us, but others are beyond us.

Rom 11:34

Who hath known? (τις εγνω?). Second aorist active indicative of γινωσκω, a timeless aorist, did know, does know, will know. Quotation from Isa 40:13 . Quoted already in 1Co 2:16 .

Counsellor (συμβουλος). Old word from συν and βουλη. Only here in N.T.

His (αυτου). Objective genitive, counsellor to him (God). Some men seem to feel competent for the job.

Rom 11:35

First driven to him (προεδωκεν αυτω). First aorist active indicative of προδιδωμι, to give beforehand or first. Old verb, here alone in N.T. From Job 41:11 , but not like the LXX, Paul's own translation.

Shall be recompensed (ανταποδοθησετα). First future passive of double compound ανταποδιδωμι, to pay back (both αντ and απο), old word in good sense, as here and Lu 14:14; 1Th 3:9 and in bad sense as 2Th 1:6; Ro 12:19 .

Rom 11:36

Of him (εξ αυτου),

through him (δι' αυτου),

unto him (εις αυτον). By these three prepositions Paul ascribes the universe (τα παντα) with all the phenomena concerning creation, redemption, providence to God as the

Source (εξ), the

Agent (δ), the

Goal (εις).

For ever (εις τους αιωνας). "For the ages." Alford terms this doxology in verses 33-36 "the sublimest apostrophe existing even in the pages of inspiration itself."

Romans 12

Rom 12:1

Therefore (ουν). This inferential participle gathers up all the great argument of chapters 1-11. Now Paul turns to exhortation (παρακαλω), "I beseech you."

By the mercies (δια των οικτιρμων). "By means of the mercies of God" as shown in his argument and in our lives. See 2Co 1:3 for "the Father of mercies."

To present (παραστησα). First aorist active infinitive of παριστημ, for which verb see 6:13, a technical term for offering a sacrifice (Josephus, *Ant.* IV. 6, 4), though not in the O.T. Used of presenting the child Jesus in the temple (Lu 2:22), of the Christian presenting himself (Ro 6:13), of God presenting the saved (Eph 5:27), of Christ presenting the church (Col 1:28).

Bodies (σωματα). So literally as in 6:13,19; 2Co 5:10 and in contrast with νους (mind) in verse 2.

A living sacrifice (θυσιαν ζωσαν). In contrast with the Levitical sacrifices of slain animals. Cf. 6:8,11,13 . Not a propitiatory sacrifice, but one of praise.

Acceptable (ευαρεστον). "Well-pleasing." See on 2Co 5:9 .

Which is your reasonable service (την λογικην υμων λατρειαν). "Your rational (spiritual) service (worship)." For λατρεια, see on 9:4. Λογικος is from λογος, reason. The phrase means here "worship rendered by the reason (or soul)." Old word, in N.T. only here and 1Pe 2:2 το λογικον γαλα (not logical milk, but the milk nourishing the soul).

Rom 12:2

Be not fashioned (μη συνσχηματιζεσθε). Present passive imperative with μη, stop being fashioned or do not have the habit of being fashioned. Late Greek verb συσχηματιζω, to conform to another's pattern (1Co 7:31; Php 2:7f.). In N.T. only here and 1Pe 1:14 .

According to this world (τω αιων τουτω). Associative instrumental case. Do not take this age as your fashion plate.

Be ye transformed (μεταμορφουσθε). Present passive imperative of μεταμορφοω, another late verb, to transfigure as in Mt 17:2 (Mr 9:2); 2Co 3:18 , which see. On the distinction between σχημα and μορφη, see Php 2:7 . There must be a radical change in the inner man for one to live rightly in this evil age, "by the renewing of your mind" (τη ανακαινωσε του νοος). Instrumental case. The new birth, the new mind, the new (καινος) man.

That ye may prove (εις το δοκιμαζειν). Infinitive of purpose with εις το, "to test" what is God's will, "the good and acceptable and perfect" (το αγαθον κα ευαρεστον κα τελειον).

Rom 12:3

Not to think of himself more highly than he ought to think (μη υπερφρονειν παρ' ο δε φρονειν). Indirect negative command after λεγω (I say). Play on the two infinitives φρονειν, to think, and υπερφρονειν (old verb from υπερφρων, over-proud, here only in

N.T.) to "over-think" with παρ' ο (beyond what) added. Then another play on φρονειν and σωφρονειν (old verb from σωφρων, sober-minded), to be in one's right mind (Mr 5:15; 2Co 5:13). Self-conceit is here treated as a species of insanity.

A measure of faith (μετρον πιστεως). Accusative case, the object of the verb εμερισεν. Each has his gift from God (1Co 3:5; 4:7). There is no occasion for undue pride.

To each man (εκαστω). Emphatic position before ως (as) and emphasizes the diversity.

Rom 12:4

The same office (την αυτην πραξιν). Mode of acting or function. Cf. Ac 19:18; Ro 8:13 .

Rom 12:5

And severally (το δε καθ' εις). A difficult late idiom where the preposition καθ' (κατα) is treated adverbially with no effect on the nominative case εις like υπερ εγω (2Co 11:23). So εις καθ' εις (Mr 14:19) and in Modern Greek καθεις as a distributive pronoun. But we have καθ' ενα in 1Co 14:31 . The use of the neuter article here το with καθ' εις is probably the accusative of general reference, "as to each one."

Rom 12:6

Differing (διαφορα). Old adjective from διαφερω, to differ, to vary. So Heb 9:10 .

According to the proportion of our faith (κατα την αναλογιαν της πιστεως). The same use of πιστις (faith) as in verse 3 "the measure of faith." Old word. αναλογια (our word "analogy") from αναλογος (analogous, conformable, proportional). Here alone in N.T. The verb προφητευωμεν (present active volitive subjunctive, let us prophesy) must be supplied with which εχοντες agrees. The context calls for the subjective meaning of "faith" rather than the objective and outward standard though πιστις does occur in that sense (Ga 1:23; 3:23).

Rom 12:7

Let us give ourselves . There is no verb in the Greek. We must supply δÂωμεν εαυτους or some such phrase.

Or he that teacheth (ειτε ο διδασκων). Here the construction changes and no longer do we have the accusative case like διακονιαν (general word for Christian service of all kinds including ministers and deacons) as the object of εχοντες, but the nominative articular participle. A new verb must be supplied of which ο διδασκων is the subject as with the succeeding participles through verse 8. Perhaps in each instance the verb is to be repeated from the participle like διδασκετω here (let him teach) or a general term ποιειτω (let him do it) can be used for all of them as seems necessary before "with liberality" in verse 8 (εν απλοτητ, in simplicity, for which word, see Mt 6:22; 2Co 8:2; 9:11,13).

He that ruleth (ο προισταμενος). "The one standing in front" for which see 1Th 5:12 .

With diligence (εν σπουδη). "In haste" as if in earnest (Mr 6:25; 2Co 7:11f., 8:8,16), from σπευδω, to hasten. Again verse 11.

With cheerfulness (εν ιλαροτητ). Late word, only here in N.T., from ιλαρος (2Co 9:7) cheerful, hilarious.

Rom 12:9

Without hypocrisy (ανυποκριτος). Late double compound adjective for which see 2Co 6:6 . Hypocritical or pretended love is no love at all as Paul describes αγαπη in 1Co 13 .

Abhor (αποστυγουντες). Old verb with intensive (απο) dislike, only here in N.T. The present active participle is here employed in the sense of the present active indicative as sometimes happens with the independent participle (Robertson, *Grammar*, pp. 1132ff.). This same idiom appears with κολλωμενο (cleaving) for which verb see on 1Co 6:17 , with προηγουμενο (preferring) in verse 10 (old verb here only in N.T.), and with the participles in verses 11-13 and again in verses 16-18. One can supply εστε if he prefers.

Rom 12:10

In love of the brethren (τη φιλαδελφια). Late word for brotherly love for which see 1Th 4:9 .

Tenderly affectioned (φιλοστοργο). Old compound adjective from φιλος and στοργη (mutual love of parents and children), here alone in N.T.

Rom 12:11

Slothful (οκνηρο). Old adjective from οκνεω, to hesitate, to be slow. Slow and "poky" as in Mt 25:26 .

Rom 12:12

Patient in tribulation (τη θλιψε υπομενοντες). So soon this virtue became a mark of the Christians.

Rom 12:13

Communicating (κοινωνουντες). "Contributing." From κοινωνεω for which see 2Co 9:13 . Paul had raised a great collection for the poor saints in Jerusalem.

Given to hospitality (την φιλοξενιαν διωκοντες). "Pursuing (as if in a chase or hunt) hospitality" (φιλοξενια, old word from φιλοξενος, fond of strangers, φιλος and ξενος as in 1Ti 3:2). In N.T. only here and Heb 13:2 . See 2Co 3:1 . They were to pursue (διωκω) hospitality as their enemies pursued (διωκοντας) them.

Rom 12:14

And curse not (κα μη καταρασθε). Present middle imperative with μη. Like Mt 5:44 in spirit, not a quotation, but a reminiscence of the words of Jesus. The negative addition gives emphasis. See Lu 6:28 for the old verb καταραομα from καταρα (curse).

Rom 12:15

Rejoice (χαιρειν). Present active infinitive of χαιρω, absolute or independent use of the infinitive as if a finite verb as occurs sometimes (Robertson, *Grammar*, pp. 1092ff.). Literally here, "Rejoicing with rejoicing people, weeping with weeping people."

Rom 12:16

Be of the same mind (το αυτο φρονουντες). Absolute or independent use of the participle again as with all the participles through verse 18, "thinking the same thing."

Set not your mind on high things (μη τα υψηλα φρονουντες). "Not thinking the high things" (υψηλος from υψος, height). Cf. 1Co 13:5 .

Condescend to things that are lowly (τοις ταπεινοις συναπαγομενο). "Be carried away with (borne along with) the lowly things" (in contrast with τα υψηλα, though the associative instrumental case may be masculine, "with lowly men." See Ga 2:13; 2 Peter 3:17 for the only other N.T. examples of this old verb.

Be not wise (μη γινεσθε φρονιμο). "Do not have the habit of becoming (γινεσθε) wise in your own conceits" (παρ' εαυτοις, beside yourselves). Note the imperative in the midst of infinitives and participles.

Rom 12:17

Render to no man (μηδεν αποδιδοντες). "Giving back to no man." Independent participle again.

Evil for evil (κακον αντ κακου). Directly opposite to the law of retaliation of the Pharisees as in Mt 5:39; 1Th 5:15; 1Co 13:5f .

Take thought of (προνοουμενο). "Taking thought beforehand." Old word. See 2Co 8:21 .

Rom 12:18

As much as in you lieth (το εξ υμων). Accusative of general reference, "so far as what proceeds from you" ("the from you part"). See το κατ' εμε in 1:15. This phrase explains "if it be possible" (ε δυνατον). "All *your* part is to be peace" (Alford). For "be at peace" (ειρηνευοντες) see 2Co 13:11 .

Rom 12:19

Avenge not (μη εκδικουντες). Independent participle again of late verb εκδικεω from εκδικος, exacting justice (13:4). See already Lu 18:5; 2Co 10:6 .

But give place unto wrath (αλλα δοτε τοπον τη οργη). Second aorist active imperative of διδωμ, to give. "Give room for the (note article as in 5:9; 1Th 2:16) wrath" of God instead of taking vengeance in your own hands. See Eph 4:27 for διδοτε τοπον. Paul quotes De 32:35 (the Hebrew rather than the LXX). So have Heb 10:30 and the Targum of Onkelos, but the relation between them and Paul we cannot tell. Socrates and Epictetus condemned personal vindictiveness as Paul does here.

I will recompense (ανταποδωσω). Future active of the double compound verb quoted also in 11:35.

Rom 12:20

Feed him (ψωμιζε αυτον). Quotation from LXX text of Pr 25:21f . Present active imperative of verb from ψωμος, a morsel, and so to feed crumbs to babies, then to feed in general. In N.T. only here and 1Co 13:3 .

Thou shalt heap (σωρευσεις). Future active of old verb σωρευω from σωρος, a heap. In N.T. only here and 2Ti 3:6 .

Coals of fire (ανθρακας πυρος). That is, burning or live coals.

Anthrax (our "anthracite") is an old word, only here in N.T. It is a metaphor for keen anguish. The Arabs have a proverb "coals in the heart," "fire in the liver." Such kindness may lead to repentance also.

Rom 12:21

Be not overcome of evil (μη νικω υπο του κακου). Present passive imperative of νικαω, to conquer. "Stop being conquered by the evil (thing or man),"

But overcome evil with good (αλλα νικα εν τω αγαθω το κακον). "But keep on conquering the evil in the good." Drown the evil in the good. Seneca: *Vincit malos pertinax bonitas.*

Romans 13

Rom 13:1

Every soul (πασα ψυχη). As in 2:9; Ac 2:43 . A Hebraism for πας ανθρωπος (every man).

To the higher powers (εξουσιαις υπερεχουσαις). Abstract for concrete. See Mr 2:10 for εξουσια. Hυπερεχω is an old verb to have or hold over, to be above or supreme, as in 1Pe 2:13 .

Except by God (ε μη υπο θεου). So the best MSS. rather than απο θεου (from God). God is the author of order, not anarchy.

The powers that be (α ουσα). "The existing authorities" (supply εξουσια). Art ordained (τεταγμενα εισιν). Periphrastic perfect passive indicative of τασσω, "stand ordained by God." Paul is not arguing for the divine right of kings or for any special form of government, but for government and order. Nor does he oppose here revolution for a change of government, but he does oppose all lawlessness and disorder.

Rom 13:2

He that resisteth (ο αντιτασσομενος). Present middle articular participle of αντιτασσω, old verb to range in battle against as in Ac 18:6 , "he that lines himself up against."

Withstandeth (ανθεστηκεν). Perfect active indicative of ανθιστημ and intransitive, "has taken his stand against."

The ordinance of God (τη του θεου διαταγη). Late word, but common in papyri (Deissmann, *Light, etc.*, p. 89), in N.T. only here and Ac 7:53 . Note repetition of root of τασσω.

To themselves (εαυτοις). Dative of disadvantage. See Mr 12:40 for "shall receive a judgment" (κρινα λημψοντα). Future middle of λαμβανω.

Rom 13:3

A terror (φοβος). This meaning in Isa 8:13 . Paul does not approve all that rulers do, but he is speaking generally of the ideal before rulers. Nero was Emperor at this time.

From the same (εξ αυτης). "From it" (εξουσια, personified in verse 4).

Rom 13:4

A minister of God (θεου διακονος). General sense of διακονος. Of course even Nero was God's minister "to thee (σο ethical dative) for good (εις το αγαθον, for the good)." That is the ideal, the goal.

Beareth (φορε). Present active indicative of φορεω, old frequentative form of φερω, to bear, to wear.

But if thou do (εαν δε ποιης). Condition of third class, εαν and present active subjunctive of ποιεω, "if thou continue to do."

Sword (μαχαιραν). Symbol of authority as to-day policemen carry clubs or pistols. "The Emperor Trajan presented to a provincial governor on starting for his province, a dagger, with the words, '*For me*. If I deserve it, *in* me'" (Vincent).

An avenger (εκδικος). Old adjective from εκ and δικη (right), "outside of penalty," unjust, then in later Greek "exacting penalty from one," in N.T. only here and 1Th 4:6 .

Rom 13:5

Ye must needs (αναγκη). "There is necessity," both because of the law and because of conscience, because it is right (2:15; 9:1).

Rom 13:6

Ye pay (τελειτε). Present active indicative (not imperative) of τελεω, to fulfil.

Tribute (φορους). Old word from φερω, to bring, especially the annual tax on lands, etc. (Lu 20:22; 23:1). Paying taxes recognizes authority over us.

Ministers of God's service (λειτουργο θεου). Late word for public servant (unused λειτος from Attic λεως, people, and εργω, to work). Often used of military servants, servants of the king, and temple servants (Heb 8:2). Paul uses it also of himself as Christ's λειτουργος (Ro 15:16) and of Epaphroditus as a minister to him (Php 2:25). See θεου διακονος in verse 4.

Attending continually (προσκαρτερουντες). Present active participle of the late verb προσκαρτερεω (προς and καρτερεω from καρτος or κρατος, strength) to persevere. See on Ac 2:42; 8:13 .

Rom 13:7

Dues (οφειλας). Debts, from οφειλω, to owe. Often so in the papyri, though not in Greek authors. In N.T. only here, Mt 18:32; 1Co 7:3 . Paying debts needs emphasis today, even for ministers.

To whom tribute is due (τω τον φορον). We must supply a participle with the article τω like απαιτουντ ("to the one asking tribute"). So with the other words (to whom custom, τω το τελος απαιτουντ; to whom fear, τω τον φοβον απαιτουντ; to whom honour, τω την τιμην απαιτουντ). Φορος is the tribute paid to a subject nation (Lu 20:22), while τελος is tax for support of civil government (Mt 17:25).

Rom 13:8

Save to love one another (ε μη το αλληλους αγαπαιν). "Except the loving one another." This articular infinitive is in the accusative case the object of οφειλετε and partitive apposition with μηδεν (nothing). This debt can never be paid off, but we should keep the interest paid up.

His neighbour (τον ετερον). "The other man," "the second man." "Just as in the relations of man and God πιστις has been substituted for νομος, so between man and man αγαπη takes the place of definite legal relations" (Sanday and Headlam). See Mt 22:37-40 for the words of Jesus on this subject. Love is the only solution of our social relations and national problems.

Rom 13:9

For this (το γαρ). For the article (το) pointing to a sentence see 8:26, here to the quotation. The order of the commandments here is like that in Lu 18:20; Jas 2:11 and in B for De 5 , but different from that of the Hebrew in Ex 20; De 5 . The use of ου with the volitive future in prohibitions in place of μη and the imperative or subjunctive is a regular Greek idiom.

And if there be any other (κα ε τις ετερα). Paul does not attempt to give them all.

It is summed up (ανακεφαλαιουτα). Present passive indicative of ανακεφαλαιοω, late literary word or "rhetorical term" (ανα, κεφαλαιον, head or chief as in Heb 8:1). Not in the papyri, but κεφαλαιον, quite common for sum or summary. In N.T. only here and Eph 1:10 .

Namely (εν τω). See το γαρ at the beginning of the verse, though omitted by B F. The quotation is from Le 19:18 . Quoted in Mt 5:43; 22:39; Mr 12:31; Lu 10:27; Ga 5:14; Jas 2:8 it is called βασιλικος νομος (royal law).

Thy neighbour (τον πλησιον σου). Πλησιον is an adverb and with the article it means "the one near thee." See on Mt 5:43 .

Rom 13:10

The fulfilment of the law (πληρωμα νομου). "The filling up or complement of the law" like πεπληρωκεν (perfect active indicative of πληροω, stands filled up) in verse 8. See 1Co 13 for the fuller exposition of this verse.

Rom 13:11

And this (κα τουτο). Either nominative absolute or accusative of general reference, a common idiom for "and that too" (1Co 6:6,8 , etc.).

Knowing (ειδοτες). Second perfect active participle, nominative plural without a principal verb. Either we must supply a verb like ποιησωμεν (let us do it) or ποιησατε (do ye do it) or treat it as an independent participle as in 12:10f .

The season (τον καιρον). The critical period, not χρονος (time in general).

High time (ωρα). Like our the "hour" has come, etc. MSS. vary between ημας (us) and υμας (you), accusative of general reference with εγερθηνα (first aorist passive infinitive of εγειρω, to awake, to wake up), "to be waked up out of sleep" (εξ υπνου).

Nearer to us (εγγυτερον ημων). Probably so, though ημων can be taken equally well with η σωτηρια (our salvation is nearer). Final salvation, Paul means, whether it comes by the second coming of Christ as they all hoped or by death. It is true of us all.

Rom 13:12

Is far spent (προεκοψεν). First aorist active indicative of προκοπτω, to cut forward, to advance, old word for making progress. See Lu 2:52; Ga 1:14; 2Ti 2:16; 3:9 .

Is at hand (ηγγικεν). Perfect active indicative, "has drawn nigh." Vivid picture for daybreak.

Let us therefore cast off (αποθωμεθα ουν). Aorist middle subjunctive (volitive) of αποτιθημ, to put off from oneself "the works of darkness" (τα εργα του σκοτους) as we do our night-clothes.

Let us put on (ενδυσωμεθα). Aorist middle subjunctive (volitive) of ενδυω, to put on. For this same contrast between putting off (αποτιθημ and απεκδυω) and putting on (ενδυω) see Col 3:8-12 .

The armour of light (τα οπλα του φοτος). The weapons of light, that belong to the light (to the day time). For the metaphor of the Christian armour see 1Th 5:8; 2Co 6:7; Ro 6:13; Eph 6:13f. .

Rom 13:13

Honestly (ευσχημονως). Paul is fond of the metaphor "walk" (περιπατεω), 33 times though not in the Pastoral Epistles. This old adverb (from ευσχημων, graceful) occurs also in 1Th 4:12; 1Co 14:40 . The English word "honest" means honourable (Latin *honor*) and so decent. Wycliff translates 1Co 12:32 by "unhonest," "honesty," "honest" for "less honourable, honour, honourable."

Not in revelling (μη κωμοις). Plural "revellings." See on Ga 5:21 .

Drunkenness (μεθαις). Plural again, "drunkennesses." See on Ga 5:21 .

In chambering (κοιταις). Plural also. See on Ro 9:10 .

Wantonness (ασελγειαις). Plural likewise. See on 2Co 12:21; Ga 5:19 .

Not in strife and jealousy (μη εριδ κα ζηλω). Singular here, but some MSS. have the plural like the previous words. Quarrelling and jealousy go with the other vices (Shedd).

Rom 13:14

But ye on (ενδυσασθε). The same metaphor as in verse 12. The Lord Jesus Christ is the garment that we all need. See Ga 3:27 with baptism as the symbol.

Provision (προνοιαν). Old word for forethought (from προνοος). In N.T. only here and Ac 24:2 .

For the flesh (της σαρκος). Objective genitive.

To fulfil the lusts thereof (εις επιθυμιας). "For lusts." No verb.

Romans 14

Rom 14:1

Him that is weak (τον ασθενουντα). See on 1Co 8:7-12; 9:22; Ro 4:19 .

Receive ye (προσλαμβανεσθε). Present middle imperative (indirect), "take to yourselves."

Yet not to doubtful disputations (μη εις διακρισεις διαλογισμων). "Not for decisions of opinions." Note δια (between, two or δυο) in both words. Discriminations between doubts or hesitations. For διακρισις, see 1Co 12:10; Heb 5:14 (only N.T. examples). For διαλογισμος see Lu 2:35; 24:38; Php 2:14 . The "strong" brother is not called upon to settle all the scruples of the "weak" brother. But each takes it on himself to do it.

Rom 14:2

One man (ος μεν). "This one," demonstrative pronoun ος with μεν.

Hath faith (πιστευε). Like εχε πιστιν (Ac 14:9).

But he that is weak (ο δε ασθενων). One would expect ος δε (but that one) in contrast with ος μεν. Ho is demonstrative with δε sometimes, but here is probably just the article with ασθενων.

Herbs (λαχανα). From λαχανω, to dig. Hence garden herbs or vegetables. Denney feels certain that Paul has in mind a party of vegetarians in Rome.

Rom 14:3

Set at nought (εξουθενειτω). Present active imperative of εξουθενεω, to treat as nothing and so with contempt (Lu 23:11; 1Th 5:20).

Judge (κρινετω). Present active imperative of κρινω, criticize. One side (the meat-eaters) despises the vegetarians, while the vegetarians criticize the meat-eaters.

Received him (αυτον προσελαβετο). Aorist middle (indirect) of προσλαμβανω, same verb used in verse 1. God took both sides into his fellowship without requiring that they be vegetarians or meat-eaters.

Rom 14:4

Who art thou? (συ τις ει?). Proleptic position of συ, "thou who art thou?"

The servant of another (αλλοτριον οικετην). Not another (αλλον) servant (household servant, οικετην), but "another's servant." For the adjective αλλοτριος, see Lu 16:12; 2Co 10:15f .

Shall be made to stand (σταθησετα). Future passive of ιστημ. In spite of your sharp criticisms of one another.

Hath power (δυνατε). Verb found only in Paul (2Co 9:8; 13:3; Ro 14:4), from verbal adjective δυνατος.

Rom 14:5

One man (ος μεν),

another (ος δε). Regular idiom of contrasted demonstratives (this one, that one).

One day above another (ημεραν παρ' ημεραν). "Day beyond day." For this use of παρα (beside) in comparison see 1:25; Lu 13:2 .

Be fully assured (πληροφορεισθω). Present passive imperative of πληροφορεω, late compound verb for which see on Lu 1:1; Ro 4:21 .

In his own mind (εν τω ιδιω νο). Intelligent and honest decision according to the light possessed by each.

Rom 14:6

Regardeth (φρονε). "Thinks of," "esteems," "observes," "puts his mind on" (from φρην, mind). The Textus Receptus has also "he that regardeth not," but it is not genuine.

Unto the Lord (κυριω). Dative case. So as to τω θεω (unto God). He eats unto the Lord, he eats not unto the Lord. Paul's principle of freedom in non-essentials is most important. The Jewish Christians still observed the Seventh day (the Sabbath). The Gentile Christians were observing the first day of the week in honour of Christ's Resurrection on that day. Paul pleads for liberty.

Rom 14:7

To himself (εαυτω). Dative of advantage again. But to the Lord as he shows in verse 8. Life and death focus in the Lord.

Rom 14:8

Whether--or (εαν τε--εαν τε). "Both if--and if" (condition of third class with present subjunctive (ζωμεν--αποθνησκωμεν). Both living and dying are "to the Lord." Paul repeats the idiom (εαν τε--εαν τε) with the conclusion "we are the Lord's (του κυριου εσμεν). Predicate genitive, "we belong to the Lord."

Rom 14:9

And lived again (κα εζησεν). First ingressive aorist active indicative of ζαω, "he came to life."

Might be lord of (κυριευσε). Ingressive aorist active subjunctive of κυριευω, "become Lord of." Purpose clause with ινα (that). Old verb from κυριος, lord. See Lu 22:25; Ro 6:9 .

Rom 14:10

But thou, why dost thou judge? (συ δε τ συ κρινεισ?). Referring to the conduct of the "weak" brother in verse 3.

Or thou again (η κα συ). Referring to the "strong" brother.

Shall stand before (παραστησομεθα). Future middle of παριστημ and intransitive, to stand beside (παρα) with the locative case (τω βεματ, the judgment seat) as in Ac 27:24 . See the same figure of God in 2Co 5:10 .

Rom 14:11

As I live (ζω εγω). "I live." The LXX here (Isa 45:23) has κατ' εμαυτου ομννυω, "I swear by myself."

Shall confess to God (εξομολογησετα τω θεω). Future middle of εξομολογεω, to confess openly (εξ) with the accusative as in Mt 3:6 . With the dative as here the idea is to give praise to, to give gratitude to (Mt 11:25).

Rom 14:12

Shall give account (λογον δωσε). So Aleph A C rather than αποδωσε of Textus Receptus. Common use of λογος for account (bookkeeping, ledger) as in Lu 16:2 .

Rom 14:13

Let us not therefore judge one another any more (μηκετ ουν αλληλους κρινωμεν). Present active subjunctive (volitive). "Let us no longer have the habit of criticizing one another." A wonderfully fine text for modern Christians and in harmony with what the Master said (Mt 7:1).

That no man put a stumbling block in his brother's way or an occasion of falling (το μη τιθενα προσκομμα τω αδελφω η σκανδαλον). Articular present active infinitive of τιθημ in apposition with τουτο, accusative case after κρινατε: "Judge this rather, the not putting a stumbling block (see 9:32 for προσκομμα) or a trap (σκανδαλον, 9:33) for his brother" (αδελφω, dative of disadvantage).

Rom 14:14

I know and am persuaded in the Lord Jesus (οιδα κα πεπεισμα εν κυριω Ιησου). He knows it and stands persuaded (perfect passive indicative of πειθω, to persuade), but in the sphere of the Lord Jesus (cf. 9:1), not by mere rational processes.

Unclean of itself (καινον δι' εαυτου). So Paul takes his stand with the "strong" as in 1Co 8:4f. , but he is not a libertine. Paul's liberty as to food is regulated by his life in the Lord. For this use of κοινος, not as common to all (Ac 2:44; 4:32), but unhallowed, impure, see on Mr 7:2,5; Ac 10:14,28 . God made all things for their own uses.

Save that (ε μη). The exception lies not in the nature of the food (δι' εαυτου), but in the man's view of it (to him, εκεινω, dative case).

Rom 14:15

Because of meat (δια βρωμα). "Because of food."

In love (κατα αγαπην). "According to love" as the regulating principle of life. See 1Co 8 where Paul pleads for love in place of knowledge on this point.

Destroy not (μη απολλυε). Present active imperative of απολλυω, the very argument made in 1Co 8:10f .

With thy meat (τω βρωματ σου). Instrumental case, "with thy food." It is too great a price to pay for personal liberty as to food.

Rom 14:16

Your good (υμων το αγαθον). "The good thing of you" = the liberty or Christian freedom which you claim.

Be evil spoken of (βλασφημεισθω). Present passive imperative of βλασφημεω for which see Mt 9:3; Ro 3:8 .

Rom 14:17

The kingdom of God (η βασιλεια του θεου). Not the future kingdom of eschatology, but the present spiritual kingdom, the reign of God in the heart, of which Jesus spoke so often. See 1Co 4:21 . Paul scores heavily here, for it is not found in externals like food and drink, but in spiritual qualities and graces.

Rom 14:18

Herein (εν τουτω). "On the principle implied by these virtues" (Sanday and Headlam).

Approved of men (δοκιμος τοις ανθρωποις). "Acceptable to men." Stands the test for men. See 1Co 11:19; 2Co 10:18; 2Ti 2:15 .

Rom 14:19

So then (αρα ουν). Two inferential particles, "accordingly therefore."

Let us follow after (διωκωμεν). Present active subjunctive (volitive). "Let us pursue." Some MSS. have present indicative, "we pursue."

The things which make for peace (τα της ειρηνης). "The things of peace," literally, genitive case. So "the things of edification for one another" (τα της οικοδομης της εις αλληλους).

Rom 14:20

Overthrow not (μη καταλυε). "Destroy not," "do not loosen down" (carrying on the metaphor in οικοδομη, building).

The work of God (το εργον του θεου). The brother for whom Christ died, verse 15. Perhaps with a side-glance at Esau and his mess of pottage.

But it is evil (αλλα κακον). Paul changes from the plural κοινα to the singular κακον.

With offence (δια προσκομματος). "With a stumbling-block" as in verse 13. This use of δια (accompaniment) is common. So then it is addressed to the "strong" brother not to cause a stumbling-block by the way he eats and exercises his freedom.

Rom 14:21

Not to eat (το μη φαγειν). "The not eating." Articular infinitive (second aorist active of εσθιω) and subject of καλον εστιν (copula, understood).

Flesh (κρεας). Old word, in N.T. only here and 1Co 8:13 .

To drink (πειν). Shortened form for πιειν (second aorist active infinitive of πινω).

Whereby (εν ω). "On which thy brother stumbleth" (προσκοπτε).

Rom 14:22

Have thou to thyself before God (συ--κατα σεαυτον εχε ενωπιον του θεου). Very emphatic position of συ at the beginning of the sentence, "Thou there." The old MSS. put ην (relative "which") after πιστιν and before εχεις. This principle applies to both the "strong"

and the "weak." He is within his rights to act "according to thyself," but it must be "before God" and with due regard to the rights of the other brethren.

In that which he approveth (εν ο δοκιμαζε). This beatitude cuts both ways. After testing and then approving (1:28; 2:18) one takes his stand which very act may condemn himself by what he says or does. "It is a rare felicity to have a conscience untroubled by scruples" (Denney).

Rom 14:23

He that doubteth (ο διακρινομενος). Present middle participle of διακρινω, to judge between (δια), to hesitate. See Jas 1:6f. for this same picture of the double-minded man. Cf. Ro 4:20; Mr 11:23 .

Is condemned (κατακεκριτα). Perfect passive indicative of κατακρινω (note κατα-), "stands condemned."

If he eat (εαν φαγη). Third class condition, εαν and second aorist active subjunctive. If in spite of his doubt, he eat.

Whatsoever is not of faith is sin (παν ο ουκ εκ πιστεως αμαρτια εστιν).

Faith (πιστις) here is subjective, one's strong conviction in the light of his relation to Christ and his enlightened conscience. To go against this combination is sin beyond a doubt. Some MSS. (A L etc.) put the doxology here which most place in 16:25-27. But they all give chapters 15 and 16. Some have supposed that the Epistle originally ended here, but that is pure speculation. Some even suggest two editions of the Epistle. But chapter 15 goes right on with the topic discussed in chapter 14.

Romans 15

Rom 15:1

We the strong (ημεις ο δυνατο). Paul identifies himself with this wing in the controversy. He means the morally strong as in 2Co 12:10; 13:9 , not the mighty as in 1Co 1:26 .

The infirmities (τα ασθενηματα). "The weaknesses" (cf. ασθενων in 14:1,2), the scruples "of the not strong" (των αδυνατων). See Ac 14:8 where it is used of the man weak in his feet (impotent).

To bear (βασταζειν). As in Ga 6:2 , common in the figurative sense.

Not to please ourselves (μη εαυτοις αρεσκειν). Precisely Paul's picture of his own conduct in 1Co 10:33 .

Rom 15:2

For that which is good (εις το αγαθον). "For the good." As in 14:16,19 . Not to please men just for popular favours, but for their benefit.

Rom 15:3

Pleased not himself (ουχ εαυτω ηρεσεν). Aorist active indicative of αρεσκω with the usual dative. The supreme example for Christians. See 14:15. He quotes Ps 69:9 (Messianic Psalm) and represents the Messiah as bearing the reproaches of others.

Rom 15:4

Were written aforetime (προεγραφη). Second aorist passive indicative of προγραφω, old verb, in N.T. only here, Ga 3:1 (which see); Eph 3:3; Jude 1:4 .

For our learning (εις την ημετεραν διδασκαλιαν). "For the instruction of us." Objective sense of possessive pronoun ημετερος. See Mt 15:9; 2Ti 3:16 for διδασκαλιαν (from διδασκω, to teach).

We might have hope (την ελπιδα εχωμεν). Present active subjunctive of εχω with ινα in final clause, "that we might keep on having hope." One of the blessed uses of the Scriptures.

Rom 15:5

The God of patience and comfort (ο θεος της υπομονης κα της παρακλησεως). Genitive case of the two words in verse 4 used to describe God who uses the Scriptures to reveal himself to us. See 2Co 1:3 for this idea; Ro 15:13 for "the God of hope"; 15:33 for "the God of peace."

Grant you (δωιη υμιν). Second aorist active optative (*Koine* form for older δοιη) as in 2Th 3:16; Eph 1:17; 2Ti 1:16,18; 2:25 , though MSS. vary in Eph 1:17; 2Ti 2:25 for δωη (subjunctive). The optative here is for a wish for the future (regular idiom).

According to Christ Jesus (κατα Χριστον Ιησουν). "According to the character or example of Christ Jesus" (2Co 11:17; Col 2:8; Eph 5:24).

Rom 15:6

With one accord (ομοθυμαδον). Here alone in Paul, but eleven times in Acts (Ac 1:14 , etc.).

With one mouth (εν εν στοματ). Vivid outward expression of the unity of feeling.

May glorify (δοξαζητε). Present active subjunctive of δοξαζω, final clause with ινα "that ye may keep on glorifying." For "the God and Father of our Lord Jesus Christ" see 2Co 1:3; 9:31 for discussion. It occurs also in Eph 1:3; 1Pe 1:3 .

Rom 15:7

Receive ye (προσλαμβανεσθε as in 14:1),

received (προσελαβετο, here of Christ as in 14:3 of God). The repetition here is addressed to both the strong and the weak and the "us" (ημας) includes all.

Rom 15:8

A minister of the circumcision (διακονον περιτομης). Objective genitive, "a minister to the circumcision." Διακονον is predicate accusative with γεγενησθα (perfect passive infinitive of γινομα in indirect assertion after λεγω, I say) and in apposition with Χριστον, accusative of general reference with the infinitive. See Ga 4:4f .

That he might confirm (εις το βεβαιωσα). Purpose clause with εις το and the infinitive βεβαιωσα (first aorist active of βεβαιοω, to make stand).

The promises given unto the fathers (τας επαγγελιας των πατερων). No "given" in the Greek, just the objective genitive, "the promises to the fathers." See 9:4,5 .

Rom 15:9

And that the Gentiles might praise (τα δε εθνη δοξασα). Coordinate with βεβαιωσα and εις το, to be repeated with τα εθνη, the accusative of general reference and τον θεον the object of δοξασα. Thus the Gentiles were called through the promise to the Jews in the covenant with Abraham (4:11f.,16f.). Salvation is of the Jews. Paul proves his position by a chain of quotations from the O.T., the one in verse 9 from Ps 18:50 . For εξομολογεω, see 14:10.

I will sing (ψαλω). Future active of ψαλλω, for which verb see on 1Co 14:15 .

Rom 15:10

Rejoice, ye Gentiles (ευφρανθητε). First aorist passive imperative of ευφραινω, old word from ευ, well and φρην, mind. See Lu 15:32 . Quotation from De 32:43 (LXX).

Rom 15:11

All the Gentiles (παντα τα εθνη). From Ps 117:1 with slight variations from the LXX text.

Rom 15:12

The root (η ριζα). Rather here, as in Re 5:5; 23:16 , the sprout from the root. From Isa 11:10 .

On him shall the Gentiles hope (επ' αυτω εθνη ελπιουσιν). Attic future of ελπιζω for the usual ελπισουσιν.

Rom 15:13

The God of hope (ο θεος της ελπιδος). Taking up the idea in verse 12 as in verse 5 from 4.

Fill you (πληρωσα υμας). Optative (first aorist active of πληροω) of wish for the future. Cf. δωιη in verse 5.

In believing (εν τω πιστευειν). "In the believing" (εν with locative of the articular infinitive, the idiom so common in Luke's Gospel).

That ye may abound (εις το περισσευειν υμας). Purpose clause with εις το, as in verse 8, with περισσευειν (present active infinitive of περισσευω, with accusative of general reference, υμας). This verse gathers up the points in the preceding quotations.

Rom 15:14

I myself also (κα αυτος εγω). See 7:25 for a like emphasis on himself, here in contrast with "ye yourselves" (κα αυτο). The argument of the Epistle has been completed both in the main line (chapters 1-8) and the further applications (9:1-15:13). Here begins the Epilogue, the personal matters of importance.

Full of goodness (μεστο αγαθοσυνης). See 2Th 1:11; Ga 5:22 for this LXX and Pauline word (in ecclesiastical writers also) made from the adjective αγαθος, good, by adding -συνη (common ending for words like δικαιοσυνη. See 1:29 for μεστος with genitive and πεπληρωμενο (perfect passive participle of πληροω as here), but there with instrumental case after it instead of the genitive. Paul gives the Roman Christians (chiefly Gentiles) high praise. The "all knowledge" is not to be pressed too literally, "our Christian knowledge in its entirety" (Sanday and Headlam).

To admonish (νουθετειν). To put in mind (from νουθετης and this from νους and τιθημ). See on 1Th 5:12,14 . "Is it laying too much stress on the language of compliment to suggest that these words give a hint of St. Paul's aim in this Epistle?" (Sanday and Headlam). The strategic position of the church in Rome made it a great centre for radiating and echoing the gospel over the world as Thessalonica did for Macedonia (1Th 1:8).

Rom 15:15

I write (εγραψα). Epistolary aorist.

The more boldly (τολμηροτερως). Old comparative adverb from τολμηρως. Most MSS. read τολμηροτερον. Only here in N.T.

In some measure (απο μερους). Perhaps referring to some portions of the Epistle where he has spoken plainly (6:12,19; 8:9; 11:17; 14:3,4,10 , etc.).

As putting you again in remembrance (ος επαναμιμνησκων υμας). Delicately put with ως and επ in the verb, "as if calling back to mind again" (επ). This rare verb is here alone in the N.T.

Rom 15:16

That I should be (εις το εινα με). The εις το idiom with the infinitive again (verses 8,13).

Minister (λειτουργον). Predicate accusative in apposition with με and see 13:6 for the word. "The word here derives from the context the priestly associations which often attach to it in the LXX" (Denney). But this purely metaphorical use does not show that Paul attached a "sacerdotal" character to the ministry.

Ministering (ιερουργουντα). Present active participle of ιερουργεω, late verb from ιερουργος (ιεροσ, εργω), in LXX, Philo, and Josephus, only here in N.T. It means to work in sacred things, to minister as a priest. Paul had as high a conception of his work as a preacher of the gospel as any priest did.

The offering up of the Gentiles (η προσφορα των εθνων). Genitive of apposition, the Gentiles being the offering. They are Paul's offering. See Ac 21:26 .

Acceptable (ευπροσδεκτος). See 2Co 6:2; 8:12 . Because "sanctified in the Holy Spirit" (ηγιασμενη εν πνευματ αγιω, perfect passive participle of αγιαζω).

Rom 15:17

In things pertaining to God (τα προς τον θεον). Accusative of general reference of the article used with the prepositional phrase, "as to the things relating to (προς, facing) God."

Rom 15:18

Any things save those which Christ wrought through me (τ ων ου κατειργασατο Χριστος δι' εμου). Rather, "any one of those things which Christ did not work through me." The antecedent of ων is the unexpressed τουτων and the accusative relative α (object of κατειργασατο) is attracted into the genitive case of τουτων after a common idiom.

By word and deed (λογω κα εργω). Instrumental case with both words. By preaching and life (Lu 24:19; Ac 1:1; 7:22; 2Co 10:11).

Rom 15:19

In power of signs and wonders (εν δυναμε σημειων κα τερατων). Note all three words as in Heb 2:4 , only here δυναμις is connected with σημεια and τερατα. See all three words used of Paul's own work in 2Co 12:12 and in 2Th 2:9 of the Man of Sin. See 1Th 1:5; 1Co 2:4 for the "power" of the Holy Spirit in Paul's preaching. Note repetition of εν δυναμε here with πνευματος αγιου.

So that (ωστε). Result expressed by the perfect active infinitive πεπληρωκενα (from πληροω) with the accusative με (general reference).

Round about even unto Illyricum (κυκλω μεχρ του Ιλλυρικου). "In a ring" (κυκλω, locative case of κυκλος). Probably a journey during the time when Paul left Macedonia and waited for II Corinthians to have its effect before coming to Corinth. If so, see 2Co 13; Ac 20:1-3 . When he did come, the trouble with the Judaizers was over. Illyricum seems to be the name for the region west of Macedonia (Dalmatia). Strabo says that the Egnatian Way

passed through it. Arabia and Illyricum would thus be the extreme limits of Paul's mission journeys so far.

Rom 15:20

Yea (ουτως δε). "And so," introducing a limitation to the preceding statement.

Making it my aim (φιλοτιμουμενον). Present middle participle (accusative case agreeing with με) of φιλοτιμεομα, old verb, to be fond of honour (φιλοσ, τιμη). In N.T. only here and 1Th 4:11; 2Co 5:9 . A noble word in itself, quite different in aim from the Latin word for

ambition (αμβιο, to go on both sides to carry one's point).

Not where (ουχ οπου). Paul was a pioneer preacher pushing on to new fields after the manner of Daniel Boone in Kentucky.

That I might now build upon another man's foundation (ινα μη επ' αλλοτριον θεμελιον οικοδομω). For αλλοτριος (not αλλος) see 14:4. For θεμελιον, see Lu 6:48f.; 1Co 3:11 . This noble ambition of Paul's is not within the range of some ministers who can only build on another's foundation as Apollos did in Corinth. But the pioneer preacher and missionary has a dignity and glory all his own.

Rom 15:21

As it is written (καθως γεγραπτα). From Isa 52:15 . Paul finds an illustration of his word about his own ambition in the words of Isaiah. Fritzsche actually argues that Paul understood Isaiah to be predicting his (Paul's) ministry! Some scholars have argued against the genuineness of verses 9-21 on wholly subjective and insufficient grounds.

Rom 15:22

I was hindered (ενεκοπτομην). Imperfect passive (repetition) of ενκοπτω, late verb, to cut in, to cut off, to interrupt. Seen already in Ac 24:4; 1Th 2:18; Ga 5:7 . Cf. modern telephone and radio and automobile.

These many times (τα πολλα). "As to the many things." In 1:13 Paul used πολλακις (many times) and B D read it here. But Paul's work (τα πολλα) had kept him away.

From coming to you (του ελθειν προς υμας). Ablative case (after the verb of hindering) of the articular infinitive, "from the coming."

Rom 15:23

Having no more any place in these regions (μηκετ τοπον εχων εν τοις κλιμασιν). Surprising frankness that the average preacher would hardly use on such a matter. Paul is now free to come to Rome because there is no demand for him where he is. For κλιμα (from κλινω, to incline), slope, then tract of land, region, see already 2Co 11:10; Ga 1:21 (the only N.T. examples).

A longing (επιποθειαν). A *hapax legomenon*, elsewhere επιποθησις (2Co 7:7,11), from επιποθεω as in Ro 1:11 .

These many years (απο ικανων ετων). "From considerable years." So B C, but Aleph A D have πολλων, "from many years."

Rom 15:24

Whensoever I go (ως αν πορευωμα). Indefinite temporal clause with ως αν and the present middle subjunctive (cf. 1Co 11:34; Php 2:23 with aorist subjunctive).

Into Spain (εις την Σπανιαν). It was a Roman province with many Jews in it. The Greek name was Ιβερια, the Latin *Hispania*. The Textus Receptus adds here ελευσομα προς υμας (I shall come to you), but it is not in Aleph A B C D and is not genuine. Without it we have a parenthesis (or anacoluthon) through the rest of verse 24.

In my journey (διαπορευομενος). Present middle participle, "passing through." Paul planned only a brief stay in Rome since a strong church already existed there.

To be brought on my way thitherward (προπεμφθηνα εκε). "To be sent forward there." First aorist passive infinitive of προπεμπω, common word for escorting one on a journey (1Co 16:6,11; 2Co 1:16; Tit 3:13; 2Jo 1:6).

If first in some measure I shall have been satisfied with your company (εαν υμων προτων απο μερους εμπλησθω). Condition of third class with εαν and first aorist passive subjunctive of εμπιμπλημ, old verb, to fill up, to satisfy, to take one's fill. See Lu 6:25 . Literally, "if I first in part be filled with you" (get my fill of you). delicate compliment for the Roman church.

Rom 15:25

But now (νυν δε). Repeats the very words used in 23.

I go (πορευομα). Futuristic present as in Joh 14:2 .

Ministering unto the saints (διακονον τοις αγιοις). Present active participle of purpose like ευλογουντα in Ac 3:26 . This collection had been one of Paul's chief cares for over a year now (see 2Co 8; 9). See 2Co 8:4 .

Rom 15:26

For it hath been the good pleasure of Macedonia and Achaia (ηυδοκησαν γαρ Μακεδονια κα Αχαια). "For Macedonia and Achaia took pleasure." The use of ηυδοκησαν (first aorist active indicative of ευδοκεω) shows that it was voluntary (2Co 8:4). Paul does not here mention Asia and Galatia.

A certain contribution (κοινωνιαν τινα). Put thus because it was unknown to the Romans. For this sense of κοινωνιαν, see 2Co 8:4; 9:13 .

For the poor among the saints (εις τους πτωχους των αγιων). Partitive genitive. Not all there were poor, but Ac 4:32-5:11; 6:1-6; 11:29f.; Ga 2:10 prove that many were.

Rom 15:27

Their debtors (οφειλετα αυτων). Objective genitive: the Gentiles are debtors to the Jews. See the word οφειλετης in 1:14; 8:12 .

For if (ε γαρ). Condition of the first class, assumed as true, first aorist active indicative (εκοινωνησαν, from κοινωνεω, to share) with associative instrumental case (πνευματικοις, spiritual things).

To minister unto (λειτουργησα, first aorist active infinitive of λειτουργεω with dative case αυτοις, to them), but here certainly with no "sacerdotal" functions (cf. verse 16).

In carnal things (εν τοις σαρκικοις). Things which belong to the natural life of the flesh (σαρξ), not the sinful aspects of the flesh at all.

Rom 15:28

Have sealed (σφραγισαμενος). First aorist middle participle (antecedent action, having sealed) of σφραγιζω, old verb from σφραγις, a seal (Ro 4:11), to stamp with a seal for security (Mt 27:66) or for confirmation (2Co 1:22) and here in a metaphorical sense. Paul was keenly sensitive that this collection should be actually conveyed to Jerusalem free from all suspicion (2Co 8:18-23).

I will go on by you (απελευσομα δι' υμων). Future middle of απερχομα, to go off or on. Note three prepositions here (απ' from Rome, δι' by means of you or through you, εις unto Spain). He repeats the point of verse 24, his temporary stay in Rome with Spain as the objective. How little we know what is ahead of us and how grateful we should be for our ignorance on this point.

Rom 15:29

When I come (ερχομενος). Present middle participle of ερχομα with the time of the future middle indicative ελευσομα (coming I shall come).

In the fulness of the blessing of Christ (εν πληρωματ ευλογιας Χριστου). On πληρωματ, see 11:12. Paul had already (1:11f.) said that he had a χαρισμα πνευματικον (spiritual blessing) for Rome. He did bring that to them.

Rom 15:30

By (δια). The intermediate agents of the exhortation (the Lord Jesus and the love of the Spirit) as δια is used after παρακαλω in 12:1.

That ye strive together with me (συναγωνισασθα μο). First aorist middle infinitive of συναγων ζομα, old compound verb, only here in N.T., direct object of παρακαλω, and with associative instrumental case μο, the simplex αγωνιζομενος, occurring in Col 4:12 of the prayers of Epaphras. For Christ's agony in prayer see Mt 26:42; Lu 22:44 .

Rom 15:31

That I may be delivered (ινα ρυσθω). First aorist passive subjunctive of ρυομα, old verb to rescue. This use of ινα is the sub-final one after words of beseeching or praying. Paul foresaw trouble all the way to Jerusalem (Ac 20:23; 21:4,13).

May be acceptable to the saints (ευπροσδεκτος τοις αγιοις γενητα). "May become (second aorist middle subjunctive of γινομα) acceptable to the saints." The Judaizers would give him trouble. There was peril of a schism in Christianity.

Rom 15:32

That (ινα). Second use of ινα in this sentence, the first one sub-final (ινα ρυσθω), this one final with συναναπαυσωμα, first aorist middle subjunctive of the double compound verb συναναπαυομα, late verb to rest together with, to refresh (αναπαυω as in Mt 11:28) one's spirit with (συν), with the associative instrumental case υμιν (with you), only here in the N.T.

Rom 15:33

The God of peace (ο θεος της ειρηνης). One of the characteristics of God that Paul often mentions in benedictions (1Th 5:23; 2Th 3:16; 2Co 13:11; Php 4:9; Ro 16:20). Because of the "amen" here some scholars would make this the close of the Epistle and make chapter 16 a separate Epistle to the Ephesians. But the MSS. are against it. There is nothing strange at all in Paul's having so many friends in Rome though he had not yet been there himself. Rome was the centre of the world's life as Paul realized (1:15). All men sooner or later hoped to see Rome.

Romans 16

Rom 16:1

I commend (συνιστημ). The regular word for letters of commendation as in 2Co 3:1 (συστατικων επιστολων). See also Ro 3:5 . So here verses 1,2 constitute Paul's recommendation of Phoebe, the bearer of the Epistle. Nothing else is known of her, though her name (Φοιβη) means bright or radiant.

Sister (αδελφην). In Christ, not in the flesh.

Who is a servant of the church (ουσαν διακονον της εκκλησιας). The etymology of διακονος we have had repeatedly. The only question here is whether it is used in a general sense or in a technical sense as in Php 1:1; 1Ti 3:8-13 . In favour of the technical sense of "deacon" or "deaconess" is the addition of "της εκκλησιας" (of the church). In some sense Phoebe was a servant or minister of the church in Cenchreae. Besides, right in the midst of the discussion in 1Ti 3:8-13 Paul has a discussion of γυναικας (verse 11) either as women as deaconesses or as the wives of deacons (less likely though possible). The *Apostolic Constitutions* has numerous allusions to deaconesses. The strict separation of the sexes made something like deaconesses necessary for baptism, visiting the women, etc. Cenchreae, as the eastern port of Corinth, called for much service of this kind. Whether the deaconesses were a separate organization on a par with the deacons we do not know nor whether they were the widows alluded to in 1Ti 5:9f .

Rom 16:2

Worthily of the saints (αξιως των αγιων). Adverb with the genitive as in Php 1:27 because the adjective αξιος is used with the genitive (Lu 3:8). "Receive her in a way worthy of the saints." This word αγιος had come to be the accepted term for followers of Christ.

Assist her (παραστητε). Second aorist (intransitive) active subjunctive of παριστημ, to stand by, with the dative case ("beside her"), the very word used by Paul of the help of Jesus in his trial (παρεστη, 2Ti 4:17). Used with ινα as προσδεξησθε.

In whatsoever matter (εν ω πραγματ). Incorporation of the antecedent (πραγματ) into the relative clause (ω).

She may have need of you (αν υμων χρηιζη). Indefinite relative clause with αν and the present subjunctive of χρηιζω with genitive.

A succourer (προστατις). Old and rare feminine form for the masculine προστατης, from προιστημ (προστατεω, common, but not in the N.T.), here only in the N.T. and not in the papyri. The word illustrates her work as διακονον and is perhaps suggested here by παραστητε, just before.

Of mine own self (εμου αυτου). "Of me myself."

Rom 16:3

In verses 3-16 Paul sends his greetings to various brethren and sisters in Rome.

Prisca and Aquila (Πρισκαν κα Ακυλαν). This order always (Ac 18:18,26; 2Ti 4:19 , and here) save in Ac 18:2; 1Co 16:19 , showing that Prisca was the more prominent. Priscilla is a diminutive of Prisca, a name for women in the Acilian gens. She may have been a noble Roman lady, but her husband was a Jew of Pontus and a tent-maker by trade. They were driven from Rome by Claudius, came to Corinth, then to Ephesus, then back to Rome, and again to Ephesus. They were good travelling Christians.

My fellow-workers (τους συνεργους μου). Both in tent-making and in Christian service in Corinth and Ephesus.

Rom 16:4

Laid down their own necks (τον εαυτων τραχελον υπεθηκαν). First aorist active of υποτιθημ, old verb to place under (the axe of the executioner), only here in N.T. in this sense, though in 1Ti 4:16 to suggest. If literal or figurative, the incident may be connected with the uproar created by Demetrius in Ephesus. Certainly Paul felt deep obligation toward them (see Ac 20:34).

Not only I (ουκ εγω μονος). Rather, "not I alone" (adjective μονος). The Gentile churches also (great mission workers).

Rom 16:5

The church that is in their house (την κατ' οικον αυτων εκκλησιαν). The early Christians had no church buildings. See also Ac 12:2; 1Co 16:19; Phm 1:2; Col 4:15 . The Roman Christians had probably several such homes where they would meet.

Epainetus (Επαινετον). Nothing is known of him except this item, "the first-fruits of Asia" (απαρχη της Ασιας). An early convert from the province of Asia. Cf. Ac 2:9; 1Co 16:15 (about Stephanus and Achaia).

Rom 16:6

Mary (Μαριαν). Some MSS. have Μαριαμ, the Hebrew form. The name indicates a Jewish Christian in Rome. Paul praises her toil. See Lu 5:5 .

Rom 16:7

Andronicus and Junias (Ανδρονιχου κα Ιουνιαν). The first is a Greek name found even in the imperial household. The second name can be either masculine or feminine.

Kinsmen (συγγενεις). Probably only fellow-countrymen as in 9:13.

Fellow-prisoners (συναιχμαλωτυς). Late word and rare (in Lucian). One of Paul's frequent compounds with συν. Literally, fellow captives in war. Perhaps they had shared one of Paul's numerous imprisonments (2Co 11:23). In N.T. only here, Phm 1:23; Col 4:10 .

Of note (επισημο). Stamped, marked (επ σημα). Old word, only here and Mt 27:16 (bad sense) in N.T.

Among the apostles (εν τοις αποστολοις). Naturally this means that they are counted among the apostles in the general sense true of Barnabas, James, the brother of Christ, Silas,

and others. But it can mean simply that they were famous in the circle of the apostles in the technical sense.

Who have been in Christ before me (ο κα προ εμου γεγοναν εν Χριστω). Andronicus and Junias were converted before Paul was. Note γεγοναν (*Koine* form by analogy) instead of the usual second perfect active indicative form γεγονασιν, which some MSS. have. The perfect tense notes that they are still in Christ.

Rom 16:8

Ampliatus (Αμπλιατον). Some MSS. have a contracted form Amplias.

Rom 16:9

Urbanus (Ουρβανον). "A common Roman slave name found among members of the household" (Sanday and Headlam). A Latin adjective from *urbs*, city (city-bred).

Stachys (Σταχυν). A Greek name, rare, but among members of the imperial household. It means a head or ear of grain (Mt 12:1).

Rom 16:10

Apelles (Απελλην). A name among Jews and a famous tragic actor also.

The approved (τον δοκιμον). The tried and true (1Co 11:19; 2Co 10:18; 13:7).

Them which are of the household of Aristobulus (τους εκ των Αριστοβουλου). The younger Aristobulus was a grandson of Herod the Great. Lightfoot suggests that some of the servants in this household had become Christians, Aristobulus being dead.

Rom 16:11

Herodion (Ηερωιδιωνα). Probably one belonging to the Herod family like that above.

Kinsman (συγγενη). Merely fellow-countryman.

Them of the household of Narcissus (τους εκ των Ναρκισσου). "Narcissiani." There was a famous freedman of this name who was put to death by Agrippa. Perhaps members of his household.

Rom 16:12

Tryphaena and Tryphosa (Τρυφαιναν κα Τρυφωσαν). Probably sisters and possibly twins. Both names come from the same root, the verb τρυφαω, to live luxuriously (Jas 5:5). Denney suggests "Dainty and Disdain."

Persis (Περσιδα). A freedwoman was so named. She is not Paul's "beloved," but the "beloved" of the whole church.

Rom 16:13

Rufus (Ρουφον). A very common slave name, possibly the Rufus of Mr 15:21 . The word means "red."

The chosen (τον εκλεκτον). Not "the elect," but "the select."

And mine (κα εμου). Paul's appreciation of her maternal care once, not his real mother.

Rom 16:14

Asyncritus (Ασυνκριτον). There is an inscription of a freedman of Augustus with this name.

Phlegon (Φλεγοντα). No light on this name till the historian of the second century A.D.

Hermes (Ερμην). A very common slave name.

Patrobas (Πατροβαν). Name of a freedman of Nero, abbreviated form of Patrobius.

Hermas (Ερμαν). Not the author of the Shepherd of Hermas. Common as a slave name, shortened form of Hermagoras, Hermogenes, etc.

The brethren that are with them (τους συν αυτοις αδελφους). Perhaps a little church in the house of some one.

Rom 16:15

Philologus (Φιλολογον). Another common slave name.

Julia (Ιουλιαν). The commonest name for female slaves in the imperial household because of Julius Caesar. Possibly these two were husband and wife.

Nereus (Νηρεα). Found in inscriptions of the imperial household. But the sister's name is not given. One wonders why.

Olympas (Ολυμπαν). Possibly an abbreviation for Olympiodorus.

All the saints that are with them (τους συν αυτοις παντας αγιους). Possibly another church in the house. These unnamed, the "and others," constitute the great majority in all our churches.

Rom 16:16

With a holy kiss (εν φιληματ αγιω). The near-east mode of salutation as hand-shaking in the Western. In China one shakes hands with himself. Men kissed men and women kissed women. See 1Th 5 26; 1Co 16:20; 2Co 13:12 .

Rom 16:17

Mark (σκοπειτε). Keep an eye on so as to avoid. Σκοπος is the goal, σκοπεω means keeping your eye on the goal.

Divisions (διχοστασιας). Old word for "standings apart," cleavages. In N.T. only here and Ga 5:20 .

Those which are causing (τουσ--ποιουντας). This articular participle clause has within it not only the objects of the participle but the relative clause ην υμεις εμαθετε (which you learned), a thoroughly Greek idiom.

Rom 16:18

But their own belly (αλλα τη εαυτων κοιλια). Dative case after δουλευουσιν. A blunt phrase like the same picture in Php 3:19 "whose god is the belly," more truth than caricature in some cases.

By their smooth and fair speech (δια της χρηστολογιας κα ευλογιας). Two compounds of λογος (speech), the first (from χρηστος and λογος) is very rare (here only in N.T.), the second is very common (ευ and λογος).

Beguile (εξαπατωσιν). Present active indicative of the double compound verb εξαπαταω (see 2Th 2:3; 1Co 3:18).

Of the innocent (των ακακων). Old adjective (α privative and κακος), without evil or guile, in N.T. only here and Heb 7:26 (of Christ).

Rom 16:19

Is come abroad (αφικετο). Second aorist middle indicative of αφικνεομα, old verb, to come from, then to arrive at, only here in N.T.

Over you (εφ' υμιν). "Upon you." Simple unto that which is evil (ακεραιους εις το κακον). Old adjective from α privative and κεραννυμ, to mix. Unmixed with evil, unadulterated.

Rom 16:20

Shall bruise (συντριψε). Future active of συντριβω, old verb, to rub together, to crush, to trample underfoot. Blessed promise of final victory over Satan by "the God of peace." "Shortly" (εν ταχε). As God counts time. Meanwhile patient loyalty from us.

Rom 16:21

Verses 21-23 form a sort of postscript with greetings from Paul's companions in Corinth. Timothy was with Paul in Macedonia (2Co 1:1) before he came to Corinth. Lucius may be the one mentioned in Ac 13:1 . Jason was once Paul's host (Ac 17:5-9) in Thessalonica, Sosipater may be the longer form of Sopater of Ac 20:4 . They are all Paul's fellow-countrymen (συγγενεις).

Rom 16:22

I Tertius (εγω Τερτιος). The amanuensis to whom Paul dictated the letter. See 2Th 3:17; 1Co 16:21; Col 4:18 .

Rom 16:23

Gaius my host (Γαιος ο ξενος μου). Perhaps the same Gaius of 1Co 1:14 (Ac 19:29; 20:4), but whether the one of 3Jo 1:1 we do not know. Ξενος was a guest friend, and then either a stranger (Mt 25:35) or a host of strangers as here. This Gaius was plainly a man of some means as he was the host of all the church. Erastus (2Ti 4:20) was "the treasurer of the city" (ο οικονομος της πολεως), one of the outstanding men of Corinth, the "steward" (house-manager) or city manager. See Lu 12:42; 16:1 . He is probably the administrator of the city's property.

Quartus (Κουαρτος). Latin name for fourth.

Rom 16:24

Is not genuine, not in Aleph A B C Coptic.

Rom 16:25

Verses 25-27 conclude the noble Epistle with the finest of Paul's doxologies.

To him that is able (τω δυναμενω). Dative of the articular participle of δυναμα. See similar idiom in Eph 3:20 .

To stablish (στηριξα). First aorist active infinitive of στηριζω, to make stable.

According to my gospel (κατα το ευαγγελιον μου). Same phrase in 2:16; 2Ti 2:8 . Not a book, but Paul's message as here set forth.

The preaching (το κηρυγμα). The proclamation, the heralding.

Of Jesus Christ (Ιησου Χριστου). Objective genitive, "about Jesus Christ."

Revelation (αποκαλυψιν). "Unveiling."

Of the mystery (μυστηριου). Once unknown, but now revealed.

Kept in silence (σεσιγημενου). Perfect passive participle of σιγαω, to be silent, state of silence.

Through times eternal (χρονοις αιωνιοις). Associative instrumental case, "along with times eternal" (Robertson, *Grammar*, p. 527). See 1Co 2:6,7,10 .

Rom 16:26

But now is manifested (φανερωθεντος δε νυν). First aorist passive participle of φανεροω, to make plain, genitive case in agreement with μυστηριου.

By the scriptures of the prophets (δια γραφων προφητικων). "By prophetic scriptures." Witnessed by the law and the prophets (3:21). This thread runs all through Romans.

According to the command of the eternal God (κατ' επιταγην του αιωνιου θεου). Paul conceives that God is in charge of the redemptive work and gives his orders (1:1-5; 10:15f.). The same adjective αιωνιος is here applied to God that is used of eternal life and eternal punishment in Mt 25:46 .

Unto obedience of faith (εις υπακοην της πιστεως). See 1:5.

Made known unto all the nations (εις παντα τα εθνη γνωρισθεντος). First aorist passive participle of γνωριζω, still the genitive case agreeing with μυστηριου in verse 25.

Rom 16:27

To the only wise God (μονω σοφω θεω). Better, "to God alone wise." See 1Ti 1:17 without σοφω.

To whom (ω). Some MSS. omit.

FIRST CORINTHIANS
FROM EPHESUS A.D. 54 OR 55

BY WAY OF INTRODUCTION

It would be a hard-boiled critic today who would dare deny the genuineness of I Corinthians. The Dutch wild man, Van Manen, did indeed argue that Paul wrote no epistles if indeed he ever lived. Such intellectual banality is well answered by Whateley's *Historic Doubts about Napolean Bonaparte* which was so cleverly done that some readers were actually convinced that no such man ever existed, but is the product of myth and legend. Even Baur was compelled to acknowledge the genuineness of I and II Corinthians, Galatians and Romans (the Big Four of Pauline criticism). It is a waste of time now to prove what all admit to be true. Paul of Tarsus, the Apostle to the Gentiles, wrote I Corinthians.

We know where Paul was when he wrote the letter for he tells us in 1Co 16:8 : "But I will tarry at Ephesus until Pentecost." That was, indeed, his plan, but the uproar in Ephesus at the hands of Demetrius caused his departure sooner than he expected (Ac 18:21-20:1; 2Co 2:12f.). But he is in Ephesus when he writes.

We know also the time of the year when he writes, in the spring before pentecost. Unfortunately we do not know the precise year, though it was at the close of his stay of three years (in round numbers) at Ephesus (Ac 20:31). Like all the years in Paul's ministry we have to allow a sliding scale in relation to his other engagements. One may guess the early spring of A.D. 54 or 55.

The occasion of the Epistle is made plain by numerous allusions personal and otherwise. Paul had arrived in Ephesus from Antioch shortly after the departure of Apollos for Corinth with letters of commendation from Priscilla and Aquila (Ac 18:28-19:1). It is not clear how long Apollos remained in Corinth, but he is back in Ephesus when Paul writes the letter and he has declined Paul's request to go back to Corinth (1Co 16:12). Some of the household of Chloe had heard or come from Corinth with full details of the factions in the church over Apollos and Paul, clearly the reason why Apollos left (1Co 1:10-12). Even Cephas nominally was drawn into it, though there is no evidence that Peter himself had come to Corinth. Paul had sent Timothy over to Corinth to put an end to the factions (1Co 4:17), though he was uneasy over the outcome (1Co 16:10f.). This disturbance was enough of itself to call forth a letter from Paul. But it was by no means the whole story. Paul had already written a letter, now lost to us, concerning a peculiarly disgusting case of incest in the membership (1Co 5:9). They were having lawsuits with one another before heathen judges. Members of the church had written Paul a letter about marriage whether any or all should marry (1Co 7:1). They were troubled also whether it was right to eat meat that had been offered to idols in the heathen temples (1Co 8:1). Spiritual gifts of an unusual nature were manifested in Corinth and these were the occasion of a deal of trouble (1Co 12:1). The doctrine of the

resurrection gave much trouble in Corinth (1Co 15:12). Paul was interested in the collection for the poor saints in Jerusalem (1Co 16:1) and in their share in it. The church in Corinth had sent a committee (Stephanas, Fortunatus, Achaicus) to Paul in Ephesus. He hopes to come himself after passing through Macedonia (1Co 16:5f.). It is possible that he had made a short visit before this letter (2Co 13:1), though not certain as he may have intended to go one time without going as he certainly once changed his plans on the subject (2Co 1:15-22). Whether Titus took the letter on his visit or it was sent on after the return of Timothy is not perfectly clear. Probably Timothy returned to Ephesus from Corinth shortly after the epistle was sent on, possibly by the committee who returned to Corinth (1Co 16:17), for Timothy and Erastus were sent on from Ephesus to Macedonia before the outbreak at the hands of Demetrius (Ac 19:22). Apparently Timothy had not fully succeeded in reconciling the factions in Corinth for Paul dispatched Titus who was to meet him at Troas as he went on to Macedonia. Paul's hurried departure from Ephesus (Ac 20:1) took him to Troas before Titus arrived and Paul's impatience there brought him to Macedonia where he did meet Titus on his return from Corinth (2Co 2:12f.).

It is clear therefore that Paul wrote what we call I Corinthians in a disturbed state of mind. He had founded the church there, had spent two years there (Ac 18), and took pardonable pride in his work there as a wise architect (1Co 3:10) for he had built the church on Christ as the foundation. He was anxious that his work should abide. It is plain that the disturbances in the church in Corinth were fomented from without by the Judaizers whom Paul had defeated at the Jerusalem Conference (Ac 15:1-35; Ga 2:1-10). They were overwhelmed there, but renewed their attacks in Antioch (Ga 2:11-21). Henceforth throughout the second mission tour they are a disturbing element in Galatia, in Corinth, in Jerusalem. While Paul is winning the Gentiles in the Roman Empire to Christ, these Judaizers are trying to win Paul's converts to Judaism. Nowhere do we see the conflict at so white a heat as in Corinth. Paul finally will expose them with withering sarcasm (2Co 10-13) as Jesus did the Pharisees in Mt 23 on that last day in the temple. Factional strife, immorality, perverted ideas about marriage, spiritual gifts, and the resurrection, these complicated problems are a vivid picture of church life in our cities today. The discussion of them shows Paul's manysidedness and also the powerful grasp that he has upon the realities of the gospel. Questions of casuistry are faced fairly and serious ethical issues are met squarely. But along with the treatment of these vexed matters Paul sings the noblest song of the ages on love (chapter 1Co 13) and writes the classic discussion on the resurrection (chapter 1Co 15). If one knows clearly and fully the Corinthian Epistles and Paul's dealings with Corinth, he has an understanding of a large section of his life and ministry. No church caused him more anxiety than did Corinth (2Co 11:28).

Some good commentaries on I Corinthians are the following: On the Greek Bachmann in the *Zahn Kommentar*, Edwards, Ellicott, Findlay (Expositor's Greek Testament), Godet,

Goudge, Lietzmann (*Handbuch zum N.T.*), Lightfoot (chs. 1-7), Parry, Robertson and Plummer (*Int. Crit.*), Stanley, J. Weiss (*Meyer Kommentar*); on the English Dods (*Exp. Bible*), McFadyen, Parry, Ramsay, Rendall, F. W. Robertson, Walker (*Reader's Comm.*).

1 Corinthians 1

1Cor 1:1

Called to be an apostle (κλητος αποστολος). Verbal adjective κλητος from καλεω, without ενα, to be. Literally,

a called apostle (Ro 1:1), not so-called, but one whose apostleship is due not to himself or to men (Ga 1:1), but to God,

through the will of God (δια θεληματος του θεου). The intermediate (δια, δυο, two) agent between Paul's not being Christ's apostle and becoming one was God's will (θελημα, something willed of God), God's command (1Ti 1:1). Paul knows that he is not one of the twelve apostles, but he is on a par with them because, like them, he is chosen by God. He is an apostle of Jesus Christ or Christ Jesus (MSS. vary here, later epistles usually Christ Jesus). The refusal of the Judaizers to recognize Paul as equal to the twelve made him the more careful to claim his position. Bengel sees here Paul's denial of mere human authority in his position and also of personal merit: *Namque mentione Dei excluditur auctoramentum humanum, mentione Voluntatis Dei, meritum Pauli.*

Our brother (ο αδελφος). Literally, the brother, but regular Greek idiom for our brother. This Sosthenes, now with Paul in Ephesus, is probably the same Sosthenes who received the beating meant for Paul in Corinth (Ac 18:17). If so, the beating did him good for he is now a follower of Christ. He is in no sense a co-author of the Epistle, but merely associated with Paul because they knew him in Corinth. He may have been compelled by the Jews to leave Corinth when he, a ruler of the synagogue, became a Christian. See 1Th 1:1 for the mention of Silas and Timothy in the salutation. Sosthenes could have been Paul's amanuensis for this letter, but there is no proof of it.

1Cor 1:2

The church of God (τη εκκλησια του θεου). Belonging to God, not to any individual or faction, as this genitive case shows. In 1Th 1:1 Paul wrote "the church of the Thessalonians in God" (εν θεω), but "the churches of God" in 1Th 2:14 . See same idiom in 1Co 10:32; 11:16,22; 15:9; 2Co 1:1; Ga 1:13 , etc.

Which is in Corinth (τη ουση εν Κορινθω). See on Ac 13:1 for idiom. It is God's church even in Corinth, "*laetum et ingens paradoxon*" (Bengel). This city, destroyed by Mummius B.C. 146, had been restored by Julius Caesar a hundred years later, B.C. 44, and now after another hundred years has become very rich and very corrupt. The very word "to Corinthianize" meant to practise vile immoralities in the worship of Aphrodite (Venus). It was located on the narrow Isthmus of the Peloponnesus with two harbours (Lechaeum and Cenchreae). It had schools of rhetoric and philosophy and made a flashy imitation of the real culture of Athens. See Ac 18 for the story of Paul's work here and now the later developments and divisions in this church will give Paul grave concern as is shown in detail in I and II Corinthians.

All the problems of a modern city church come to the front in Corinth. They call for all the wisdom and statesmanship in Paul.

That are sanctified (ηγιασμενοις). Perfect passive participle of αγιαζω, late form for αγιζω, so far found only in the Greek Bible and in ecclesiastical writers. It means to make or to declare αγιον (from αγος, awe, reverence, and this from αζω, to venerate). It is significant that Paul uses this word concerning the

called saints or

called to be saints (κλητοις αγιοις) in Corinth. Cf. κλητος αποστολος in 1:1. It is because they are sanctified

in Christ Jesus (εν Χριστω Ιησου). He is the sphere in which this act of consecration takes place. Note plural, construction according to sense, because εκκλησια is a collective substantive.

With all that call upon (συν πασιν τοις επικαλουμενοις). Associative instrumental case with συν rather than κα (and), making a close connection with "saints" just before and so giving the Corinthian Christians a picture of their close unity with the brotherhood everywhere through the common bond of faith. This phrase occurs in the LXX (Ge 12:8; Zec 13:9) and is applied to Christ as to Jehovah (2Th 1:7,9,12; Php 2:9,10). Paul heard Stephen pray to Christ as Lord (Ac 7:59). Here "with a plain and direct reference to the Divinity of our Lord" (Ellicott).

Their Lord and ours (αυτων κα ημων). This is the interpretation of the Greek commentators and is the correct one, an afterthought and expansion (επανορθωσις) of the previous "our," showing the universality of Christ.

1Cor 1:3

Identical language of 2Th 1:2 save absence of ημων (our), Paul's usual greeting. See on 1Th 1:1 .

1Cor 1:4

I thank my God (ευχαριστω τω θεω). Singular as in Ro 1:8; Php 1:3; Phm 1:4 , but plural in 1Th 1:2; Col 1:3 . The grounds of Paul's thanksgivings in his Epistles are worthy of study. Even in the church in Corinth he finds something to thank God for, though in II Cor. there is no expression of thanksgiving because of the acute crisis in Corinth nor is there any in Galatians. But Paul is gracious here and allows his general attitude (always, παντοτε) concerning (περ, around) the Corinthians to override the specific causes of irritation.

For the grace of God which was given to you in Christ Jesus (επ τη χαριτ του θεου τη δοθειση υμιν εν Χριστω Ιησου). Upon the basis of (επ) God's grace, not in general, but specifically given (δοθειση, first aorist passive participle of διδωμ), in the sphere of (εν as in verse 2) Christ Jesus.

1Cor 1:5

That (οτ). Explicit specification of this grace of God given to the Corinthians. Paul points out in detail the unusual spiritual gifts which were their glory and became their peril (chapters 1Co 12-14).

Ye were enriched in him (επλουτισθητε εν αυτω). First aorist passive indicative of πλουτιζω, old causative verb from πλουτος, wealth, common in Attic writers, dropped out for centuries, reappeared in LXX. In N.T. only three times and alone in Paul (1Co 1:5; 2Co 6:10,11). The Christian finds his real riches in Christ, one of Paul's pregnant phrases full of the truest mysticism.

In all utterance and all knowledge (εν παντ λογω κα παση γνωσε). One detail in explanation of the riches in Christ. The outward expression (λογω) here is put before the inward knowledge (γνωσε) which should precede all speech. But we get at one's knowledge by means of his speech. Chapters 1Co 12-14 throw much light on this element in the spiritual gifts of the Corinthians (the gift of tongues, interpreting tongues, discernment) as summed up in 1Co 13:1,2 , the greater gifts of 12:31. It was a marvellously endowed church in spite of their perversions.

1Cor 1:6

Even as (καθως). In proportion as (1Th 1:5) and so inasmuch as (Php 1:7; Eph 1:4).

The testimony of Christ (το μαρτυριον του Χριστου). Objective genitive, the testimony to or concerning Christ, the witness of Paul's preaching.

Was confirmed in you (εβεβαιωθη εν υμιν). First aorist passive of βεβαιοω, old verb from βεβαιος and that from βαινω, to make to stand, to make stable. These special gifts of the Holy Spirit which they had so lavishly received (ch. 1Co 12) were for that very purpose.

1Cor 1:7

So that ye come behind in no gift (ωστε υμας μη υστερεισθα εν μηδεν χαρισματ). Consecutive clause with ωστε and the infinitive and the double negative. Come behind (υστερεισθα) is to be late (υστερος), old verb seen already in Mr 10:21; Mt 19:20 . It is a wonderful record here recorded. But in 2Co 8:7-11; 9:1-7 Paul will have to complain that they have not paid their pledges for the collection, pledges made over a year before, a very modern complaint.

Waiting for the revelation (απεκδεχομενους την αποκαλυψιν). This double compound is late and rare outside of Paul (1Co 1:7; Ga 5:5; Ro 8:19,23,25; Php 3:20), 1Pe 3:20; Heb 9:28 . It is an eager expectancy of the second coming of Christ here termed revelation like the eagerness in προσδεχομενο in Tit 2:13 for the same event. "As if that attitude of expectation were the highest posture that can be attained here by the Christian" (F.W. Robertson).

1Cor 1:8

Shall confirm (βεβαιωσε). Direct reference to the same word in verse 6. The relative ος (who) points to Christ.

Unto the end (εως τελους). End of the age till Jesus comes, final preservation of the saints.

That ye be unreproveable (ανεγκλητους). Alpha privative and εγκαλεω, to accuse, old verbal, only in Paul in N.T. Proleptic adjective in the predicate accusative agreeing with υμας (you) without ωστε and the infinitive as in 1Th 3:13; 5:23; Php 3:21 . "Unimpeachable, for none will have the right to impeach" (Robertson and Plummer) as Paul shows in Ro 8:33; Col 1:22,28 .

1Cor 1:9

God is faithful (πιστος ο θεος). This is the ground of Paul's confidence as he loves to say (1Th 5:24; 1Co 10:13; Ro 8:36; Php 1:16). God will do what he has promised.

Through whom (δι' ου). God is the agent (δι') of their call as in Ro 11:36 and also the ground or reason for their call (δι' ον) in Heb 2:10 .

Into the fellowship (εις κοινωνιαν). Old word from κοινωνος, partner for partnership, participation as here and 2Co 13:13f.; Php 2:1; 3:10 . Then it means fellowship or intimacy as in Ac 2:42; Ga 2:9; 2Co 6:14; 1Jo 1:3,7 . And particularly as shown by contribution as in 2Co 8:4; 9:13; Php 1:5 . It is high fellowship with Christ both here and hereafter.

1Cor 1:10

Now I beseech you (παρακαλω δε υμας). Old and common verb, over 100 times in N.T., to call to one's side. Corresponds here to ευχαριστω,

I thank , in verse 4. Direct appeal after the thanksgiving.

Through the name (δια του ονοματος). Genitive, not accusative (cause or reason), as the medium or instrument of the appeal (2Co 10:1; Ro 12:1; 15:30).

That (ινα). Purport (sub-final) rather than direct purpose, common idiom in *Koine* (Robertson, *Grammar*, pp.991-4) like Mt 14:36 . Used here with λεγητε, ηι, ητε κατηρτισμενο, though expressed only once.

All speak (λεγητε παντες). Present active subjunctive, that ye all keep on speaking. With the divisions in mind. An idiom from Greek political life (Lightfoot). This touch of the classical writers argues for Paul's acquaintance with Greek culture.

There be no divisions among you (μη η εν υμιν σχισματα). Present subjunctive, that divisions may not continue to be (they already had them). Negative statement of preceding idea. Σχισμα is from σχιζω, old word to split or rend, and so means a rent (Mt 9:16; Mr 2:21). Papyri use it for a splinter of wood and for ploughing. Here we have the earliest instance of its use in a moral sense of division, dissension, see also 1Co 11:18 where a less complete change than αιρεσεις; 12:25; Joh 7:43 (discord); 9:16; 10:19 . "Here, faction, for which the classical word is στασις: division within the Christian community" (Vincent). These divisions were over the preachers (1:12-4:21), immorality (5:1-13), going to law before the heathen (6:1-11), marriage (7:1-40), meats offered to idols (1Co 8-10), conduct of women in church

(11:1-16), the Lord's Supper (11:17-34), spiritual gifts (1Co 12-14), the resurrection (1Co 15).

But that ye be perfected together (ητε δε κατηρτισμενο). Periphrastic perfect passive subjunctive. See this verb in Mt 4:21 (Mr 1:19) for mending torn nets and in moral sense already in 1Th 3:10 . Galen uses it for a surgeon's mending a joint and Herodotus for composing factions. See 2Co 13:11; Ga 6:1 .

Mind (νο),

judgment (γνωμη). "Of these words νους denotes the frame or state of mind, γνωμη the judgment, opinion or sentiment, which is the outcome of νους" (Lightfoot).

1Cor 1:11

For it hath been signified unto me (εδηλωθη γαρ μο). First aorist passive indicative of δηλοω and difficult to render into English. Literally, It was signified to me.

By them of Chloe (υπο των Χλοης). Ablative case of the masculine plural article των, by the (folks) of Chloe (genitive case). The words "which are of the household" are not in the Greek, though they correctly interpret the Greek, "those of Chloe." Whether the children, the kinspeople, or the servants of Chloe we do not know. It is uncertain also whether Chloe lived in Corinth or Ephesus, probably Ephesus because to name her if in Corinth might get her into trouble (Heinrici). Already Christianity was working a social revolution in the position of women and slaves. The name

Chloe means tender verdure and was one of the epithets of Demeter the goddess of agriculture and for that reason Lightfoot thinks that she was a member of the freedman class like Phoebe (Ro 16:1), Hermes (Ro 16:14), Nereus (Ro 16:15). It is even possible that Stephanas, Fortunatus, Achaicus (1Co 16:17) may have been those who brought Chloe the news of the schisms in Corinth.

Contentions (εριδες). Unseemly wranglings (as opposed to discussing, διαλεγομα) that were leading to the

schisms . Listed in works of the flesh (Ga 5:19f.) and the catalogues of vices (2Co 12:20; Ro 1:19f.; 1Ti 6:4).

1Cor 1:12

Now this I mean (λεγω δε τουτο). Explanatory use of λεγω. Each has his party leader. Απολλω is genitive of Απολλως (Ac 18:24), probably abbreviation of Απολλωνιυς as seen in Codex Bezae for Ac 18:24 . See on Acts for discussion of this "eloquent Alexandrian" (Ellicott), whose philosophical and oratorical preaching was in contrast "with the studied plainness" of Paul (1Co 2:1; 2Co 10:10). People naturally have different tastes about styles of preaching and that is well, but Apollos refused to be a party to this strife and soon returned to Ephesus and refused to go back to Corinth (1Co 16:12). Χηφα is the genitive of Χηφας, the Aramaic name given Simon by Jesus (Joh 1:42), Πετρος in Greek. Except in Ga 2:7,8 Paul calls him Cephas. He had already taken his stand with Paul in the Jerusalem Conference

(Ac 15:7-11; Ga 2:7-10). Paul had to rebuke him at Antioch for his timidity because of the Judaizers (Ga 2:11-14), but, in spite of Baur's theory, there is no evidence of a schism in doctrine between Paul and Peter. If 2 Peter 3:15f. be accepted as genuine, as I do, there is proof of cordial relations between them and 1Co 9:5 points in the same direction. But there is no evidence that Peter himself visited Corinth. Judaizers came and pitted Peter against Paul to the Corinthian Church on the basis of Paul's rebuke of Peter in Antioch. These Judaizers made bitter personal attacks on Paul in return for their defeat at the Jerusalem Conference. So a third faction was formed by the use of Peter's name as the really orthodox wing of the church, the gospel of the circumcision.

And I of Christ (εγω δε Χριστου). Still a fourth faction in recoil from the partisan use of Paul, Apollos, Cephas, with "a spiritually proud utterance" (Ellicott) that assumes a relation to Christ not true of the others. "Those who used this cry arrogated the common watchword as their *peculium*" (Findlay). This partisan use of the name of Christ may have been made in the name of unity against the other three factions, but it merely added another party to those existing. In scouting the names of the other leaders they lowered the name and rank of Christ to their level.

1Cor 1:13

Is Christ divided? (μεμεριστα ο Χριστος;). Perfect passive indicative, Does Christ stand divided? It is not certain, though probable, that this is interrogative like the following clauses. Hofmann calls the assertory form a "rhetorical impossibility." The absence of μη here merely allows an affirmative answer which is true. The fourth or Christ party claimed to possess Christ in a sense not true of the others. Perhaps the leaders of this Christ party with their arrogant assumptions of superiority are the false apostles, ministers of Satan posing as angels of light (2Co 11:12-15).

Was Paul crucified for you? (Μη Παυλος εσταυρωθη υπερ υμων;). An indignant "No" is demanded by μη. Paul shows his tact by employing himself as the illustration, rather than Apollos or Cephas. Probably υπερ, over, in behalf of, rather than περ (concerning, around) is genuine, though either makes good sense here. In the *Koine* υπερ encroaches on περ as in 2Th 2:1 .

Were ye baptized into the name of Paul? (εις το ονομα Παυλου εβαπτισθητε;). It is unnecessary to say

into for εις rather than

in since εις is the same preposition originally as εν and both are used with βαπτιζω as in Ac 8:16; 10:48 with no difference in idea (Robertson, *Grammar*, p. 592). Paul evidently knows the idea in Mt 28:19 and scouts the notion of being put on a par with Christ or the Trinity. He is no rival of Christ. This use of ονομα for the person is not only in the LXX, but the papyri, ostraca, and inscriptions give numerous examples of the name of the king

or the god for the power and authority of the king or god (Deissmann, *Bible Studies*, pp. 146ff., 196ff.; *Light from the Ancient East*, p. 121).

1Cor 1:14

I thank God (ευχαριστω τω θεω). See verse 4, though uncertain if τω θεω is genuine here.

Save Crispus and Gaius (ε μη Κρισπον κα Γαιον). Crispus was the ruler of the synagogue in Corinth before his conversion (Ac 18:8), a Roman cognomen, and Gaius a Roman praenomen, probably the host of Paul and of the whole church in Corinth (Ro 16:23), possibly though not clearly the hospitable Gaius of 3Jo 1:5,6 . The prominence and importance of these two may explain why Paul baptized them.

1Cor 1:15

Lest any man should say (ινα μη τις ειπη). Certainly sub-final ινα again or contemplated result as in 7:29; Joh 9:2 . Ellicott thinks that already some in Corinth were laying emphasis on the person of the baptizer whether Peter or some one else. It is to be recalled that Jesus himself baptized no one (Joh 4:2) to avoid this very kind of controversy. And yet there are those today who claim Paul as a sacramentalist, an impossible claim in the light of his words here.

1Cor 1:16

Also the household of Stephanas (κα τον Στεφανα οικον). Mentioned as an afterthought. Robertson and Plummer suggest that Paul's amanuensis reminded him of this case. Paul calls him a first-fruit of Achaia (1Co 16:15) and so earlier than Crispus and he was one of the three who came to Paul from Corinth (16:17), clearly a family that justified Paul's personal attention about baptism.

Besides (λοιπον). Accusative of general reference, "as for anything else." Added to make clear that he is not meaning to omit any one who deserves mention. See also 1Th 4:1; 1Co 4:2; 2Co 13:11; 2Ti 4:8 . Ellicott insists on a sharp distinction from το λοιπον "as for the rest" (2Th 3:1; Php 3:1; 4:8; Eph 6:10). Paul casts no reflection on baptism, for he could not with his conception of it as the picture of the new life in Christ (Ro 6:2-6), but he clearly denies here that he considers baptism essential to the remission of sin or the means of obtaining forgiveness.

1Cor 1:17

For Christ sent me not to baptize (ου γαρ απεστειλεν με Χριστος βαπτιζειν). The negative ου goes not with the infinitive, but with απεστειλεν (from αποστελλω, αποστολος, apostle).

For Christ did not send me to be a baptizer (present active infinitive, linear action) like John the Baptist.

But to preach the gospel (αλλα ευαγγελιζεσθα). This is Paul's idea of his mission from Christ, as Christ's apostle, to be

a gospelizer . This led, of course, to baptism, as a result, but Paul usually had it done by others as Peter at Caesarea ordered the baptism to be done, apparently by the six brethren with him (Ac 10:48). Paul is fond of this late Greek verb from ευαγγελιον and sometimes uses both verb and substantive as in 1Co 15:1 "the gospel which I gospelized unto you."

Not in wisdom of words (ουκ εν σοφια λογου). Note ου, not μη (the subjective negative), construed with απεστειλεν rather than the infinitive. Not in wisdom of speech (singular). Preaching was Paul's forte, but it was not as a pretentious philosopher or professional rhetorician that Paul appeared before the Corinthians (1Co 2:1-5). Some who followed Apollos may have been guilty of a fancy for external show, though Apollos was not a mere performer and juggler with words. But the Alexandrian method as in Philo did run to dialectic subtleties and luxuriant rhetoric (Lightfoot).

Lest the cross of Christ should be made void (ινα μη κενωθη ο σταυρος του Χριστου). Negative purpose (ινα μη) with first aorist passive subjunctive, effective aorist, of κενοω, old verb from κενος, to make empty. In Paul's preaching the Cross of Christ is the central theme. Hence Paul did not fall into the snare of too much emphasis on baptism nor into too little on the death of Christ. "This expression shows clearly the stress which St. Paul laid on the death of Christ, not merely as a great moral spectacle, and so the crowning point of a life of self-renunciation, but as in itself the ordained instrument of salvation" (Lightfoot).

1Cor 1:18

For the word of the cross (ο λογος γαρ ο του σταυρου). Literally, "for the preaching (with which I am concerned as the opposite of

wisdom of word in verse 17) that (repeated article ο, almost demonstrative) of the cross." "Through this incidental allusion to preaching St. Paul passes to a new subject. The discussions in the Corinthian Church are for a time forgotten, and he takes the opportunity of correcting his converts for their undue exaltation of human eloquence and wisdom" (Lightfoot).

To them that are perishing (τοις μεν απολλυμενοις). Dative of disadvantage (personal interest). Present middle participle is here timeless, those in the path to destruction (not annihilation. See 2Th 2:10). Cf. 2Co 4:3 .

Foolishness (μωρια). Folly. Old word from μωρος, foolish. In N.T. only in 1Co 1:18,21,23; 2:14; 3:19 .

But unto us which are being saved (τοις σωζομενοις ημιν). Sharp contrast to those that are perishing and same construction with the articular participle. No reason for the change of pronouns in English. This present passive participle is again timeless. Salvation is described by Paul as a thing done in the past, "we were saved" (Ro 8:24), as a present state, "ye have been saved" (Ep 2:5), as a process, "ye are being saved" (1Co 15:2), as a future result, "thou shalt be saved" (Ro 10:9).

The power of God (δυναμις θεου). So in Ro 1:16 . No other message has this dynamite of God (1Co 4:20). God's power is shown in the preaching of the Cross of Christ through all the ages, now as always. No other preaching wins men and women from sin to holiness or can save them. The judgment of Paul here is the verdict of every soul winner through all time.

1Cor 1:19

I will destroy (απολω). Future active indicative of απολλυμ. Attic future for απολεσω. Quotation from Isa 29:14 (LXX). The failure of worldly statesmanship in the presence of Assyrian invasion Paul applies to his argument with force. The wisdom of the wise is often folly, the understanding of the understanding is often rejected. There is such a thing as the ignorance of the learned, the wisdom of the simple-minded. God's wisdom rises in the Cross sheer above human philosophizing which is still scoffing at the Cross of Christ, the consummation of God's power.

1Cor 1:20

Where is the wise? Where is the scribe? Where is the disputer of this world? (Που σοφος; που γραμματευς; που συνζητητης του αιωνος τουτου;). Paul makes use of Isa 33:18 without exact quotation. The sudden retreat of Sennacherib with the annihilation of his officers. "On the tablet of Shalmaneser in the Assyrian Gallery of the British Museum there is a surprisingly exact picture of the scene described by Isaiah" (Robertson and Plummer). Note the absence of the Greek article in each of these rhetorical questions though the idea is clearly definite. Probably σοφος refers to the Greek philosopher, γραμματευς to the Jewish scribe and συνζητητης suits both the Greek and the Jewish disputant and doubter (Ac 6:9; 9:29; 17:18; 28:29). There is a note of triumph in these questions. The word συνζητητης occurs here alone in the N.T. and elsewhere only in Ignatius, Eph. 18 quoting this passage, but the papyri give the verb συνζητεω for disputing (questioning together).

Hath not God made foolish? (ουχ εμωρανεν ο θεος;). Strong negative form with aorist active indicative difficult of precise translation, "Did not God make foolish?" The old verb μωραινω from μωρος, foolish, was to be foolish, to act foolish, then to prove one foolish as here or to make foolish as in Ro 1:22 . In Mt 5:13; Lu 14:34 it is used of salt that is tasteless.

World (κοσμου). Synonymous with αιων (age), orderly arrangement, then the non-Christian cosmos.

1Cor 1:21

Seeing that (επειδη). Since (επε and δη) with explanatory γαρ.

Through its wisdom (δια της σοφιας). Article here as possessive. The two wisdoms contrasted.

Knew not God (ουκ εγνω). Failed to know, second aorist (effective) active indicative of γινωσκω, solemn dirge of doom on both Greek philosophy and Jewish theology that failed to know God. Has modern philosophy done better? There is today even a godless theology

(Humanism). "Now that God's wisdom has reduced the self-wise world to ignorance" (Findlay).

Through the foolishness of the preaching (δια της μωριας του κηρυγματος). Perhaps "proclamation" is the idea, for it is not κηρυξις, the act of heralding, but κηρυγμα, the message heralded or the proclamation as in verse 23. The metaphor is that of the herald proclaiming the approach of the king (Mt 3:1; 4:17). See also κηρυγμα in 1Co 2:4; 2Ti 4:17 . The proclamation of the Cross seemed foolishness to the wiseacres then (and now), but it is consummate wisdom, God's wisdom and good-pleasure (ευδοκησαν). The foolishness of preaching is not the preaching of foolishness.

To save them that believe (σωσα τους πιστευοντας). This is the heart of God's plan of redemption, the proclamation of salvation for all those who trust Jesus Christ on the basis of his death for sin on the Cross. The mystery-religions all offered salvation by initiation and ritual as the Pharisees did by ceremonialism. Christianity reaches the heart directly by trust in Christ as the Saviour. It is God's wisdom.

1Cor 1:22

Seeing that (επειδη). Resumes from verse 21. The structure is not clear, but probably verses 23,24 form a sort of conclusion or apodosis to verse 22 the protasis. The resumptive, almost inferential, use of δε like αλλα in the apodosis is not unusual.

Ask for signs (σημεια αιτουσιν). The Jews often came to Jesus asking for signs (Mt 12:38; 16:1; Joh 6:30).

Seek after wisdom (σοφιαν ζητουσιν). "The Jews claimed to *possess* the truth: the Greeks were seekers, *speculators*" (Vincent) as in Ac 17:23 .

1Cor 1:23

But we preach Christ crucified (ημεις δε κηρυσσομεν Χριστον εσταυρωμενον). Grammatically stated as a partial result (δε) of the folly of both Jews and Greeks, actually in sharp contrast. We proclaim, "we do not discuss or dispute" (Lightfoot). Christ (Messiah) as crucified, as in 2:2; Ga 3:1 , "not a sign-shower nor a philosopher" (Vincent). Perfect passive participle of σταυροω.

Stumbling-block (σκανδαλον). Papyri examples mean trap or snare which here tripped the Jews who wanted a conquering Messiah with a world empire, not a condemned and crucified one (Mt 27:42; Lu 24:21).

Foolishness (μωριαν). Folly as shown by their conduct in Athens (Ac 17:32).

1Cor 1:24

But to them that are called (αυτοις δε τοις κλητοις). Dative case, to the called themselves.

Christ (Χριστον). Accusative case repeated, object of κηρυσσομεν, both

the power of God (θεου δυναμιν) and

the wisdom of God (θεου σοφιαν). No article, but made definite by the genitive. Christ crucified is God's answer to both Jew and Greek and the answer is understood by those with open minds.

1Cor 1:25

The foolishness of God (το μωρον του θεου). Abstract neuter singular with the article, the foolish act of God (the Cross as regarded by the world).

Wiser than men (σοφωτερον των ανθρωπων). Condensed comparison, wiser than the wisdom of men. Common Greek idiom (Mt 5:20; Joh 5:36) and quite forcible, brushes all men aside.

The weakness of God (το ασθενες του θεου). Same idiom here,

the weak act of God , as men think,

is stronger (ισχυροτερον). The Cross seemed God's defeat. It is conquering the world and is the mightiest force on earth.

1Cor 1:26

Behold (βλεπετε). Same form for imperative present active plural and indicative. Either makes sense as in Joh 5:39 εραυνατε and 14:1 πιστευετε.

Calling (κλησιν). The act of calling by God, based not on the external condition of those called (κλητο, verse 2), but on God's sovereign love. It is a clinching illustration of Paul's argument, an *argumentum ad hominen*.

How that (οτ). Explanatory apposition to κλησιν.

After the flesh (κατα σαρκα). According to the standards of the flesh and to be used not only with σοφο (wise, philosophers), but also δυνατο (men of dignity and power), ευγενεις (noble, high birth), the three claims to aristocracy (culture, power, birth).

Are called . Not in the Greek, but probably to be supplied from the idea in κλησιν.

1Cor 1:27

God chose (εξελεξατο ο θεος). First aorist middle of εκλεγω, old verb to pick out, to choose, the middle for oneself. It expands the idea in κλησιν (verse 26). Three times this solemn verb occurs here with the purpose stated each time. Twice the same purpose is expressed,

that he might put to shame (ινα καταισχυνη, first aorist active subjunctive with ινα of old verb καταισχυνω, perfective use of κατα). The purpose in the third example is

that he might bring to naught (ινα καταργηση, make idle, αργος, rare in old Greek, but frequent in Paul). The contrast is complete in each paradox:

the foolish things (τα μωρα),

the wild men (τους σοφους);

the weak things (τα ασθενη),

the strong things (τα ισχυρα);

the things that are not (τα μη οντα),

and that are despised (τα εξουθενημενα, considered nothing, perfect passive participle of εξουθενεω),

the things that are (τα οντα). It is a studied piece of rhetoric and powerfully put.

1Cor 1:29

That no flesh should glory before God (οπως μη καυχησητα πασα σαρξ ενωπιον του θεου). This is the further purpose expressed by οπως for variety and appeals to God's ultimate choice in all three instances. The first aorist middle of the old verb καυχαομα, to boast, brings out sharply that not a single boast is to be made. The papyri give numerous examples of ενωπιον as a preposition in the vernacular, from adjective εν-ωπιος, in the eye of God. One should turn to 2Co 4:7 for Paul's further statement about our having this treasure in earthen vessels that the excellency of the power may be of God and not of us.

1Cor 1:30

Of him (εξ αυτου). Out of God. He chose you.

In Christ Jesus (εν Χριστω Ιησου). In the sphere of Christ Jesus the choice was made. This is God's wisdom.

Who was made unto us wisdom from God (ος εγενηθη σοφια ημιν απο θεου). Note εγενηθη, became (first aorist passive and indicative), not ην, was, the Incarnation, Cross, and Resurrection. Christ is the wisdom of God (Co 2:2f.) "both righteousness and sanctification and redemption" (δικαιοσυνη τε κα αγιασμος κα απολυτρωσις), as is made plain by the use of τε--και--κα. The three words (δικαιοσυνη, αγιασμοσ, απολυτρωσις) are thus shown to be an epexegesis of σοφια (Lightfoot). All the treasures of wisdom and knowledge in Christ Jesus. We are made righteous, holy, and redeemed in Christ Jesus. Redemption comes here last for emphasis though the foundation of the other two. In Ro 1:17 we see clearly Paul's idea of the God kind of righteousness (δικαιοσυνη) in Christ. In Ro 3:24 we have Paul's conception of redemption (απολυτρωσις, setting free as a ransomed slave) in Christ. In Ro 6:19 we have Paul's notion of holiness or sanctification (αγιασμος) in Christ. These great theological terms will call for full discussion in Romans, but they must not be overlooked here. See also Ac 10:35; 24:25; 1Th 4:3-7; 1Co 1:2 .

1Cor 1:31

That (ινα). Probably ellipse (γενητα to be supplied) as is common in Paul's Epistles (2Th 2:3; 2Co 8:13; Ga 1:20; 2:9; Ro 4:16; 13:1; 15:3). Some explain the imperative καυχασθω as an anacoluthon. The shortened quotation is from Jer 9:24 . Deissmann notes the importance of these closing verses concerning the origin of Paul's congregations from the lower classes in the large towns as "one of the most important historical witnesses to Primitive Christianity" (*New Light on the N.T.*, p. 7; *Light from the Ancient East*, pp. 7, 14, 60, 142).

1 Corinthians 2

1Cor 2:1

Not with excellency of speech or of wisdom (ου καθ' υπεροχην λογου η σοφιας). Hυπεροχη is an old word from the verb υπερεχω (Php 4:7) and means preeminence, rising above. In N.T. only here and 1Ti 2:2 of magistrates. It occurs in inscriptions of Pergamum for persons of position (Deissmann, *Bible Studies*, p. 255). Here it means excess or superfluity, "not in excellence of rhetorical display or of philosophical subtlety" (Lightfoot).

The mystery of God (το μυστηριον του θεου). So Aleph A C Copt. like 2:7, but B D L P read μαρτυριον like 1:6. Probably

mystery is correct. Christ crucified is the mystery of God (Col 2:2). Paul did not hesitate to appropriate this word in common use among the mystery religions, but he puts into it his ideas, not those in current use. It is an old word from μυεω, to close, to shut, to initiate (Php 4:12). This mystery was once hidden from the ages (Col 1:26), but is now made plain in Christ (1Co 2:7; Ro 16:25f.). The papyri give many illustrations of the use of the word for secret doctrines known only to the initiated (Moulton and Milligan's *Vocabulary*).

1Cor 2:2

For I determined not to know anything among you (ου γαρ εκρινα τ ειδενα εν υμιν). Literally, "For I did not decide to know anything among you." The negative goes with εκρινα, not with τ. Paul means that he did not think it fit or his business to know anything for his message beyond this "mystery of God."

Save Jesus Christ (ε μη Ιησουν Χριστον). Both the person and the office (Lightfoot). I had no intent to go beyond him and in particular,

and him crucified (κα τουτον εσταυρωμενον). Literally,

and this one as crucified (perfect passive participle). This phase in particular (1:18) was selected by Paul from the start as the centre of his gospel message. He decided to stick to it even after Athens where he was practically laughed out of court. The Cross added to the σχανδαλον of the Incarnation, but Paul kept to the main track on coming to Corinth.

1Cor 2:3

I was with you (εγενομην προς υμας). Rather, "I came to you" (not ην, was). "I not only eschewed all affectation of cleverness or grandiloquence, but I went to the opposite extreme of diffidence and nervous self-effacement" (Robertson and Plummer). Paul had been in prison in Philippi, driven out of Thessalonica and Beroea, politely bowed out of Athens. It is a human touch to see this shrinking as he faced the hard conditions in Corinth. It is a common feeling of the most effective preachers. Cool complacency is not the mood of the finest preaching. See φοβος (fear) and τρομος (trembling) combined in 2Co 7:15; Php 2:12; Eph 6:5 .

1Cor 2:4

Not in persuasive words of wisdom (ουκ εν πιθοις σοφιας λογοις). This looks like a false disclaimer or mock modesty, for surely the preacher desires to be persuasive. This adjective πιθος (MSS. πειθος) has not yet been found elsewhere. It seems to be formed directly from πειθω, to persuade, as φειδος (φιδος) is from φειδομα, to spare. The old Greek form πιθανος is common enough and is used by Josephus (*Ant.* VIII. 9. 1) of "the plausible words of the lying prophet" in 1Ki 13 . The kindred word πιθανολογια occurs in Col 2:4 for the specious and plausible Gnostic philosophers. And gullible people are easy marks for these plausible pulpiteers. Corinth put a premium on the veneer of false rhetoric and thin thinking.

But in demonstration (αλλ' εν αποδειξε). In contrast with the

plausibility just mentioned. This word, though an old one from αποδεικνυμ, to show forth, occurs nowhere else in the New Testament.

Spirit (πνευμα) here can be the Holy Spirit or inward spirit as opposed to superficial expression and

power (δυναμις) is moral power rather than intellectual acuteness (cf. 1:18).

1Cor 2:5

That your faith should not stand (ινα η πιστις υμων μη η). Purpose of God, but μη η is "not be" merely. The only secure place for faith to find a rest is in God's power, not in the wisdom of men. One has only to instance the changing theories of men about science, philosophy, religion, politics to see this. A sure word from God can be depended on.

1Cor 2:6

Among the perfect (εν τοις τελειοις). Paul is not here drawing a distinction between exoteric and esoteric wisdom as the Gnostics did for their initiates, but simply to the necessary difference in teaching for babes (3:1) and adults or grown men (common use of τελειος for relative perfection, for adults, as is in 1Co 14:20; Php 3:15; Eph 4:13; Heb 5:14). Some were simply old babes and unable in spite of their years to digest solid spiritual food, "the ample teaching as to the Person of Christ and the eternal purpose of God. Such 'wisdom' we have in the Epistles to the Ephesians and the Colossians especially, and in a less degree in the Epistle to the Romans. This 'wisdom' is discerned in the Gospel of John, as compared with the other Evangelists" (Lightfoot). These imperfect disciples Paul wishes to develop into spiritual maturity.

Of this world (του αιωνος τουτου). This age, more exactly, as in 1:20. This wisdom does not belong to the passing age of fleeting things, but to the enduring and eternal (Ellicott).

Which are coming to naught (των καταργουμενων). See on 1:28. Present passive participle genitive plural of καταργεω. The gradual nullification of these "rulers" before the final and certain triumph of the power of Christ in his kingdom.

1Cor 2:7

God's wisdom in a mystery (θεου σοφιαν εν μυστηριω). Two points are here sharply made. It is God's wisdom (note emphatic position of the genitive θεου) in contrast to the

wisdom of this age. Every age of the world has a conceit of its own and it is particularly true of this twentieth century, but God's wisdom is eternal and superior to the wisdom of any age or time. God's wisdom is alone absolute. See on 2:1 for mystery. It is not certain whether

in a mystery is to be taken with

wisdom or

we speak . The result does not differ greatly, probably with

wisdom , so long a secret and now at last revealed (Col 1:26; 2Th 2:7).

That hath been hidden (την αποκεκρυμμενην). See Ro 16:25; Col 1:26; Eph 3:5 . Articular perfect passive participle of αποκρυπτω, more precisely defining the indefinite σοφιαν (wisdom).

Foreordained before the worlds (προωρισεν προ των αιωνων). This relative clause (ην) defines still more closely God's wisdom. Note προ with both verb and substantive (αιωνων). Constative aorist of God's elective purpose as shown in Christ crucified (1Co 1:18-24). "It was no afterthought or change of plan" (Robertson and Plummer).

Unto our glory (εις δοξαν ημων). "The glory of inward enlightenment as well as of outward exaltation" (Lightfoot).

1Cor 2:8

Knoweth (εγνωκεν). Has known, has discerned, perfect active indicative of γινωσκω. They have shown amazing ignorance of God's wisdom.

For had they known it (ε γαρ εγνωσαν). Condition of the second class, determined as unfulfilled, with aorist active indicative in both condition (εγνωσαν) and conclusion with αν (ουκ αν εσταυρωσαν). Peter in the great sermon at Pentecost commented on the "ignorance" (κατα αγνοιαν) of the Jews in crucifying Christ (Ac 3:17) as the only hope for repentance on their part (Ac 3:19).

The Lord of glory (τον Κυριον της δοξης). Genitive case δοξης, means characterized by glory, "bringing out the contrast between the indignity of the Cross (Heb 12:2) and the majesty of the Victim (Lu 22:69; 23:43)" (Robertson and Plummer). See Jas 2:1; Ac 7:2; Eph 1:17; Heb 9:5 .

1Cor 2:9

But as it is written (αλλα καθως γεγραπτα). Elliptical sentence like Rom 15:3 where γεγονεν (it has happened) can be supplied. It is not certain where Paul derives this quotation as Scripture. Origen thought it a quotation from the *Apocalypse of Elias* and Jerome finds it also in the *Ascension of Isaiah*. But these books appear to be post-Pauline, and Jerome denies that Paul obtained it from these late apocryphal books. Clement of Rome finds it in the LXX text of Isa 64:4 and cites it as a Christian saying. It is likely that Paul here combines freely Isa 64:4; 65:17; 52:15 in a sort of catena or free chain of quotations as he does in Ro 3:10-18 . There is also an anacoluthon for α (which things) occurs as the direct object (ac-

cusative) with ειδεν (saw) and ηκουσαν (heard), but as the subject (nominative) with ανεβη (entered, second aorist active indicative of αναβαινω, to go up).

Whatsoever (οσα). A climax to the preceding relative clause (Findlay).

Prepared (ητοιμασεν). First aorist active indicative of ετοιμαζω. The only instance where Paul uses this verb of God, though it occurs of final glory (Lu 2:31; Mt 20:23; 25:34; Mr 10:40; Heb 11:16) and of final misery (Mt 25:41). But here undoubtedly the dominant idea is the present blessing to these who love God (1Co 1:5-7).

Heart (καρδιαν) here as in Ro 1:21 is more than emotion. The Gnostics used this passage to support their teaching of esoteric doctrine as Hegesippus shows. Lightfoot thinks that probably the apocryphal *Ascension of Isaiah* and *Apocalypse of Elias* were Gnostic and so quoted this passage of Paul to support their position. But the next verse shows that Paul uses it of what is now

revealed and made plain, not of mysteries still unknown.

1Cor 2:10

But unto us God revealed them (ημιν γαρ απεκαλυψεν ο θεος). So with γαρ B 37 Sah Cop read instead of δε of Aleph A C D. "Δε is superficially easier; γαρ intrinsically better" (Findlay). Paul explains why this is no longer hidden, "for God revealed unto us" the wonders of grace pictured in verse 9. We do not have to wait for heaven to see them. Hence we can utter those things hidden from the eye, the ear, the heart of man. This revelation (απεκαλυψεν, first aorist active indicative) took place, at "the entry of the Gospel into the world," not "when we were admitted into the Church, when we were baptized" as Lightfoot interprets it.

Through the Spirit (δια του πνευματος). The Holy Spirit is the agent of this definite revelation of grace, a revelation with a definite beginning or advent (constative aorist), an unveiling by the Spirit where "human ability and research would not have sufficed" (Robertson and Plummer), "according to the revelation of the mystery" (Ro 16:25), "the revelation given to Christians as an event that began a new epoch in the world's history" (Edwards).

Searcheth all things (παντα εραυνα). This is the usual form from A.D. 1 on rather than the old ερευναω. The word occurs (Moulton and Milligan's *Vocabulary*) for a professional searcher's report and εραυνητα, searchers for customs officials. "The Spirit is the organ of understanding between man and God" (Findlay). So in Ro 8:27 we have this very verb εραυναω again of God's searching our hearts. The Holy Spirit not merely investigates us, but he searches "even the deep things of God" (κα τα βαθη του θεου). *Profunda Dei* (Vulgate). Cf. "the deep things of Satan" (Re 2:24) and Paul's language in Ro 11:33 "Oh the depth of the riches and wisdom and knowledge of God." Paul's point is simply that the Holy Spirit fully comprehends the depth of God's nature and his plans of grace and so is fully competent to make the revelation here claimed.

1Cor 2:11

Knoweth (οιδεν, εγνωκεν). Second perfect of root ιδ-, to see and so know, first perfect of γινωσκω, to know by personal experience, has come to know and still knows. See First John for a clear distinction in the use of οιδα and γινωσκω.

The spirit of man that is in him (το πνευμα του ανθρωπου το εν αυτω). The self-consciousness of man that resides in the man or woman (generic term for mankind, ανθρωπος).

The Spirit of God (το πνευμα του θεου). Note the absence of το εν αυτω. It is not the mere self-consciousness of God, but the personal Holy Spirit in his relation to God the Father. Paul's analogy between the spirit of man and the Spirit of God does not hold clear through and he guards it at this vital point as he does elsewhere as in Ro 8:26 and in the full Trinitarian benediction in 2Co 13:13 . Πνευμα in itself merely means breath or wind as in Joh 3:8 . To know accurately Paul's use of the word in every instance calls for an adequate knowledge of his theology, and psychology. But the point here is plain. God's Holy Spirit is amply qualified to make the revelation claimed here in verses 6-10.

1Cor 2:12

But we (ημεις δε). We Christians like

us (ημιν) in verse 10 of the revelation, but particularly Paul and the other apostles.

Received (ελαβομεν). Second aorist active indicative of λαμβανω and so a definite event, though the constative aorist may include various stages.

Not the spirit of the world (ου το πνευμα του κοσμου). Probably a reference to the wisdom of this age in verse 6. See also Ro 8:4,6,7; 1Co 11:4 (θε πνευμα ετερον).

But the spirit which is of God (αλλα το πνευμα το εκ θεου). Rather, "from God" (εκ), which proceeds from God.

That we might know (ινα ειδωμεν). Second perfect subjunctive with ινα to express purpose. Here is a distinct claim of the Holy Spirit for understanding (Illumination) the Revelation received. It is not a senseless rhapsody or secret mystery, but God expects us to understand "the things that are freely given us by God" (τα υπο του θεου χαρισθεντα ημιν). First aorist passive neuter plural articular participle of χαριζομα, to bestow. God gave the revelation through the Holy Spirit and he gives us the illumination of the Holy Spirit to understand the mind of the Spirit. The tragic failures of men to understand clearly God's revealed will is but a commentary on the weakness and limitation of the human intellect even when enlightened by the Holy Spirit.

1Cor 2:13

Which things also we speak (α κα λαλουμεν). This onomatopoetic verb λαλεω (from λα-λα), to utter sounds. In the papyri the word calls more attention to the form of utterance while λεγω refers more to the substance. But λαλεω in the N.T. as here is used of the highest and holiest speech. Undoubtedly Paul employs the word purposely for the utterance of the

revelation which he has understood. That is to say, there is revelation (verse 10), illumination (verse 12), and inspiration (verse 13). Paul claims therefore the help of the Holy Spirit for the reception of the revelation, for the understanding of it, for the expression of it. Paul claimed this authority for his preaching (1Th 4:2) and for his epistles (2Th 3:14).

Not in words which man's wisdom teacheth (ουκ εν διδακτοις ανθρωπινης σοφιας λογοις). Literally, "not in words taught by human wisdom." The verbal adjective διδακτοις (from διδασκω, to teach) is here passive in idea and is followed by the ablative case of origin or source as in Joh 6:45 , εσοντα παντες διδακτο θεου (from Isa 54:13), "They shall all be taught by God." The ablative in Greek, as is well known, has the same form as the genitive, though quite different in idea (Robertson, *Grammar*, p. 516). So then Paul claims the help of the Holy Spirit in the utterance (λαλουμεν) of the words, "which the Spirit teacheth (εν διδακτοις πνευματος), "in words taught by the Spirit" (ablative πνευματος as above). Clearly Paul means that the help of the Holy Spirit in the utterance of the revelation extends to the words. No theory of inspiration is here stated, but it is not *mere* human wisdom. Paul's own Epistles bear eloquent witness to the lofty claim here made. They remain today after nearly nineteen centuries throbbing with the power of the Spirit of God, dynamic with life for the problems of today as when Paul wrote them for the needs of the believers in his time, the greatest epistles of all time, surcharged with the energy of God.

Comparing spiritual things with spiritual (πνευματικοις πνευματικα συνκρινοντες). Each of these words is in dispute. The verb συνκρινω, originally meant to combine, to join together fitly. In the LXX it means to interpret dreams (Ge 40:8,22; 41:12) possibly by comparison. In the later Greek it may mean to compare as in 2Co 10:12 . In the papyri Moulton and Milligan (*Vocabulary*) give it only for "decide," probably after comparing. But "comparing," in spite of the translations, does not suit well here. So it is best to follow the original meaning to combine as do Lightfoot and Ellicott. But what gender is πνευματικοις? Is it masculine or neuter like πνευματικα? If masculine, the idea would be "interpreting (like LXX) spiritual truths to spiritual persons" or "matching spiritual truths with spiritual persons." This is a possible rendering and makes good sense in harmony with verse 14. If πνευματικοις be taken as neuter plural (associative instrumental case after συν in συνκρινοντες), the idea most naturally would be, "combining spiritual ideas (πνευματικα) with spiritual words" (πνευματικοις). This again makes good sense in harmony with the first part of verse 13. On the whole this is the most natural way to take it, though various other possibilities exist.

1Cor 2:14

Now the natural man (ψυχικος δε ανθρωπος). Note absence of article here, "A natural man" (an unregenerate man). Paul does not employ modern psychological terms and he exercises variety in his use of all the terms here present as πνευμα and πνευματικοσ, ψυχη and ψυχικοσ, σαρξ and σαρκινος and σαρκικος. A helpful discussion of the various uses of

these words in the New Testament is given by Burton in his *New Testament Word Studies*, pp. 62-68, and in his

Spirit, Soul, and Flesh . The papyri furnish so many examples of σαρξ, πνευμα, and ψυχη that Moulton and Milligan make no attempt at an exhaustive treatment, but give a few miscellaneous examples to illustrate the varied uses that parallel the New Testament. Ψυχικος is a qualitative adjective from ψυχη (breath of life like ανιμα, life, soul). Here the Vulgate renders it by *animalis* and the German by *sinnlich*, the original sense of animal life as in Jude 1:19; Jas 3:15 . In 1Co 15:44,46 there is the same contrast between ψυχικος and πνευματικος as here. The ψυχικος man is the unregenerate man while the πνευματικος man is the renewed man, born again of the Spirit of God.

Receiveth not (ου δεχετα). Does not accept, rejects, refuses to accept. In Ro 8:7 Paul definitely states the inability (ουδε γαρ δυνατα) of the mind of the flesh to receive the things of the Spirit untouched by the Holy Spirit. Certainly the initiative comes from God whose Holy Spirit makes it possible for us to accept the things of the Spirit of God. They are no longer "foolishness" (μωρια) to us as was once the case (1:23). Today one notes certain of the *intelligentsia* who sneer at Christ and Christianity in their own blinded ignorance.

He cannot know them (ου δυνατα γνωνα). He is not able to get a knowledge (ingressive second aorist active infinitive of γινωσκω). His helpless condition calls for pity in place of impatience on our part, though such an one usually poses as a paragon of wisdom and commiserates the deluded followers of Christ.

They are spiritually judged (πνευματικως ανακρινετα). Paul and Luke are fond of this verb, though nowhere else in the N.T. Paul uses it only in I Corinthians. The word means a sifting process to get at the truth by investigation as of a judge. In Ac 17:11 the Beroeans scrutinized the Scriptures. These ψυχικο men are incapable of rendering a decision for they are unable to recognize the facts. They judge by the ψυχη (mere animal nature) rather than by the πνευμα (the renewed spirit).

1Cor 2:15

Judgeth all things (ανακρινε παντα). The spiritual man (ο πνευματικος) is qualified to sift, to examine, to decide rightly, because he has the eyes of his heart enlightened (Eph 1:18) and is no longer blinded by the god of this world (2Co 4:4). There is a great lesson for Christians who know by personal experience the things of the Spirit of God. Men of intellectual gifts who are ignorant of the things of Christ talk learnedly and patronizingly about things of which they are grossly ignorant. The spiritual man is superior to all this false knowledge.

He himself is judged of no man (αυτος δε υπ' ουδενος ανακρινετα). Men will pass judgment on him, but the spiritual man refuses to accept the decision of his ignorant judges. He stands superior to them all as Polycarp did when he preferred to be burnt to saying,

"Lord Caesar" in place of "Lord Jesus." He was unwilling to save his earthly life by the worship of Caesar in place of the Lord Jesus. Polycarp was a πνευματικος man.

1Cor 2:16

For who hath known the mind of the Lord (Τις γαρ εγνω νουν Κυριου;). Quotation from Isa 40:13 .

That he should instruct him (ος συνβιβασε αυτον). This use of ος (relative **who**) is almost consecutive (result). The πνευματικος man is superior to others who attempt even to instruct God himself. See on Ac 9:22; 16:10 for συνβιβαζω, to make go together.

But we have the mind of Christ (ημεις δε νουν Χριστου εχομεν). As he has already shown (verses 6-13). Thus with the mind (νους. Cf. Php 2:5; Ro 8:9,27). Hence Paul and all πνευματικο men are superior to those who try to shake their faith in Christ, the mystery of God. Paul can say, "I know him whom I have believed." "I believe; therefore I have spoken."

1 Corinthians 3

1Cor 3:1

But as unto carnal (αλλ' ως σαρκινοις). Latin *carneus*. "As men o' flesh," Braid Scots; "as worldlings," Moffatt. This form in -ινος like λιθινος in 2Co 3:3 means the material of flesh, "not on tablets of stone, but on fleshen tablets on hearts." So in Heb 7:16 . But in Ro 7:14 Paul says, "I am fleshen (σαρκινος) sold under sin," as if σαρκινος represented the extreme power of the σαρξ. Which does Paul mean here? He wanted to speak the wisdom of God among the adults (1Co 2:6), the spiritual (ο πνευματικο, 2:15), but he was unable to treat them as πνευματικο in reality because of their seditions and immoralities. It is not wrong to be σαρκινος, for we all live in the flesh (εν σαρκ, Ga 2:20), but we are not to live according to the flesh (κατα σαρκα, Ro 8:12). It is not culpable to a babe in Christ (νηπιος, 1Co 13:11), unless unduly prolonged (1Co 14:20; Heb 5:13f.). It is one of the tragedies of the minister's life that he has to keep on speaking to the church members "as unto babes in Christ" (ως νηπιοις εν Χριστω), who actually glory in their long babyhood whereas they ought to be teachers of the gospel instead of belonging to the cradle roll. Paul's goal was for all the babes to become adults (Col 1:28).

1Cor 3:2

I fed you with milk, not with meat (γαλα υμας εποτισα, ου βρωμα). Note two accusatives with the verb, εποτισα, first aorist active indicative of ποτιζω, as with other causative verbs, that of the person and of the thing. In the LXX and the papyri the verb often means to irrigate. Βρωμα does not mean meat (flesh) as opposed to bread, but all solid food as in "meats and drinks" (Heb 9:7). It is a zeugma to use εποτισα with βρωμα. Paul did not glory in making his sermons thin and watery. Simplicity does not require lack of ideas or dulness. It is pathetic to think how the preacher has to clip the wings of thought and imagination because the hearers cannot go with him. But nothing hinders great preaching like the dulness caused by sin on the part of auditors who are impatient with the high demands of the gospel.

1Cor 3:3

For ye are yet carnal (ετ γαρ σαρκικο εστε). Σαρκικος, unlike σαρκινος, like ικος formations, means adapted to, fitted for the flesh (σαρξ), one who lives according to the flesh (κατα σαρκα). Paul by ψυχικος describes the unregenerate man, by πνευματικος the regenerate man. Both classes are σαρκινο made in flesh, and both may be σαρκικο though the πνευματικο should not be. The πνευματικο who continue to be σαρκινο are still babes (νηπιο), not adults (τελειο), while those who are still σαρκικο (carnal) have given way to the flesh as if they were still ψυχικο (unregenerate). It is a bold and cutting figure, not without sarcasm, but necessary to reveal the Corinthians to themselves.

Jealousy and strife (ζηλος κα ερις). Zeal (ζηλος from ζεω, to boil) is not necessarily evil, but good if under control. It may be not according to knowledge (Ro 10:2) and easily

becomes jealousy (same root through the French *jaloux*) as zeal. Ardour may be like the jealousy of God (2Co 11:2) or the envy of men (Ac 5:17). Ερις is an old word, but used only by Paul in N.T. (see on 1Co 1:11). Wrangling follows jealousy. These two voices of the spirit are to Paul proof that the Corinthians are still σαρκικο and walking according to men, not according to the Spirit of Christ.

1Cor 3:4

For when one saith (οταν γαρ λεγη τις). Indefinite temporal clause with the present subjunctive of repetition (Robertson, *Grammar*, p. 972). Each instance is a case in point and proof abundant of the strife.

Of Paul (Παυλου). Predicate genitive, belong to Paul, on Paul's side.

Of Apollos (Απολλω). Same genitive, but the form is the so-called Attic second declension. See the nominative Απολλως in verse 5.

Men (ανθρωπο). Just mere human creatures (ανθρωπο, generic term for mankind), in the flesh (σαρκινο), acting like the flesh (σαρκικο), not πνευματικο, as if still ψυχικο. It was a home-thrust. Paul would not even defend his own partisans.

1Cor 3:5

What then? (τ ουν;). He does not say τις (who), but τ (what), neuter singular interrogative pronoun.

Ministers (διακονο). Not leaders of parties or sects, but merely servants through whom ye believed. The etymology of the word Thayer gives as δια and κονις "raising dust by hastening." In the Gospels it is the servant (Mt 20:26) or waiter (Joh 2:5). Paul so describes himself as a minister (Col 1:23,25). The technical sense of deacon comes later (Php 1:1; 1Ti 3:8,12).

As the Lord gave to him (ως ο Κυριος εδωκεν). Hence no minister of the Lord like Apollos and Paul has any basis for pride or conceit nor should be made the occasion for faction and strife. This idea Paul enlarges upon through chapters 1Co 3; 4 and it is made plain in chapter 1Co 12 .

1Cor 3:6

I planted (εγω εφυτευσα). First aorist active indicative of old verb φυτευω. This Paul did as Luke tells us in Ac 18:1-18 .

Apollos watered (Απολλως εποτισεν). Apollos irrigated the church there as is seen in Ac 18:24-19:1 . Another aorist tense as in verse 2.

But God gave the increase (αλλα ο θεος ηυξανεν). Imperfect tense here (active indicative) for the continuous blessing of God both on the work of Paul and Apollos, co-labourers with God in God's field (verse 9). Reports of revivals sometimes give the glory to the evangelist or to both evangelist and pastor. Paul gives it all to God. He and Apollos cooperated as successive pastors.

1Cor 3:7

So then neither--neither--but (Ωστε ουτε--ουτε--αλλ'). Paul applies his logic relentlessly to the facts. He had asked

what (τ) is Apollos or Paul (verse 5). The answer is here.

Neither is anything (τ)

the one who plants nor the one who waters . God is the whole and we are not anything.

1Cor 3:8

Are one (εν εισιν). The neuter singular again (εν, not εις) as with the interrogative τ and the indefinite τ. By this bold metaphor which Paul expands he shows how the planter and the waterer work together. If no one planted, the watering would be useless. If no one watered, the planting would come to naught as the dreadful drouth of 1930 testifies while these words are written.

According to his own labour (κατα τον ιδιον κοπον). God will bestow to each the reward that his labour deserves. That is the pay that the preacher is sure to receive. He may get too little or too much here from men. But the due reward from God is certain and it will be adequate however ungrateful men may be.

1Cor 3:9

God's fellow-workers (θεου συνεργο). This old word (co-workers of God) has a new dignity here. God is the major partner in the enterprise of each life, but he lets us work with him. Witness the mother and God with the baby as the product.

God's husbandry (θεου γεωργιον). God's tilled land (γη, εργον). The farmer works with God in God's field. Without the sun, the rains, the seasons the farmer is helpless.

God's building (θεου οικοδομη). God is the Great Architect. We work under him and carry out the plans of the Architect. It is building (οικος, house, δεμω, to build). Let us never forget that God sees and cares what we do in the part of the building where we work for him.

1Cor 3:10

As a wise masterbuilder (ως σοφος αρχιτεκτων). Paul does not shirk his share in the work at Corinth with all the sad outcome there. He absolves Apollos from responsibility for the divisions. He denies that he himself is to blame. In doing so he has to praise himself because the Judaizers who fomented the trouble at Corinth had directly blamed Paul. It is not always wise for a preacher to defend himself against attack, but it is sometimes necessary. Factions in the church were now a fact and Paul went to the bottom of the matter. God gave Paul the grace to do what he did. This is the only New Testament example of the old and common word αρχιτεκτων, our architect. Τεκτων is from τικτω, to beget, and means a begetter, then a worker in wood or stone, a carpenter or mason (Mt 13:55; Mr 6:3). Αρχι- is an old inseparable prefix like αρχαγγελος (archangel), αρχεπισχοπος (archbishop), αρχιερευς (chiefpriest). Αρχιτεκτων occurs in the papyri and inscriptions in an even wider sense than our use of architect, sometimes of the chief engineers. But Paul means to claim primacy as

pastor of the church in Corinth as is true of every pastor who is the architect of the whole church life and work. All the workmen (τεκτονες, carpenters) work under the direction of the architect (Plato, *Statesman*, 259). "As a wise architect I laid a foundation" (θεμελιον εθηκα). Much depends on the wisdom of the architect in laying the foundation. This is the technical phrase (Lu 6:48; 14:29), a cognate accusative for θεμελιον. The substantive θεμελιον is from the same root θε as εθηκα (τι-θημ). We cannot neatly reproduce the idiom in English. "I placed a placing" does only moderately well. Paul refers directly to the events described by Luke in Ac 18:1-18 . The aorist εθηκα is the correct text, not the perfect τεθεικα.

Another buildeth thereon (αλλος εποικοδομε). Note the preposition επ with the verb each time (10,11,12,14). The successor to Paul did not have to lay a new foundation, but only to go on building on that already laid. It is a pity when the new pastor has to dig up the foundation and start all over again as if an earthquake had come.

Take heed how he buildeth thereon (βλεπετω πως εποικοδομε). The carpenters have need of caution how they carry out the plans of the original architect. Successive architects of great cathedrals carry on through centuries the original design. The result becomes the wonder of succeeding generations. There is no room for individual caprice in the superstructure.

1Cor 3:11

Other foundation (θεμελιον αλλον). The gender of the adjective is here masculine as is shown by αλλον. If neuter, it would be αλλο. It is masculine because Paul has Christ in mind. It is not here ετερον a different kind of gospel (ετερον ευαγγελιον, Ga 1:6; 2Co 11:4) which is not another (αλλο, Ga 1:7) in reality. But another Jesus (2Co 11:4 , αλλον Ιησουν) is a reflection on the one Lord Jesus. Hence there is no room on the platform with Jesus for another Saviour, whether Buddha, Mahomet, Dowie, Eddy, or what not. Jesus Christ is the one foundation and it is gratuitous impudence for another to assume the role of Foundation.

Than that which is laid, which is Christ Jesus (παρα τον κειμενον, ος εστιν Ιησους Χριστος). Literally, "alongside (παρα) the one laid (κειμενον)," already laid (present middle participle of κειμα, used here as often as the perfect passive of τιθημ in place of τεθειμενον). Paul scouts the suggestion that one even in the interest of so-called "new thought" will dare to lay beside Jesus another foundation for religion. And yet I have seen an article by a professor in a theological seminary in which he advocates regarding Jesus as a landmark, not as a goal, not as a foundation. Clearly Paul means that on this one true foundation, Jesus Christ, one must build only what is in full harmony with the Foundation which is Jesus Christ. If one accuses Paul of narrowness, it can be replied that the architect has to be narrow in the sense of building here and not there. A broad foundation will be too thin and unstable for a solid and abiding structure. It can be said also that Paul is here merely repeating the claim of Jesus himself on this very subject when he quoted Ps 118:22f. to the members of the Sanhedrin who challenged his authority (Mr 11:10f.; Mt 21:42-45; Lu 20:17f.). Apostles

and prophets go into this temple of God, but Christ Jesus is the chief corner stone (ακρογωναιος, Eph 2:20). All believers are living stones in this temple (1Pe 2:5). But there is only one foundation possible.

1Cor 3:12

Gold, silver, precious stones, wood, hay, stubble (χρυσιον, αργυριον, λιθους τιμιους, ξυλα, χορτον, καλαμην). The durable materials are three (gold, silver, marble or precious stones), perishable materials (pieces of wood, hay, stubble), "of a palace on the one hand, of a mud hut on the other" (Lightfoot). Gold was freely used by the ancients in their palaces. Their marble and granite pillars are still the wonder and despair of modern men. The wooden huts had hay (χορτος, grass, as in Mr 6:39) and stubble (καλαμη, old word for stubble after the grain is cut, here alone in the N.T., though in LXX as Ex 5:12) which were employed to hold the wood pieces together and to thatch the roof. It is not made clear whether Paul's metaphor refers to the persons as in God's building in verse 9 or to the character of the teaching as in verse 13. Probably both ideas are involved, for look at the penalty on shoddy work (verse 15) and shoddy men (verse 17). The teaching may not always be vicious and harmful. It may only be indifferent and worthless. A co-worker with God in this great temple should put in his very best effort.

1Cor 3:13

The day (η ημερα). The day of judgment as in 1Th 5:4 (which see), Ro 13:12; Heb 10:25 . The work (εργον) of each will be made manifest. There is no escape from this final testing.

It is revealed in fire (εν πυρ αποκαλυπτετα). Apparently "the day" is the subject of the verb, not the work, not the Lord. See 2Th 1:8; 2:8 . This metaphor of fire was employed in the O.T. (Da 7:9f.; Mal 4:1) and by John the Baptist (Mt 3:12; Lu 3:16f.). It is a metaphor that must not be understood as purgatorial, but simple testing (Ellicott) as every fire tests (**the fire itself will test** , το πυρ αυτο δοκιμασε) the quality of the material used in the building,

of what sort it is (οποιον εστιν), qualitative relative pronoun. Men today find, alas, that some of the fireproof buildings are not fireproof when the fire actually comes.

1Cor 3:14

If any man's work shall abide (ε τινος το εργον μενε). Condition of the first class with future indicative, determined as fulfilled, assumed as true. When the fire has done its work, what is left? That is the fiery test that the work of each of us must meet. Suitable reward (Mt 20:8) will come for the work that stands this test (gold, silver, precious stones)

1Cor 3:15

Shall be burned (κατακαησετα). First-class condition again, assumed as true. Second future (late form) passive indicative of κατακαιω, to burn down, old verb. Note perfective use of preposition κατα, shall be burned down. We usually say "burned up," and that is true also, burned up in smoke.

He shall suffer loss (ζημιωθησετα). First future passive indicative of ζημιω, old verb from ζημια (damage, loss), to suffer loss. In Mt 16:26; Mr 8:36; Lu 9:25 the loss is stated to be the man's soul (ψυχην) or eternal life. But here there is no such total loss as that. The man's work (εργον) is burned up (sermons, lectures, books, teaching, all dry as dust).

But he himself shall be saved (αυτος δε σωθησετα). Eternal salvation, but not by purgatory. His work is burned up completely and hopelessly, but he himself escapes destruction because he is really a saved man a real believer in Christ.

Yet so as through fire (ουτως δε ως δια πυρος). Clearly Paul means with his work burned down (verse 15). It is the tragedy of a fruitless life, of a minister who built so poorly on the true foundation that his work went up in smoke. His sermons were empty froth or windy words without edifying or building power. They left no mark in the lives of the hearers. It is the picture of a wasted life. The one who enters heaven by grace, as we all do who are saved, yet who brings no sheaves with him. There is no garnered grain the result of his labours in the harvest field. There are no souls in heaven as the result of his toil for Christ, no enrichment of character, no growth in grace.

1Cor 3:16

Ye are a temple of God (ναος θεου εστε). Literally, a sanctuary (ναος, not ιερον, the sacred enclosure, but the holy place and the most holy place) of God. The same picture of building as in verse 9 (οικοδομη), only here the sanctuary itself.

Dwelleth in you (εν υμιν οικε). The Spirit of God makes his home (οικε) in us, not in temples made with hands (Ac 7:48; 17:24).

1Cor 3:17

Destroyeth (φθειρε). The outward temple is merely the symbol of God's presence, the Shechinah (the Glory). God makes his home in the hearts of his people or the church in any given place like Corinth. It is a terrible thing to tear down ruthlessly a church or temple of God like an earthquake that shatters a building in ruins. This old verb φθειρω means to corrupt, to deprave, to destroy. It is a gross sin to be a church-wrecker. There are actually a few preachers who leave behind them ruin like a tornado in their path.

Him shall God destroy (φθερε τουτον ο θεος). There is a solemn repetition of the same verb in the future active indicative. The condition is the first class and is assumed to be true. Then the punishment is certain and equally effective. The church-wrecker God will wreck. What does Paul mean by "will destroy"? Does he mean punishment here or hereafter? May it not be both? Certainly he does not mean annihilation of the man's soul, though it may well include eternal punishment. There is warning enough here to make every pastor pause before he tears a church to pieces in order to vindicate himself.

Holy (αγιος). Hence deserves reverential treatment. It is not the building or house of which Paul speaks as "the sanctuary of God" (τον ναον του θεου), but the spiritual organization or organism of God's people in whom God dwells, "which temple ye are" (οιτινες εστε

υμεις). The qualitative relative pronoun οιτινες is plural to agree with υμεις (ye) and refers to the holy temple just mentioned. The Corinthians themselves in their angry disputes had forgotten their holy heritage and calling, though this failing was no excuse for the ringleaders who had led them on. In 6:19 Paul reminds the Corinthians again that the body is the temple (ναος, sanctuary) of the Holy Spirit, which fact they had forgotten in their immoralities.

1Cor 3:18

Let no man deceive himself (Μηδεις εαυτον εξαπατω). A warning that implied that some of them were guilty of doing it (μη and the present imperative). Excited partisans can easily excite themselves to a pious phrenzy, hypnotize themselves with their own supposed devotion to truth.

Thinketh that he is wise (δοκε σοφος εινα). Condition of first class and assumed to be true. Predicate nominative σοφος with the infinitive to agree with subject of δοκε (Robertson, *Grammar*, p. 1038). Paul claimed to be "wise" himself in verse 10 and he desires that the claimant to wisdom may become wise (ινα γενητα σοφος, purpose clause with ινα and subjunctive) by becoming a fool (μωρος γενεσθω, second aorist middle imperative of γινομα) as this age looks at him. This false wisdom of the world (1:18-20,23; 2:14), this self-conceit, has led to strife and wrangling. Cut it out.

1Cor 3:19

Foolishness with God (μωρια παρα τω θεω). Whose standard does a church (temple) of God wish, that of this world or of God? The two standards are not the same. It is a pertinent inquiry with us all whose idea rules in our church. Paul quotes Job 5:13 .

That taketh (ο δρασσομενος). Old verb δρασσομα, to grasp with the hand, is used here for the less vivid word in the LXX καταλαμβανων. It occurs nowhere else in the N.T., but appears in the papyri to lay hands on. Job is quoted in the N.T. only here and in Ro 11:35 and both times with variations from the LXX. This word occurs in Ecclesiasticus 26:7; 34:2. In Ps 2:12 the LXX has δραξασθε παιδειας, lay hold on instruction.

Craftiness (πανουργια). The πανουργος man is ready for any or all work (if bad enough). So it means versatile cleverness (Robertson and Plummer), *astutia* (Vulgate).

1Cor 3:20

And again (κα παλιν). Another confirmatory passage from Ps 94:11 .

Reasonings (διαλογισμους). More than *cogitationes* (Vulgate), sometimes disputations (Php 2:14). Paul changes "men" of LXX to wise (σοφων) in harmony with the Hebrew context.

Vain (ματαιο). Useless, foolish, from ματη, a futile attempt.

1Cor 3:21

Wherefore let no one glory in men (ωστε μηδεις καυχασθω εν ανθρωποις). The conclusion (ωστε) from the self-conceit condemned. This particle here is merely inferential

with no effect on the construction (ωσ+τε = and so) any more than ουν would have, a paratactic conjunction. There are thirty such examples of ωστε in the N.T., eleven with the imperative as here (Robertson, *Grammar*, p. 999). The spirit of glorying in party is a species of self-conceit and inconsistent with glorying in the Lord (1:31).

1Cor 3:22

Yours (υμων). Predicate genitive, belong to you. All the words in this verse and 23 are anarthrous, though not indefinite, but definite. The English reproduces them all properly without the definite article except κοσμος (the world), and even here just world will answer. Proper names do not need the article to be definite nor do words for single objects like world, life, death. Things present (ενεστωτα, second perfect participle of ενιστημ) and things to come divide two classes. Few of the finer points of Greek syntax need more attention than the absence of the article. We must not think of the article as "omitted" (Robertson, *Grammar*, p. 790). The wealth of the Christian includes all things, all leaders, past, present, future, Christ, and God. There is no room for partisan wrangling here.

1 Corinthians 4

1Cor 4:1

Ministers of Christ (υπηρετας Χριστου). Paul and all ministers (διακονους) of the New Covenant (1Co 3:5) are under-rowers, subordinate rowers of Christ, only here in Paul's Epistles, though in the Gospels (Lu 4:20 the attendant in the synagogue) and the Acts (Ac 13:5) of John Mark. The

so (ουτως) gathers up the preceding argument (3:5-23) and applies it directly by the

as (ως) that follows.

Stewards of the mysteries of God (οικονομους μυστηριων θεου). The steward or house manager (οικος, house, νεμω, to manage, old word) was a slave (δουλος) under his lord (κυριος, Lu 12:42), but a master (Lu 16:1) over the other slaves in the house (menservants παιδας, maidservants παιδισκας Lu 12:45), an overseer (επιτροπος) over the rest (Mt 20:8). Hence the under-rower (υπηρετης) of Christ has a position of great dignity as steward (οικονομος) of the mysteries of God. Jesus had expressly explained that the mysteries of the kingdom were open to the disciples (Mt 13:11). They were entrusted with the knowledge of some of God's secrets though the disciples were not such apt pupils as they claimed to be (Mt 13:51; 16:8-12). As stewards Paul and other ministers are entrusted with the mysteries (see on 1Co 2:7 for this word) of God and are expected to teach them. "The church is the οικος (1Ti 3:15), God the οικοδεσποτης (Mt 13:52), the members the οικειο (Ga 6:10; Eph 2:19)" (Lightfoot). Paul had a vivid sense of the dignity of this stewardship (οικονομια) of God given to him (Col 1:25; Eph 1:10). The ministry is more than a mere profession or trade. It is a calling from God for stewardship.

1Cor 4:2

Here (ωδε). Either here on earth or in this matter. It is always local.

Moreover (λοιπον). Like λοιπον in 1:16 which see, accusative of general reference, as for what is left, besides.

It is required (ζητειται). It is sought. Many MSS. read ζητειτε, ye seek, an easy change as α and ε came to be pronounced alike (Robertson, *Grammar*, p. 186).

That a man be found faithful (ινα πιστος τις ευρεθη). Non-final use of ινα with first aorist passive subjunctive of ευρισκω, the result of the seeking (ζητεω). Fidelity is the essential requirement in all such human relationships, in other words, plain honesty in handling money like bank-clerks or in other positions of trust like public office.

1Cor 4:3

But with me (εμο δε). The ethical dative of personal relation and interest, "as I look at my own case." Cf. Php 1:21 .

It is a very small thing (εις ελαχιστον εστιν). This predicate use of εις is like the Hebrew, but it occurs also in the papyri. The superlative ελαχιστον is elative, very little, not the true superlative, least. "It counts for very little with me."

That I should be judged of you (ινα υφ' υμων ανακριθω). Same use of ινα as in verse 2. For the verb (first aorist passive subjunctive of ανακρινω) see on 1Co 2:14f . Paul does not despise public opinion, but he denies "the competency of the tribunal" in Corinth (Robertson and Plummer) to pass on his credentials with Christ as his Lord.

Or of man's judgement (η υπο ανθρωπινης ημερας). Or "by human day," in contrast to the Lord's Day (*der Tag*) in 3:13. "*That* is the tribunal which the Apostle recognizes; a *human* tribunal he does not care to satisfy" (Robertson and Plummer).

Yea, I judge not mine own self (αλλ' ουδε εμαυτον ανακρινω). Αλλα here is confirmatory, not adversative. "I have often wondered how it is that every man sets less value on his own opinion of himself than on the opinion of others" (M. Aurelius, xii. 4. Translated by Robertson and Plummer). Paul does not even set himself up as judge of himself.

1Cor 4:4

For I know nothing against myself (ουδεν γαρ εμαυτω συνοιδα). Not a statement of fact, but an hypothesis to show the unreliability of mere complacent self-satisfaction. Note the use of συνοιδα (second perfect active indicative with dative (disadvantage) of the reflexive pronoun) for guilty knowledge against oneself (cf. Ac 5:2; 12:12; 14:6).

Yet (αλλ'). Adversative use of αλλα.

Am I not hereby justified (ουκ εν τουτω δεδικαιωμα). Perfect passive indicative of state of completion. Failure to be conscious of one's own sins does not mean that one is innocent. Most prisoners plead "not guilty." Who is the judge of the steward of the mysteries of God? It is the Lord "that judgeth me" (ο ανακρινων με). Probably, who examines me and then passes on my fidelity (πιστος in verse 2).

1Cor 4:5

Wherefore (ωστε). As in 3:21 which see.

Judge nothing (μη τ κρινετε). Stop passing judgment, stop criticizing as they were doing. See the words of Jesus in Mt 7:1 . The censorious habit was ruining the Corinthian Church.

Before the time (προ καιρου). The day of the Lord in 3:13. "Do not therefore anticipate the great judgment (κρισις) by any preliminary investigation (ανακρισις) which must be futile and incomplete" (Lightfoot).

Until the Lord come (εως αν ελθη ο κυριος). Common idiom of εως and the aorist subjunctive with or without αν for a future event. Simple futurity, but held forth as a glorious hope, the Second Coming of the Lord Jesus as Judge.

Who will both bring to light (ος κα φωτισε). Future indicative of this late verb (in papyri also) from φως (light), to turn the light on the hidden things of darkness.

And make manifest (κα φανερωσε). (Ionic and late) causative verb φανεροω from φανερος. By turning on the light the counsels of all hearts stand revealed.

His praise (ο επαινος). The praise (note article) due him from God (Ro 2:29) will come to each then (τοτε) and not till then. Meanwhile Paul will carry on and wait for the praise from God.

1Cor 4:6

I have in a figure transferred (μετεσχηματισα). First aorist active (not perfect) indicative of μετα-σχηματιζω, used by Plato and Aristotle for changing the form of a thing (from μετα, after, and σχημα, form or habit, like Latin *habitus* from εχω and so different from μορφη as in Php 2:7; Ro 12:2). For the idea of refashioning see Field, *Notes*, p. 169f. and Preisigke, *Fachworter*). Both Greek and Latin writers (Quintilian, Martial) used σχημα for a rhetorical artifice. Paul's use of the word (in Paul only in N.T.) appears also further in 2Co 11:13-15 where the word occurs three times, twice of the false apostles posing and passing as apostles of Christ and ministers of righteousness, and once of Satan as an angel of light, twice with εις and once with ως. In Php 3:21 the word is used for the change in the body of our humiliation to the body of glory. But here it is clearly the rhetorical figure for a veiled allusion to Paul and Apollos "for your sakes" (δια υμας).

That in us ye may learn (ινα εν ημιν μαθητε). Final clause with ινα and the second aorist active subjunctive of μανθανω, to learn. As an object lesson in our cases (εν ημιν). It is no more true of Paul and Apollos than of other ministers, but the wrangles in Corinth started about them. So Paul boldly puts himself and Apollos to the fore in the discussion of the principles involved.

Not to go beyond the things which are written (το Μη υπερ α γεγραπτα). It is difficult to reproduce the Greek idiom in English. The article το is in the accusative case as the object of the verb μαθητε (learn) and points at the words "Μη υπερ α γεγραπτα," apparently a proverb or rule, and elliptical in form with no principal verb expressed with μη, whether "think" (Auth.) or "go" (Revised). There was a constant tendency to smooth out Paul's ellipses as in 2Th 2:3; 1Co 1:26,31 . Lightfoot thinks that Paul may have in mind O.T. passages quoted in 1Co 1:19,31; 3:19,20 .

That ye be not puffed up (ινα μη φυσιουσθε). Sub-final use of ινα (second use in this sentence) with notion of result. It is not certain whether φυσιουσθε (late verb form like φυσιαω, φυσαω, to blow up, to inflate, to puff up), used only by Paul in the N.T., is present indicative with ινα like ζηλουτε in Ga 4:17 (cf. ινα γινωσκομεν in 1Jo 5:20) or the present subjunctive by irregular contraction (Robertson, *Grammar*, pp. 203, 342f.), probably the present indicative. Φυσιοω is from φυσις (nature) and so meant to make natural, but it is used by Paul just like φυσαω or φυσιαω (from φυσα, a pair of bellows), a vivid picture of self-conceit.

One for the one against the other (εις υπερ του ενος κατα του ετερου). This is the precise idea of this idiom of partitive apposition. This is the rule with partisans. They are "for" (υπερ) the one and "against" (κατα, down on, the genitive case) the other (του ετερου, not merely another or a second, but the different sort, ετεροδοξ).

1Cor 4:7

Maketh thee to differ (σε διακρινε). Distinguishes thee, separates thee. Διακρινω means to sift or separate between (δια) as in Ac 15:9 (which see) where μεταξυ is added to make it plainer. All self-conceit rests on the notion of superiority of gifts and graces as if they were self-bestowed or self-acquired.

Which thou didst not receive (ο ουκ ελαβες). "Another home-thrust" (Robertson and Plummer). Pride of intellect, of blood, of race, of country, of religion, is thus shut out.

Dost thou glory (καυχασα). The original second person singular middle ending -σα is here preserved with variable vowel contraction, καυχαεσαι=καυχασα (Robertson, *Grammar*, p. 341). Paul is fond of this old and bold verb for boasting.

As if thou hadst not received it (ως μη λαβων). This neat participial clause (second aorist active of λαμβανω) with ως (assumption) and negative μη punctures effectually the inflated bag of false pride. What pungent questions Paul has asked. Robertson and Plummer say of Augustine, "Ten years before the challenge of Pelagius, the study of St. Paul's writings, and especially of this verse and of Ro 9:16 , had crystallized in his mind the distinctively Augustinian doctrines of man's total depravity, of irresistible grace, and of absolute predestination." Human responsibility does exist beyond a doubt, but there is no foundation for pride and conceit.

1Cor 4:8

Already are ye filled? (ηδη κεκορεσμενο εστε?). Perfect passive indicative, state of completion, of κορεννυμ, old Greek verb to satiate, to satisfy. The only other example in N.T. is Ac 27:38 which see. Paul may refer to De 31:20; 32:15 . But it is keen irony, even sarcasm. Westcott and Hort make it a question and the rest of the sentence also.

Already ye are become rich (ηδη επλουτησατε). Note change to ingressive aorist indicative of πλουτεω, old verb to be rich (cf. 2Co 8:9). "The aorists, used instead of perfects, imply indecent haste" (Lightfoot). "They have got a private millennium of their own" (Robertson & Plummer) with all the blessings of the Messianic Kingdom (Lu 22:29f.; 1Th 2:12; 2Ti 2:12).

Ye have reigned without us (χωρις ημων εβασιλευσατε). Withering sarcasm. Ye became kings without our company. Some think that Paul as in 3:21 is purposely employing Stoic phraseology though with his own meanings. If so, it is hardly consciously done. Paul was certainly familiar with much of the literature of his time, but it did not shape his ideas.

I would that ye did reign (κα οφελον γε εβασιλευσατε). More exactly, "And would at least that ye had come to reign (or become kings)." It is an unfulfilled wish about the past

expressed by οφελον and the aorist indicative instead of ε γαρ and the aorist indicative (the ancient idiom). See Robertson, *Grammar*, p. 1003, for the construction with particle οφελον (an unaugmented second aorist form).

That we also might reign with you (ινα κα ημεις υμιν συνβασιλευσωμεν). Ironical contrast to χωρις ημων εβασιλευσατε, just before. Associative instrumental case of υμιν after συν-.

1Cor 4:9

Hath set forth us the apostles last (ημας τους αποστολους εσχατους απεδειξεν). The first aorist active indicative of αποδεικνυμ, old verb to show, to expose to view or exhibit (Herodotus), in technical sense (cf. 2Th 2:4) for gladiatorial show as in εθηριομαχησα (1Co 15:32). In this grand pageant Paul and other apostles come last (εσχατους, predicate accusative after απεδειξεν) as a grand finale.

As men doomed to die (ως επιθανατιους). Late word, here alone in N.T. The LXX (Bel and the Dragon 31) has it for those thrown daily to the lions. Dionysius of Halicarnassus (*A.R.* vii. 35) uses it of those thrown from the Tarpeian Rock. The gladiators would say *morituri salutamus*. All this in violent contrast to the kingly Messianic pretensions of the Corinthians.

A spectacle (θεατρον). Cf. Heb 11:33-40 . The word, like our theatre, means the place of the show (Ac 19:29,31). Then, it means the spectacle shown there (θεαμα or θεα), and, as here, the man exhibited as the show like the verb θεατριζομενο, made a spectacle (Heb 10:33). Sometimes it refers to the spectators (θεατα) like our "house" for the audience. Here the spectators include "the world, both to angels and men" (τω κοσμω κα αγγελοις κα ανθρωποις), dative case of personal interest.

1Cor 4:10

We--you (ημεισ--υμεις). Triple contrast in keenest ironical emphasis. "The three antitheses refer respectively to teaching, demeanour, and worldly position" (Robertson and Plummer). The apostles were fools for Christ's sake (2Co 4:11; Php 3:7). They made "union with Christ the basis of worldly wisdom" (Vincent). There is change of order (chiasm) in the third ironical contrast. They are over strong in pretension. Ενδοξος, illustrious, is one of the 103 words found only in Luke and Paul in the N.T. Notion of display and splendour.

1Cor 4:11

Even unto this present hour (αχρ της αρτ ωρας). Αρτ (just now, this very minute) accents the continuity of the contrast as applied to Paul. Ten verbs and four participles from 11-13 give a graphic picture of Paul's condition in Ephesus when he is writing this epistle.

We hunger (πεινωμεν),

we thirst (διψωμεν),

are naked (γυμνιτευομεν), late verb for scant clothing from γυμνητης,

are buffeted (κολαφιζομεθα), to strike a blow with the fist from κολαφος and one of the few N.T. and ecclesiastical words and see on Mt 26:67 ,

have no certain dwelling place (αστατουμεν) from αστατος, strolling about and only here save Anthol. Pal. and Aquila in Isa 58:7 . Field in *Notes*, p. 170 renders 1Co 4:11 "and are vagabonds" or spiritual hobos.

1Cor 4:12

We toil (κοπιωμεν). Common late verb for weariness in toil (Lu 5:5),

working with our own hands (εργαζομενο ταις ιδιαις χερσιν) instrumental case χερσιν and not simply for himself but also for Aquila and Priscilla as he explains in Ac 20:34 . This personal touch gives colour to the outline. Paul alludes to this fact often (1Th 2:9; 2Th 3:8; 1Co 9:6; 2Co 11:7). "Greeks despised manual labour; St. Paul glories in it" (Robertson and Plummer). Cf. Deissmann, *Light, etc.*, p. 317.

Being reviled we bless (λοιδορουμενο ευλογουμεν). Almost the language of Peter about Jesus (1Pe 2:23) in harmony with the words of Jesus in Mt 5:44; Lu 6:27 .

Being persecuted we endure (διωκομενο ανεχομεθα). We hold back and do not retaliate. Turn to Paul's other picture of his experiences in the vivid contrasts in 2Co 4:7-10; 6:3-10 for an interpretation of his language here.

1Cor 4:13

Being defamed we intreat (δυσφημουμενο παρακαλουμεν). The participle δυσφημουμενο is an old verb (in I Macc. 7:41) to use ill, from δυσφημος, but occurs here only in the N.T. Paul is opening his very heart now after the keen irony above.

As the filth of the world (ως περικαθαρματα του κοσμου). Literally, sweepings, rinsings, cleansings around, dust from the floor, from περικαθαιρω, to cleanse all around (Plato and Aristotle) and so the refuse thrown off in cleansing. Here only in the N.T. and only twice elsewhere. Καθαρμα was the refuse of a sacrifice. In Pr 21:18 περικαθαρμα occurs for the scapegoat. The other example is Epictetus iii. 22,78, in the same sense of an expiatory offering of a worthless fellow. It was the custom in Athens during a plague to throw to the sea some wretch in the hope of appeasing the gods. One hesitates to take it so here in Paul, though Findlay thinks that possibly in Ephesus Paul may have heard some such cry like that in the later martyrdoms *Christiani ad leones*. At any rate in 1Co 15:32 Paul says "I fought with wild beasts" and in 2Co 1:9 "I had the answer of death." Some terrible experience may be alluded to here. The word shows the contempt of the Ephesian populace for Paul as is shown in Ac 19:23-41 under the influence of Demetrius and the craftsmen.

The offscouring of all things (παντων περιψημα). Late word, here only in N.T., though in Tob. 5:18. The word was used in a formula at Athens when victims were flung into the sea, περιψημα ημων γενου (Became a περιψημα for us), in the sense of expiation. The word merely means scraping around from περιψαω, offscrapings or refuse. That is probably the idea here as in Tob. 5:18. It came to have a complimentary sense for the Christians who in

a plague gave their lives for the sick. But it is a bold figure here with Paul of a piece with περικαθαρματα.

1Cor 4:14

To shame you (εντρεπων). Literally, shaming you (present active participle of εντρεπω), old verb to turn one on himself either middle or with reflexive pronoun and active, but the reflexive εαυτοις is not expressed here. See on 2Th 3:14 . The harsh tone has suddenly changed.

1Cor 4:15

To admonish (νουθετων). Literally, admonishing (present active participle of νουθετεω). See on 1Th 5:12,14 .

For though ye should have (εαν γαρ εχητε). Third-class condition undetermined, but with prospect of being determined (εαν and present subjunctive), "for if ye have."

Tutors (παιδαγωγους). This old word (παις, boy, αγωγος, leader) was used for the guide or attendant of the child who took him to school as in Ga 3:24 (Christ being the schoolmaster) and also as a sort of tutor who had a care for the child when not in school. The papyri examples (Moulton and Milligan, *Vocabulary*) illustrate both aspects of the paedagogue. Here it is the "tutor in Christ" who is the Teacher. These are the only two N.T. examples of the common word.

I begot you (υμας εγεννησα). Paul is their

spiritual father in Christ, while Apollos and the rest are their

tutors in Christ.

1Cor 4:16

Be ye imitators of me (μιμητα μου γινεσθε). "Keep on becoming (present middle imperative) imitators of me (objective genitive)." Μιμητης is an old word from μιμεομα, to copy, to mimic (μιμος). Paul stands for his rights as their spiritual father against the pretensions of the Judaizers who have turned them against him by the use of the names of Apollos and Cephas.

1Cor 4:17

Have I sent (επεμψα). First aorist active indicative. Probably Timothy had already gone as seems clear from 16:10f . Apparently Timothy came back to Ephesus and was sent on to Macedonia before the uproar in Ephesus (Ac 19:22). Probably also Titus was then despatched to Corinth, also before the uproar.

In every church (εν παση εκκλησια). Paul expects his teachings and practices to be followed in every church (1Co 14:33). Note his language here "my ways those in Christ Jesus." Timothy as Paul's spokesman

will remind (αναμνησε) the Corinthians of Paul's teachings.

1Cor 4:18

Some are puffed up (εφυσιωθησαν). First aorist (effective) passive indicative of φυσιοω which see on verse 6.

As though I were not coming to you (ως μη ερχομενου μου προς υμας). Genitive absolute with particle (assuming it as so) with μη as negative.

1Cor 4:19

If the Lord will (εαν ο κυριος θεληση). Third-class condition. See James 4:15; Ac 18:21; 1Co 16:7 for the use of this phrase. It should represent one's constant attitude, though not always to be spoken aloud.

But the power (αλλα την δυναμιν). The puffed up Judaizers did a deal of talking in Paul's absence. He will come and will know their real strength. II Corinthians gives many evidences of Paul's sensitiveness to their talk about his inconsistencies and cowardice (in particular chs. 2 Co 1; 2; 10; 11; 12; 13). He changed his plans to spare them, not from timidity. It will become plain later that Timothy failed on this mission and that Titus succeeded.

1Cor 4:21

With a rod (εν ραβδω). The so-called instrumental use of εν like the Hebrew (1Sa 17:43). The shepherd leaned on his rod, staff, walking stick. The paedagogue had his rod also.

Shall I come? (ελθω;). Deliberative subjunctive. Paul gives them the choice. They can have him as their spiritual father or as their paedagogue with a rod.

1 Corinthians 5

1Cor 5:1

Actually (ολως). Literally, wholly, altogether, like Latin *omnino* and Greek παντως (1Co 9:22). So papyri have it for "really" and also for "generally" or "everywhere" as is possible here. See also 6:7. With a negative it has the sense of "not at all" as in 15:29; Mt 5:34 the only N.T. examples, though a common word.

It is reported (ακουετα). Present passive indicative of ακουω, to hear; so literally, it is heard. "Fornication is heard of among you." Probably the household of Chloe (1:11) brought this sad news (Ellicott).

And such (κα τοιαυτη). Climactic qualitative pronoun showing the revolting character of this particular case of illicit sexual intercourse. Πορνεια is sometimes used (Ac 15:20,29) of such sin in general and not merely of the unmarried whereas μοιχεια is technically adultery on the part of the married (Mr 7:21).

As is not even among the Gentiles (ητις ουδε εν τοις εθνεσιν). Height of scorn. The Corinthian Christians were actually trying to win pagans to Christ and living more loosely than the Corinthian heathen among whom the very word "Corinthianize" meant to live in sexual wantonness and license. See Cicero *pro Cluentio*, v. 14.

That one of you hath his father's wife (ωστε γυναικα τινα του πατρος εχειν). "So as (usual force of ωστε) for one to go on having (εχειν, present infinitive) a wife of the (his) father." It was probably a permanent union (concubine or mistress) of some kind without formal marriage like Joh 4:8 . The woman probably was not the offender's mother (step-mother) and the father may have been dead or divorced. The Jewish law prescribed stoning for this crime (Le 18:8; 22:11; De 22:30). But the rabbis (Rabbi Akibah) invented a subterfuge in the case of a proselyte to permit such a relation. Perhaps the Corinthians had also learned how to split hairs over moral matters in such an evil atmosphere and so to condone this crime in one of their own members. Expulsion Paul had urged in 2Th 3:6 for such offenders.

1Cor 5:2

And ye are puffed up (κα υμεις πεφυσιωμενο εστε). Emphatic position of υμεις (you). It may be understood as a question. Perfect passive periphrastic indicative of the same verb φυσιοω used already of the partisans in Corinth (4:6,19,20). Those of the same faction with this scoundrel justified his rascality.

Did not rather mourn (κα ουχ μαλλον επενθησατε). Possibly question also and note strong negative form ουχ, which favours it. The very least that they could have done (μαλλον rather than be puffed up) was to mourn for shame (πενθεω, old verb for lamentation) as if for one dead.

That he might be taken away (ινα αρθη). The sub-final use of ινα of desired result (1:15) so common in the *Koine*. First aorist passive subjunctive of αιρω, to lift up, to carry

off. Decent self-respect should have compelled the instant expulsion of the man instead of pride in his rascality.

1Cor 5:3

For I verily (εγω μεν γαρ). Emphatic statement of Paul's own attitude of indignation, εγω in contrast with υμεις. He justifies his demand for the expulsion of the man.

Being absent (απων) Although absent (concessive participle) and so of παρων though present. Each with locative case (τω σωματι, τω πνευματ).

Have already judged (ηδη κεκρικα). Perfect active indicative of κρινω. I have already decided or judged, as though present (ως παρων). Paul felt compelled to reach a conclusion about the case and in a sentence of much difficulty seems to conceive an imaginary church court where the culprit has been tried and condemned. There are various ways of punctuating the clauses in this sentence in verses 3-5. It is not merely Paul's individual judgment. The genitive absolute clause in verse 4,

ye being gathered together (συναχθεντων υμων, first aorist passive participle of συναγω, in regular assembly)

and my spirit (κα του εμου πνευματος) with the assembly (he means)

and meeting in the name of our Lord Jesus (εν τω ονοματ του Κυριου [ημων] Ιησου) with the power of the Lord Jesus (συν τη δυναμε του Κυριου ημων Ιησου), though this clause can be taken with the infinitive to deliver (παραδουνα). It makes good syntax and sense taken either way. The chief difference is that, if taken with "gathered together" (συναχθεντων) Paul assumes less apostolic prerogative to himself. But he did have such power and used it against Elymas (Ac 13:8ff.) as Peter did against Ananias and Sapphira (Ac 5:1ff.).

1Cor 5:5

To deliver such an one unto Satan (παραδουνα τον τοιουτον τω Σατανα). We have the same idiom in 1Ti 1:20 used of Hymenius and Alexander. In 2Co 12:7 Paul speaks of his own physical suffering as a messenger (αγγελος) of Satan. Paul certainly means expulsion from the church (verse 2) and regarding him as outside of the commonwealth of Israel (Eph 2:11f.). But we are not to infer that expulsion from the local church means the damnation of the offender. The wilful offenders have to be expelled and not regarded as enemies, but admonished as brothers (2Th 3:14f.).

For the destruction of the flesh (εις ολεθρον της σαρκος). Both for physical suffering as in the case of Job (Job 2:6) and for conquest of the fleshly sins, remedial punishment.

That the spirit may be saved (ινα το πνευμα σωθη). The ultimate purpose of the expulsion as discipline. Note the use of το πνευμα in contrast with σαρξ as the seat of personality (cf. 3:15). Paul's motive is not merely vindictive, but the reformation of the offender who is not named here nor in 2Co 2:5-11 if the same man is meant, which is very doubtful. The final salvation of the man in the day of Christ is the goal and this is to be attained not by condoning his sin.

1Cor 5:6

Not good (ου καλον). Not beautiful, not seemly, in view of this plague spot, this cancer on the church. They needed a surgical operation at once instead of boasting and pride (puffed up). Καυχημα is the thing gloried in.

A little leaven leaveneth the whole lump (μικρα ζυμη ολον το φυραμα ζυμο). This proverb occurs *verbatim* in Ga 5:9 . Ζυμη (leaven) is a late word from ζεω, to boil, as is ζυμοω, to leaven. The contraction is regular (-οει=ο) for the third person singular present indicative. See the parables of Jesus for the pervasive power of leaven (Mt 13:33). Some of the members may have argued that one such case did not affect the church as a whole, a specious excuse for negligence that Paul here answers. The emphasis is on the "little" (μικρα, note position). Lump (φυραμα from φυραω, to mix, late word, in the papyri mixing a medical prescription) is a substance mixed with water and kneaded like dough. Compare the pervasive power of germs of disease in the body as they spread through the body.

1Cor 5:7

Purge out (εκκαθαρατε). First aorist (effective) active imperative of εκκαθαιρω, old verb to cleanse out (εκ), to clean completely. Aorist tense of urgency, do it now and do it effectively before the whole church is contaminated. This turn to the metaphor is from the command to purge out the old (παλαιαν, now old and decayed) leaven before the passover feast (Ex 12:15f.; 13:7; Zep 1:12). Cf. modern methods of disinfection after a contagious disease.

A new lump (νεον φυραμα). Make a fresh start as a new community with the contamination removed. Νεος is the root for νεανισκος, a young man, not yet old (γηραιος). So new wine (οινον νεον Mt 9:17). Καινος is fresh as compared with the ancient (παλαιος). See the distinction in Col 3:10; Eph 4:22ff.; 2Co 5:17 .

Unleavened (αζυμο). Without (α privative) leaven, the normal and ideal state of Christians. Rare word among the ancients (once in Plato). They are a new creation (καινη κτισις), "exemplifying Kant's maxim that you should treat a man as if he were what you would wish him to be" (Robertson and Plummer).

For our passover also hath been sacrificed, even Christ (κα γαρ το πασχα ημων ετυθη Χριστος). First aorist passive indicative of θυω, old verb to sacrifice. Euphony of consonants, θ to τ because of -θη. Reference to the death of Christ on the Cross as the Paschal Lamb (common use of πασχα as Mr 14:12; Lu 22:7), the figure used long before by the Baptist of Jesus (Joh 1:29). Paul means that the Lamb was already slain on Calvary and yet you have not gotten rid of the leaven.

1Cor 5:8

Wherefore let us keep the feast (ωστε εορταζωμεν). Present active subjunctive (volitive). Let us keep on keeping the feast, a perpetual feast (Lightfoot), and keep the leaven out. It is quite possible that Paul was writing about the time of the Jewish passover, since it was before

pentecost (1Co 16:8). But, if so, that is merely incidental, and his language here is not a plea for the observance of Easter by Christians.

With the leaven of malice and wickedness (εν ζυμη κακιας κα πονηριας). Vicious disposition and evil deed.

With the unleavened bread of sincerity and truth (εν αζυμοις ειλικρινιας κα αληθειας). No word for "bread." The plural of αζυμοις may suggest "elements" or "loaves." Ειλικρινια (sincerity) does not occur in the ancient Greek and is rare in the later Greek. In the papyri it means probity in one example. The etymology is uncertain. Boisacq inclines to the notion of ειλη or ελη, sunlight, and κρινω, to judge by the light of the sun, holding up to the light. Αληθεια (truth) is a common word from αληθης (true) and this from α privative and ληθω (λαθειν, λανθανω, to conceal or hide) and so unconcealed, not hidden. The Greek idea of truth is out in the open. Note Ro 1:18 where Paul pictures those who are holding down the truth in unrighteousness.

1Cor 5:9

I wrote unto you in my epistle (εγραψα υμιν εν τη επιστολη). Not the epistolary aorist, but a reference to an epistle to the Corinthians earlier than this one (our First Corinthians), one not preserved to us. What a "find" it would be if a bundle of papyri in Egypt should give it back to us?

To have no company with fornicators (μη συναναμιγνυσθα πορνοις). Present middle infinitive with μη in an indirect command of a late double compound verb used in the papyri to mix up with (συν-ανα-μιγνυσθα, a μ verb). It is in the N.T. only here and verse 11; 2Th 3:14 which see. It is used here with the associative instrumental case (πορνοις, from περαω, περνημ, to sell, men and women who sell their bodies for lust). It is a pertinent question today how far modern views try to put a veneer over the vice in men and women.

1Cor 5:10

Not altogether (ου παντως). Not absolutely, not in all circumstances. Paul thus puts a limitation on his prohibition and confines it to members of the church. He has no jurisdiction over the outsiders (this world, του κοσμου τουτου).

The covetous (τοις πλεονεκταις). Old word for the over-reachers, those avaricious for more and more (πλεον, εχω, to have more). In N.T. only here, 6:10; Eph 5:5 . It always comes in bad company (the licentious and the idolaters) like the modern gangsters who form a combination of liquor, lewdness, lawlessness for money and power.

Extortioners (αρπαξιν). An old adjective with only one gender, rapacious (Mt 7:15; Lu 18:11), and as a substantive robber or extortioner (here and 6:10). Bandits, hijackers, grafters they would be called today.

Idolaters (ειδωλολατραις). Late word for hirelings (λατρις) of the idols (ειδωλον), so our very word idolater. See 6:9; 10:7; Eph 5:5; Re 21:8; 22:15 . Nageli regards this word as a Christian formation.

For then must ye needs (επε ωφειλετε ουν). This neat Greek idiom of επε with the imperfect indicative (ωφειλετε, from οφειλω, to be under obligation) is really the conclusion of a second-class condition with the condition unexpressed (Robertson, *Grammar*, p. 965). Sometimes αν is used also as in Heb 10:2 , but with verbs of obligation or necessity αν is usually absent as here (cf. Heb 9:20). The unexpressed condition here would be, "if that were true" (including fornicators, the covetous, extortioners, idolaters of the outside world). Αρα means in that case.

1Cor 5:11

But now I write unto you (νυν δε εγραψα υμιν). This is the epistolary aorist referring to this same epistle and not to a previous one as in verse 9. As it is (when you read it) I did write unto you.

If any man that is named a brother be (εαν τις αδελφος ονομαζομενος η). Condition of the third class, a supposable case.

Or a reviler or a drunkard (η λοιδορος η μεθυσος). Λοιδορος occurs in Euripides as an adjective and in later writings. In N.T. only here and 6:10. For the verb see 1Co 4:12 . Μεθυσος is an old Greek word for women and even men (cf. παροινος, of men, 1Ti 3:3). In N.T. only here and 6:10. Cf. Ro 13:13 . Deissmann (*Light from the Ancient East*, p. 316) gives a list of virtues and vices on counters for Roman games that correspond remarkably with Paul's list of vices here and in 6:10. Chrysostom noted that people in his day complained of the bad company given by Paul for revilers and drunkards as being men with more "respectable" vices!

With such a one, no, not to eat (τω τοιουτω μηδε συνεσθιειν). Associative instrumental case of τοιουτω after συνεσθιειν, "not even to eat with such a one." Social contacts with such "a brother" are forbidden

1Cor 5:12

For what have I to do? (τ γαρ μοι;). "For what is it to me (dative) to judge those without (τους εξο)?" They are outside the church and not within Paul's jurisdiction. God passes judgment on them.

1Cor 5:13

Put away the wicked man (εξαρατε τον πονηρον). By this quotation from De 17:7 Paul clinches the case for the expulsion of the offender (5:2). Note εξ twice and effective aorist tense.

1 Corinthians 6

1Cor 6:1

Dare any of you? (τολμα τις υμων;). Does any one of you dare? Rhetorical question with present indicative of τολμαω, old verb from τολμα, daring. Bengel: *grandi verbo notatur laesa majestas Christianorum*. "The word is an argument in itself" (Robertson and Plummer). Apparently Paul has an actual case in mind as in chapter 1Co 5 though no name is called.

Having a matter against his neighbour (πραγμα εχων προς τον ετερον). Forensic sense of πραγμα (from πρασσω, to do, to exact, to extort as in Lu 3:13), a case, a suit (Demosthenes 1020, 26), with the other or the neighbour as in 10:24; 14:17; Ga 6:4; Ro 2:1 .

Go to law (κρινεσθα). Present middle or passive (ch. Ro 3:4) in the same forensic sense as κριθηνα in Mt 5:40 . Κριτης, judge, is from this verb.

Before the unrighteous (επ των αδικων). This use of επ with the genitive for "in the presence of" is idiomatic as in 2Co 7:14 , επ Τιτου, in the case of Titus. The Jews held that to bring a lawsuit before a court of idolaters was blasphemy against the law. But the Greeks were fond of disputatious lawsuits with each other. Probably the Greek Christians brought cases before pagan judges.

1Cor 6:2

Shall judge the world (τον κοσμον κρινουσιν). Future active indicative. At the last day with the Lord Jesus (Mt 19:28; Lu 22:30).

Are ye unworthy to judge the smallest matters? (αναξιο εστε κριτηριων ελαχιστων;). Αναξιος is an old word (αν and αξιος), though only here in the N.T. There is dispute as to the meaning of κριτηρια here and in verse 4, old word, but nowhere else in N.T. save in Jas 2:6 . Naturally, like other words in -τηριον (ακροατηριον, auditorium, Ac 25:23), this word means the place where judgment is rendered, or court. It is common in the papyri in the sense of tribunal. In the *Apost. Const*. ii. 45 we have μη ερχεσθω επ κριτηριον εθνικον (Let him not come before a heathen tribunal). Hence here it would mean, "Are ye unworthy of the smallest tribunals?" That is, of sitting on the smallest tribunals, of forming courts yourselves to settle such things?

1Cor 6:3

How much more, things that pertain to this life? (Μητ γε βιωτικα;). The question expects the answer no and γε adds sharp point to Paul's surprised tone, "Need I so much as say?" It can be understood also as ellipsis, "let me not say" (μητιγε λεγω), not to say. Βιωτικα occurs first in Aristotle, but is common afterwards. In the papyri it is used of business matters. It is from βιος (manner of life in contrast to ζωη, life principle).

1Cor 6:4

If then ye have to judge things pertaining to this life (βιωτικα μεν ουν κριτηρια εαν εχητε). Note emphatic position (proleptic) of βιωτικα κριτηρια (tribunals pertaining to this

life, as above). "If ye have tribunals pertaining to this life" (condition of third class, εαν εχητε). If καθιζετε (do ye set) is indicative and interrogative, then by "who are of no account in the church" (τους εξουθενημενους εν τη εκκλησια) Paul means the heathen as in verse 1. If καθιζετε be imperative, then Paul means the least esteemed members of the church for such unwished for work. It is a harsh term for the heathen, but one of indignation toward Christians.

1Cor 6:5

I say this to move you to shame (προς εντροπην υμιν λεγω). Old word εντροπη from εντρεπω, to turn in (1Co 4:14 which see). In N.T. only here and 15:34.

One wise man (σοφος). From sarcasm to pathos Paul turns.

Does there not exist (εν, short form for ενεστ)? With double negative ουκ--ουδεις, expecting the answer yes. Surely

one such man exists in the church.

Who (ος). Almost consecutive in idea, of such wisdom that he will be able.

To decide between his brethren (διακρινα ανα μεσον του αδελφου αυτου). Κρινα is to judge or decide (first aorist active infinitive of κρινω and δια (two) carries on the idea of between. Then ανα μεσον makes it still plainer, in the midst as

arbitrator between brother and brother like ανα μεσον εμου κα σου (Ge 23:15). It is even so a condensed expression with part of it unexpressed (ανα μεσον κα του αδελφου αυτου) between brother and his brother. The use of αδελφος has a sharp reflection on them for their going to heathen judges to settle disputes between brothers in Christ.

1Cor 6:6

And that before unbelievers (κα τουτο επ απιστων). Climactic force of κα. The accusative of general reference with τουτο. "That there should be disputes about βιωτικα is bad; that Christian should go to law with Christian is worse; that Christians should do this before unbelievers is worst of all" (Robertson and Plummer).

1Cor 6:7

Nay, already it is altogether a defect among you (ηδη μεν ουν ολως ηττημα υμιν εστιν). "Indeed therefore there is to you already (to begin with, ηδη, before any question of courts) wholly defeat." Ηηττημα (from ηττααομα) is only here, Ro 11:12; Isa 31:8 and ecclesiastical writers. See ηττααομα (from ηττων, less) in 2Co 12:13; 2 Peter 2:19f. Νικη was victory and ηττα defeat with the Greeks. It is defeat for Christians to have lawsuits (κριματα, usually decrees or judgments) with one another. This was proof of the failure of love and forgiveness (Col 3:13).

Take wrong (αδικεισθε). Present middle indicative, of old verb αδικεω (from αδικος, not right). Better undergo wrong yourself than suffer

defeat in the matter of love and forgiveness of a brother.

Be defrauded (αποστερεισθε). Permissive middle again like αδικεισθε. Allow yourselves to be robbed (old verb to deprive, to rob) rather than have a lawsuit.

1Cor 6:8

Nay, but ye yourselves do wrong and defraud (αλλα υμεις αδικειτε κα αποστερειτε). "But (adversative αλλα, on the contrary) you (emphatic) do the wronging and the robbing" (active voices) "and that your brethren" (κα τουτο αδελφους). Same idiom as at close of verse 6. The very climax of wrong-doings, to stoop to do this with one's brethren in Christ.

1Cor 6:9

The unrighteous (αδικο). To remind them of the verb αδικεω just used.

The Kingdom of God (θεου βασιλειαν). Precisely, God's kingdom.

Be not deceived (μη πλανασθε). Present passive imperative with negative μη. Do not be led astray by plausible talk to cover up sin as mere animal behaviourism. Paul has two lists in verses 9,10 , one with repetition of ουτε, neither (fornicators, idolaters, adulterers, effeminate, or μαλακο, abusers of themselves with men or αρσενοκοιτα or sodomites as in 1Ti 1:10 a late word for this horrid vice, thieves, covetous), the other with ου not (drunkards, revilers, extortioners). All these will fall short of the kingdom of God. This was plain talk to a city like Corinth. It is needed today. It is a solemn roll call of the damned even if some of their names are on the church roll in Corinth whether officers or ordinary members.

1Cor 6:11

And such were some of you (κα ταυτα τινες ητε). A sharp homethrust. Literally, "And these things (ταυτα, neuter plural) were ye (some of you)." The horror is shown by ταυτα, but by τινες Paul narrows the picture to some, not all. But that was in the past (ητε, imperfect indicative) like Ro 6:17 . Thank God the blood of Jesus does cleanse from such sins as these. But do not go back to them.

But ye were washed (απελουσασθε). First aorist middle indicative, not passive, of απολουω. Either direct middle, ye washed yourselves, or indirect middle, as in Ac 22:16 , ye washed your sins away (force of απο). This was their own voluntary act in baptism which was the outward expression of the previous act of God in cleansing (ηγιασθητε, ye were sanctified or cleansed before the baptism) and justified (εδικαιωθητε, ye were put right with God before the act of baptism). "These twin conceptions of the Christian state in its beginning appear commonly in the reverse order" (Findlay). The outward expression is usually mentioned before the inward change which precedes it. In this passage the Trinity appear as in the baptismal command in Mt 28:19 .

1Cor 6:12

Lawful (εξεστιν). Apparently this proverb may have been used by Paul in Corinth (repeated in 10:23), but not in the sense now used by Paul's opponents. The "all things" do not include such matters as those condemned in chapter 1Co 5; 6:1-11 . Paul limits the proverb to things not immoral, things not wrong *per se*. But even here liberty is not license.

But not all things are expedient (αλλ' ου παντα συμφερε). Old word συμφερε, bears together for good and so worthwhile. Many things, harmless in themselves in the abstract, do harm to others in the concrete. We live in a world of social relations that circumscribe personal rights and liberties.

But I will not be brought under the power of any (αλλ ουκ εγω εξουσιασθησομα υπο τινος). Perhaps a conscious play on the verb εξεστιν for εξουσιαζω is from εξουσια and that from εξεστιν. Verb from Aristotle on, though not common (Dion. of Hal., LXX and inscriptions). In N.T. only here, 7:4; Lu 22:25 . Paul is determined not to be a slave to anything harmless in itself. He will maintain his self-control. He gives a wholesome hint to those who talk so much about personal liberty.

1Cor 6:13

But God shall bring to nought both it and them (ο δε θεος κα ταυτην κα ταυτα καταργησε). Another proverb about the adaptation of the belly (κοιλια) and food (βρωματα, not just flesh), which had apparently been used by some in Corinth to justify sexual license (fornication and adultery). These Gentiles mixed up matters not alike at all (questions of food and sensuality). " We have traces of this gross moral confusion in the circumstances which dictated the Apostolic Letter (Ac 15:23-29), where things wholly diverse are combined, as directions about meats to be avoided and a prohibition of fornication" (Lightfoot). Both the belly (ταυτην) and the foods (ταυτα) God will bring to an end by death and change.

But the body is not for fornication, but for the Lord, and the Lord for the body (το δε σωμα ου τη πορνεια αλλα τω κυριωι, κα ο κυριος τω σωματ). Paul here boldly shows the fallacy in the parallel about appetite of the belly for food. The human body has a higher mission than the mere gratification of sensual appetite. Sex is of God for the propagation of the race, not for prostitution. Paul had already stated that God dwells in us as the sanctuary of the Holy Spirit (3:16f.). This higher function of the body he here puts forward against the debased Greek philosophy of the time which ignored completely Paul's idea, "the body for the Lord and the Lord for the body" (dative of personal interest in both cases). "The Lord Jesus and πορνεια contested for the bodies of Christian men; loyal to him they must renounce *that*, yielding to *that* they renounce him" (Findlay).

1Cor 6:14

Will raise up us (ημας εξεγερε). Future active indicative of εξεγειρω though the MSS. vary greatly, some having the present and some even the aorist. But the resurrection of the body gives added weight to Paul's argument about the dignity and destiny of the body (*quanta dignitas*, Bengel) which should not be prostituted to sensuality.

1Cor 6:15

Members of Christ (μελη Χριστου). Old word for limbs, members. Even the Stoics held the body to be common with the animals (Epictetus, *Diss*. l. iii. 1) and only the reason like the gods. Without doubt some forms of modern evolution have contributed to the li-

centious views of animalistic sex indulgence, though the best teachers of biology show that in the higher animals monogamy is the rule. The body is not only adapted for Christ (verse 13), but it is a part of Christ, in vital union with him. Paul will make much use of this figure further on (12:12-31; Eph 4:11-16; 5:30).

Shall I then take away? (αρας ουν;). First aorist active participle of αιρω, old verb to snatch, carry off like Latin *rapio* (our rape).

Make (ποιησω). Can be either future active indicative or first aorist active subjunctive (deliberative). Either makes good sense. The horror of deliberately taking "members of Christ" and making them "members of a harlot" in an actual union staggers Paul and should stagger us.

God forbid (μη γενοιτο). Optative second aorist in a negative wish for the future.

May it not happen! The word "God" is not here. The idiom is common in Epictetus though rare in the LXX. Paul has it thirteen times and Luke once (Lu 20:16).

1Cor 6:16

One body (εν σωμα). With the harlot. That union is for the harlot the same as with the wife. The words quoted from Ge 2:24 describing the sexual union of husband and wife, are also quoted and explained by Jesus in Mt 19:5f. which see for discussion of the translation Hebraism with use of εις.

Saith he (φησιν). Supply either ο θεος (God) or η γραφη (the Scripture).

1Cor 6:17

One spirit (εν πνευμα). With the Lord, the inner vital spiritual union with the Lord Jesus (Eph 4:4; 5:30).

1Cor 6:18

Flee (φευγετε). Present imperative. Have the habit of fleeing without delay or parley. Note abruptness of the asyndeton with no connectives. Fornication violates Christ's rights in our bodies (verses 13-17) and also ruins the body itself.

Without the body (εκτος του σωματος). Even gluttony and drunkenness and the use of dope are sins wrought on the body, not "within the body" (εντος του σωματος) in the same sense as fornication. Perhaps the dominant idea of Paul is that fornication, as already shown, breaks the mystic bond between the body and Christ and hence the fornicator (ο πορνευων)

sins against his own body (εις το ιδιον σωμα αμαρτανε) in a sense not true of other dreadful sins. The fornicator takes his body which belongs to Christ and unites it with a harlot. In fornication the body is the instrument of sin and becomes the subject of the damage wrought. In another sense fornication brings on one's own body the two most terrible bodily diseases that are still incurable (gonorrhea and syphilis) that curse one's own body and transmit the curse to the third and fourth generation. Apart from the high view given here by Paul of the relation of the body to the Lord no possible father or mother has the

right to lay the hand of such terrible diseases and disaster on their children and children's children. The moral and physical rottenness wrought by immorality defy one's imagination.

1Cor 6:19

Your body is a temple (το σωμα υμων ναος εστιν). A sanctuary as in 3:16 which see. Our spirits dwell in our bodies and the Holy Spirit dwells in our spirits. Some of the Gnostics split hairs between the sins of the body and fellowship with God in the spirit. Paul will have none of this subterfuge. One's body is the very shrine for the Holy Spirit. In Corinth was the temple to Aphrodite in which fornication was regarded as consecration instead of desecration. Prostitutes were there as priestesses of Aphrodite, to help men worship the goddess by fornication.

Ye are not your own (ουκ εστε εαυτων). Predicate genitive. Ye do not belong to yourselves, even if you could commit fornication without personal contamination or self-violation. Christianity makes unchastity dishonour in both sexes. There is no double standard of morality. Paul's plea here is primarily to men to be clean as members of Christ's body.

1Cor 6:20

For ye were bought with a price (ηγορασθητε γαρ τιμης). First aorist passive indicative of αγοραζω, old verb to buy in the marketplace (αγορα). With genitive of price. Paul does not here state the price as Peter does in 1Pe 1:19 (the blood of Christ) and as Jesus does in Mt 20:28 (his life a ransom). The Corinthians understood his meaning.

Glorify God therefore in your body (δοξασατε δη τον θεον εν τω σωματ υμων). Passionate conclusion to his powerful argument against sexual uncleanness. Δη is a shortened form of ηδη and is an urgent inferential particle. See on Lu 2:15 . Paul holds to his high ideal of the destiny of the body and urges glorifying God in it. Some of the later Christians felt that Paul's words could be lightened a bit by adding "and in your spirits which are his," but these words are found only in late MSS. and are clearly not genuine. Paul's argument stands four-square for the dignity of the body as the sanctuary of the Holy Spirit united to the Lord Jesus.

1 Corinthians 7

1Cor 7:1

Now concerning the things whereof ye wrote (περ δε ων εγραψατε). An ellipsis of περ τουτων, the antecedent of περ ων, is easily supplied as in papyri. The church had written Paul a letter in which a number of specific problems about marriage were raised. He answers them *seriatim*. The questions must be clearly before one in order intelligently to interpret Paul's replies. The first is whether a single life is wrong. Paul pointedly says that it is not wrong, but good (καλον). One will get a one-sided view of Paul's teaching on marriage unless he keeps a proper perspective. One of the marks of certain heretics will be forbidding to marry (1Ti 4:3). Paul uses marriage as a metaphor of our relation to Christ (2Co 11:2; Ro 7:4; Eph 5:28-33). Paul is not here opposing marriage. He is only arguing that celibacy may be good in certain limitations. The genitive case with απτεσθα (touch) is the usual construction.

1Cor 7:2

Because of fornications (δια τας πορνειας). This is not the only reason for marriage, but it is a true one. The main purpose of marriage is children. Mutual love is another. The family is the basis of all civilization. Paul does not give a low view of marriage, but is merely answering questions put to him about life in Corinth.

1Cor 7:3

Render the due (την οφειλην αποδιδοτω). Marriage is not simply not wrong, but for many a duty. Both husband and wife have a mutual obligation to the other. "This dictum defends marital intercourse against rigorists, as that of ver. 1 commends celibacy against sensualists" (Findlay).

1Cor 7:4

The wife (η γυνη). The wife is mentioned first, but the equality of the sexes in marriage is clearly presented as the way to keep marriage undefiled (Heb 13:4). "In wedlock separate ownership of the person ceases" (Robertson and Plummer).

1Cor 7:5

Except it be by consent for a season (ε μητ [αν] εκ συμφωνου προς καιρον). If αν is genuine, it can either be regarded as like εαν though without a verb or as loosely added after ε μητ and construed with it.

That ye may give yourselves unto prayer (ινα σχολασητε τη προσευχη). First aorist active subjunctive of σχολαζω, late verb from σχολη, leisure (our "school"), and so to have leisure (punctiliar act and not permanent) for prayer. Note private devotions here.

That Satan tempt you not (ινα μη πειραζη). Present subjunctive, that Satan may not keep on tempting you.

Because of your incontinency (δια την ακρασιαν [υμων]). A late word from Aristotle on for ακρατεια from ακρατης (without self-control, α privative and κρατεω, to control, common old word). In N.T. only here and Mt 23:25 which see.

1Cor 7:6

By way of permission (κατα συνγνωμην). Old word for pardon, concession, indulgence. *Secundum indulgentiam* (Vulgate). Only here in N.T., though in the papyri for pardon. The word means "knowing together," understanding, agreement, and so concession.

Not of commandment (ου κατ' επιταγην). Late word (in papyri) from επιτασσω, old word to enjoin. Paul has not commanded people to marry. He has left it an open question.

1Cor 7:7

Yet I would (θελω δε). "But I wish." Followed by accusative and infinitive (ανθρωπους ειναι). This is Paul's personal preference under present conditions (7:26).

Even as I myself (ως και εμαυτον). This clearly means that Paul was not then married and it is confirmed by 9:5. Whether he had been married and was now a widower turns on the interpretation of Ac 26:10 "I cast my vote." If this is taken literally (the obvious way to take it) as a member of the Sanhedrin, Paul was married at that time. There is no way to decide.

His own gift from God (ιδιον χαρισμα εκ θεου). So each must decide for himself. See on 1:7 for χαρισμα, a late word from χαριζομα.

1Cor 7:8

To the unmarried and to the widows (τοις αγαμοις και ταις χηραις). It is possible that by "the unmarried" (masculine plural) the apostle means only men since widows are added and since virgins receive special treatment later (verse 25) and in verse 32 ο αγαμος is the unmarried man. It is hardly likely that Paul means only widowers and widows and means to call himself a widower by ως καγω (even as I). After discussing marital relations in verses 2-7 he returns to the original question in verse 1 and repeats his own personal preference as in verse 7. He does not say that it is *better* to be unmarried, but only that it is *good* (καλον as in verse 1) for them to remain unmarried. Αγαμος is an old word and in N.T. occurs only in this passage. In verses 11, 34 it is used of women where the old Greeks would have used ανανδρος, without a husband.

1Cor 7:9

But if they have not continency (ε δε ουκ εγκρατευοντα). Condition of the first class, assumed as true. Direct middle voice εγκρατευοντα, hold themselves in, control themselves.

Let them marry (γαμησατωσαν). First aorist (ingressive) active imperative. Usual *Koine* form in -τωσαν for third plural.

Better (κρειττον). Marriage is better than continued sexual passion. Paul has not said that celibacy is

better than marriage though he has justified it and expressed his own personal preference for it. The metaphorical use of πυρουσθα (present middle infinitive) for sexual passion is common enough as also for grief (2Co 11:29).

1Cor 7:10

To the married (τοις γεγαμηκοσιν). Perfect active participle of γαμεω, old verb, to marry, and still married as the tense shows.

I give charge (παραγγελλω). Not mere wish as in verses 7,8 .

Not I, but the Lord (ουκ εγω αλλα ο κυριος). Paul had no commands from Jesus to the unmarried (men or women), but Jesus had spoken to the married (husbands and wives) as in Mt 5:31f.; 19:3-12; Mr 10:9-12; Lu 16:18 . The Master had spoken plain words about divorce. Paul reenforces his own inspired command by the command of Jesus. In Mr 10:9 we have from Christ: "What therefore God joined together let not man put asunder" (μη χοριζετω).

That the wife depart not from her husband (γυναικα απο ανδρος μη χορισθηνα). First aorist passive infinitive (indirect command after παραγγελλω) of χοριζω, old verb from adverbial preposition χωρις, separately, apart from, from. Here used of divorce by the wife which, though unusual then, yet did happen as in the case of Salome (sister of Herod the Great) and of Herodias before she married Herod Antipas. Jesus also spoke of it (Mr 10:12). Now most of the divorces are obtained by women. This passive infinitive is almost reflexive in force according to a constant tendency in the *Koine* (Robertson, *Grammar*, p. 817).

1Cor 7:11

But and if she depart (εαν δε κα χωρισθη). Third class condition, undetermined. If, in spite of Christ's clear prohibition, she get separated (ingressive passive subjunctive),

let her remain unmarried (μενετω αγαμος). Paul here makes no allowance for remarriage of the innocent party as Jesus does by implication.

Or else be reconciled to her husband (η τω ανδρ καταλλαγητω). Second aorist (ingressive) passive imperative of καταλλασσω, old compound verb to exchange coins as of equal value, to reconcile. One of Paul's great words for reconciliation with God (2Co 5:18-20; Ro 5:10). Διαλλασσω (Mt 5:24 which see) was more common in the older Greek, but καταλλασσω in the later. The difference in idea is very slight, δια- accents notion of exchange, κατ- the perfective idea (complete reconciliation). Dative of personal interest is the case of ανδρ. This sentence is a parenthesis between the two infinitives χωρισθηνα and αφιενα (both indirect commands after παραγγελλω).

And that the husband leave not his wife (κα ανδρα μη αφιενα). This is also part of the Lord's command (Mr 10:11). Απολυω occurs in Mark of the husband's act and αφιενα here, both meaning to send away. Bengel actually stresses the difference between χωρισθηνα of the woman as like *separatur* in Latin and calls the wife "pars ignobilior" and the husband "nobilior." I doubt if Paul would stand for that extreme.

1Cor 7:12

But to the rest say I, not the Lord (τοις δε λοιποις λεγω εγω, ουχ ο Κυριος). Paul has no word about marriage from Jesus beyond the problem of divorce. This is no disclaimer of inspiration. He simply means that here he is not quoting a command of Jesus.

An unbelieving wife (γυναικα απιστον). This is a new problem, the result of work among the Gentiles, that did not arise in the time of Jesus. The form απιστον is the same as the masculine because a compound adjective. Paul has to deal with mixed marriages as missionaries do today in heathen lands. The rest (ο λοιπο) for Gentiles (Eph 2:3) we have already had in 1Th 4:13; 5:6 which see. The Christian husband married his wife when he himself was an unbeliever. The word απιστος sometimes means unfaithful (Lu 12:46), but not here (cf. Joh 20:27).

She is content (συνευδοκε). Late compound verb to be pleased together with, agree together. In the papyri.

Let him not leave her (μη αφιετω αυτην). Perhaps here and in verses 11,13 αφιημ should be translated "put away" like απολυω in Mr 10:1 . Some understand αφιημ as separation from bed and board, not divorce.

1Cor 7:13

Which hath an unbelieving husband (ητις εχε ανδρα απιστον). Relative clause here, while a conditional one in verse 12 (ε τις, if any one). Paul is perfectly fair in stating both sides of the problem of mixed marriages.

1Cor 7:14

Is sanctified in the wife (ηγιαστα εν τη γυναικ). Perfect passive indicative of αγιαζω, to set apart, to hallow, to sanctify. Paul does not, of course, mean that the unbelieving husband is saved by the faith of the believing wife, though Hodge actually so interprets him. Clearly he only means that the marriage relation is sanctified so that there is no need of a divorce. If either husband or wife is a believer and the other agrees to remain, the marriage is holy and need not be set aside. This is so simple that one wonders at the ability of men to get confused over Paul's language.

Else were your children unclean (επε αρα τα τεκνα ακαθαρτα). The common ellipse of the condition with επε: "since, accordingly, if it is otherwise, your children are illegitimate (ακαθαρτα)." If the relations of the parents be holy, the child's birth must be holy also (not illegitimate). "He is not assuming that the child of a Christian parent would be baptized; that would spoil rather than help his argument, for it would imply that the child was not αγιος till it was baptized. The verse throws no light on the question of infant baptism" (Robertson and Plummer).

1Cor 7:15

Is not under bondage (ου δεδουλωτα). Perfect passive indicative of δουλοω, to enslave, has been enslaved, does not remain a slave. The believing husband or wife is not at liberty

to separate, unless the disbeliever or pagan insists on it. Wilful desertion of the unbeliever sets the other free, a case not contemplated in Christ's words in Mt 5:32; 19:9 . Luther argued that the Christian partner, thus released, may marry again. But that is by no means clear, unless the unbeliever marries first.

But God hath called us in peace (εν δε ειρηνη κεκληκεν ημας or υμας). Perfect active indicative of καλεω, permanent call in the sphere or atmosphere of peace. He does not desire enslavement in the marriage relation between the believer and the unbeliever.

1Cor 7:16

For how knowest thou? (τ γαρ οιδασ;). But what does Paul mean? Is he giving an argument *against* the believer accepting divorce or *in favour* of doing so? The syntax allows either interpretation with ε (if) after οιδας. Is the idea in ε (if) *hope* of saving the other or *fear* of not saving and hence peril in continuing the slavery of such a bondage? The latter idea probably suits the context best and is adopted by most commentators. And yet one hesitates to interpret Paul as *advocating* divorce unless strongly insisted on by the unbeliever. There is no problem at all unless the unbeliever makes it. If it is a hopeless case, acquiescence is the only wise solution. But surely the believer ought to be sure that there is no hope before he agrees to break the bond. Paul raises the problem of the wife first as in verse 10.

1Cor 7:17

Only (ε μη). This use of ε μη as an elliptical condition is very common (7:5; Ga 1:7,19; Ro 14:14), "except that" like πλην. Paul gives a general principle as a limitation to what he has just said in verse 15. "It states the general principle which determines these questions about marriage, and this is afterwards illustrated by the cases of circumcision and slavery" (Robertson and Plummer). He has said that there is to be no compulsory slavery between the believer and the disbeliever (the Christian and the pagan). But on the other hand there is to be no reckless abuse of this liberty, no license.

As the Lord hath distributed to each man (εκαστω ως μεμερικεν ο κυριος). Perfect active indicative of μεριζω, old verb from μερος, apart. Each has his lot from the Lord Jesus, has his call from God. He is not to seek a rupture of the marriage relation if the unbeliever does not ask for it.

And so ordain I (κα ουτως διατασσομα). Military term, old word, to arrange in all the churches (distributed, δια-). Paul is conscious of authoritative leadership as the apostle of Christ to the Gentiles.

1Cor 7:18

Let him not become uncircumcized (μη επισπασθω). Present middle imperative of επισπαω, old verb to draw on. In LXX (I Macc. 1:15) and Josephus (*Ant.* XII, V. I) in this sense. Here only in N.T. The point is that a Jew is to remain a Jew, a Gentile to be a Gentile. Both stand on an equality in the Christian churches. This freedom about circumcision illustrates the freedom about Gentile mixed marriages.

1Cor 7:19

But the keeping of the commandments of God (αλλα τηρησις εντολων θεου). Old word in sense of watching (Ac 4:3). Paul's view of the worthlessness of circumcision or of uncircumcision is stated again in Ga 5:6; 6:15; Ro 2:25-29 (only the inward or spiritual Jew counts).

1Cor 7:20

Wherein he was called (η εκληθη). When he was called by God and saved, whether a Jew or a Gentile, a slave or a freeman.

1Cor 7:21

Wast thou called being a bondservant? (δουλος εκληθης;). First aorist passive indicative. Wast thou, a slave, called?

Care not for it (μη σο μελετω). "Let it not be a care to thee." Third person singular (impersonal) of μελε, old verb with dative σο. It was usually a fixed condition and a slave could be a good servant of Christ (Col 3:22; Eph 6:5; Tit 2:9), even with heathen masters.

Use it rather (μαλλον χρησα). Make use of what? There is no "it" in the Greek. Shall we supply ελευθερια (instrumental case after χρησα or δουλεια)? Most naturally ελευθερια, freedom, from ελευθερος, just before. In that case ε κα is not taken as although, but κα goes with δυνασα, "But if thou canst also become free, the rather use your opportunity for freedom." On the whole this is probably Paul's idea and is in full harmony with the general principle above about mixed marriages with the heathen. Χρησα is second person singular aorist middle imperative of χραομα, to use, old and common verb.

1Cor 7:22

The Lord's freedman (απελευθερος Κυριου). Απελευθερος is an old word for a manumitted slave, ελευθερος from ερχομα, to go and so go free, απ- from bondage. Christ is now the owner of the Christian and Paul rejoices to call himself Christ's slave (δουλος). But Christ set us free from sin by paying the ransom (λυτρον) of his life on the Cross (Mt 20:28; Ro 8:2; Ga 5:1). Christ is thus the *patronus* of the *libertus* who owes everything to his *patronus*. He is no longer the slave of sin (Ro 6:6,18), but a slave to God (Ro 6:22).

Likewise the freeman when called is Christ's slave (ομοιως ο ελευθερος κληθεις δουλος εστιν Χριστου). Those who were not slaves, but freemen, when converted, are as much slaves of Christ as those who were and still were slaves of men. All were slaves of sin and have been set free from sin by Christ who now owns them all.

1Cor 7:23

Ye were bought with a price (τιμης ηγορασθητε). See on 6:20 for this very phrase, here repeated. Both classes (slaves and freemen) were purchased by the blood of Christ.

Become not bondservants of men (μη γινεσθε δουλο ανθρωπων). Present middle imperative of γινομα with negative μη. Literally, stop becoming slaves of men. Paul here clearly defines his opposition to human slavery as an institution which comes out so

powerfully in the Epistle to Philemon. Those already free from human slavery should not become enslaved.

1Cor 7:24

With God (παρα θεω). There is comfort in that. Even a slave can have God at his side by remaining at God's side.

1Cor 7:25

I have no commandment of the Lord (επιταγην Κυριου ουκ εχω). A late word from επιτασσω, old Greek verb to enjoin, to give orders to. Paul did have (verse 10) a command from the Lord as we have in Matthew and Mark. It was quite possible for Paul to know this command of Jesus as he did other sayings of Jesus (Ac 20:35) even if he had as yet no access to a written gospel or had received no direct revelation on the subject from Jesus (1Co 11:23). Sayings of Jesus were passed on among the believers. But Paul had no specific word from Jesus on the subject of virgins. They call for special treatment, young unmarried women only Paul means (7:25,28,34,36-38) and not as in Re 14:4 (metaphor). It is probable that in the letter (7:1) the Corinthians had asked about this problem.

But I give my judgment (γνωμην δε διδωμ). About mixed marriages (12-16) Paul had the command of Jesus concerning divorce to guide him. Here he has nothing from Jesus at all. So he gives no "command," but only "a judgment," a deliberately formed decision from knowledge (2Co 8:10), not a mere passing fancy.

As one that hath obtained mercy of the Lord to be faithful (ως ηλεημενος υπο κυριου πιστος ειναι). Perfect passive participle of ελεεω, old verb to receive mercy (ελεος). Πιστος is predicate nominative with infinitive ειναι. This language, so far from being a disclaimer of inspiration, is an express claim to help from the Lord in the forming of this duly considered judgment, which is in no sense a command, but an inspired opinion.

1Cor 7:26

I think therefore (νομιζω ουν). Paul proceeds to express therefore the previously mentioned judgment (γνωμην) and calls it his opinion, not because he is uncertain, but simply because it is not a command, but advice.

By reason of the present distress (δια την ενεστωσαν αναγκην). The participle ενεστωσαν is second perfect active of ενιστημ and means "standing on" or "present" (cf. Ga 1:4; Heb 9:9). It occurs in 2Th 2:2 of the advent of Christ as not "present." Whether Paul has in mind the hoped for second coming of Jesus in this verse we do not certainly know, though probably so. Jesus had spoken of those calamities which would precede his coming (Mt 24:8ff.) though Paul had denied saying that the advent was right at hand (2Th 2:2). Αναγκη is a strong word (old and common), either for external circumstances or inward sense of duty. It occurs elsewhere for the woes preceding the second coming (Lu 21:23) and also for Paul's persecutions (1Th 3:7; 2Co 6:4; 12:10). Perhaps there is a mingling of both ideas here.

Namely . This word is not in the Greek. The infinitive of indirect discourse (υπαρχειν) after νομιζω is repeated with recitative οτ, "That the being so is good for a man" (οτ καλον ανθρωπω το ουτως εινα). The use of the article το with εινα compels this translation. Probably Paul means for one (ανθρωπω, generic term for man or woman) to remain as he is whether married or unmarried. The copula εστιν is not expressed. He uses καλον (good) as in 7:1.

1Cor 7:27

Art thou bound to a wife? (δεδεσα γυναικι;). Perfect passive indicative of δεω, to bind, with dative case γυναικ. Marriage bond as in Ro 7:2 .

Seek not to be loosed (μη ζητε λυσιν). Present active imperative with negative μη, "Do not be seeking release" (λυσιν) from the marriage bond, old word, here only in N.T.

Seek not a wife (μη ζητε γυναικα). Same construction, Do not be seeking a wife. Bachelors as well as widowers are included in λελυσα (loosed, perfect passive indicative of λυω). This advice of Paul he only urges "because of the present necessity" (verse 26). Whether he held on to this opinion later one does not know. Certainly he gives the noblest view of marriage in Eph 5:22-33 . Paul does not present it as his opinion for all men at all times. Men feel it their duty to seek a wife.

1Cor 7:28

But and if thou marry (εαν δε κα γαμησης). Condition of the third class, undetermined with prospect of being determined, with the ingressive first aorist (late form) active subjunctive with εαν: "But if thou also commit matrimony or get married," in spite of Paul's advice to the contrary.

Thou hast not sinned (ουχ ημαρτες). Second aorist active indicative of αμαρτανω, to sin, to miss a mark. Here either Paul uses the timeless (gnomic) aorist indicative or by a swift transition he changes the standpoint (proleptic) in the conclusion from the future (in the condition) to the past. Such mixed conditions are common (Robertson, *Grammar*, pp. 1020, 1023). Precisely the same construction occurs with the case of the virgin (παρθενος) except that the old form of the first aorist subjunctive (γημη) occurs in place of the late γαμηση above. The MSS. interchange both examples. There is no special point in the difference in the forms.

Shall have tribulation in the flesh (θλιψιν τη σαρκ εξουσιν). Emphatic position of θλιψιν (pressure). See 2Co 12:7 σκολοπς τη σαρκ (thorn in the flesh).

And I would spare you (εγω δε υμων φειδομα). Possibly conative present middle indicative, I am trying to spare you like αγε in Ro 2:4 and δικαιουσθε in Ga 5:4 .

1Cor 7:29

But this I say (τουτο δε φÂημ. Note φÂημ here rather than λεγÂω (verses 8,12). A new turn is here given to the argument about the present necessity.

The time is shortened (ο καιρος συνεσταλμενος εστιν). Perfect periphrastic passive indicative of συστελλω, old verb to place together, to draw together. Only twice in the N.T., here and Ac 5:6 which see. Found in the papyri for curtailing expenses. Calvin takes it for the shortness of human life, but apparently Paul pictures the foreshortening of time (opportunity) because of the possible nearness of and hope for the second coming. But in Philippians Paul faces death as his fate (Php 1:21-26), though still looking for the coming of Christ (3:20).

That henceforth (το λοιπον ινα). Proleptic position of το λοιπον before ινα and in the accusative of general reference and ινα has the notion of result rather than purpose (Robertson, *Grammar*, p. 997).

As though they had none (ως μη εχοντες). This use of ως with the participle for an assumed condition is regular and μη in the *Koine* is the normal negative of the participle. So the idiom runs on through verse 31.

1Cor 7:30

As though they possessed not (ως μη κατεχοντες). See this use of κατεχω, old verb to hold down (Lu 14:9), to keep fast, to possess, in 2Co 6:10 . Paul means that all earthly relations are to hang loosely about us in view of the second coming.

1Cor 7:31

Those that use the world (ο χρωμενο τον κοσμον). Old verb χραομα, usually with the instrumental case, but the accusative occurs in some Cretan inscriptions and in late writers according to a tendency of verbs to resume the use of the original accusative (Robertson, *Grammar*, p. 468).

As not abusing it (ως μη καταχρημενο). Perfective use of κατα in composition, old verb, but here only in N.T., to use up, use to the full. Papyri give examples of this sense. This is more likely the idea than "abusing" it.

For the fashion of this world passeth away (παραγε γαρ το σχημα του κοσμου τουτου). Cf. 1Jo 2:17 . Σχημα is the *habitus*, the outward appearance, old word, in N.T. only here and Php 2:7f . Παραγε (old word) means "passes along" like a moving panorama (movie show!). Used of Jesus passing by in Jericho (Mt 20:30).

1Cor 7:32

Free from cares (αμεριμνους). Old compound adjective (α privative and μεριμνα, anxiety). In N.T. only here and Mt 28:14 which see.

The things of the Lord (τα του Κυριου). The ideal state (so as to the widow and the virgin in verse 33), but even the unmarried do let the cares of the world choke the word (Mr 4:19).

How he may please the Lord (πως αρεση τω Κυριω). Deliberative subjunctive with πως retained in an indirect question. Dative case of Κυριω. Same construction in verse 33 with πως αρεση τη γυναικ (his wife) and in 34 πως αρεση τω ανδρ (her husband).

1Cor 7:34

And there is a difference also between the wife and the virgin (κα μεμεριστα κα η γυνη κα η παρθενος). But the text here is very uncertain, almost hopelessly so. Westcott and Hort put κα μεμεριστα in verse 33 and begin a new sentence with κα η γυνη and add η αγαμος after η γυνη, meaning "the widow and the virgin each is anxious for the things of the Lord" like the unmarried man (ο αγαμος, bachelor or widow) in verse 32. Possibly so, but the MSS. vary greatly at every point. At any rate Paul's point is that the married woman is more disposed to care for the things of the world. But, alas, how many unmarried women (virgins and widows) are after the things of the world today and lead a fast and giddy life.

1Cor 7:35

For your own profit (προς το υμων αυτων συμφορον). Old adjective, advantageous, with neuter article here as substantive, from verb συμφερω. In N.T. here only and 10:33. Note reflexive plural form υμων αυτων.

Not that I may cast a snare upon you (ουχ ινα βροχον υμιν επιβαλω). Βροχον is a noose or slip-knot used for lassoing animals, old word, only here in N.T. Papyri have an example "hanged by a noose." Επιβαλω is second aorist active subjunctive of επιβαλλω, old verb to cast upon. Paul does not wish to capture the Corinthians by lasso and compel them to do what they do not wish about getting married.

For that which is seemly (προς το ευσχημον). Old adjective (ευ, well, σχημων, shapely, comely, from σχημα, figure). For the purpose of decorum.

Attend upon the Lord (ευπαρεδρον). Adjective construed with προς το, before, late word (Hesychius) from ευ, well, and παρεδρος, sitting beside, "for the good position beside the Lord" (associative instrumental case of Κυριω). Cf. Mary sitting at the feet of Jesus (Lu 10:39).

Without distraction (απερισπαστως). Late adverb (Polybius, Plutarch, LXX) from the adjective απερισπαστος (common in the papyri) from α privative and περισπαω, to draw around (Lu 10:40).

1Cor 7:36

That he behaveth himself unseemly (ασχημονειν). Old verb, here only in N.T., from ασχημων (1Co 12:23), from α privative and σχημα. Occurs in the papyri. Infinitive in indirect discourse after νομιζε (thinks) with ε (condition of first class, assumed as true).

If she be past the flower of her age (εαν η υπερακμος). Old word, only here in N.T., from υπερ (over) and ακμη (prime or bloom of life), past the bloom of youth, *superadultus* (Vulgate). Compound adjective with feminine form like masculine. Apparently the Corinthians had asked Paul about the duty of a father towards his daughter old enough to marry.

If need so requireth (κα ουτως οφειλε γινεσθα). "And it ought to happen." Paul has discussed the problem of marriage for virgins on the grounds of expediency. Now he faces the question where the daughter wishes to marry and there is no serious objection to it. The

father is advised to consent. Roman and Greek fathers had the control of the marriage of their daughters. "My marriage is my father's care; it is not for me to decide about that" (Hermione in Euripides' *Andromache*, 987).

Let them marry (γαμειτωσαν). Present active plural imperative (long form).

1Cor 7:37

To keep his own virgin daughter (τηρειν την εαυτου παρθενον). This means the case when the virgin daughter does not wish to marry and the father agrees with her,

he shall do well (καλως ποιησε).

1Cor 7:38

Doeth well (καλως ποιε). So Paul commends the father who gives his daughter in marriage (γαμιζε). This verb γαμιζω has not been found outside the N.T. See on Mt 22:30 .

Shall do better (κρεισσον ποιησε). In view of the present distress (7:26) and the shortened time (7:29). And yet, when all is said, Paul leaves the whole problem of getting married an open question to be settled by each individual case.

1Cor 7:39

For so long time as her husband liveth (εφ' οσον χρονον ζη ο ανηρ αυτης). While he lives (τω ζωντ ανδρ) Paul says in Ro 7:2 . This is the ideal and is pertinent today when husbands meet their ex-wives and wives meet their ex-husbands. There is a screw loose somewhere. Paul here treats as a sort of addendum the remarriage of widows. He will discuss it again in 1Ti 5:9-13 and then he will advise younger widows to marry. Paul leaves her free here also to be married again, "only in the Lord" (μονον εν Κυριω). Every marriage ought to be "in the Lord."

To be married (γαμηθηνα) is first aorist passive infinitive followed by the dative relative ω with unexpressed antecedent τουτω.

1Cor 7:40

Happier (μακαριωτερα). Comparative of μακαριος used in the Beatitudes (Mt 5:3ff.).

After my judgment (κατα την εμην γνωμην). The same word used in verse 25, not a command.

I think (δοκω). From δοκεω, not νομιζω of verse 26. But he insists that he has "the spirit of God" (πνευμα θεου) in the expression of his inspired judgment on this difficult, complicated, tangled problem of marriage. But he has discharged his duty and leaves each one to decide for himself.

1 Corinthians 8

1Cor 8:1

Now concerning things sacrificed to idols (περ δε των ειδωλοθυτων). Plainly the Corinthians had asked also about this problem in their letter to Paul (7:1). This compound adjective (ειδωλον, idol, θυτος, verbal adjective from θυω, to sacrifice) is still found only in the N.T. and ecclesiastical writers, not so far in the papyri. We have seen this problem mentioned in the decision of the Jerusalem Conference (Ac 15:29; 21:25). The connection between idolatry and impurity was very close, especially in Corinth. See both topics connected in Re 2:14,20 . By ειδωλοθυτα was meant the portion of the flesh left over after the heathen sacrifices. The heathen called it ιεροθυτον (1Co 10:28). This leftover part "was either eaten sacrificially, or taken home for private meals, or sold in the markets" (Robertson and Plummer). What were Christians to do about eating such portions either buying in the market or eating in the home of another or at the feast to the idol? Three questions are thus involved and Paul discusses them all. There was evidently difference of opinion on the subject among the Corinthian Christians. Aspects of the matter come forward not touched on in the Jerusalem Conference to which Paul does not here allude, though he does treat it in Ga 2:1-10 . There was the more enlightened group who acted on the basis of their superior knowledge about the non-existence of the gods represented by the idols.

Ye know that we all have knowledge (οιδαμεν οτ παντες γνωσιν εχομεν). This may be a quotation from the letter (Moffatt, *Lit. of N.T.*, p. 112). Since their conversion to Christ, they know the emptiness of idol-worship. Paul admits that all Christians have this knowledge (personal experience, γνωσις), but this problem cannot be solved by knowledge.

1Cor 8:2

Puffeth up (φυσιο). From φυσιοω (present indicative active). See on 4:6. Pride may be the result, not edification (οικοδομε) which comes from love. Note article (η) with both γνωσις and αγαπη, making the contrast sharper. See on 1Th 5:11 for the verb οικοδομεω, to build up. Love is the solution, not knowledge, in all social problems.

That he knoweth anything (εγνωκενα τ). Perfect active infinitive in indirect discourse after δοκε (condition of first class with ε). So "has acquired knowledge" (cf. 3:18), has gone to the bottom of the subject.

He knoweth not yet (ουπω εγνω). Second aorist active indicative, timeless aorist, summary (punctiliar) statement of his ignorance.

As he ought to know (καθως δε γνωνα). Second aorist active infinitive, ingressive aorist (come to know). Newton's remark that he was only gathering pebbles on the shore of the ocean of truth is pertinent. The really learned man knows his ignorance of what lies beyond. Shallow knowledge is like the depth of the mud hole, not of the crystal spring.

1Cor 8:3

The same is known of him (ουτος εγνωστα υπ' αυτου). Loving God (condition of first class again) is the way to come to know God. It is not certain whether ουτος refers to the man who loves God or to God who is loved. Both are true. God knows those that are his (2Ti 2:19; Ex 33:12). Those who know God are known of God (Ga 4:9). We love God because he first loved us (1Jo 4:19). But here Paul uses both ideas and both verbs. Εγνωστα is perfect passive indicative of γινωσκω, an abiding state of recognition by (υπ') God. No one is acquainted with God who does not love him (1Jo 4:8). God sets the seal of his favour on the one who loves him. So much for the principle.

1Cor 8:4

No idol is anything in the world (ουδεν ειδωλον εν κοσμω). Probably correct translation, though no copula is expressed. On ειδωλον (from ειδος), old word, see on Ac 7:41; 15:20; 1Th 1:9 . The idol was a mere picture or symbol of a god. If the god has no existence, the idol is a non-entity. This Gentile Christians had come to know as Jews and Jewish Christians already knew.

No God but one (ουδεις θεος ε μη εις). This Christians held as firmly as Jews. The worship of Jesus as God's Son and the Holy Spirit does not recognize three Gods, but one God in three Persons. It was the worship of Mary the Mother of Jesus that gave Mahomet his cry: "Allah is One." The cosmos, the ordered universe, can only be ruled by one God (Ro 1:20).

1Cor 8:5

For though there be (κα γαρ ειπερ εισ). Literally, "For even if indeed there are" (a concessive clause, condition of first class, assumed to be true for argument's sake).

Called gods (λεγομενο θεο). So-called gods, reputed gods. Paul denied really the existence of these so-called gods and held that those who worshipped idols (non-entities) in reality worshipped demons or evil spirits, agents of Satan (1Co 10:19-21).

1Cor 8:6

Yet to us there is one God, the Father (αλλ' ημιν εις θεος ο πατηρ). B omits αλλ' here, but the sense calls for it anyhow in this apodosis, a strong antithesis to the protasis (**even if at least** , κα ειπερ).

Of whom (εξ ου). As the source (εξ) of the universe (τα παντα as in Ro 11:36; Col 1:16f.) and also our goal is God (εις αυτον) as in Ro 11:36 where δι' αυτου is added whereas here δι' ου (through whom) and δι' αυτου (through him) point to Jesus Christ as the intermediate agent in creation as in Col 1:15-20; Joh 1:3f . Here Paul calls Jesus

Lord (Κυριος) and not

God (θεος), though he does apply that word to him in Ro 9:5; Tit 2:13; Col 2:9; Ac 20:28 .

1Cor 8:7

Howbeit in all men there is not that knowledge (αλλ' ουκ εν πασιν η γνωσις). The knowledge (η γνωσις) of which Paul is speaking. Knowledge has to overcome inheritance and environment, prejudice, fear, and many other hindrances.

Being used until now to the idol (τη συνηθεια εως αρτ του ειδωλου). Old word συνηθεια from συνηθης (συν, ηθος), accustomed to, like Latin *consuetudo*, intimacy. In N.T. only here and Joh 18:39; 1Co 11:16 . It is the force of habit that still grips them when they eat such meat. They eat it "as an idol sacrifice" (ως ειδωλοθυτον), though they no longer believe in idols. The idol-taint clings in their minds to this meat.

Being weak (ασθενης ουσα). "It is defiled, not by the partaking of polluted food, for food cannot pollute (Mr 7:18f.; Lu 11:41), but by the doing of something which the unenlightened conscience does not allow" (Robertson and Plummer). For this great word συνειδησις (conscientia, knowing together, conscience) see on Ac 23:1 . It is important in Paul's Epistles, Peter's First Epistle, and Hebrews. Even if unenlightened, one must act according to his conscience, a sensitive gauge to one's spiritual condition. Knowledge breaks down as a guide with the weak or unenlightened conscience. For ασθενης, weak (lack of strength) see on Mt 26:41 .

Defiled (μολυνετα). Old word μολυνω, to stain, pollute, rare in N.T. (1Ti 3:9; Re 3:4).

1Cor 8:8

Will not commend (ου παραστησε). Future active indicative of παριστημ, old word to present as in Ac 1:3; Lu 2:22; Col 1:28 . Food (βρωμα) will not give us an entree to God for commendation or condemnation, whether meat-eaters or vegetarians.

Are we the worse (υστερουμεθα). Are we left behind, do we fall short. Both conditions are of the third class (εαν μη, εαν) undetermined.

Are we the better (περισσευομεθα). Do we overflow, do we have excess of credit. Paul here disposes of the pride of knowledge (the enlightened ones) and the pride of prejudice (the unenlightened). Each was disposed to look down upon the other, the one in scorn of the other's ignorance, the other in horror of the other's heresy and daring.

1Cor 8:9

Take heed (βλεπετε). A warning to the enlightened.

Lest by any means (μη πως). Common construction after verbs of caution or fearing, μη πως with aorist subjunctive γενητα.

This liberty of yours (η εξουσια υμων αυτη). Εξουσια, from εξεστιν, means a grant, allowance, authority, power, privilege, right, liberty. It shades off easily. It becomes a battle cry, personal liberty does, to those who wish to indulge their own whims and appetites regardless of the effect upon others.

A stumbling-block to the weak (προσκομμα τοις ασθενεσιν). Late word from προσκοπτω, to cut against, to stumble against. So an obstacle for the foot to strike. In Ro 14:13 Paul uses σκανδαλον as parallel with προσκομμα. We do not live alone. This principle

applies to all social relations in matters of law, of health, of morals. *Noblesse oblige*. The enlightened must consider the welfare of the unenlightened, else he does not have love.

1Cor 8:10

If a man see thee which hast knowledge sitting at meat in an idol's temple (εαν γαρ τις ιδη [σε] τον εχοντα γνωσιν εν ειδωλειω κατακειμενον). Condition of third class, a possible case. Paul draws the picture of the enlightened brother exercising his "liberty" by eating in the idol's temple. Later he will discuss the peril to the man's own soul in this phase of the matter (10:14-22), but here he considers only the effect of such conduct on the unenlightened or weak brother. This bravado at a sacrificial banquet is in itself idolatrous as Paul will show. But our weak brother will be emboldened (οικοδομηθησετα, future passive indicative, will be built up) to go on and do what he still believes to be wrong, to eat things sacrificed to idols (εις το τα ειδωλοθυτα εσθιειν). Alas, how often that has happened. Defiance is flung in the face of the unenlightened brother instead of loving consideration.

1Cor 8:11

Through thy knowledge (εν τη ση γνωσε). Literally, in thy knowledge. Surely a poor use to put one's superior knowledge.

Perisheth (απολλυτα). Present middle indicative of the common verb απολλυμ, to destroy. Ruin follows in the wake of such daredevil knowledge.

For whose sake Christ died (δι' ον Χριστος απεθανεν). Just as much as for the enlightened brother with his selfish pride. The accusative (ον) with δι' gives the reason, not the agent as with the genitive in 8:6 (δι' ου). The appeal to the death (απεθανεν, second aorist active indicative of αποθνησκω) of Christ is the central fact that clinches Paul's argument.

1Cor 8:12

Wounding their conscience (τυπτοντες αυτων την συνειδησιν). Old verb τυπτω, to smite with fist, staff, whip. The conscience is sensitive to a blow like that, a slap in the face.

Ye sin against Christ (εις Χριστον αμαρτανετε). That fact they were overlooking. Jesus had said to Saul that he was persecuting him when he persecuted his disciples (Ac 9:5). One may wonder if Paul knew the words of Jesus in Mt 25:40 , "ye did it unto me."

1Cor 8:13

Meat (βρωμα). Food it should be, not flesh (κρεα).

Maketh my brother to stumble (σκανδαλιζε τον αδελφον μου). Late verb (LXX and N.T.) to set a trap-stick (Mt 5:29) or stumbling-block like προσκομμα in verse 9 (cf. Ro 14:13,21). Small boys sometimes set snares for other boys, not merely for animals to see them caught.

I will eat no flesh for evermore (ου μη φαγω κρεα εις τον αιωνα). The strong double negative ου μη with the second aorist subjunctive. Here Paul has

flesh (κρεα) with direct reference to the flesh offered to idols. Old word, but in N.T. only here and Ro 14:21 . This is Paul's principle of love (verse 2) applied to the matter of eating meats offered to idols. Paul had rather be a vegetarian than to lead his weak brother to do what he considered sin. There are many questions of casuistry today that can only be handled wisely by Paul's ideal of love.

1 Corinthians 9

1Cor 9:1

Am I not free? (Ουκ ειμ ελευθεροσ;). Free as a Christian from Mosaic ceremonialism (cf. 9:19) as much as any Christian and yet he adapts his moral independence to the principle of considerate love in 8:13.

Am I not an apostle? (ουκ ειμ αποστολοσ;). He has the exceptional privileges as an apostle to support from the churches and yet he foregoes these.

Have I not seen Jesus our Lord? (ουχ Ιησουν τον Κυριον ημων εορακα;). Proof (15:8; Ac 9:17,27; 18:9; 22:14,17f.; 2Co 12:1ff.) that he has the qualification of an apostle (Ac 1:22) though not one of the twelve. Note strong form of the negative ουχ here. All these questions expect an affirmative answer. The perfect active εορακα from οραω, to see, does not here have double reduplication as in Joh 1:18 .

Are not ye? (ου υμεις εστε;). They were themselves proof of his apostleship.

1Cor 9:2

Yet at least I am to you (αλλα γε υμιν ειμ). An *argumentum ad hominem* and a pointed appeal for their support. Note use of αλλα γε in the apodosis (cf. 8:6).

1Cor 9:3

My defence (η εμη απολογια). Original sense, not idea of apologizing as we say. See on Ac 22:1; 25:16 . Refers to what precedes and to what follows as illustration of 8:13.

To them that examine me (τοις εμε ανακρινουσιν). See on 1Co 2:15; 4:3 . The critics in Corinth were "investigating" Paul with sharp eyes to find faults. How often the pastor is under the critic's spy-glass.

1Cor 9:4

Have we no right? (Μη ουκ εχομεν εξουσιαν;). Literary plural here though singular in 1-3. The μη in this double negative expects the answer "No" while ουκ goes with the verb εχομεν. "Do we fail to have the right?" Cf. Ro 10:18f. (Robertson, *Grammar*, p. 1173).

1Cor 9:5

Have we no right? (Μη ουκ εχομεν εξουσιαν;). Same idiom.

To lead about a wife that is a believer? (αδελφην γυναικα περιαγειν;). Old verb περιαγω, intransitive in Ac 13:11 . Two substantives in apposition, a sister a wife, a common Greek idiom. This is a plea for the support of the preacher's wife and children. Plainly Paul has no wife at this time.

And Cephas (κα Κηφας). Why is he singled out by name? Perhaps because of his prominence and because of the use of his name in the divisions in Corinth (1:12). It was well known that Peter was married (Mt 8:14). Paul mentions James by name in Ga 1:19 as one of the Lord's brothers. All the other apostles were either married or had the right to be.

1Cor 9:6

Have we not a right to forbear working? (ουκ εχομεν εξουσιαν μη εργαζεσθαι;). By η (or) Paul puts the other side about Barnabas (the only allusion since the dispute in Ac 15:39 , but in good spirit) and himself. Perhaps (Hofmann) Paul has in mind the fact that in the first great mission tour (Ac 13; 14), Barnabas and Paul received no help from the church in Antioch, but were left to work their way along at their own charges. It was not till the Philippian Church took hold that Paul had financial aid (Php 4:15). Here both negatives have their full force. Literally, Do we not have (ουκ εχομεν, expecting the affirmative reply) the right not (μη, negative of the infinitive εργαζεσθα) to do manual labour (usual meaning of εργαζομα as in 4:12)?" There was no more compulsion on Paul and Barnabas to support themselves than upon the other workers for Christ. They renounced no rights in being voluntarily independent.

1Cor 9:7

What soldier ever serveth? (τις στρατευετα ποτε;). "Who ever serves as a soldier?" serves in an army (στρατος). Present middle of old verb στρατευω.

At his own charges (ιδιοις οψωνιοις). This late word οψωνιον (from οψον, cooked meat or relish with bread, and ωνεομα, to buy) found in Menander, Polybius, and very common in papyri and inscriptions in the sense of rations or food, then for the soldiers' wages (often provisions) or the pay of any workman. So of the wages of sin (Ro 6:23). Paul uses λαβων οψωνιον (receiving wages, the regular idiom) in 2Co 11:8 . See Moulton and Milligan, *Vocabulary*; Deissmann, *Bible Studies*, pp. 148,266; *Light from the Ancient East*, p. 168. To give proof of his right to receive pay for preaching Paul uses the illustrations of the soldier (verse 7), the husbandman (verse 7), the shepherd (verse 7), the ox treading out the grain (8), the ploughman (verse 10), the priests in the temple (13), proof enough in all conscience, and yet not enough for some churches who even today starve their pastors in the name of piety.

Who planteth a vineyard? (τις φυτευε αμπελωνα;). Αμπελων no earlier than Diodorus, but in LXX and in papyri. Place of vines (αμπελος), meaning of ending -ων.

Who feedeth a flock? (τις ποιμαινε ποιμνην;). Cognate accusative, both old words. Paul likens the pastor to a soldier, vinedresser, shepherd. He contends with the world, he plants churches, he exercises a shepherd's care over them (Vincent).

1Cor 9:8

Do I speak these things after the manner of men? (Μη κατα ανθρωπον ταυτα λαλω;). Negative answer expected. Paul uses κατα ανθρωπον six times (1Co 3:3; 9:8; 15:32; Gal 1:11; 3:15; Ro 3:5). The illustrations from human life are pertinent, but he has some of a higher order, from Scripture.

The law also (κα ο νομος). Perhaps objection was made that the Scripture does not support the practice of paying preachers. That objection is still made by the stingy.

1Cor 9:9

Thou shalt not muzzle the ox when he treadeth out the corn (ου φιμωσεις βουν αλοωντα). Quotation from De 25:4 . Prohibition by ου and the volitive future indicative. Φιμοω, to muzzle (from φιμος, a muzzle for dogs and oxen), appears first in Aristophanes (*Clouds*, 592) and not again till LXX and N.T., though in the papyri also. Evidently a vernacular word, perhaps a slang word. See metaphorical use in Mt 22:12,34 . Αλοωντα is present active participle of the old verb αλοαω, occurs in the N.T. only here (and verse 10) and 1Ti 5:18 where it is also quoted. It is probably derived from αλος or αλον, a threshing-floor, or the disc of a shield or of the sun and moon. The Egyptians according to the monuments, used oxen to thresh out the grain, sometimes donkeys, by pulling a drag over the grain. The same process may be found today in Andalusia, Italy, Palestine. A hieroglyphic inscription at Eileithyas reads:

"Thresh ye yourselves, O oxen, Measures of grain for yourselves, Measures of grain for your masters."

Note μη μελε expects the negative answer, impersonal verb with dative and genitive cases (θεο, God, βοων, oxen).

Altogether (παντως). But here probably with the notion of doubtless or assuredly. The editors differ in the verse divisions here. The Canterbury Version puts both these questions in verse 10, the American Standard the first in verse 9, the second in verse 10.

1Cor 9:10

He that plougheth (ο αροτριων). Late verb αροτριαω, to plough, for the old αροω from αροτρον (plough), in LXX and rare in papyri.

In hope of partaking (επ' ελπιδ του μετεχειν). The infinitive αλοαιν is not repeated nor is οφειλε though it is understood, "He that thresheth ought to thresh in hope of partaking." He that ploughs hardly refers to the ox at the plough as he that threshes does. The point is that all the workers (beast or man) share in the fruit of the toil.

1Cor 9:11

Is it a great matter? (μεγα;). The copula εστιν has to be supplied. Note two conditions of first class with ε, both assumed to be true. On πνευματικα and σαρκικα see on 2:14; 3:3 . This point comes out sharply also in Ga 6:6 .

1Cor 9:12

Over you (υμων). Objective genitive after εξουσιαν.

Do not we yet more? (ου μαλλον ημεις;). Because of Paul's peculiar relation to that church as founder and apostle.

But we bear all things (αλλα παντα στεγομεν). Old verb to cover (στεγη, roof) and so to cover up, to conceal, to endure (1Co 13:7 of love). Paul deliberately declined to use (usual instrumental case with χραομα) his right to pay in Corinth.

That we may cause no hindrance (ινα μη τινα ενκοπην δωμεν). Late word ενκοπη, a cutting in (cf. *radio* or telephone) or hindrance from ενκοπτω, to cut in, rare word (like

εκκοπη) here only in N.T. and once in Vettius Valens. How considerate Paul is to avoid "a hindrance to the gospel of Christ" (τω ευαγγελιω του Χριστου, dative case and genitive) rather than insist on his personal rights and liberties, an eloquent example for all modern men.

1Cor 9:13

Sacred things (τα ιερα).

Of the temple (του ιερου). Play on the same word ιερου (sacred). See Nu 18:8-20 for the details. This is a very pertinent illustration.

They which wait upon the altar (ο τω θυσιαστηριω παρεδρευοντες). Old word παρεδρευω, to sit beside, from παρ--εδρος, like Latin *assidere*, and so constant attendance. Only here in the N.T. Locative case θυσιαστηριω, late word found so far only in LXX, Philo, Josephus, N.T., and ecclesiastical writers. See on Mt 5:23 .

1Cor 9:14

Even so did the Lord ordain (ουτως κα ο Κυριος διεταξεν). Just as God gave orders about the priests in the temple, so did the Lord Jesus give orders for those who preach the gospel to live out of the gospel (εκ του ευαγγελιου ζηιν). Evidently Paul was familiar with the words of Jesus in Mt 10:10; Lu 10:7f. either in oral or written form. He has made his argument for the minister's salary complete for all time.

1Cor 9:15

For it were good for me to die, than that any man should make my glorying void (καλον γαρ μο μαλλον αποθανειν η το καυχημα μου ουδεις κενωσε). The tangled syntax of this sentence reflects the intensity of Paul's feeling on the subject. He repeats his refusal to use his privileges and rights to a salary by use of the present perfect middle indicative (κεχρημα). By the epistolary aorist (εγραψα) he explains that he is not now hinting for a change on their part towards him in the matter, "in my case" (εν εμο). Then he gives his reason in vigorous language without a copula (ην, were): "For good for me to die rather than," but here he changes the construction by a violent anacoluthon. Instead of another infinitive (κενωσα) after η (than) he changes to the future indicative without οτ or ινα, "No one shall make my glorying void," viz., his independence of help from them. Κενοω is an old verb, from κενος, empty, only in Paul in N.T. See on 1Co 1:17 .

1Cor 9:16

For if I preach (εαν γαρ ευαγγελιζωμα). Third class condition, supposable case. Same construction in verse 16 (εαν μη).

For necessity is laid upon me (αναγκη γαρ μο επικειτα). Old verb, lies upon me (dative case μο). Jesus had called him (Ac 9:6,15; Ga 1:15f.; Ro 1:14). He could do no other and deserves no credit for doing it.

Woe is me (ουα γαρ μο). Explaining the αναγκη (necessity). Paul had to heed the call of Christ that he had heard. He had a real call to the ministry. Would that this were the case with every modern preacher.

1Cor 9:17

Of mine own will (εκων)

--**not of mine own will** (ακων). Both common adjectives, but only here in N.T. save εκων, also in Ro 8:20 . The argument is not wholly clear. Paul's call was so clear that he certainly did his work

willingly and so had a reward (see on Mt 6:1 for μισθος); but the only

reward that he had for his willing work (Marcus Dods) was to make the gospel

free of expense (αδαπανον, verse 18, rare word, here only in N.T., once in inscription at Priene). This was his μισθος. It was glorying (καυχημα, to be able to say so as in Ac 20:33f.).

I have a stewardship intrusted to me (οικονομιαν πεπιστευμα). Perfect passive indicative with the accusative retained. I have been intrusted with a stewardship and so would go on with my task like any οικονομος (steward) even if ακων (unwilling).

1Cor 9:18

So as not to use to the full (εις το μη καταχρησασθα). Εις το for purpose with articular infinitive and perfective use of κατα (as in 7:31) with χρησασθα (first aorist middle infinitive).

1Cor 9:19

I brought myself under bondage (εμαυτον εδουλωσα). Voluntary bondage, I enslaved myself to all, though free. Causative verb in -οω (δουλοω, from δουλος). The more (τους πλειονας). Than he could have done otherwise. Every preacher faces this problem of his personal attitude and conduct. Note κερδησω (as in verses 20,21,22 , but once ινα κερδανω in 21, regular liquid future of κερδαινω) with ινα is probably future active indicative (Jas 4:13), though Ionic aorist active subjunctive from κερδαω is possible (Mt 18:15). "He refuses payment in money that he may make the greater gain in souls" (Edwards).

1Cor 9:20

As a Jew (ως Ιουδαιος). He was a Jew and was not ashamed of it (Ac 18:18; 21:26).

Not being myself under the law (μη ων αυτος υπο νομον). He was emancipated from the law as a means of salvation, yet he knew how to speak to them because of his former beliefs and life with them (Ga 4:21). He knew how to put the gospel to them without compromise and without offence.

1Cor 9:21

To them that are without law (τοις ανομοις). The heathen, those outside the Mosaic law (Ro 2:14), not lawless (Lu 22:37; Ac 2:23; 1Ti 1:9). See how Paul bore himself with the pagans (Ac 14:15; 17:23; 24:25), and how he quoted heathen poets. "Not being an outlaw of God, but an inlaw of Christ" (Evans, Estius has it *exlex, inlex*, μη ων ανομος θεου, αλλ'

εννομος Χριστου). The genitive case of θεου and Χριστου (specifying case) comes out better thus, for it seems unusual with ανομος and εννομος, both old and regular adjectives.

1Cor 9:22

I became weak (εγενομην ασθενης). This is the chief point, the climax in his plea for the principle of love on the part of the enlightened for the benefit of the unenlightened (chapter 1Co 8). He thus brings home his conduct about renouncing pay for preaching as an illustration of love (8:13).

All things (παντα)

to all men (τοις πασιν, the whole number)

by all means (παντως). Pointed play on the word all,

that I may save some (ινα τινας σωσω). This his goal and worth all the cost of adaptation. In matters of principle Paul was adamant as about Titus the Greek (Ga 2:5). In matters of expediency as about Timothy (Ac 16:3) he would go half way to win and to hold. This principle was called for in dealing with the problem of eating meat offered to idols (Ro 14:1; 15:1; 1Th 5:14).

1Cor 9:23

That I may be a joint partaker thereof (ινα συνκοινωνος αυτου γενωμα). Literally, That I may become co-partner with others in the gospel. The point is that he may be able to share the gospel with others, his evangelistic passion. Συνκοινωνος is a compound word (συν, together with, κοινωνος, partner or sharer). We have two genitives with it in Php 1:7 , though εν and the locative is used in Re 1:9 . It is found only in the N.T. and a late papyrus. Paul does not wish to enjoy the gospel just by himself.

1Cor 9:24

In a race (εν σταδιω). Old word from ιστημ, to place. A stated or fixed distance, 606 3/4 feet, both masculine σταδιο (Mt 14:24; Lu 24:13) and neuter as here. Most of the Greek cities had race-courses for runners like that at Olympia.

The prize (το βραβειον). Late word, in inscriptions and papyri. Latin *brabeum*. In N. T. only here and Php 3:14 . The victor's prize which only one could receive.

That ye may attain (ινα καταλαβητε). Final use of ινα and perfective use of κατα- with λαβητε (effective aorist active subjunctive, grasp and hold). Old verb καταλαμβανω and used in Php 3:12f. .

1Cor 9:25

That striveth in the games (ο αγωνιζομενος). Common verb for contest in the athletic games (αγων), sometimes with the cognate accusative, αγωνα αγωνιζομα as in 1Ti 6:12; 2Ti 4:7 . Probably Paul often saw these athletic games.

Is temperate in all things (παντα εγκρατευετα). Rare verb, once in Aristotle and in a late Christian inscription, and 1Co 7:9 and here, from εγκρατης, common adjective for one who controls himself. The athlete then and now has to control himself (direct middle) in

all things (accusative of general reference). This is stated by Paul as an athletic axiom. Training for ten months was required under the direction of trained judges. Abstinence from wine was required and a rigid diet and regimen of habits.

A corruptible crown (φθαρτον στεφανον). Στεφανος (crown) is from στεφω, to put around the head, like the Latin *corona*, wreath or garland, badge of victory in the games. In the Isthmian games it was of pine leaves, earlier of parsley, in the Olympian games of the wild olive. "Yet these were the most coveted honours in the whole Greek world" (Findlay). For the crown of thorns on Christ's head see Mt 27:29; Mr 15:17; Joh 19:2,5 . Διαδημα (diadem) was for kings (Re 12:3). Favourite metaphor in N.T., the crown of righteousness (2Ti 4:8), the crown of life (Jas 1:12), the crown of glory (1Pe 5:4), the crown of rejoicing (1Th 2:9), description of the Philippians (Php 4:1). Note contrast between φθαρτον (verbal adjective from φθειρω, to corrupt) like the garland of pine leaves, wild olive, or laurel, and αφθαρτον (same form with α privative) like the crown of victory offered the Christian, the amaranthine (unfading rose) crown of glory (1Pe 5:4).

1Cor 9:26

So (ουτως). Both with τρεχω (run) and πυκτευω (fight).

As not uncertainly (ως ουκ αδηλως). Instead of exhorting them further Paul describes his own conduct as a runner in the race. He explains ουτως. Αδηλως old adverb, only here in N.T. His objective is clear, with Christ as the goal (Php 3:14). He kept his eye on Christ as Christ watched him.

Fight (πυκτευω). Paul changes the metaphor from the runner to the boxer. Old verb (only here in N.T.) from πυκτης (pugilist) and that from πυγμη (fist). See on Mr 7:3).

As not beating the air (ως ουκ αερα δερων). A boxer did this when practising without an adversary (cf. doing "the daily dozen") and this was called "shadow-fighting" (σκιαμαχια). He smote something more solid than air. Probably ου negatives αερα, though it still occurs with the participle as a strong and positive negative.

1Cor 9:27

But I buffet my body (αλλα υπωπιαζω μου το σωμα). In Aristophanes, Aristotle, Plutarch, from υπωπιον, and that from υπο and οπς (in papyri), the part of the face under the eyes, a blow in the face, to beat black and blue. In N.T. only here and Lu 18:5 which see. Paul does not, like the Gnostics, consider his σαρξ or his σωμα sinful and evil. But "it is like the horses in a chariot race, which must be kept well in hand by whip and rein if the prize is to be secured" (Robertson and Plummer). The boxers often used boxing gloves (χεστυς, of ox-hide bands) which gave telling blows. Paul was not willing for his body to be his master. He found good as the outcome of this self-discipline (2Co 12:7; Ro 8:13; Col 2:23; 3:5).

And bring it into bondage (κα δουλαγωγω). Late compound verb from δουλαγωγος, in Diodorus Siculus, Epictetus and substantive in papyri. It is the metaphor of the victor leading the vanquished as captive and slave.

Lest by any means (μη πως). Common conjunction for negative purpose with subjunctive as here (γενωμα, second aorist middle).

After that I have preached to others (αλλοις κηρυξας). First aorist active participle of κηρυσσω (see on 1:23), common verb to preach, from word κηρυξ (herald) and that is probably the idea here. A κηρυξ at the games announced the rules of the game and called out the competitors. So Paul is not merely a herald, but a competitor also.

I myself should be rejected (αυτος αδοκιμος γενωμα). Literally, "I myself should become rejected." Αδοκιμος is an old adjective used of metals, coin, soil (Heb 6:8) and in a moral sense only by Paul in N.T. (1Co 9:27; 2Co 13:5-7; Ro 1:28; Tit 1:16; 2Ti 3:8). It means not standing the test (δοκιμος from δοκιμαζω). Paul means rejected for the

prize , not for the entrance to the race. He will fail to win if he breaks the rules of the game (Mt 7:22f.). What is the prize before Paul? Is it that

reward (μισθος) of which he spoke in verse 18, his glorying of preaching a free gospel? So Edwards argues. Most writers take Paul to refer to the possibility of his rejection in his personal salvation at the end of the race. He does not claim absolute perfection (Php 3:12) and so he presses on. At the end he has serene confidence (2Ti 4:7) with the race run and won. It is a humbling thought for us all to see this wholesome fear instead of smug complacency in this greatest of all heralds of Christ.

1 Corinthians 10

1Cor 10:1

For (γαρ). Correct text, not δε. Paul appeals to the experience of the Israelites in the wilderness in confirmation of his statement concerning himself in 9:26f. and as a powerful warning to the Corinthians who may be tempted to flirt with the idolatrous practices of their neighbours. It is a real, not an imaginary peril.

All under the cloud (παντες υπο την νεφελην). They all marched under the pillar of cloud by day (Ex 13:21; 14:19) which covered the host (Nu 14:14; Ps 95:39). This mystic cloud was the symbol of the presence of the Lord with the people.

1Cor 10:2

Were all baptized unto Moses in the cloud and in the sea (παντες εις τον Μωυσην εβαπτισαντο εν τη νεφελη κα εν τη θαλασση). The picture is plain enough. The mystic cloud covered the people while the sea rose in walls on each side of them as they marched across. B K L P read εβαπτισαντο (causative first aorist middle, got themselves baptized) while Aleph A C D have εβαπτισθησαν (first aorist passive, were baptized). The immersion was complete for all of them in the sea around them and the cloud over them. Moses was their leader then as Christ is now and so Paul uses εις concerning the relation of the Israelites to Moses as he does of our baptism in relation to Christ (Ga 3:27).

1Cor 10:3

The same spiritual meat (το αυτο πνευματικον βρωμα). Westcott and Hort needlessly bracket to αυτο. Βρωμα is food, not just flesh. The reference is to the manna (Ex 16:13ff.) which is termed "spiritual" by reason of its supernatural character. Jesus called himself the true bread from heaven (Joh 6:35) which the manna typified.

1Cor 10:4

For they drank of a spiritual rock that followed them (επινον εκ πνευματικης ακολουθουσης πετρας). Change to the imperfect επινον shows their continual access to the supernatural source of supply. The Israelites were blessed by the water from the rock that Moses smote at Rephidim (Ex 17:6) and at Kadesh (Nu 20:11) and by the well of Beer (Nu 21:16). The rabbis had a legend that the water actually followed the Israelites for forty years, in one form a fragment of rock fifteen feet high that followed the people and gushed out water. Baur and some other scholars think that Paul adopts this "Rabbinical legend that the water-bearing Rephidim rock journeyed onwards with the Israelites" (Findlay). That is hard to believe, though it is quite possible that Paul alludes to this fancy and gives it a spiritual turn as a type of Christ in allegorical fashion. Paul knew the views of the rabbis and made use of allegory on occasion (Ga 4:24).

And the rock was Christ (η πετρα δε ην ο Χριστος). He definitely states here in symbolic form the preexistence of Christ. But surely "we must not disgrace Paul by making him

say that the pre-incarnate Christ followed the march of Israel in the shape of a lump of rock" (Hofmann). He does mean that Christ was the source of the water which saved the Israelites from perishing (Robertson and Plummer) as he is the source of supply for us today.

1Cor 10:5

With most of them (εν τοις πλειοσιν αυτων). "A mournful understatement," for only two (Caleb and Joshua) actually reached the Promised Land (Nu 14:30-32). All the rest were rejected or αδοκιμο (9:27).

Were overthrown (κατεστρωθησαν). First aorist passive indicative of καταστρωννυμ, old compound verb, to stretch or spread down as of a couch, to lay low (Euripides), as if by a hurricane. Powerful picture of the desolation wrought by the years of disobedience and wanderings in the desert by this verb quoted from Nu 14:16 .

1Cor 10:6

Were our examples (τυπο ημων εγενηθησαν). More exactly, examples for us (objective genitive ημων, not subjective genitive, of us). The word τυπο (our types) comes from τυπτω, to strike, and meant originally the mark of a blow as the print of the nails (Joh 20:25), then a figure formed by a blow like images of the gods (Ac 7:43), then an example to be imitated (1Pe 5:3; 1Ti 4:12; 1Th 1:7; 2Th 3:9), or to be avoided as here, and finally a type in a doctrinal sense (Ro 5:14; Heb 9:24).

To the intent we should not lust after (εις το μη εινα ημας επιθυμητας). Purpose expressed by εις with the articular infinitive το εινα and the accusative of general reference with επιθυμητας (lusters) in the predicate.

1Cor 10:7

Neither be ye idolaters (μηδε ειδωλολατρα γινεσθε). Literally, stop becoming idolaters, implying that some of them had already begun to be. The word ειδωλολατρης seems to be a Christian formation to describe the Christian view. Eating τα ειδωλοθυτα might become a stepping-stone to idolatry in some instances.

Drink (πειν). Short form for πιειν, sometimes even πιν occurs (Robertson, *Grammar*, p. 204).

To play (παιζειν). This old verb to play like a child occurs nowhere else in the N.T., but is common in the LXX and it is quoted here from Ex 32:6 . In idolatrous festivals like that witnessed by Moses when he saw the people singing and dancing around the golden calf (Ex 32:18f.).

1Cor 10:8

Neither let us commit fornication (μηδε πορνευωμεν). More exactly, And let us cease practicing fornication as some were already doing (1Co 6:11; 7:2). The connection between idolatry and fornication was very close (see Jowett, *Epistles of Paul*, II, p. 70) and see about Baal-Peor (Nu 25:1-9). It was terribly true of Corinth where prostitution was part of the worship of Aphrodite.

In one day (μια ημερα). An item that adds to horror of the plague in Nu 25:9 where the total number is 24,000 instead of 23,000 as here for one day.

1Cor 10:9

Neither let us tempt the Lord (μηδε εκπειραζωμεν τον Κυριον). So the best MSS. instead of Christ. This compound occurs in LXX and in N.T. always about Christ (here and Mt 4:7; Lu 4:12; 10:25). Let us cease sorely (εκ-) tempting the Lord by such conduct.

And perished by the serpents (κα υπο των οφεων απωλλυντο). Vivid imperfect middle (cf. aorist middle απωλοντο in verse 10), were perishing day by day. The story is told in Nu 21:6 . The use of υπο for agent with the intransitive middle of απολλυμ is regular. Note the Ionic uncontracted genitive plural οφεων rather than οφων.

1Cor 10:10

Neither murmur ye (μηδε γογγυζετε). Implying that some of them were murmuring. For this late picturesque onomatopoetic verb see on Mt 20:11 . The reference seems to be to Nu 16:41f. after the punishment of Korah.

By the destroyer (υπο του ολοθρευτου). This word, from ολοθρευω (late verb from ολεθρος, destruction) occurs only here, so far as known. The reference is to the destroying angel of Ex 12:23 (ο ολοθρευων).

1Cor 10:11

Now these things happened unto them (ταυτα δε συνεβαινον εκεινοις). Imperfect tense because they happened from time to time.

By way of example (τυπικως). Adverb in sense of τυπο in verse 6. Only instance of the adverb except in ecclesiastical writers after this time, but adjective τυπικος occurs in a late papyrus.

For our admonition (προς νουθεσιαν ημων). Objective genitive (ημων) again. Νουθεσια is late word from νουθετεω (see on Ac 20:31; 1Th 5:12,14) for earlier νουθετησις and νουθετια.

The ends of the ages have come (τα τελη των αιωνων κατηντηκεν). Cf. Heb 9:26 η συντελεια των αιωνων, the consummation of the ages (also Mt 13:40). The plural seems to point out how one stage succeeds another in the drama of human history. Κατηντηκεν is perfect active indicative of κατανταω, late verb, to come down to (see on Ac 16:1). Does Paul refer to the second coming of Christ as in 7:26? In a sense the ends of the ages like a curtain have come down to all of us.

1Cor 10:12

Lest he fall (μη πεση). Negative purpose with μη and second aorist active subjunctive of πιπτω.

1Cor 10:13

Hath taken (ειληφεν). Perfect active indicative of λαμβανω.

But such as man can bear (ε μη ανθρωπινος). Except a human one. Old adjective meaning falling to the lot of man.

Above that ye are able (υπερ ο δυνασθε). Ellipsis, but plain. There is comfort in that God is faithful, trustworthy (πιστος).

The way of escape (την εκβασιν). "The way out" is always there right along with (συν) the temptation. This old word only here in N.T. and Heb 13:7 about death. It is cowardly to yield to temptation and distrustful of God.

1Cor 10:14

Wherefore (διοπερ). Powerfully Paul applies the example of the Israelites to the perilous state of the Corinthians about idolatry. See on verse 7 for word ειδωλολατρεια.

1Cor 10:15

As to wise men (ως φρονιμοις). No sarcasm as in 2Co 11:19 , but plea that they make proper use of the mind (φρεν) given them.

1Cor 10:16

The cup of blessing (το ποτηριον της ευλογιας). The cup over which we pronounce a blessing as by Christ at the institution of the ordinance.

A communion of the blood of Christ (κοινωνια του αιματος του Χριστου). Literally, a participation in (objective genitive) the blood of Christ. The word κοινωνια is an old one from κοινωνος, partner, and so here and Php 2:1; 3:10 . It can mean also fellowship (Ga 2:9) or contribution (2Co 8:4; Php 1:5). It is, of course, a spiritual participation in the blood of Christ which is symbolized by the cup. Same meaning for κοινωνια in reference to "the body of Christ."

The bread which we break (τον αρτον ον κλωμεν). The loaf. Inverse attraction of the antecedent (αρτον) to the case (accusative) of the relative (ον) according to classic idiom (Robertson, *Grammar*, p. 488). Αρτος probably from αρω, to join or fit (flour mixed with water and baked). The mention of the cup here before the bread does not mean that this order was observed for see the regular order of bread and then cup in 11:24-27.

1Cor 10:17

One bread (εις αρτος). One loaf.

Who are many (ο πολλο). The many.

We all (ο παντες). We the all, the whole number, ο παντες being in apposition with the subject

we (ημεις unexpressed).

Partake (μετεχομεν). Have a part with or in, share in. See on 9:12; Heb 2:14; 5:13 (partaking of milk).

Of the one bread (του ενος αρτου). Of the one loaf, the article του referring to one loaf already mentioned.

One body (εν σωμα). Here the mystical spiritual body of Christ as in 12:12f. , the spiritual kingdom or church of which Christ is head (Col 1:18; Eph 5:23).

1Cor 10:18

After the flesh (κατα σαρκα). The literal Israel, the Jewish people, not the spiritual Israel (Ισραηλ κατα πνευμα) composed of both Jews and Gentiles, the true children of faith (Ro 2:28; 9:8; Gal 3:7).

Communion with the altar (κοινωνο του θυσιαστηριου). Same idea in κοινωνο participators in, partners in, sharers in (with objective genitive). The word θυσιαστηριον is from late verb θυσιαζω, to offer sacrifice, and that from θυσια, sacrifice, and that from θυω, common verb to slay, to sacrifice (verse 20). The Israelites who offer sacrifices have a spiritual participation in the altar.

1Cor 10:19

A thing sacrificed to idols (ειδωλοθυτον). See on Ac 15:29; 1Co 8:1,4 .

Idol (ειδωλον). Image of a god. See on Ac 7:41; 15:20; 1Co 8:4,7 .

1Cor 10:20

But I say that (αλλ' οτ). The verb φημ (I say) must be repeated from verse 19 before οτ.

To demons, and not to God (δαιμονιοις κα ου θεω). Referring to LXX text of De 32:17 . It is probable that by ου θεω Paul means "to a no-god" as also in De 32:21 επ' ουκ εθνε (by a no-people). This is Paul's reply to the heathen who claimed that they worshipped the gods represented by the images and not the mere wood or stone or metal idols. The word δαιμονια is an adjective δαιμονιος from δαιμων, an inferior deity, and with same idea originally, once in this sense in N.T. (Ac 17:18). Elsewhere in N.T. it has the notion of evil spirits as here, those spiritual forces of wickedness (Eph 6:12) that are under the control of Satan. The word δαιμονια, so common in the Gospels, occurs in Paul's writings only here and 1Ti 4:1 . Demonology is a deep and dark subject here pictured by Paul as the explanation of heathenism which is a departure from God (Ro 1:19-23) and a substitute for the worship of God. It is a terrible indictment which is justified by the licentious worship associated with paganism then and now.

1Cor 10:21

Ye cannot (ου δυνασθε). Morally impossible to drink the Lord's cup and the cup of demons, to partake of the Lord's table and the table of demons.

Of the table of the Lord (τραπεζης Κυριου). No articles, but definite idea. Τραπεζα is from τετρα (four) and πεζα (a foot), four-footed. Here

table means, as often, what is on the table. See Lu 22:30 where Jesus says "at my table" (επ της τραπεζης μου), referring to the spiritual feast hereafter. Here the reference is plainly to the Lord's Supper (Κυριακον δειπνον, 1Co 11:20). See allusions in O.T. to use of the table

in heathen idol feasts (Isa 65:11; Jer 7:18; Eze 16:18f.; 23:41). The altar of burnt-offering is called the table of the Lord in Mal 1:7 (Vincent).

1Cor 10:22

Provoke to jealousy (παραζηλουμεν). The very word used in De 32:21 of the insolence of the old Israelites. Quoted in Ro 10:19 . Such double-dealing now will do this very thing.

Stronger than he (ισχυροτερο αυτου). Comparative adjective followed by the ablative.

1Cor 10:23

See on 6:12 for

lawful (εξεστιν) and

expedient (συμφερε).

Edify not (ουκ οικοδομε). Build up. Explanation of

expedient (συμφερε).

1Cor 10:24

Let no man seek his own (μηδεις το εαυτου ζητειτω). This is Paul's rule for social relations (1Co 13:5; Ga 6:2; Ro 14:7; 15:2; Php 2:1ff.) and is the way to do what is expedient and what builds up.

His neighbour's good (το του ετερου). Literally, "the affair of the other man." Cf. τον ετερον in Ro 13:8 for this idea of ετερος like ο πλησιον (the nigh man, the neighbour) in Ro 15:2 . This is loving your neighbour as yourself by preferring your neighbour's welfare to your own (Php 2:4).

1Cor 10:25

In the shambles (εν μακελλω). Only here in N.T. A transliterated Latin word *macellum*, possibly akin to μαχερια and the Hebrew word for enclosure, though occurring in Ionic and Laconian and more frequent in the Latin. It occurs in Dio Cassius and Plutarch and in the papyri and inscriptions for "the provision market." Deissmann (*Light from the Ancient East*, p. 276) says: "In the Macellum at Pompeii we can imagine to ourselves the poor Christians buying their modest pound of meat in the Corinthian Macellum (1Co 10:25), with the same life-like reality with which the Diocletian maximum tariff called up the picture of the Galilean woman purchasing her five sparrows."

Asking no questions for conscience sake (μηδεν ανακρινοντες δια την συνειδησιν). As to whether a particular piece of meat had been offered to idols before put in the market. Only a part was consumed in the sacrifices to heathen gods. The rest was sold in the market. Do not be over-scrupulous. Paul here champions liberty in the matter as he had done in 8:4.

1Cor 10:26

This verse gives the reason for Paul's advice. It is a quotation from Ps 24:1 and was a common form of grace before meals.

Fulness (πληρωμα). Old word from πληροω, to fill, here that with which a thing is filled, whatever fills the earth.

1Cor 10:27

Biddeth you (καλε υμας). To a general banquet, but not to a temple feast (8:10) which is prohibited. If a pagan invites Christians to their homes to a banquet, one is to act like a gentleman.

1Cor 10:28

But if any man say unto you (εαν δε τις υμιν ειπη). Condition of third class. Suppose at such a banquet a "weak" brother makes the point to you: "This hath been offered in sacrifice" (τουτο ιεροθυτον εστιν). Ιεροθυτον, late word in Plutarch, rare in inscriptions and papyri, only here in N.T.

Eat not (μη εσθιετε). Present imperative with μη prohibiting the habit of eating then. Pertinent illustration to the point of doing what is expedient and edifying.

That shewed it (τον μηνυσαντα). First aorist active articular participle (accusative case because of δια) from μηνυω, old verb, to point out, to disclose. See Lu 20:37 .

1Cor 10:29

For why is my liberty judged by another conscience? (ινα τ γαρ η ελευθερια μου κρινετα υπο αλλης συνειδησεως;). Supply γενητα (deliberative subjunctive) after τ. Paul deftly puts himself in the place of the strong brother at such a banquet who is expected to conform his conscience to that of the weak brother who makes the point about a particular piece of meat. It is an abridgment of one's personal liberty in the interest of the weak brother. Two individualities clash. The only reason is love which builds up (8:2 and all of chapter 1Co 13). There is this eternal collision between the forces of progress and reaction. If they work together, they must consider the welfare of each other.

1Cor 10:30

Paul carries on the supposed objective to his principle of love. Why incur the risk of being evil spoken of (βλασφημουμα) for the sake of maintaining one's liberty? Is it worth it? See Ro 14:6 where Paul justifies the conscience of one who eats the meat and of one who does not. Saying grace over food that one should not eat seems inconsistent. We have this very word *blaspheme* in English.

1Cor 10:31

To the glory of God (εις δοξαν θεου). This is the ruling motive in the Christian's life, not just having his own way about whims and preferences.

1Cor 10:32

Give no occasion of stumbling (απροσκοπο). Late word and in papyri, only three times in N.T. (here; Php 1:10; Ac 24:16). See on Acts 24:16 . Here in active sense, not tripping others by being a stumbling-block, as in Sirach 32:21, but passive in Ac 24:16 .

1Cor 10:33

Mine own profit (το εμουτου συμφερον). Old word from συμφερω, to bear together, and explains use of verb in verse 23.

That they may be saved (ινα σωθωσιν). First aorist passive subjunctive of σωζω, to save, with ινα purpose clause with same high motive as in 9:22. This is the ruling passion of Paul in his dealings with men.

1 Corinthians 11

1Cor 11:1

Imitators of me (μιμητα μου). In the principle of considerate love as so clearly shown in chapters 1Co 8-10 and in so far as (καθως) Paul is himself an imitator of Christ. The preacher is a leader and is bound to set an example or pattern (τυπος) for others (Tit 2:7). This verse clearly belongs to the preceding chapter and not to chapter 11.

1Cor 11:2

Hold fast the traditions (τας παραδοσεις κατεχετε). Hold down as in 15:2. Παραδοσις (tradition) from παραδιδωμ (παρεδωκα, first aorist active indicative) is an old word and merely something handed on from one to another. The thing handed on may be bad as in Mt 15:2f. (which see) and contrary to the will of God (Mr 7:8f.) or it may be wholly good as here. There is a constant conflict between the new and the old in science, medicine, law, theology. The obscurantist rejects all the new and holds to the old both true and untrue. New truth must rest upon old truth and is in harmony with it.

1Cor 11:3

But I would have you know (θελω δε υμας ειδενα). But I wish you to know, censure in contrast to the praise in verse 2.

The head of Christ is God (κεφαλη του Χριστου ο θεος). Rather, God is the head of Christ, since κεφαλη is anarthrous and predicate.

1Cor 11:4

Having his head covered (κατα κεφαλης εχων). Literally, having a veil (καλυμμα understood) down from the head (κεφαλης ablative after κατα as with κατα in Mr 5:13; Ac 27:14). It is not certain whether the Jews at this time used the *tallith*, "a four-corned shawl having fringes consisting of eight threads, each knotted five times" (Vincent) as they did later. Virgil (*Aeneid* iii., 545) says: "And our heads are shrouded before the altar with a Phrygian vestment." The Greeks (both men and women) remained bareheaded in public prayer and this usage Paul commends for the men.

1Cor 11:5

With her head unveiled (ακατακαλυπτω τη κεφαλη). Associative instrumental case of manner and the predicative adjective (compound adjective and feminine form same as masculine), "with the head unveiled." Probably some of the women had violated this custom. "Amongst Greeks only the εταιρα, so numerous in Corinth, went about unveiled; slave-women wore the shaven head--also a punishment of the adulteress" (Findlay). Cf. Nu 5:18 .

One and the same thing as if she were shaven (εν κα το αυτο τη εξυρημενη). Literally, "One and the same thing with the one shaven" (associative instrumental case again, Robertson, *Grammar*, p. 530). Perfect passive articular participle of the verb ξυραω, later

form for the old ξυρεω. It is public praying and prophesying that the Apostle here has in mind. He does not here condemn the act, but the breach of custom which would bring reproach. A woman convicted of adultery had her hair shorn (Isa 7:20). The Justinian code prescribed shaving the head for an adulteress whom the husband refused to receive after two years. Paul does not tell Corinthian Christian women to put themselves on a level with courtesans.

1Cor 11:6

Let her also be shorn (κα κειρασθω). Aorist middle imperative of κειρω, to shear (as sheep). Let her cut her hair close. A single act by the woman.

If it is a shame (ε δε αισχρον). Condition of first class assumed to be true. Αισχρον is old adjective from αισχος, bareness, disgrace. Clearly Paul uses such strong language because of the effect on a woman's reputation in Corinth by such conduct that proclaimed her a lewd woman. Social custom varied in the world then as now, but there was no alternative in Corinth.

To be shorn or shaven (το κειρασθα κα ξυρασθα). Articular infinitives subject of copula εστιν understood, κειρασθα first aorist middle, ξυρασθα present middle. Note change in tense.

Let her be veiled (κατακαλυπτεσθω). Present middle imperative of old compound κατα-καλυπτω, here alone in N.T. Let her cover up herself with the veil (down, κατα, the Greek says, the veil hanging down from the head).

1Cor 11:7

The image and glory of God (εικων κα δοξα θεου). Anarthrous substantives, but definite. Reference to Ge 1:28; 2:26 whereby man is made directly in the image (εικων) of God. It is the moral likeness of God, not any bodily resemblance. Ellicott notes that man is the glory (δοξα) of God as the crown of creation and as endowed with sovereignty like God himself.

The glory of the man (δοξα ανδρος). Anarthrous also, man's glory. In Ge 2:26 the LXX has ανθρωπος (Greek word for both male and female), not ανηρ (male) as here. But the woman (γυνη) was formed from the man (ανηρ) and this priority of the male (verse 8) gives a certain superiority to the male. On the other hand, it is equally logical to argue that woman is the crown and climax of all creation, being the last.

1Cor 11:9

For the woman (δια την γυναικα). Because of (δια with accusative case) the woman. The record in Genesis gives the man (ανηρ) as the origin (εκ) of the woman and the reason for (δια) the creation (εκτισθη, first aorist passive of κτιζω, old verb to found, to create, to form) of woman.

1Cor 11:10

Ought (οφειλε). Moral obligation therefore (δια τουτο, rests on woman in the matter of dress that does not (ουκ οφειλε in verse 7) rest on the man.

To have a sign of authority (εξουσιαν εχειν). He means σημειον εξουσιας (symbol of authority) by εξουσιαν, but it is the sign of authority of the man over the woman. The veil on the woman's head is the symbol of the authority that the man with the uncovered head has over her. It is, as we see it, more a sign of subjection (ψποταγης, 1Ti 2:10) than of authority (εξουσιας).

Because of the angels (δια τους αγγελους). This startling phrase has caused all kinds of conjecture which may be dismissed. It is not preachers that Paul has in mind, nor evil angels who could be tempted (Ge 6:1f.), but angels present in worship (cf. 1Co 4:9; Ps 138:1) who would be shocked at the conduct of the women since the angels themselves veil their faces before Jehovah (Isa 6:2).

1Cor 11:11

Howbeit (πλην). This adversative clause limits the preceding statement. Each sex is incomplete without (χωρις, apart from, with the ablative case) the other.

In the Lord (εν Κυριω). In the sphere of the Lord, where Paul finds the solution of all problems.

1Cor 11:12

Of (εκ)

--by (δια). Ever since the first creation man has come into existence by means of (δια with genitive) the woman. The glory and dignity of motherhood. Cf. *The Fine Art of Motherhood* by Ella Broadus Robertson.

1Cor 11:13

Is it seemly? (πρεπον εστιν;). Periphrastic present indicative rather than πρεπε. See on Mt 3:15 . Paul appeals to the sense of propriety among the Corinthians.

1Cor 11:14

Nature itself (η φυσις αυτη). He reenforces the appeal to custom by the appeal to nature in a question that expects the affirmative answer (ουδε). Φυσις, from old verb φυω, to produce, like our word nature (Latin *natura*), is difficult to define. Here it means native sense of propriety (cf. Ro 2:14) in addition to mere custom, but one that rests on the objective difference in the constitution of things.

1Cor 11:15

Have long hair (κομα). Present active subjunctive of κομαω (from κομη, hair), old verb, same contraction (-αηι=α) as the indicative (αε = α), but subjunctive here with εαν in third class condition. Long hair is a glory to a woman and a disgrace to a man (as we still feel). The long-haired man! There is a papyrus example of a priest accused of letting his hair grow long and of wearing woollen garments.

For a covering (αντ περιβολαιου). Old word from περιβαλλω to fling around, as a mantle (Heb 1:12) or a covering or veil as here. It is not in the place of a veil, but answering to (αντ, in the sense of αντ in Joh 1:16), as a permanent endowment (δεδοτα, perfect passive indicative).

1Cor 11:16

Contentious (φιλονεικος). Old adjective (φιλοσ, νεικος), fond of strife. Only here in N.T. If he only existed in this instance, the disputatious brother.

Custom (συνηθειαν). Old word from συνηθης (συν, ηθος), like Latin *consuetudo*, intercourse, intimacy. In N.T. only here and 8:7 which see. "In the sculptures of the catacombs the women have a close-fitting head-dress, while the men have the hair short" (Vincent).

1Cor 11:17

This (τουτο). Probably the preceding one about the head-dress of women, and transition to what follows.

I praise you not (ουκ επαινω). In contrast to the praise in 11:2.

For the better (εις το κρεισσον). Neuter articular comparative of κρατυς, but used as comparative of καλος, good. Attic form κρειττον.

For the worse (εις το ησσον). Old comparative from ηκα, softly, used as comparative of κακος, bad. In N.T. only here and 2Co 12:15 .

1Cor 11:18

First of all (πρωτον μεν). There is no antithesis (δευτερον δε, secondly, or επειτα δε, in the next place) expressed. This is the primary reason for Paul's condemnation and the only one given.

When ye come together in the church (συνερχομενων ημων εν εκκλησια). Genitive absolute. Here εκκλησια has the literal meaning of assembly.

Divisions (σχισματα). Accusative of general reference with the infinitive υπαρχειν in indirect discourse. Old word for cleft, rent, from σχιζω. Example in papyri for splinter of wood. See on 1:10. Not yet formal cleavages into two or more organizations, but partisan divisions that showed in the love-feasts and at the Lord's Supper.

Partly (μερος τ). Accusative of extent (to some part) like παντα in 10:33. He could have said εκ μερους as in 13:9. The rumours of strife were so constant (I keep on hearing, ακουω).

1Cor 11:19

Must be (δε εινα). Since moral conditions are so bad among you (cf. chapters 1 to 6). Cf. Mt 18:7 .

Heresies (αιρεσεις). The schisms naturally become

factions or

parties . Cf. strifes (εριδες) in 1:11. See on Ac 15:5 for αιρεσεις, a choosing, taking sides, holding views of one party, heresy (our word). "Heresy is theoretical schism, schism practical heresy." Cf. Tit 3:10; 2 Peter 2:1 . In Paul only here and Ga 5:20 .

That (ινα). God's purpose in these factions makes

the proved ones (ο δοκιμο) become

manifest (φανερο). "These αιρεσεις are a magnet attracting unsound and unsettled minds" (Findlay). It has always been so. Instance so-called Christian Science, Russellism, New Thought, etc., today.

1Cor 11:20

To eat the Lord's Supper (Κυριακον δειπνον φαγειν). Κυριακος, adjective from Κυριος, belonging to or pertaining to the Lord, is not just a biblical or ecclesiastical word, for it is found in the inscriptions and papyri in the sense of imperial (Deissmann, *Light from the Ancient East*, p. 358), as imperial finance, imperial treasury. It is possible that here the term applies both to the Αγαπη or Love-feast (a sort of church supper or club supper held in connection with, before or after, the Lord's Supper) and the Eucharist or Lord's Supper. Δειπνον, so common in the Gospels, only here in Paul. The selfish conduct of the Corinthians made it impossible to eat a Lord's Supper at all.

1Cor 11:21

Taketh before (προλαμβανε). Before others. Old verb to take before others. It was conduct like this that led to the complete separation between the Love-feast and the Lord's Supper. It was not even a common meal together (κοινον δειπνον), not to say a Lord's δειπνον. It was a mere

grab-game .

This one is hungry (ος δε πεινα). Demonstrative ος. Nothing is left for him at the love-feast.

Another is drunken (ος δε μεθυε). Such disgusting conduct was considered shameful in heathen club suppers. "Hungry poor meeting intoxicated rich, at what was supposed to be a supper of the Lord" (Robertson and Plummer). On μεθυω, to be drunk, see on Mt 24:49; Ac 2:15 .

1Cor 11:22

What? Have ye not houses? (Μη γαρ οικιας ουκ εχετε;) The double negative (μη--ουκ) in the single question is like the idiom in 9:4f. which see. Μη expects a negative answer while ουκ negatives the verb εχετε. "For do you fail to have houses?" Paul is not approving gluttony and drunkenness but only expressing horror at their sacrilege (despising, καταφρονειτε) of the church of God.

That have not (τους μη εχοντας). Not those without houses, but those who have nothing, "the have-nots" (Findlay) like 2Co 8:12 , in contrast with ο εχοντες "the haves" (the men of property).

What shall I say to you? (τ ειπω υμιν;) Deliberative subjunctive that well expresses Paul's bewilderment.

1Cor 11:23

For I received of the Lord (εγο γαρ παρελαβον απο του Κυριου). Direct claim to revelation from the Lord Jesus on the origin of the Lord's Supper. Luke's account (Lu 22:17-20) is almost identical with this one. He could easily have read I Corinthians before he wrote his Gospel. See 15:3 for use of both παρελαβον and παρεδωκα. Note παρα in both verbs. Paul received the account from (παρα--απο) the Lord and passed it on from himself to them, a true παραδοσις (tradition) as in 11:2.

He was betrayed (παρεδιδετο). Imperfect passive indicative (irregular form for παρεδιδοτο, Robertson, *Grammar*, p. 340). Same verb as παρεδωκα (first aorist active indicative just used for "I delivered").

1Cor 11:24

When he had given thanks (ευχαριστησας). First aorist active participle of ευχαριστεω from which word our word Eucharist comes, common late verb (see on 1:14).

Which is for you (το υπερ υμων). Κλωμενον (broken) of the Textus Receptus (King James Version) is clearly not genuine. Luke (Lu 22:19) has διδομενον (given) which is the real idea here. As a matter of fact the body of Jesus was not broken (Joh 19:36). The bread was broken, but not the body of Jesus.

In remembrance of me (εις την εμην αναμνησιν). The objective use of the possessive pronoun εμην. Not my remembrance of you, but your remembrance of me. Αναμνησις, from αναμιμνησκω, to remind or to recall, is an old word, but only here in N.T. save Lu 22:19 which see.

1Cor 11:25

After supper (μετα το δειπνησα). Μετα and the articular aorist active infinitive, "after the dining" (or the supping) as in Lu 22:20 .

The new covenant (η καινη διαθηκη). For διαθηκη see on Mt 26:28 . For καινος see on Lu 5:38; 22:20 . The position of εστιν before εν τω αιματ (in my blood) makes it a secondary or additional predicate and not to be taken just with διαθηκη (covenant or will).

As oft as ye drink it (οσακις αν πινητε). Usual construction for general temporal clause of repetition (αν and the present subjunctive with οσακις). So in verse 26.

1Cor 11:26

Till he come (αχρ ου ελθη). Common idiom (with or without αν) with the aorist subjunctive for future time (Robertson, *Grammar*, p. 975). In Lu 22:18 we have εως ου ελθη. The Lord's Supper is the great preacher (καταγγελλετε) of the death of Christ till his second coming (Mt 26:29).

1Cor 11:27

Unworthily (αναξιως). Old adverb, only here in N.T., not genuine in verse 29. Paul defines his meaning in verse 29f . He does not say or imply that we ourselves must be "worthy" (αξιο) to partake of the Lord's Supper. No one would ever partake on those terms. Many pious souls have abstained from observing the ordinance through false exegesis here.

Shall be guilty (ενοχος εστα). Shall be held guilty as in Mt 5:21f. which see. Shall be guilty of a crime committed against the body and blood of the Lord by such sacrilege (cf. Heb 6:6; 10:29).

1Cor 11:28

Let a man prove himself (δοκιμαζετω ανθρωπος εαυτον). Test himself as he would a piece of metal to see if genuine. Such examination of one's motives would have made impossible the disgraceful scenes in verses 20f. .

1Cor 11:29

If he discern not the body (μη διακρινων το σωμα). So-called conditional use of the participle, "not judging the body." Thus he eats and drinks judgment (κριμα) on himself. The verb δια-κρινω is an old and common word, our

dis-cri-minate , to distinguish. Eating the bread and drinking the wine as symbols of the Lord's body and blood in death probes one's heart to the very depths.

1Cor 11:30

And not a few sleep (κα κοιμωντα ικανο). Sufficient number (ικανο) are already asleep in death because of their desecration of the Lord's table. Paul evidently had knowledge of specific instances. A few would be too many.

1Cor 11:31

But if we discerned ourselves (ε δε εαυτους διεκρινομεν). This condition of the second class, determined as unfulfilled, assumes that they had not been judging themselves discriminatingly, else they would not be judged (εκρινομεθα). Note distinction in the two verbs.

1Cor 11:32

Ye are chastened of the Lord (υπο του Κυριου παιδευομεθα). On this sense of παιδευω, from παις, child, to train a child (Ac 7:22), to discipline with words (2Ti 2:25), to chastise with scourges see on Lu 23:16 (Heb 12:7), and so by afflictions as here (Heb 12:6). Υπο του Κυριου can be construed with κρινομενο instead of with παιδευομεθα.

With the world (συν τω κοσμω). Along with the world. Afflictions are meant to separate us from the doom of the wicked world. Final use of ινα μη here with κατακριθωμεν (first aorist passive subjunctive).

1Cor 11:33

Wait one for another (αλληλους εκδεχεσθε). As in Joh 5:3; Ac 17:16 . That is common courtesy. Wait in turn. Vulgate has *invicem expectate*.

1Cor 11:34

At home (εν οικω). If so hungry as all that (verse 22).

The rest (τα λοιπα). He has found much fault with this church, but he has not told all.

I will set in order (διαταξομα). Not even Timothy and Titus can do it all.

Whensoever I come (ως αν ελθω). Common idiom for temporal clause of future time (conjunction like ως with αν and aorist subjunctive ελθω).

1 Corinthians 12

1Cor 12:1

Now concerning spiritual gifts (περ δε των πνευματικων). Clearly one of the items asked about in the letter to Paul (7:1) and introduced precisely as the problem of meats offered to idols (8:1). This question runs to the end of chapter 14. Plainly much trouble had arisen in Corinth in the exercise of these gifts.

1Cor 12:2

Ye were led away (απαγομενο). The copula ητε is not expressed (common ellipsis) with the participle (periphrastic imperfect passive), but it has to be supplied to make sense. Some scholars would change οτε (when) to ποτε (once) and so remove the difficulty.

Unto those dumb idols (προς τα ειδωλα τα αφωνα). "Unto the idols the dumb." See Ps 95:5-7 for the voicelessness (α-φωνα, old adjective, without voice, φωνη) of the idols. Pagans were led astray by demons (1Co 10:19f.).

Howsoever ye might be led (ως αν ηγεσθε). Rather, "as often as ye were led." For this use of ως αν for the notion of repetition, regular *Koine* idiom, see Robertson, *Grammar*, p. 974. Cf. οπου αν in Mr 6:56 .

1Cor 12:3

Wherefore I give you to understand (διο γνωριζω υμιν). Causative idea (only in Aeschylus in old Greek) in papyri (also in sense of recognize) and N.T., from root γνω in γινωσκω, to know.

Speaking in the Spirit of God (εν πνευματ θεου λαλων). Either sphere or instrumentality. No great distinction here between λαλεω (utter sounds) and λεγω (to say).

Jesus is anathema (αναθεμα Ιησους). On distinction between αναθεμα (curse) and αναθημα (offering Lu 21:5) see discussion there. In LXX αναθημα means a thing devoted to God without being redeemed, doomed to destruction (Le 27:28f.; Jos 6:17; 7:12). See 1Co 16:22; Ga 1:8f.; Ro 9:3 . This blasphemous language against Jesus was mainly by the Jews (Ac 13:45; 18:6). It is even possible that Paul had once tried to make Christians say Αναθεμα Ιησους (Ac 26:11).

Jesus is Lord (Κυριος Ιησους). The term Κυριος, as we have seen, is common in the LXX for God. The Romans used it freely for the emperor in the emperor worship. "Most important of all is the early establishment of a polemical parallelism between the cult of Christ and the cult of Caesar in the application of the term Κυριος, 'lord.' The new texts have here furnished quite astonishing revelations" (Deissmann, *Light from the Ancient East*, p. 349). Inscriptions, ostraca, papyri apply the term to Roman emperors, particularly to Nero when Paul wrote this very letter (*ib.*, p. 353f.): "One with 'Nero Kurios' quite in the manner of a formula (without article, like the 'Kurios Jesus' in 1Co 12:3 ." "The battle-cries of the spirits of error and of truth contending at Corinth" (Findlay). One is reminded of the

demand made by Polycarp that he say Κυριος Χαεσαρ and how each time he replied Κυριος Ιησους. He paid the penalty for his loyalty with his life. Lighthearted men today can say "Lord Jesus" in a flippant or even in an irreverent way, but no Jew or Gentile then said it who did not mean it.

1Cor 12:4

Diversities (διαιρεσεις). Old word for distinctions, differences, distributions, from διαιρεω, to distribute, as διαιρουν (dividing, distributing) in verse 11. Only here in the N.T.

Of gifts (χαρισματων). Late word and chiefly in Paul (cf. Ro 12:6) in N.T. (except 1Pe 4:19), but some examples in papyri. It means a favour (from χαριζομα) bestowed or received without any merit as in Ro 1:11 .

1Cor 12:5

Of ministrations (διακονιων). This old word is from διακονος and has a general meaning of service as here (Ro 11:13) and a special ministration like that of Martha (Lu 10:40) and the collection (1Co 16:15; 2Co 8:4).

1Cor 12:6

Of workings (ενεργηματων). Late word, here only in N.T., the effect of a thing wrought (from ενεργεω, to operate, perform, energize). Paul uses also the late kindred word ενεργεια (Col 1:29; 2:12) for efficiency.

Who worketh all things in all (ο ενεργων τα παντα εν πασιν). Paul is not afraid to say that God is the Energy and the Energizer of the Universe. "I say that the magnet floats in space by the will of God" (Dr. W. R. Whitney, a world figure in science). This is his philosophic and scientific theory of the Cosmos. No one has shown Paul's philosophy and science to be wrong. Here he is speaking only of spiritual gifts and results as a whole, but he applies this principle to the universe (τα παντα) in Col 1:16 (of Christ) and in Ro 11:36 (of God). Note the Trinity in these verses: the same Spirit (verse 4), the same Lord (Jesus) in verse 5, the same God (the Father) in verse 6.

1Cor 12:7

Manifestation (φανερωσις). Late word, in papyri, in N.T. only here and 2Co 4:2 , from φανεροω, to make manifest (φανερος). Each instance of the whole (verse 6) is repeatedly given (διδοτα, present passive indicative of διδωμ).

To profit withal (προς το συμφερον). See on 6:12; 10:23,33 for Paul's guiding principle in such matters.

1Cor 12:8

To one (ω μεν). Demonstrative ος with μεν in dative case, to this one. The distribution or correlation is carried on by αλλω δε (verses 8,9,10), ετερω δε (verses 9,10) for variety, nine manifestations of the Spirit's work in verses 8-10.

The Word of wisdom (λογος σοφιας). Old words. Λογος is reason, then speech. Wisdom is intelligence, then practical action in accord with it. Here it is speech full of God's wisdom

(2:7) under the impulse of the Spirit of God. This gift is placed first (revelation by the Spirit).

The word of knowledge (λογος γνωσεως). This gift is insight (illumination) according to (κατα) the same Spirit.

1Cor 12:9

Faith (πιστις). Not faith of surrender, saving faith, but wonder-working faith like that in 13:2 (Mt 17:20; 21:21). Note here εν τω αυτω πνευματ (in the same Spirit) in contrast with δια and κατα in verse 8.

Gifts of healings (χαρισματα ιαματων). Ιαμα, old word from ιαομα, common in LXX, in N.T. only in this chapter. It means acts of healing as in Ac 4:30 (cf. Jas 5:14) and Lu 7:21 (of Jesus). Note εν here as just before.

1Cor 12:10

Workings of miracles (ενεργηματα δυναμεων). Workings of powers. Cf. ενεργων δυναμεις in Ga 3:5; Heb 2:4 where all three words are used (σημεια, signs, τερατα, wonders, δυναμεις, powers). Some of the miracles were not healings as the blindness on Elymas the sorcerer.

Prophecy (προφητεια). Late word from προφητης and προφημ, to speak forth. Common in papyri. This gift Paul will praise most (chapter 1Co 14). Not always prediction, but a speaking forth of God's message under the guidance of the Holy Spirit.

Discernings of spirits (διακρισεις πνευματων). Διακρισις is old word from διακρινω (see 11:29) and in N.T. only here; Ro 14:1; Heb 5:14 . A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called "gifts" today) or merely strange though natural or even diabolical (1Ti 4:1; 1Jo 4:1f.).

Divers kinds of tongues (γενη γλωσσων). No word for "divers" in the Greek. There has arisen a great deal of confusion concerning the gift of tongues as found in Corinth. They prided themselves chiefly on this gift which had become a source of confusion and disorder. There were varieties (kinds, γενη) in this gift, but the gift was essentially an ecstatic utterance of highly wrought emotion that edified the speaker (14:4) and was intelligible to God (14:2,28). It was not always true that the speaker in tongues could make clear what he had said to those who did not know the tongue (14:13): It was not mere gibberish or jargon like the modern "tongues," but in a real language that could be understood by one familiar with that tongue as was seen on the great Day of Pentecost when people who spoke different languages were present. In Corinth, where no such variety of people existed, it required an interpreter to explain the tongue to those who knew it not. Hence Paul placed this gift lowest of all. It created wonder, but did little real good. This is the error of the Irvingites and others who have tried to reproduce this early gift of the Holy Spirit which was clearly for a special emergency and which was not designed to help spread the gospel among men. See on Ac 2:13-21; 10:44-46; 19:6 .

The interpretation of tongues (ερμηνεια γλωσσων). Old word, here only and 14:26 in N.T., from ερμηνευω from Ηερμης (the god of speech). Cf. on διερμηνευω in Lu 24:27; Ac 9:36 . In case there was no one present who understood the particular tongue it required a special gift of the Spirit to some one to interpret it if any one was to receive benefit from it.

1Cor 12:11

Worketh (ενεργε). The same word that was used in verse 6 of God.

Severally (ιδια). Separately.

Even as he will (καθως βουλετα). Hence there is no occasion for conceit, pride, or faction (4:7).

1Cor 12:12

So also is Christ (ουτως κα ο Χριστος). One would naturally expect Paul here to say ουτως κα το σωμα του Χριστου (so also is the body of Christ). He will later call Christ the Head of the Body the Church as in Col 1:18,24; Eph 5:23,30 . Aristotle had used σωμα of the state as the body politic. What Paul here means is Christ as the Head of the Church has a body composed of the members who have varied gifts and functions like the different members of the human body. They are all vitally connected with the Head of the body and with each other. This idea he now elaborates in a remarkable manner.

1Cor 12:13

Were we all baptized into one body (ημεις παντες εις εν σωμα εβαπτισθημεν). First aorist passive indicative of βαπτιζω and so a reference to a definite past event with each of them of different races, nations, classes, when each of them put on the outward badge of service to Christ, the symbol of the inward changes already wrought in them by the Holy Spirit (Ga 3:27; Ro 6:2ff.).

And were all made to drink of one Spirit (κα παντες εν πνευμα εποτισθημεν). First aorist passive indicative of ποτιζω, old verb, to give to drink. The accusative εν πνευμα is retained in the passive as often with verbs that in the active take two accusatives. The reference is to a definite act in the past, probably to the inward experience of the Holy Spirit symbolized by the act of baptism.

1Cor 12:14

Is not one member (ουκ εστιν εν μελος). The point sounds like a truism, but it is the key to the whole problem of church life both local and general. Vincent refers to the fable of the body and the members by Menenius Agrippa (Livy, II, 32), but it was an old parable. Socrates pointed out how absurd it would be if feet and hands should work against one another when God made them to cooperate (Xen., *Mem*. II. iii. 18). Seneca alludes to it as does Marcus Aurelius and Marcus Antoninus.

1Cor 12:15

If the foot shall say (εαν ειπη ο πους). Condition of third class (εαν and second aorist subjunctive ειπη). In case the foot say.

I am not of the body (ουκ ειμ εκ του σωματος). I am independent of the body, not dependent on the body.

It is not therefore not of the body (ου παρα τουτο ουκ εστιν εκ του σωματος). Thinking or saying so does not change the fact. Παρα τουτο here means "alongside of this" (cf. IV Macc. 10:19) and so "because of," a rare use (Robertson, *Grammar*, p. 616). The two negatives (ου--ουκ) do not here destroy one another. Each retains its full force.

1Cor 12:16

Points explained precisely as in verse 15.

1Cor 12:17

If the whole body were an eye (ε ολον το σωμα οφθαλμος). The eye is the most wonderful organ and supremely useful (Nu 10:31), the very light of the body (Lu 11:34). And yet how grotesque it would be if there were nothing else but a great round rolling eye! A big "I" surely!

The smelling (η οσφρησις). Old word from οσφραινομα, to smell. Here alone in N.T.

1Cor 12:18

But now (νυν δε). But as things are, in contrast to that absurdity.

Hath God set (ο θεος εθετο). Second aorist middle indicative. God did it and of himself.

Even as it pleased him (καθως ηθελησεν). Why challenge God's will? Cf. Ro 9:20 .

1Cor 12:19

One member (εν μελος). Paul applies the logic of verse 17 to any member of the body. The application to members of the church is obvious. It is particularly pertinent in the case of a "church boss."

1Cor 12:20

Many members, but one body (πολλα μελη, εν δε σωμα). The argument in a nutshell, in one epigram.

1Cor 12:21

Cannot say (ου δυνατα ειπειν). And be truthful. The superior organs need the inferior ones (the eye, the hand, the head, the feet).

1Cor 12:22

Nay, much rather (αλλα πολλω μαλλον). Adversative sense of αλλα, on the contrary. So far from the more dignified members like the eye and the head being independent of the subordinate ones like the hands and feet, they are "much more" (*argumentum a fortiori*, "by much more" πολλω μαλλον, instrumental case) in need of therm.

Those members of the body which seem to be more feeble are necessary (τα δοκουντα μελη του σωματος ασθενεστερα υπαρχειν αναγκαια εστιν). Things are not always what they

seem. The vital organs (heart, lungs, liver, kidneys) are not visible, but life cannot exist without them.

1Cor 12:23

We bestow (περιτιθεμεν). Literally, We place around as if a garland (Mr 15:17) or a garment (Mt 27:28).

More abundant comeliness (ευσχημοσυνην περισσοτεραν). One need only mention the mother's womb and the mother's breast to see the force of Paul's argument here. The word, common in old Greek, from ευσχημων (ευ, well, σχημα, figure), here only in N.T. One may think of the coal-miner who digs under the earth for the coal to keep us warm in winter. So ασχημων (deformed, uncomely), old word, here only in N.T., but see 7:36 for ασχημονεω.

1Cor 12:24

Tempered the body together (συνεκερασεν το σωμα). First aorist active indicative of συνκεραννυμ, to mix together, old word, but in N.T. only here and Heb 4:2 . Plato used this very word of the way God compounded (συνεκερασατο) the various elements of the body in creating soul and body. Paul rejects the idea of the later Gnostics that matter is evil and the physical organs degrading. He gives a noble picture of the body with its wonderful organs planned to be the temple of God's Spirit (6:19) in opposition to the Epicurean sensualists in Corinth.

To that part which lacked (τω υστερουμενω). It is a true instinct that gives superior honour to the unseen organs of life.

1Cor 12:25

That there should be no schism (ινα μη η σχισμα). Purpose of God in his plan for the body. Trouble in one organ affects the whole body. A headache may be due to trouble elsewhere and usually is.

Have the same care (το αυτο μεριμνωσιν). The very verb μεριμναω used by Jesus of our anxiety (Mt 6:27,31). Paul here personifies the parts of the body as if each one is anxious for the others. The modern knowledge of the billions of cells in the body co-working for the whole confirms Paul's argument.

1Cor 12:26

Suffer with it (συνπασχε). Medical term in this sense in Hippocrates and Galen. In N.T only here and Ro 8:17 (of our suffering with Christ). One of Solon's Laws allowed retaliation by any one for another's injuries. Plato (*Republic*, V, 462) says the body politic "feels the hurt" as the whole body feels a hurt finger.

Rejoice with it (συνχαιρε). This is fortunately true also. One may tingle with joy all over the body thanks to the wonderful nervous system and to the relation between mind and matter. See 13:6 for joy of love with truth.

1Cor 12:27

Severally (εκ μερους). See Ro 11:25 απο μερους (in part). Each has his own place and function in the body of Christ.

1Cor 12:28

God hath set some (ους μεν εθετο ο θεος). See verse 18 for εθετο ο θεος. Note middle voice (for his own use). Paul begins as if he means to say ους μεν αποστολους, ους δε προφητας (some apostles, some prophets), but he changes the construction and has no ους δε, but instead πρωτον, δευτερον, επειτα (first, second, then, etc.).

In the church (εν τη εκκλησια). The general sense of εκκλησια as in Mt 16:18 and later in Col 1:18,24; Eph 5:23,32; Heb 12:23 . See list also in Eph 4:11 . See on Mt 10:2 for αποστολους, the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve.

Prophets (προφητας). For-speakers for God and Christ. See the list of prophets and teachers in Ac 13:1 with Barnabas first and Saul last. Prophets are needed today if men will let God's Spirit use them, men moved to utter the deep things of God.

Teachers (διδασκαλους). Old word from διδασκω, to teach. Used to the Baptist (Lu 3:12), to Jesus (Joh 3:10; 13:13), and of Paul by himself along with αποστολος (1Ti 2:7). It is a calamity when the preacher is no longer a teacher, but only an exhorter. See Eph 4:11 .

Then miracles (επειτα δυναμεις). Here a change is made from the concrete to the abstract. See the reverse in Ro 12:7 . See these words (δυναμεισ, ιαμητων, γλωσσων) in verses 9,10 with γλωσσων, last again. But these two new terms (helps, governments).

Helps (αντιλημψεις). Old word, from αντιλαμβανομα, to lay hold of. In LXX, common in papyri, here only in N.T. Probably refers to the work of the deacons, help rendered to the poor and the sick.

Governments (κυβερνησεις). Old word from κυβερναω (cf. Κυβερνητης in Ac 27:11) like Latin *gubernare*, our govern. So a governing. Probably Paul has in mind bishops (επισχοπο) or elders (πρεσβυτερο), the outstanding leaders (ο προισταμενο in 1Th 5:12; Ro 12:8 ; ο ηγουμενο in Ac 15:22; Heb 13:7,17,24). Curiously enough, these two offices (pastors and deacons) which are not named specifically are the two that survive today. See Php 1:1 for both officers.

1Cor 12:29

Are all (μη παντες). The μη expects a negative answer with each group.

1Cor 12:30

Do all interpret? (μη παντες διερμηνευουσιν?). He adds this query to the list in 28, but it is in 10.

1Cor 12:31

The greater gifts (τα χαρισματα τα μειζονα). Paul unhesitatingly ranks some spiritual gifts above others. Ζηλοω here has good sense, not that of envy as in Ac 7:9; 1Co 13:4 .

And a still more excellent way (κα ετ καθ' υπερβολην οδον). In order to gain the greater gifts. "I show you a way *par excellence*," beyond all comparison (superlative idea in this adjunct, not comparative), like καθ' υπερβολην εις υπερβολην (2Co 4:17). Ηυπερβολη is old word from υπερβαλλω, to throw beyond, to surpass, to excel (2Co 3:10; Eph 1:19). "I show you a supremely excellent way." Chapter 1Co 13 is this way, the way of love already laid down in 8:1 concerning the question of meats offered to idols (cf. 1Jo 4:7). Poor division of chapters here. This verse belongs with chapter 1Co 13 .

1 Corinthians 13

1Cor 13:1

With the tongues (ταις γλωσσαις). Instrumental case. Mentioned first because really least and because the Corinthians put undue emphasis on this gift. Plato (*Symposium*, 197) and many others have written on love, but Paul has here surpassed them all in this marvellous prose-poem. It comes like a sweet bell right between the jangling noise of the gifts in chapters 12 and 14. It is a pity to dissect this gem or to pull to pieces this fragrant rose, petal by petal. Fortunately Paul's language here calls for little comment, for it is the language of the heart. "The greatest, strongest, deepest thing Paul ever wrote" (Harnack). The condition (εαν and present subjunctive, λαλω κα μη εχω, though the form is identical with present indicative) is of the third class, a supposable case.

But have not love (αγαπην δε μη εχω). This is the *crux* of the chapter. Love is the way *par excellence* of 12:31. It is not yet clearly certain that αγαπη (a back-formation from αγαπαω) occurs before the LXX and the N.T. Plutarch used αγαπησις. Deissmann (*Bible Studies*, p. 198) once suspected it on an inscription in Pisidia. It is still possible that it occurs in the papyri (Prayer to Isis). See *Light from the Ancient East*, p. 75 for details. The rarity of αγαπη made it easier for Christians to use this word for Christian love as opposed to ερως (sexual love). See also Moffatt's Love in the N.T. (1930) for further data. The word is rare in the Gospels, but common in Paul, John, Peter, Jude. Paul does not limit αγαπη at all (both toward God and man). Charity (Latin *caritas*) is wholly inadequate. "Intellect was worshipped in Greece, and power in Rome; but where did St. Paul learn the surpassing beauty of love?" (Robertson and Plummer). Whether Paul had ever seen Jesus in the flesh, he knows him in the spirit. One can substitute Jesus for love all through this panegyric.

I am become (γεγονα). Second perfect indicative in the conclusion rather than the usual future indicative. It is put vividly, "I am already become." Sounding brass (χαλχος ηχων). Old words. Brass was the earliest metal that men learned to use. Our word *echoing* is ηχων, present active participle. Used in Lu 21:25 of the roaring of the sea. Only two examples in N.T.

Clanging cymbal (κυμβαλον αλαλαζον). Cymbal old word, a hollow basin of brass. Αλαλαζω, old onomatopoetic word to ring loudly, in lament (Mr 5:38), for any cause as here. Only two N.T. examples.

1Cor 13:2

The ecstatic gifts (verse 1) are worthless. Equally so are the teaching gifts (prophecy, knowledge of mysteries, all knowledge). Crasis here in καν=κα εαν. Paul is not condemning these great gifts. He simply places love above them and essential to them. Equally futile is wonder-faith "so as to remove mountains" (ωστε ορη μεθιστανειν) without love. This may have been a proverb or Paul may have known the words of Jesus (Mt 17:20; 21:21).

I am nothing (ουθεν ειμ). Not ουθεις, nobody, but an absolute zero. This form in θ rather than δ (ουδεν) had a vogue for a while (Robertson, *Grammar*, p. 219).

1Cor 13:3

Bestow to feed (Ψωμισω). First aorist active subjunctive of ψωμιζω, to feed, to nourish, from ψωμος, morsel or bit, and so to feed, by putting a morsel into the mouth like infant (or bird). Old word, but only here in N.T.

To be burned (ινα καυθησωμα). First future passive subjunctive (Textus Receptus), but D καυθησομα (future passive indicative of καιω, old word to burn). There were even some who courted martyrdom in later years (time of Diocletian). This Byzantine future subjunctive does not occur in the old MSS. (Robertson, *Grammar*, p. 876). Aleph A B here read καυχησωμα, first aorist middle subjunctive of καυχαομα (so Westcott and Hort), "that I may glory." This is correct.

It profiteth me nothing (ουδεν ωφελουμα). Literally, I am helped nothing. Ουδεν in the accusative case retained with passive verb. See two accusatives with ωφελεω in 14:6. Verb is old and from οφελος (profit).

1Cor 13:4

Verses 4-7 picture the character or conduct of love in marvellous rhapsody.

Suffereth long (μακροθυμε). Late *Koine* word (Plutarch) from μακρος, long, θυμος, passion, ardour. Cf. Jas 5:7f .

Is kind (χρηστευετα). From χρηστος (useful, gracious, kind) and that from χραομα, to use. Not found elsewhere save in Clement of Rome and Eusebius. "Perhaps of Paul's coining" (Findlay). Perhaps a vernacular word ready for Paul. Gentle in behaviour.

Envieth not (ου ζηλο). Present active indicative of ζηλοω (contraction οει=ο, same as subjunctive and optative forms). Bad sense of ζηλος from ζεω, to boil, good sense in 12:31. Love is neither jealous nor envious (both ideas).

Vaunteth not itself (ου περπερευετα). From περπερος, vainglorious, braggart (Polybius, Epictetus) like Latin *perperus*. Only here in N.T. and earliest known example. It means play the braggart. Marcus Anton. V. 5 uses it with αρεσκευομα, to play the toady.

Is not puffed up (ου φυσιουτα). Present direct middle indicative of φυσιοω from φυσις (late form for φυσαω, φυσιαω from φυσα, bellows), to puff oneself out like a pair of bellows. This form in Herodas and Menander. Is not arrogant. See on 4:6.

1Cor 13:5

Doth not behave itself unseemly (ουκ ασχημονε). Old verb from ασχημων (12:23). In N.T. only here and 7:36. Not indecent.

Seeketh not its own (ου ζητε τα εαυτης). Its own interests (10:24,33).

Is not provoked (ου παροξυνετα). Old word. In N.T. only here and Ac 17:16 which see. Irritation or sharpness of spirit. And yet Paul felt it in Athens (exasperation) and he

and Barnabas had παροξυσμος (paroxysm) in Antioch (15:39). See good sense of παροξυσμος in Heb 10:24 .

Taketh not account of evil (ου λογιζετα το κακον). Old verb from λογος, to count up, to take account of as in a ledger or note-book, "the evil" (το κακον) done to love with a view to settling the account.

1Cor 13:6

Rejoiceth not in unrighteousness (ου χαιρε). See Ro 1:32 for this depth of degradation. There are people as low as that whose real joy is in the triumph of evil.

But rejoiceth with the truth (συνχαιρε δε τη αληθεια). Associative instrumental case after συν- in composition. Truth personified as opposed to unrighteousness (2Th 2:12; Ro 2:8). Love is on the side of the angels. Paul returns here to the positive side of the picture (verse 4) after the remarkable negatives.

1Cor 13:7

Beareth all things (παντα στεγε). Στεγω is old verb from στεγη, roof, already in 1Co 9:12; 1Th 3:1,5 which see. Love covers, protects, forbears (*suffert*, Vulgate). See 1Pe 4:8 "because love covers a multitude of sins" (οτ αγαπη καλυπτε φηθος αμαρτιων), throws a veil over.

Believeth all things (παντα πιστευε). Not gullible, but has faith in men.

Hopeth all things (παντα ελπιζε). Sees the bright side of things. Does not despair. Ενδυρεθ αλλ θινγς (παντα υπομενε). Perseveres. Carries on like a stout-hearted soldier. If one knows Sir Joshua Reynolds's beautiful painting of the Seven Virtues (the four cardinal virtues of the Stoics--temperance, prudence, fortitude, justice--and the three Christian graces--faith, hope, love), he will find them all exemplified here as marks of love (the queen of them all).

1Cor 13:8

Love never faileth (Ηη αγαπη ουδεποτε πιπτε). New turn for the perpetuity of love. Πιπτε correct text, not εκπιπτε, as in Lu 16:17 . Love survives everything.

They shall be done away (καταργηθησοντα). First future passive of καταργεω. Rare in old Greek, to make idle (αργος), inoperative. All these special spiritual gifts will pass. It is amazing how little of human work lasts.

They shall cease (παυσοντα). Future middle indicative of παυω, to make cease. They shall make themselves cease or automatically cease of themselves.

1Cor 13:9

In part (εκ μερους). See on 12:27. As opposed to the whole.

1Cor 13:10

That which is perfect (το τελειον). The perfect, the full-grown (τελος, end), the mature. See on 2:6. Ηοταν ελθη is second aorist subjunctive with οταν, temporal clause for indefinite future time.

1Cor 13:11

A child (νηπιος). See on 3:1 for νηπιος in contrast with τελειος (adult).

I spake (ελαλουν). Imperfect active, I used to talk.

I felt (εφρονουν). Imperfect active, I used to think. Better, I used to understand.

I thought (ελογιζομην). Imperfect middle, I used to reason or calculate.

Now that I am become (οτε γεγονα). Perfect active indicative γεγονα, I have become a man (ανηρ) and remain so (Eph 4:14).

I have put away (κατηργηκα). Perfect active indicative. I have made inoperative (verse 8) for good.

1Cor 13:12

In a mirror (δι' εσοπτρου). By means of a mirror (εσοπτρον, from οπτω, old word, in papyri). Ancient mirrors were of polished metal, not glass, those in Corinth being famous.

Darkly (εν αινιγματ). Literally, in an enigma. Old word from αινισσομα, to express obscurely. This is true of all ancient mirrors. Here only in N.T., but often in LXX. "To see a friend's face in a cheap mirror would be very different from looking at the friend" (Robertson and Plummer).

Face to face (προσωπον προς προσωπον). Note triple use of προς which means facing one as in Joh 1:1 . Προσωπον is old word from προς and οπς, eye, face.

Shall I know (επιγνωσομα). I shall fully (επι-) know. Future middle indicative as γινωσκω (I know) is present active and επεγνωσθην (I was fully known) is first aorist passive (all three voices).

1Cor 13:13

Abideth (μενε). Singular, agreeing in number with πιστις (faith), first in list.

The greatest of these (μειζων τουτων). Predicative adjective and so no article. The form of μειζων is comparative, but it is used as superlative, for the superlative form μεγιστος had become rare in the *Koine* (Robertson, *Grammar*, pp. 667ff.). See this idiom in Mt 11:11; 18:1; 23:11 . The other gifts pass away, but these abide forever. Love is necessary for both faith and hope. Does not love keep on growing? It is quite worth while to call attention to Henry Drummond's famous sermon *The Greatest Thing in the World* and to Dr. J.D. Jones's able book *The Greatest of These*. Greatest, Dr. Jones holds, because love is an attribute of God.

1 Corinthians 14

1Cor 14:1

Follow after love (διωκετε την αγαπην). As if a veritable chase. Paul comes back to the idea in 12:31 (same use of ζηλουτε) and proves the superiority of prophecy to the other spiritual gifts not counting faith, hope, love of 13:13.

But rather that ye may prophesy (μαλλον δε ινα προφητευητε). Distinct aim in view as in verse 5. Old verb from προφητης, common in N.T. Present subjunctive, "that ye may keep on prophesying."

1Cor 14:2

For no man understandeth (ουδεις γαρ ακουε). Literally, hears, gets the sense, understands. Verb ακουω used either of hearing the sound only or getting the idea (cf. Ac 9:7; 22:9).

Mysteries (μυστηρια). Unexplained mysteries (1Co 2:7).

1Cor 14:3

Edification (οικοδομην). Building up.

Comfort (παρακλησιν). Encouragement, calling to one's side.

Consolation (παραμυθιαν). Old word (from παρα, μυθοσ, παραμυθεομα 1Th 2:12 which see, a stimulating word), nowhere else in N.T., but παραμυθιον in Php 2:1 with παρακλησις as here. Edification, cheer, incentive in these words.

1Cor 14:4

The church (εκκλησιαν). No article, literally, "a church" (local use). Not η εκκλησια.

1Cor 14:5

Except he interpret (εκτος ε μη διερμηνευη). Pleonastic combination of εκτος (preposition except) and ε μη (if not, unless) as in 15:2; 1Ti 5:19 . For use of ε with subjunctive rather than εαν see Php 3:12 (common enough in the *Koine*, Robertson, *Grammar*, pp. 1017f., condition of third class). On the verb see on 12:30; Lu 24:27; Ac 9:36 .

Receive (λαβη). Second aorist (ingressive) active subjunctive of λαμβανω, may get edification.

1Cor 14:6

If I come (εαν ελθω). Third class condition, supposable case (aorist subjunctive).

What shall I profit you (τ υμας ωφελησω). Two accusatives with this verb (see 13:3).

Unless I speak (εαν μη λαλησω). Second condition (also third class) with the one conclusion (cf. 1Ti 2:5).

1Cor 14:7

Things without life (αψυχα). Without a soul (α privative, ψυχη) or life. Old word only here in N.T.

Pipe (αυλος). Old word (from αω, αυω, to blow), only here in N.T.

Harp (κιθαρα). Old word. Stringed instrument as pipe, a wind instrument.

If they give not a distinction in the sounds (εαν διαστολην τοις φθογγοις μη δω). Third class condition with second aorist active subjunctive δω from διδωμ. Common word in late Greek for difference (διαστελλω, to send apart). In N.T. only here and Ro 3:22; 10:12 . Φθογγος old word (from φθεγγομα) for musical sounds vocal or instrumental. In N.T. only here and Ro 10:18 .

1Cor 14:8

An uncertain voice (αδηλον φωνην). Old adjective (α privative, δηλος, manifest). In N.T. only here and Lu 11:44 . Military trumpet (σαλπιγξ) is louder than pipe or harp.

Shall prepare himself (παρασκευασετα). Direct middle future indicative of παρασκευαζω, old verb, in N.T. only here, 2Co 9:2ff.; Ac 10:10 . From παρα, σκευη (preparation).

1Cor 14:9

Unless ye utter speech easy to be understood (εαν μη ευσημον λογον δωτε). Condition of third class again (εαν and aorist subjunctive). Ευσημον (ευ, well, σημα, sign) is old word, here only in N.T., well-marked, distinct, clear. Good enunciation, a hint for speakers.

Ye will be speaking into the air (εσεσθε εις αερα λαλουντες). Periphrastic future indicative (linear action). Cf. αερα δερων (beating the air) in 9:26. Cf. our talking to the wind. This was before the days of radio.

1Cor 14:10

It may be (ε τυχο). Condition of fourth class (ε and aorist optative of τυγχανω), if it should happen. Common enough idiom. Cf. τυχον in 16:6.

Without signification (αφωνον). Old adjective (α privative and φωνη). Without the faculty of speech (12:2; Ac 8:32; 2 Peter 2:16).

1Cor 14:11

The meaning of the voice (την δυναμιν της φωνης). The power (force) of the voice.

A barbarian (βαρβαρος). Jargon, βαρ-βαρ. The Egyptians called all βαρβαρους who did not speak their tongue. The Greeks followed suit for all ignorant of Greek language and culture. They divided mankind into Hellenes and Barbarians.

Unto me (εν εμο). In my case, almost like a dative.

1Cor 14:12

Zealous of spiritual gifts (ζηλωτα πνευματων). Zealots for spirits. So it looked.

That ye may abound (ινα περισσευητε). Purpose clause with the object by prolepsis stated beforehand "for the edification of the church."

1Cor 14:13

Let him pray that he may interpret (προσευχεσθω ινα διερμηνευη). Else he had better cease talking in a tongue.

1Cor 14:14

But my understanding is unfruitful (ο δε νους μου ακαρπος). My intellect (νους) gets no benefit (ακαρπος, without fruit) from rhapsodical praying that may even move my spirit (πνευμα).

1Cor 14:15

With the understanding also (κα τω νο). Instrumental case of νους. Paul is distinctly in favour of the use of the intellect in prayer. Prayer is an intelligent exercise of the mind.

And I will sing with the understanding also (ψαλω δε κα τω νο). There was ecstatic singing like the rhapsody of some prayers without intelligent words. But Paul prefers singing that reaches the intellect as well as stirs the emotions. Solos that people do not understand lose more than half their value in church worship. Ψαλλω originally meant to play on strings, then to sing with an accompaniment (Eph 5:19), and here apparently to sing without regard to an instrument.

1Cor 14:16

Else if thou bless with the spirit (επε εαν ευλογηις εν πνευματ). Third class condition. He means that, if one is praying and praising God (10:16) in an ecstatic prayer, the one who does not understand the ecstasy will be at a loss when to say "amen" at the close of the prayer. In the synagogues the Jews used responsive amens at the close of prayers (Neh 5:13; 8:6; 1Ch 16:36; Ps 106:48).

He that filleth the place of the unlearned (ο αναπληρων τον τοπον του ιδιωτου). Not a special part of the room, but the position of the ιδιωτου (from ιδιος, one's own), common from Herodotus for private person (Ac 4:13), unskilled (2Co 11:6), uninitiated (unlearned) in the gift of tongues as here and verses 23f .

At thy giving of thanks (επ τη ση ευχαριστια). Just the prayer, not the Eucharist or the Lord's Supper, as is plain from verse 17.

1Cor 14:18

More than you all (παντων υμων μαλλον). Ablative case after μαλλον. Astonishing claim by Paul that doubtless had a fine effect.

1Cor 14:19

Howbeit in church (αλλα εν εκκλησια). Private ecstasy is one thing (cf. 2Co 12:1-9) but not in church worship.

That I may instruct (ινα κατηχησω). Final clause with ινα. For the rare verb κατηχεω see on Lu 1:4; Ac 18:25 .

1Cor 14:20

Be not children in mind (μη παιδια γινεσθε ταις φρεσιν). "Cease becoming children in your intellects," as some of them evidently were. Cf. Heb 5:11-14 for a like complaint of intellectual dulness for being old babies.

In malice be ye babes (τη κακια νηπιαζετε).

Be men (τελειο γινεσθε). Keep on becoming adults in your minds. A noble and a needed command, pertinent today.

1Cor 14:21

In the law it is written (εν τω νομω γεγραπτα). Isa 28:11f . Freely quoted.

1Cor 14:22

For a sign (εις σημειον). Like the Hebrew and occasional *Koine* idiom also.

1Cor 14:23

Will they not say that ye are mad? (ουκ ερουσιν οτ μαινεσθε?). These unbelievers unacquainted (ιδιωτα) with Christianity will say that the Christians are raving mad (see on Ac 12:15; 26:24). They will seem like a congregation of lunatics.

1Cor 14:24

He is reproved by all (ελεγχετα υπο παντων). Old word for strong proof, is undergoing conviction.

Is judged (ανακρινετα). Is tested. Cf. 1Co 2:15; 4:3f .

1Cor 14:25

That God is among you indeed (οτ οντως εν υμιν εστιν). Recitative οτ and direct quotation from Isa 45:15 (Hebrew rather than the LXX). "Really (οντως Lu 24:34) God is in you."

1Cor 14:26

When ye come together (οταν συνερχησθε). Present middle subjunctive, repetition, whenever ye come together, in contrast with special case (εαν συνελθη, second aorist subjunctive) in verse 23.

1Cor 14:27

By two (κατα δυο). According to two, ratio.

Or at most (η το πλειστον). Adverbial accusative, "or at the most."

Three (τρεις). Κατα to be repeated.

And that in turn (κα ανα μερος). One at a time and not over three in all.

1Cor 14:28

But if there be no interpreter (εαν δε μη η διερμηνευτης). Third class condition. Earliest known instance and possibly made by Paul from verb in verse 27. Reappears in Byzantine grammarians.

Keep silence in church (σιγατω εν εκκλησια). Linear action (present active imperative). He is not even to speak in a tongue once. He can indulge his private ecstasy with God.

1Cor 14:29

By two or three (δυο η τρεις). No κατα here as in verse 27. Let two or three prophets speak.

Let the others discern (ο αλλο διακρινετωσαν). Whether what is said is really of the Spirit. Cf. 12:10 διακρισεις πνευματων.

1Cor 14:30

Let the first keep silence (ο πρωτος σιγατω). To give the next one a chance.

1Cor 14:31

One by one (καθ' ενα). Regular idiom.

1Cor 14:32

The spirits of the prophets are subject to the prophets (πνευματα προφητων προφηταις υποτασσετα). A principle that some had forgotten.

1Cor 14:33

Not of confusion (ου--καταστασιας). God is not a God of disorder, but of peace. We need this reminder today.

As in all the churches of the saints (ως εν πασαις ταις εκκλησιαις των αγιων). Orderly reverence is a mark of the churches. This is a proper conclusion of his argument as in 11:16.

1Cor 14:34

Keep silence in the churches (εν ταις εκκλησιαις σιγατωσαν). The same verb used about the disorders caused by speakers in tongues (verse 28) and prophets (30). For some reason some of the women were creating disturbance in the public worship by their dress (11:2-16) and now by their speech. There is no doubt at all as to Paul's meaning here. In church the women are not allowed to speak (λαλειν) nor even to ask questions. They are to do that

at home (εν οικω). He calls it a shame (αισχρον) as in 11:6 (cf. Eph 5:12; Tit 1:11). Certainly women are still in subjection (υποτασσεσθωσαν) to their husbands (or ought to be). But somehow modern Christians have concluded that Paul's commands on this subject, even 1Ti 2:12 , were meant for specific conditions that do not apply wholly now. Women do most of the teaching in our Sunday schools today. It is not easy to draw the line. The daughters of Philip were prophetesses. It seems clear that we need to be patient with each other as we try to understand Paul's real meaning here.

1Cor 14:37

The commandment of the Lord (Κυριου εντολη). The prophet or the one with the gift of tongues or the disturbing woman would be quick to resent the sharp words of Paul. He claims inspiration for his position.

1Cor 14:40

Decently and in order (ευσχημονως κα κατα ταξιν). That is surely a good rule for all matters of church life and worship. It applies also to the function of women in church service.

1 Corinthians 15

1Cor 15:1

I make known (γνωριζω). See on 12:3 for this common verb. As if in reproach.

The gospel which I preached unto you (το ευαγγελιον ο ευηγγελισαμην υμιν). Cognate accusative, "the gospel which I gospelized unto you." Note augment η after ευ- like compound verb with preposition. Note repetition of relative (ο, εν ωι, δ ου, and τιν like relative) without κα (and), asyndeton.

1Cor 15:2

In what words I preached it unto you (τιν λογο ευηγγελισαμην υμιν). Almost certainly τις (τιν λογο, locative or instrumental, in or with) here is used like the relative ος as is common in papyri (Moulton, *Prolegomena*, p. 93f.; Robertson, *Grammar*, p. 737f.). Even so it is not clear whether the clause depends on γνωριζω like the other relatives, but most likely so.

If we hold it fast (ε κατεχετε). Condition of first class. Paul assumes that they are holding it fast.

Except ye believed in vain (εκτος ε μη εικη επιστευσατε). For εκτος ε μη see on 14:5. Condition of first class, unless in fact ye did believe to no purpose (εικη, old adverb, only in Paul in N.T.). Paul holds this peril over them in their temptation to deny the resurrection.

1Cor 15:3

First of all (εν πρωτοις). Among first things. *In primis*. Not to time, but to importance.

Which I also received (ο κα παρελαβον). Direct revelation claimed as about the institution of the Lord's Supper (11:23) and same verbs used (παρεδωκα, παρελαβον). Four items given by Paul in explaining "the gospel" which Paul preached. Stanley calls it (verses 1-11) the creed of the early disciples, but "rather a sample of the exact form of the apostle's early teaching, than a profession of faith on the part of converts" (Vincent). The four items are presented by four verbs (died, απεθανεν, was buried, εταφη, hath been raised, εγηγερτα, appeared, ωφθη).

Christ died (Χριστος απεθανεν). Historical fact and crucial event.

For our sins (υπερ των αμαρτιων ημων). Υπερ means literally over, in behalf, even instead of (Ga 3:13), where used of persons. But here much in the sense of περ (Ga 1:14) as is common in *Koine*. In 1Pe 3:18 we have περ αμαρτιων, υπερ αδικων.

According to the Scriptures (κατα τας γραφας). As Jesus showed (Lu 22:37; 24:25) and as Peter pointed out (Ac 2:25-27; 3:35) and as Paul had done (Ac 13:24f.; 17:3). Cf. Ro 1:2f. .

1Cor 15:4

And that he was buried (κα οτ εταφη). Note οτ repeated before each of the four verbs as a separate item. Second aorist passive indicative of θαπτω, old verb, to bury. This item is an important detail as the Gospels show.

And that he hath been raised (κα οτ εγηγερτα). Perfect passive indicative, not ηγερθη like

rose of the King James' Version. There is reason for this sudden change of tense. Paul wishes to emphasize the permanence of the resurrection of Jesus. He is still risen.

On the third day (τη ημερα τη τριτη). Locative case of time. Whether Paul had seen either of the Gospels we do not know, but this item is closely identified with the fact of Christ's resurrection. We have it in Peter's speech (Ac 10:40) and Jesus points it out as part of prophecy (Lu 24:46). The other expression occasionally found "after three days" (Mr 10:34) is merely free vernacular for the same idea and not even Mt 12:40 disturbs it. See on Lu 24:1 for record of the empty tomb on the first day of the week (the third day).

1Cor 15:5

And that he appeared to Cephas (κα οτ ωφθη Κηφα). First aorist passive indicative of the defective verb οραω, to see. Paul means not a mere "vision," but actual appearance. John uses εφανερωθη (Joh 21:14) from φανεροω, to make manifest, of Christ's appearance to the seven by the Sea of Galilee. Peter was listed first (πρωτος) among the Apostles (Mt 10:2). Jesus had sent a special message to him (Mr 16:7) after his resurrection. This special appearance to Peter is made the determining factor in the joyful faith of the disciples (Lu 24:34), though mentioned incidentally here. Paul had told all these four facts to the Corinthians in his preaching. He gives further proof of the fact of Christ's resurrection. There are ten appearances given besides the one to Paul. Nine are in the Gospels (Mary Magdalene in John and Mark, the other women in Matthew, the two going to Emmaus in Luke, Simon Peter in Luke and I Corinthians, the ten apostles and others in Luke and John and Mark, the eleven and others in John, the seven by the sea in John, to over five hundred in Galilee in Matthew and Paul and Mark, to the apostles in Jerusalem in Luke and Mark and Acts and I Corinthians) and one in I Corinthians above (to James). It will be seen that Paul mentions only five of the ten, one, that to James, not given elsewhere. What he gives is conclusive evidence of the fact, particularly when re-enforced by his own experience (the sixth appearance mentioned by Paul). The way to prove this great fact is to start with Paul's own witness given in this undoubted Epistle. The natural way to understand Paul's adverbs of time here is chronological:

then (ειτα),

then (επειτα),

then (επειτα),

then (ειτα),

last of all (εσχατον παντων).

To the twelve (τοις δωδεκα). The technical name. Only ten were present, for Judas was dead and Thomas was absent (Joh 20:24).

1Cor 15:6

To above five hundred brethren at once (επανω πεντακοσιοις αδελφοις εφαπαξ). Επανω here is just an adverb with no effect on the case. As a preposition with the ablative see Mt 5:14 . This incident is the one described in Mt 28:16 the prearranged meeting on the mountain in Galilee. The strength of this witness lies in the fact that the majority (ο πλειους) of them were still living when Paul wrote this Epistle, say spring of A.D. 54 or 55, not over 25 years after Christ's resurrection.

1Cor 15:7

To James (Ιακωβω). The brother of the Lord. This fact explains the presence of the brothers of Jesus in the upper room (Ac 1:14).

To all the apostles (τοις αποστολοις πασιν). The Ascension of Christ from Olivet.

1Cor 15:8

As unto one born out of due time (ωσπερε τω εκτρωματ). Literally, as to the miscarriage (or untimely birth). Word first occurs in Aristotle for abortion or miscarriage and occurs in LXX (Nu 12:12; Job 3:16) and papyri (for miscarriage by accident). The verb τιτρωσκω means to wound and εκ is out. Paul means that the appearance to him came after Jesus had ascended to heaven.

1Cor 15:9

The least (ο ελαχιστος). True superlative, not elative. Explanation of the strong word εκτρωμα just used. See Eph 3:8 where he calls himself "less than the least of all saints" and 1Ti 1:15 the "chief" (πρωτος) of sinners. Yet under attack from the Judaizers Paul stood up for his rank as equal to any apostle (2Co 11:5f.,23).

Because I persecuted the church of God (εδιωξα την εκκλησιαν του θεου). There were times when this terrible fact confronted Paul like a nightmare. Who does not understand this mood of contrition?

1Cor 15:10

What I am (ο ειμ). Not,

who (ος), but

what (ο), neuter singular. His actual character and attainments. All "by the grace of God" (χαριτ θεου).

I laboured more abundantly than they all (περισσοτερον αυτων παντων εκοπιασα). This is sober fact as shown by the Acts and Paul's Epistles. He had tremendous energy and used it. Genius is work, Carlyle said. Take Paul as a specimen.

1Cor 15:11

So we preach, and so ye believed (ουτως κηρυσσομεν, κα ουτως επιστευσατε). This is what matters both for preacher and hearers. This is Paul's gospel. Their conduct in response to his message was on record.

1Cor 15:12

Is preached (κηρυσσετα). Personal use of the verb, Christ is preached.

How say some among you? (πως λεγουσιν εν υμιν τινεσ?). The question springs naturally from the proof of the fact of the resurrection of Christ (verses 1-11) and the continual preaching which Paul here assumes by condition of the first class (ει--κηρυσσετα). There were sceptics in Corinth, possibly in the church, who denied the resurrection of dead people just as some men today deny that miracles happen or ever did happen. Paul's answer is the resurrection of Christ as a fact. It all turns on this fact.

1Cor 15:13

Neither hath Christ been raised (ουδε Χριστος εγηγερτα). He turns the argument round with tremendous force. But it is fair.

1Cor 15:14

Vain (κενον). *Inanis*, Vulgate. Old word, empty. Both Paul's preaching and their faith are empty if Christ has not been raised. If the sceptics refuse to believe the fact of Christ's resurrection, they have nothing to stand on.

1Cor 15:15

False witnesses of God (ψευδομαρτυρες του θεου). Late word, but ψευδομαρτυρεω, to bear false witness, old and common. The genitive (του θεου) can be either subjective (in God's service) or objective (concerning God). Either makes good sense.

Because we witnessed of God (οτ εμαρτυρησαμεν κατα του θεου). Vulgate has *adversus Deum*. This is the more natural way to take κατα and genitive,

against God not as equal to περ (concerning). He would indeed make God play false in that case,

if so be that the dead are not raised (ειπερ αρα νεκρο ουκ εγειροντα). Condition of first class, assumed as true. Note both περ intensive particle

indeed and αρα inferential particle

therefore .

1Cor 15:16

Repeats the position already taken in verse 13.

1Cor 15:17

Vain (ματαια). Old word from adverb ματην (Mt 15:9), devoid of truth, a lie. Stronger word than κενον in verse 14.

Ye are yet in your sins (ετ εστε εν ταις αμαρτιαις υμων). Because the death of Christ has no atoning value if he did not rise from the dead. In that case he was only a man like other men and did not die for our sins (verse 3).

1Cor 15:18

Then also (αρα κα). Inevitable inference.

Have perished (απωλοντο). Did perish. Second aorist middle indicative of απολλυμ, to destroy, middle, to perish (delivered up to eternal misery). Cf. 8:11.

1Cor 15:19

We have hoped (ηλπικοτες εσμεν). Periphrastic perfect active indicative. Hope limited to this life even if "in Christ."

Only (μονον) qualifies the whole clause.

Most pitiable (ελεεινοτερο). Comparative form, not superlative, of old adjective ελεεινος, to be pitied, pitiable. If our hope is limited to this life, we have denied ourselves what people call pleasures and have no happiness beyond. The Epicureans have the argument on us. Paul makes morality turn on the hope of immortality. Is he not right? Witness the breaking of moral ties today when people take a merely animal view of life.

1Cor 15:20

But now (νυν δε). Emphatic form of νυν with - added (cf. 12:18). It is the logical triumph of Paul after the *reductio ad impossibile* (Findlay) of the preceding argument.

The first-fruits (απαρχη). Old word from απαρχομα, to offer firstlings or first-fruits. In LXX for first-fruits. In papyri for legacy-duty, entrance-fee, and also first-fruits as here. See also verse 23; 16:15; Ro 8:23 , etc. Christ is "first-born from the dead" (Col 1:18). Others raised from the dead died again, but not so Jesus.

That sleep (των κεκοιμημενων). Perfect middle participle as in Mt 27:52 which see. Beautiful picture of death from which word (κοιμαομα) comes our χεμετερψ.

1Cor 15:21

By man also (δα δι' ανθρωπου). That is Jesus, the God-man, the Second Adam (Ro 5:12). The hope of the resurrection of the dead rests in Christ.

1Cor 15:22

Shall be made alive (ζωοποιηθησοντα). First future passive indicative of ζωοποιεω, late verb (Aristotle) to give life, to restore to life as here. In verse 36 ζωοποιειτα is used in the sense of natural life as in Joh 5:21; 6:63 of spiritual life. It is not easy to catch Paul's thought here. He means resurrection (restoration) by the verb here, but not necessarily eternal life or salvation. So also παντες may not coincide in both clauses. All who die die in Adam, all who will be made alive will be made alive (restored to life) in Christ. The same problem occurs in Ro 5:18 about "all," and in verse 19 about "the many."

1Cor 15:23

Order (ταγματ). Old military term from τασσω, to arrange, here only in N.T. Each in his own division, troop, rank.

At his coming (εν τη παρουσια). The word παρουσια was the technical word "for the arrival or visit of the king or emperor" and can be traced from the Ptolemaic period into

the second century A.D. (Deissmann, *Light from the Ancient East*, p. 368). "Advent-coins were struck after a parousia of the emperor." Paul is only discussing "those that are Christ's" (3:23; Ga 5:24) and so says nothing about judgment (cf. 1Th 2:19; 3:13; 4:15; 5:23).

1Cor 15:24

Then cometh the end (ειτα το τελος). No verb γινετα in the Greek. Supply "at his coming," the end or consummation of the age or world (Mt 13:39,49; 1Pe 4:7),

When he shall deliver up (οταν παραδιδω). Present active subjunctive (not optative) of παραδιδωμ with οταν, whenever, and so quite indefinite and uncertain as to time. Present subjunctive rather than aorist παραδω because it pictures a future proceeding.

To God, even the Father (τω θεω κα πατρ). Better, "to the God and Father" or to "His God and Father." The Kingdom belongs to the Father.

When he shall have abolished (οταν καταργηση). First aorist active subjunctive with οταν, indefinite future time. Simply, "whenever he shall abolish," no use in making it future perfect, merely aorist subjunctive. On καταργεω see 1Co 6:13; 13:8,10,11 .

Rule (αρχην),

authority (εξουσιαν),

power (δυναμιν). All forms of power opposing the will of God. Constative aorist tense covering the whole period of conflict with final victory as climax.

1Cor 15:25

Till he hath put (αχρ ου θη). Second aorist active subjunctive of τιθημ, "till he put" (no sense in saying "hath put," merely effective aorist tense for climax. Αχρ (ου), μεχρ (ου), εως (ου) all are used for the same idea of indefinite future time.

1Cor 15:26

The last enemy that shall be abolished is death (εσχατος εχθρος καταργειτα ο θανατος). A rather free translation. Literally, "death (note article, and so subject) is done away (prophetic or futuristic use of present tense of same verb as in verse 24), the last enemy" (predicate and only one "last" and so no article as in 1Jo 2:18).

1Cor 15:27

He put (υπεταξεν). First aorist active of υποτασσω, to subject. Supply God (θεος) as subject (Ps 8:7). See Heb 2:5-9 for similar use. Cf. Ps 8 .

But when he saith (οταν δε ειπη). Here Christ must be supplied as the subject if the reference is to his future and final triumph. The syntax more naturally calls for God as the subject as before. Either way makes sense. But there is no need to take ειπη (second aorist active subjunctive) as *a futurum exactum*, merely "whenever he shall say."

Are put in subjection (υποτετακτα). Perfect passive indicative, state of completion, final triumph.

It is evident that (δηλον οτ). Supply εστιν (is) before οτ.

He is excepted who did subject (εκτος του υποταξαντος). "Except the one (God) who did subject (articular aorist active participle) the all things to him (Christ)."

1Cor 15:28

And when all things have been subjected (οταν δε υποταγη τα παντα). Second aorist passive subjunctive of υποτασσω, not perfect. Merely, "when the all things are subjected unto him." The aorist subjunctive has given translators a deal of needless trouble in this passage. It is prophecy, of course.

That God may be all in all (ινα η ο θεος παντα εν πασιν). The final goal of all God's redemptive plans as Paul has so well said in Ro 11:36 . Precisely this language Paul will use of Christ (Col 3:11).

1Cor 15:29

Else (επε). Otherwise, if not true. On this use of επε with ellipsis see on 5:10; 7:14 .

Which are baptized for the dead (ο βαπτιζομενο υπερ των νεκρων). This passage remains a puzzle. Stanley gives thirteen interpretations, no one of which may be correct. Over thirty have been suggested. The Greek expositors took it to be about the dead (υπερ in sense of περ as often as in 2Co 1:6) since baptism is a burial and a resurrection (Ro 6:2-6). Tertullian tells of some heretics who took it to mean baptized in the place of dead people (unsaved) in order to save them. Some take it to be baptism over the dead. Others take it to mean that Paul and others were in peril of death as shown by baptism (see verse 30).

At all (ολως). See on 5:1.

1Cor 15:30

Why do we also stand in jeopardy every hour? (τ κα ημεις κινδυνευομεν πασαν ωραν?). We also as well as those who receive baptism which symbolizes death. Old verb from κινδυνος (peril, danger), in N.T. only here and Lu 8:23 . Paul's Epistles and Acts (especially chapter Ac 19) throw light on Paul's argument. He was never out of danger from Damascus to the last visit to Rome. There are perils in Ephesus of which we do not know (2Co 1:8f.) whatever may be true as to an Ephesian imprisonment. G. S. Duncan (*St. Paul's Ephesian Ministry*, 1930) even argues for several imprisonments in Ephesus. The accusative of time (πασαν ωραν) naturally means all through every hour (extension).

1Cor 15:31

I protest by that glorying in you (νη την υμετεραν καυχησιν). No word for "I protest." Paul takes solemn oath by the use of νη (common in Attic) with the accusative. Only here in N.T., but in LXX (Ge 42:15f.). For other solemn oaths by Paul see 2Co 1:18,23; 11:10f.,31; Ro 9:1 . For καυχησις see on 1Th 2:19 . The possessive pronoun (υμεταραν) is objective as εμην in 1Co 11:24 .

I die daily (καθ' ημεραν αποθνησκω). I am in daily peril of death (2Co 4:11; 11:23; Ro 8:36).

1Cor 15:32

After the manner of men (κατα ανθρωπον). Like men, for applause, money, etc. (4:9ff.; Php 3:7).

If I fought with wild beasts at Ephesus (ε εθηριομαχησα εν Εφεσω). Late verb from θηριομαχος, a fighter with wild beasts. Found in inscriptions and in Ignatius. Those who argue for an Ephesian imprisonment for Paul and Ephesus as the place where he wrote the imprisonment epistles (see Duncan's book just mentioned) take the verb literally. There is in the ruins of Ephesus now a place called St. Paul's Prison. But Paul was a Roman citizen and it was unlawful to make such a one be a θηριομαχος. If he were cast to the lions unlawfully, he could have prevented it by claiming his citizenship. Besides, shortly after this Paul wrote II Corinthians, but he does not mention so unusual a peril in the list in 2Co 11:23f . The incident, whatever it was, whether literal or figurative language, took place before Paul wrote I Corinthians.

What doth it profit me? (τ μο το οφελοσ?). What the profit to me?

Let us eat and drink (φαγωμεν κα πιωμεν). Volitive second aorist subjunctives of εσθιω and πινω. Cited from Isa 22:13 . It is the outcry of the people of Jerusalem during the siege of Jerusalem by the Assyrians. At Anchiale near Tarsus is a statue of Sardanapalus with the inscription: "Eat, drink, enjoy thyself. The rest is nothing." This was the motto of the Epicureans. Paul is not giving his own view, but that of people who deny the resurrection.

1Cor 15:33

Be not deceived (μη πλανασθε). Do not be led astray (πλαναω) by such a false philosophy of life.

Evil company (ομιλια κακα). Evil companionships. Old word, ομιλια, from ομιλος (a crowd, gang, bunch). Only here in N.T. Good manners (ηθη). Old word (kin to εθος) custom, usage, morals. Good morals here. This line of poetry (iambic) occurs in Menander. It may be a current proverb. Paul could have gotten it from either source.

1Cor 15:34

Awake up righteously (εκνηψατε δικαιως). Wake up as if from drunkenness. Εκνηφω, only here in N.T. sin not (μη αμαρτανετε). Stop sinning.

No knowledge of God (αγνωσιαν θεου). Old word for ignorance, in N.T. only here and 1Pe 2:15 . Ignorance of God, agnosticism. Some today (agnostics) even take pride in it instead of shame (εντροπην, turning in on oneself). See on 6:5 for εντροπη.

1Cor 15:35

But some one will say (αλλα ερε τις). Paul knows what the sceptics were saying. He is a master at putting the standpoint of the imaginary adversary.

How (πως). This is still the great objection to the resurrection of our bodies. Granted that Jesus rose from the dead, for the sake of argument, these sceptics refuse to believe in the possibility of our resurrection. It is the attitude of Matthew Arnold who said, "Miracles do not happen." Scientifically we know the "how" of few things. Paul has an astounding an-

swer to this objection. Death itself is the way of resurrection as in the death of the seed for the new plant (verses 36f.).

With what manner of body (ποιω σωματ). This is the second question which makes plainer the difficulty of the first. The first body perishes. Will that body be raised? Paul treats this problem more at length (verses 38-54) and by analogy of nature (Cf. Butler's famous *Analogy*). It is a spiritual, not a natural, body that is raised. Σωμα here is an organism.

Flesh (σαρξ) is the σωμα for the natural man, but there is spiritual (πνευματικον) σωμα for the resurrection.

1Cor 15:36

Thou foolish one (αφρων). Old word (α privative, φρην), lack of sense. It is a severe term and justified by the implication "that the objector plumes himself on his acuteness" (Robertson and Plummer). Proleptic position of συ (thou) sharpens the point. Sceptics (agnostics) pose as unusually intellectual (the intelligentsia), but the pose does not make one intelligent.

Except it die (εαν μη αποθανη). Condition of third class, possibility assumed. This is the answer to the "how" question. In plant life death precedes life, death of the seed and then the new plant.

1Cor 15:37

Not the body which shall be (ου το σωμα το γενησομενον). Articular future participle of γινομα, literally, "not the body that will become." The new

body (σωμα) is not yet in existence, but only the seed (κοκκος, grain, old word, as in Mt 13:31).

It may chance (ε τυχο). Fourth class condition as in 14:10 which see. Paul is rich in metaphors here, though usually not so (Howson, *Metaphors of St. Paul*). Paul was a city man. We sow seeds, not plants (bodies). The butterfly comes out of the dying worm.

1Cor 15:38

A body of its own (ιδιον σωμα). Even under the microscope the life cells or germ plasm may seem almost identical, but the plant is quite distinct. On σπερμα, seed, old word from σπειρω, to sow, see on Mt 13:24f .

1Cor 15:39

The same flesh (η αυτη σαρξ). Paul takes up animal life to show the great variety there is as in the plant kingdom. Even if evolution should prove to be true, Paul's argument remains valid. Variety exists along with kinship. Progress is shown in the different kingdoms, progress that even argues for a spiritual body after the body of flesh is lost.

Of beasts (κτηνων). Old word, from κταομα, to possess, and so property. See Lu 10:34 .

Of birds (πτηνων). Old word from πετομα, to fly, winged, flying. Only here in N.T.

1Cor 15:40

Celestial (επουρανια). Old word, from επ, upon, ουρανος, heaven, existing in heaven. Paul now rises higher in the range of his argument, above the merely

terrestrial (επιγεια, upon earth, επι, γε) bodies. He has shown differences in the bodies here on earth in plants and in the animal kingdom and now he indicates like differences to be seen in the heavens above us.

Is one (ετερα μεν)

--is another (ετερα δε). Antithesis that admits glory for bodies on earth and bodies in the heavens. Experience does not argue against a glory for the spiritual body (Php 3:21).

1Cor 15:41

For one star differeth from another star in glory (αστηρ γαρ αστερος διαφερε εν δοξη). A beautiful illustration of Paul's point. Αστερος is the ablative case after διαφερε (old verb διαφερω, Latin *differo*, our *differ*, bear apart). On αστηρ see Mt 2:7 and αστρον Lu 21:25 . Stars differ in magnitude and brilliancy. The telescope has added more force to Paul's argument.

In glory (εν δοξη). Old word from δοκεω, to think, to seem. So opinion, estimate, then the shekinah glory of God in the LXX, glory in general. It is one of the great words of the N.T. Jesus is termed the glory in Jas 2:1 .

1Cor 15:42

So is the resurrection of the dead (ουτως κα η αναστασις των νεκρων). Paul now applies his illustrations to his argument to prove the kind of body we shall have after the resurrection. He does it by a series of marvellous contrasts that gather all his points. The earthly and the risen beings differ in duration, value, power (Wendt).

It is sown (σπειρετα). In death, like the seed (37).

In incorruption (εν αφθαρσια). Late word from α privative and φθειρω, to corrupt. In LXX, Plutarch, Philo, late papyrus of a Gnostic gospel, and quotation from Epicurus. Vulgate *incorruptio*. The resurrection body has undergone a complete change as compared with the body of flesh like the plant from the seed. It is related to it, but it is a different body of glory.

1Cor 15:43

In weakness (εν ασθενεια). Lack of strength as shown in the victory of death.

In power (εν δυναμε). Death can never conquer this new body, "conformed to the body of His glory" (Php 3:21).

1Cor 15:44

A natural body (σωμα ψυχικον). See on 2:14 for this word, a difficult one to translate since ψυχη has so many meanings. Natural is probably as good a rendering as can be made, but it is not adequate, for the body here is not all ψυχη either as soul or life. The same difficulty exists as to a spiritual body (σωμα πνευματικον). The resurrection body is not wholly πνευμα. Caution is needed here in filling out details concerning the ψυχη and the πνευμα. But certainly he means to say that the "spiritual body" has some kind of germinal connection

with the "natural body," though the development is glorious beyond our comprehension though not beyond the power of Christ to perform (Php 3:21). The force of the argument remains unimpaired though we cannot follow fully into the thought beyond us.

If there is (ε εστιν). "If there exists" (εστιν means this with accent on first syllable), a condition of first class assumed as true.

There is also (εστιν κα). There exists also.

1Cor 15:45

Became a living soul (εγενετο εις ψυχην ζωσαν). Hebraistic use of εις in predicate from LXX. God breathed a soul (ψυχη) into "the first man."

The last Adam became a life-giving spirit (ο εσχατος Αδαμ εις πνευμα ζωοποιουν). Supply εγενετο (became). Christ is the crown of humanity and has power to give us the new body. In Ro 5:12-19 Paul calls Christ the Second Adam.

1Cor 15:46

Howbeit that is not first which is spiritual, but that which is natural (αλλ' ου πρωτον το πνευματικον, αλλα το ψυχικον). Literally, "But not first the spiritual, but the natural." This is the law of growth always.

1Cor 15:47

Earthly (χοικος). Late rare word, from χους, dust.

The second man from heaven (ο δευτερος ανθρωπος εξ ουρανου). Christ had a human (ψυχικον) body, of course, but Paul makes the contrast between the first man in his natural body and the Second Man in his risen body. Paul saw Jesus after his resurrection and he appeared to him "from heaven." He will come again from heaven.

1Cor 15:48

As is the earthly (οιος ο χοικος). Masculine gender because of ανθρωπος and correlative pronouns (οιοσ, τοιουτο) of character or quality. All men of dust (χοικο) correspond to "the man of dust" (ο χοικος), the first Adam.

As is the heavenly (οιος ο επουρανιος). Christ in his ascended state (1Th 4:16; 2Th 1:7; Eph 2:6,20; Php 3:20f.).

1Cor 15:49

We shall also bear (φορεσομεν κα). Old MSS. (so Westcott and Hort) read φορεσωμεν κα. Volitive aorist active subjunctive, Let us also bear. Ellicott strongly opposes the subjunctive. It may be merely the failure of scribes to distinguish between long o and short o. Paul hardly means to say that our attaining the resurrection body depends on our own efforts! A late frequentative form of φερω.

1Cor 15:50

Cannot inherit (κληρονομησα ου δυναντα). Hence there must be a change by death from the natural body to the spiritual body. In the case of Christ this change was wrought in less than three days and even then the body of Jesus was in a transition state before the

Ascension. He ate and could be handled and yet he passed through closed doors. Paul does not base his argument on the special circumstances connected with the risen body of Jesus.

1Cor 15:51

A mystery (μυστηριον). He does not claim that he has explained everything. He has drawn a broad parallel which opens the door of hope and confidence.

We shall not all sleep (παντες ου κοιμηθησομεθα). Future passive indicative of κοιμαομα, to sleep. Not all of us shall die, Paul means. Some people will be alive when he comes. Paul does not affirm that he or any then living will be alive when Jesus comes again. He simply groups all under the phrase "we all."

But we shall all be changed (παντες δε αλλαγησομεθα). Second future passive indicative of αλλασσω. Both living and dead shall be changed and so receive the resurrection body. See this same idea at more length in 1Th 4:13-18 .

1Cor 15:52

In a moment (εν ατομω). Old word, from α privative and τεμνω, to cut, indivisible: Scientific word for *atom* which was considered indivisible, but that was before the day of electrons and protons. Only here in N.T.

In the twinkling of an eye (εν ριπη οφθαλμου). Old word ριπη from ριπτω, to throw. Only here in N.T. Used by the Greeks for the flapping of a wing, the buzz of a gnat, the quivering of a harp, the twinkling of a star.

At the last trump (εν τη εσχατη σαλπιγγ). Symbolical, of course. See on 1Th 4:16; Mt 24:31 .

1Cor 15:53

Must put on (δε ενδυσασθα). Aorist (ingressive) middle infinitive, put on as a garment.

Immortality (αθανασιαν). Old word from αθανατος, undying, and that from α privative and θνησκω, to die. In N.T. only here and 1Ti 6:16 where God is described as having immortality.

1Cor 15:54

Shall have put on (ενδυσητα). First aorist middle subjunctive with οταν whenever, merely indefinite future, no *futurum exactum*, merely meaning, "whenever shall put on," not "shall have put on."

Is swallowed up (κατεποθη). First aorist passive indicative of καταπινω, old verb to drink down, swallow down. Perfective use of κατα- where we say "up," "swallow up." Timeless use of the aorist tense. Paul changes the active voice κατεπιεν in Isa 25:8 to the passive. Death is no longer victory. Theodotion reads the Hebrew verb (*bulla*, for *billa*,) as passive like Paul. It is the "final overthrow of the king of Terrors" (Findlay) as shown in Heb 2:15 .

1Cor 15:55

Victory (νικος). Late form of νικη.

O death (θανατε). Second instance. Here Paul changes Hades of the LXX for Hebrew Sheol (Hos 13:14) to death. Paul never uses Hades.

Thy sting (σου το κεντρον). Old word from κεντρεω, to prick, as in Ac 26:14 . In Re 9:10 of the sting of locusts, scorpions. The serpent death has lost his poison fangs.

1Cor 15:56

The power of sin (η δυναμις της αμαρτιας). See Ro 4:15; 5:20; 6:14; 7; Ga 2:16; 3:1-5:4 for Paul's ideas here briefly expressed. In man's unrenewed state he cannot obey God's holy law.

1Cor 15:57

But thanks be to God (τω δε θεω χαρις). Exultant triumph through Christ over sin and death as in Ro 7:25 .

1Cor 15:58

Be ye steadfast, unmovable (εδραιο γινεσθε, αμετακινητο). "Keep on becoming steadfast, unshaken." Let the sceptics howl and rage. Paul has given rational grounds for faith and hope in Christ the Risen Lord and Saviour. Note practical turn to this great doctrinal argument.

Work (εργον),

labour (κοπος, toil). The best answer to doubt is work.

1 Corinthians 16

1Cor 16:1

Now concerning the collection for the saints (περ δε της λογιας της εις τους αγιους). Paul has discussed all the problems raised by the Corinthians. Now he has on his own heart the collection for the saints in Jerusalem (see chapters 2Co 8; 9). This word λογια (or -εια) is now known to be derived from a late verb λογευω, to collect, recently found in papyri and inscriptions (Deissmann, *Bible Studies*, p. 143). The word λογια is chiefly found in papyri, ostraca, and inscriptions that tell of religious collections for a god or a temple (Deissmann, *Light from the Ancient East*, p. 105). The introduction of this topic may seem sudden, but the Corinthians were behind with their part of it. They may even have asked further about it. Paul feels no conflict between discussion of the resurrection and the collection.

So also do ye (ουτως κα υμας ποιησατε). Paul had given orders (διεταξα) to the churches of Galatia and now gives them like commands. As a matter of fact, they had promised a long time before this (2Co 8:10; 9:1-5). Now do what you pledged.

1Cor 16:2

Upon the first day of the week (κατα μιαν σαββατου). For the singular σαββατου (sabbath) for week see Lu 18:12; Mr 16:9 . For the use of the cardinal μιαν in sense of ordinal πρωτην after Hebrew fashion in LXX (Robertson, *Grammar*, p. 672) as in Mr 16:2; Lu 24:1; Ac 20:7 . Distributive use of κατα also.

Lay by him in store (παρ' εαυτω τιθετω θησαυριζων). By himself, in his home. Treasuring it (cf. Mt 6:19f . for θησαυριζω). Have the habit of doing it, τιθετω (present imperative).

As he may prosper (οτ εαν ευοδωτα). Old verb from ευ, well, and οδος, way or journey, to have a good journey, to prosper in general, common in LXX. In N.T. only here and Ro 1:10; 3Jo 1:2 . It is uncertain what form ευοδωτα is, present passive subjunctive, perfect passive indicative, or even perfect passive subjunctive (Moulton, *Prolegomena*, p. 54). The old MSS. had no accents. Some MSS. even have ευοδωθη (first aorist passive subjunctive). But the sense is not altered. Ηοτ is accusative of general reference and εαν can occur either with the subjunctive or indicative. This rule for giving occurs also in 2Co 8:12 . Paul wishes the collections to be made before he comes.

1Cor 16:3

When I arrive (οταν παραγενωμα). Whenever I arrive, indefinite temporal conjunction οταν and second aorist middle subjunctive.

Whomsoever ye shall approve by letters (ους εαν δοκιμασητε δι' επιστολων). Indefinite relative with εαν and aorist subjunctive of δοκιμαζω (to test and so approve as in Php 1:10). "By letters" to make it formal and regular and Paul would approve their choice of messengers to go with him to Jerusalem (2Co 8:20ff.). Curiously enough no names from Corinth occur in the list in Ac 20:4 .

To carry (απενεγκειν). Second aorist active infinitive of αποφερω, to bear away.

Bounty (χαριν). Gift, grace, as in 2Co 8:4-7 . As a matter of fact, the messengers of the churches (αποστολο εκκλησιων 2Co 8:23) went along with Paul to Jerusalem (Ac 20:4f.).

1Cor 16:4

And if it be meet for me to go also (εαν δε αξιον η του καμε πορευεσθα). "If the collection be worthy of the going as to me also." Condition of third class (εαν--η) and the articular infinitive in the genitive (του) after αξιον. The accusative of general reference (καμε, me also) with the infinitive. So the awkward phrase clears up.

1Cor 16:5

When I shall have passed through Macedonia (οταν Μακεδονιαν διελθω). "Whenever I pass through (second aorist active subjunctive of διερχομα) Macedonia" (see construction in verse 3).

I do pass through (διερχομα). I plan to pass through, futuristic use of present indicative.

1Cor 16:6

It may be (τυχον). Neuter accusative of second aorist active participle of τυγχανω used as an adverb (in Plato and Xenophon, but nowhere else in N.T.).

Or even winter (η κα παραχειμασω). Future active of late verb παραχειμαζω (χειμων, winter). See on Ac 27:12; 28:11; Tit 3:12 . He did stay in Corinth for three months (Ac 20:3), probably the coming winter.

Whithersoever I go (ου εαν πορευωμα). Indefinite local clause with subjunctive. As a matter of fact, Paul had to flee from a conspiracy in Corinth (Ac 20:3).

1Cor 16:7

Now by the way (αρτ εν παροδω). Like our "by the way" (παροδος), incidentally.

If the Lord permit (εαν ο Κυριος επιτρεψη). Condition of the third class. Paul did everything εν Κυριω (Cf. Ac 18:21).

1Cor 16:8

Until Pentecost (εως της Πεντηκοστης). He writes them in the spring before pentecost. Apparently the uproar by Demetrius hurried Paul away from Ephesus (Ac 20:1).

1Cor 16:9

For a great and effectual door is opened unto me (θυρα γαρ μο ανεωιγεν μεγαλη κα ενεργης). Second perfect active indicative of ανοιγω, to open. Intransitive, stands wide open at last after his years there (Ac 20:31). A wide open door. What does he mean by ενεργης? It is a late word in the *Koine*. In the papyri a medical receipt has it for "tolerably strong." The form ενεργος in the papyri is used of a mill "in working order," of "tilled land," and of "wrought iron." In the N.T. it occurs in Phm 1:6; Heb 4:12 of "the word of God" as "ενεργης" (powerful). Paul means that he has at least a great opportunity for work in Ephesus.

And there are many adversaries (κα αντικειμενο πολλο). "And many are lying opposed to me," lined up against me. These Paul mentions as a reason for staying in, not for leaving,

Ephesus. Read Ac 19 and see the opposition from Jews and Gentiles with the explosion under the lead of Demetrius. And yet Paul suddenly leaves. He hints of much of which we should like to know more (1Co 15:32; 2Co 1:8f.).

1Cor 16:10

That he be without fear (ινα αφοβως γενητα). Evidently he had reason to fear the treatment that Timothy might receive in Corinth as shown in 4:17-21.

1Cor 16:11

For I expect him (εκδεχομα γαρ αυτον). Apparently later Timothy had to return to Ephesus without much success before Paul left and was sent on to Macedonia with Erastus (Ac 19:22) and Titus sent to Corinth whom Paul then arranged to meet in Troas (2Co 2:12).

1Cor 16:12

And it was not at all his will to come now (κα παντως ουκ ην θελημα ινα νυν ελθη). Adversative use of κα = "but." Apollos had left Corinth in disgust over the strife there which involved him and Paul (1Co 1-4). He had had enough of partisan strife over preachers.

1Cor 16:13

Watch ye (γρηγορειτε). Stay awake. Late present from εγρηγορα second perfect of εγειρω, to awake.

Quit you like men (ανδριζεσθε). Play the man. Middle voice, show yourselves men. From ανηρ, a man.

1Cor 16:15

Ye know (οιδατε). *Koine* form for second perfect indicative used as present of οραω. Parenthetic clause through rest of the verse. Stephanas is mentioned also in 1:16 and in 16:17. For απαρχη see on 15:20,23 .

They have set themselves (εταξαν εαυτους). Remarkable statement worthy of attention today. This noble family appointed themselves to be ministers to the saints that needed it (the poor and needy). Personal work for Christ is still the only way to win the world for Christ, voluntary personal work. If all Christians did it!

1Cor 16:16

That ye also be in subjection unto such (ινα κα υμεις υποτασσησθε τοις τοιουτοις). This is the exhortation begun in verse 15. The family of Stephanas took the lead in good works. Do ye also follow such leaders. This is our great problem today, to find great leaders and many loyal followers. This would solve all church problems, great leadership and great following. Lend a hand.

1Cor 16:17

At the coming (επ τη παρουσια). At the coming here of Stephanas, etc., the very word used of the παρουσια of Christ (15:23).

That which was lacking on your part they supplied (το υμετερον υστερημα ουτο ανεπληρωσαν). Either "these filled up my lack of you" or "these filled up your lack of me." Either makes perfectly good sense and both were true. Which Paul meant we cannot tell.

1Cor 16:18

For they refreshed my spirit and yours (ανεπαυσαν γαρ το εμον πνευμα κα το υμων). They did both. The very verb used by Jesus in Mt 11:28 for the refreshment offered by him to those who come to him, fellowship with Jesus, and here fellowship with each other.

1Cor 16:19

The churches of Asia (α εκκλησια της Ασιας). True of the Roman province (Ac 10:10,26; Col 1:6; 2:1; 4:13,16). The gospel spread rapidly from Ephesus.

With the church that is in their house (συν τη κατ' οικον αυτων εκκλησια). Paul had long ago left the synagogue for the school house of Tyrannus (Ac 19:9). But Aquila and Prisca opened their house here for the services. The churches had to meet where they could. Paul had laboured and lived with this family in Corinth (Ac 18:2) and now again in Ephesus (Ac 18:19; 20:34). It was their habit wherever they lived (Ro 16:5).

1Cor 16:20

With a holy kiss (εν φιληματ αγιω). In the synagogue men kissed men and women kissed women. This was the Christian custom at a later date and apparently so here. See 1Th 5:26; 2Co 13:12; Ro 3:8; 1Pe 5:14 . It seems never to have been promiscuous between the sexes.

1Cor 16:21

Of me Paul with mine own hand (τη εμη χειρ Παυλου). Literally, "With the hand of me Paul." The genitive Παυλου is in apposition with the possessive pronoun εμη which is in the instrumental case just as in 2Th 3:17 , the sign in every Epistle. He dictated, but signed at the end. If we only had that signature on that scrap of paper.

1Cor 16:22

Αναθεμα. The word seems a bit harsh to us, but the refusal to love Christ (ου φιλε) on the part of a nominal Christian deserves αναθεμα (see on 12:3 for this word). Μαραν αθα. This Aramaic phrase means "Our Lord (μαραν) cometh (αθα)" or, used as a proleptic perfect, "has come." It seems to be a sort of watchword (cf. 1Th 4:14ff.; Jas 5:7f.; Php 4:5; Re 1:7; 3:11; 22:20), expressing the lively hope that the Lord will come. It was a curious blunder in the King James Version that connected Μαραν αθα with Αναθεμα.

SECOND CORINTHIANS
FROM MACEDONIA A.D. 54 OR 55

BY WAY OF INTRODUCTION

The Pauline authorship is admitted by all real scholars, though there is doubt by some as to the unity of the Epistle. J.H. Kennedy (*The Second and Third Letters of St. Paul to the Corinthians*, 1900) has presented the arguments in a plausible, but not wholly convincing, manner for the plea that chapters 2Co 10-13 really represent a separate and earlier letter, the one referred to in 2Co 2:3 , which was later tacked on to chapters 1-9 as part of the same Epistle. This theory does explain the difference in tone between chapters 1 to 7 and 10 to 13, but that fact is sufficiently clear from the stubborn minority against Paul in Corinth reported by Titus after the majority had been won to Paul by First Corinthians and by Titus (2Co 2:1-11). There are in fact three obvious divisions in the Epistle. Chapters 1 to 7 deal with the report of Titus about the victory in Corinth and Paul's wonderful digression on the glory of the ministry in 2Co 2:12-6:10 ; chapters 8 and 9 discuss the collection for the poor saints in Jerusalem already mentioned in 1Co 16:1f. and which Titus is to press to completion on his return to Corinth; chapters 10 to 13 deal sharply with the Judaizing minority who still oppose Paul's leadership. These three subjects are in no sense inconsistent with each other. The letter is a unity. Nowhere do we gain so clear an insight into Paul's own struggles and hopes as a preacher. It is a handbook for the modern minister of inestimable value. One can hear Paul's heart throb through these chapters. The syntax is often broken by anacolutha. The sentences are sometimes disconnected. Grammatical agreements are overlooked. But there is power here, the grip of a great soul holding on to the highest ideals in the midst of manifold opposition and discouragements. Christ is Master of Paul at every turn.

The date of the Epistle is clearly after I Corinthians, for Paul has left Ephesus and is now in Macedonia (2Co 2:13), probably at Philippi, where he met Titus, though he had hoped to meet him at Troas on his return from Corinth. At a guess one may say that Paul wrote in the autumn of A.D. 54 or 55 of the same year in the spring of which he had written I Corinthians, and before he went on to Corinth himself where he wrote Romans (Ac 20:1-3; Ro 16:1).

The occasion for writing is the return of Titus from Corinth with mixed news of the Pauline majority and the minority in opposition. So Titus is sent back with this Epistle to finish the task while Paul waits awhile for matters to clear up (2Co 13:1-10).

It is not certain whether the letter mentioned in 2Co 2:3 is our I Corinthians or a lost letter like the one alluded to in 1Co 5:9 . If it is a lost one, we know of four Corinthian Epistles (the one in 1Co 5:9 , our I Corinthians, the one in 2Co 2:3 , our II Corinthians), assuming the unity of II Corinthians. Few things in Paul's ministry gave him more concern than the

troubles in Corinth. The modern city pastor finds little in his work that Paul has not faced and mastered. There is consolation and courage for the preacher in the conduct and counsels of this greatest of all preachers.

The books on II Corinthians are mainly the same as those on I Corinthians. Some special discussions of II Corinthians deserve mention like Bachmann's *Der Zweite Brief des Paulus an die Korinther* in the Zahn *Kommentar* (1909), Barde's *Etude sur la epitre aux Cor.* (1906), Belser's *Der Zweite Brief des Apostels Paulus an die Korinther* (1910), Bernard's *Second Corinthians* in the *Expositor's Greek Testament* (1903), Denney's *II Corinthians* in the *Expositor's Bible* (1911), Farrar's *II Corinthians* in the *Pulpit Commentary* (1883), Godet's *La seconde epitre aux Corinthiens* (1914), Goudge's *The Mind of St. Paul in II Cor.* (1911), Heinrici's *II Kor.* in the Meyer *Komm.* (8th ed., 1900), Heinrici's *Das Zweite Sendschreiben des Apostels Paulus an die Kor.* (1887), J. H. Kennedy's *The Second and Third Letters of St. Paul to the Corinthians* (1900), Isaacs's *Second Epistle to the Corinthians* (1921), Menzies's *The Second Epistle to the Corinthians* (1912), Parry's *II Cor.* in *Cambridge Greek Testament* (1916), Plummer's *II Corinthians* in *Int. Crit. Comm.* (1915), Rendall's *II Cor.*, A. T. Robertson's *The Glory of the Ministry* (II Cor. 2:12--6:10, 1911).

2 Corinthians 1

2Cor 1:1

And Timothy (κα Τιμοθεος). Timothy is with Paul, having been sent on to Macedonia from Ephesus (Ac 19:22). He is in no sense co-author any more than Sosthenes was in 1Co 1:1 .

In all Achaia (εν ολη τη Αχαια). The Romans divided Greece into two provinces (Achaia and Macedonia). Macedonia included also Illyricum, Epirus, and Thessaly. Achaia was all of Greece south of this (both Attica and the Peloponnesus). The restored Corinth was made the capital of Achaia where the pro-consul resided (Ac 18:12). He does not mention other churches in Achaia outside of the one in Corinth, but only "saints" (αγιοις). Athens was in Achaia, but it is not clear that there was as yet a church there, though some converts had been won (Ac 17:34), and there was a church in Cenchreae, the eastern port of Corinth (Ro 16:1). Paul in 2Co 9:2 speaks of Achaia and Macedonia together. His language here would seem to cover the whole (ολη, all) of Achaia in his scope and not merely the environment around Corinth.

2Cor 1:2

Identical with 1Co 1:3 which see.

2Cor 1:3

Blessed (ευλογητος). From old verb ευλογεω, to speak well of, but late verbal in LXX and Philo. Used of men in Ge 24:31 , but only of God in N.T. as in Lu 1:68 and chiefly in Paul (2Co 11:31; Ro 1:25). Paul has no thanksgiving or prayer as in 1Co 1:4-9 , but he finds his basis for gratitude in God, not in them.

The God and Father (ο θεος κα πατηρ). So rightly, only one article with both substantives as in 2 Peter 1:1 . Paul gives the deity of Jesus Christ as our Lord (Κυριου), but he does not hesitate to use the language here as it occurs. See 1Pe 1:3; Eph 1:3 where the language is identical with that here.

The father of mercies (ο πατηρ των οικτιρμων) and God of all comfort (κα θεος πασης παρακλησεως). Paul adds an item to each word. He is the compassionate Father characterized by mercies (οικτιρμων, old word from οικτειρω, to pity, and here in plural, emotions and acts of pity). He is the God of all comfort (παρακλησεως, old word from παρακαλεω, to call to one's side, common with Paul). Paul has already used it of God who gave eternal comfort (2Th 2:16). The English word comfort is from the Latin *confortis* (brave together). The word used by Jesus of the Holy Spirit as the Comforter or Paraklete is this very word (Joh 14:16; 16:7). Paul makes rich use of the verb παρακαλεω and the substantive παρακλησις in this passage (3-7). He urges all sorrowing and troubled hearts to find strength in God.

2Cor 1:4

In all our affliction (επ παση τη θλιψε ημων). Θλιψις is from θλιβω, to press, old and common word, as tribulation is from Latin *tribulum* (roller). See on Mt 13:21 and 1Th 1:6 . The English affliction is Latin *afflictio* from *ad-fligere*, to strike on.

That we may be able to comfort (εις το δυνασθα ημας παρακαλειν). Purpose clause with εις and the articular infinitive with the accusative of general reference, a common idiom. Paul here gives the purpose of affliction in the preacher's life, in any Christian's life, to qualify him for ministry to others. Otherwise it will be professional and perfunctory.

Wherewith (ης). Genitive case of the relative attracted to that of the antecedent παρακλησεως. The case of the relative here could have been either the accusative ην with the passive verb retained as in Mr 10:38 or the instrumental η. Either is perfectly good Greek (cf. Eph 1:6; 4:1). Personal experience of God's comfort is necessary before we can pass it on to others.

2Cor 1:5

The sufferings of Christ (τα παθηματα του Χριστου). Subjective genitive, Christ's own sufferings.

Abound unto us (περισσευε εις ημας). Overflow unto us so that we suffer like sufferings and become fellow sufferers with Christ (4:10f.; Ro 8:17; Php 3:10; Col 1:24).

Through Christ (δια του Χριστου). The overflow (περισσευε) of comfort comes also through Christ. Is Paul thinking of how some of the Jewish Christians in Corinth have become reconciled with him through Christ? Partnership with Christ in suffering brings partnership in glory also (Ro 8:17; 1Pe 4:13).

2Cor 1:6

Whether (ειτε)

--or (ειτε). The alternatives in Paul's experience (afflicted θλιβομεθα, comforted παρακαλουμεθα) work out for their good when they are called on to endure like sufferings "which we also suffer" (ων κα ημεις πασχομεν). The relative ων is attracted from neuter accusative plural α to genitive case of the antecedent παθηματων (sufferings).

2Cor 1:7

Our hope for you (η ελπις ημων υπερ υμων). The old word ελπις, from ελπιζω, to hope, has the idea of waiting with expectation and patience. So here it is "steadfast" (βεβαια, stable, fast, from βαινω, to plant the feet down).

Partakers (κοινωνο). Partners as in Lu 5:10 .

2Cor 1:8

Concerning our affliction (υπερ της θλιψεως ημων). Manuscripts read also περ for in the *Koine* υπερ (over) often has the idea of περ (around). Paul has laid down his philosophy of afflictions and now he cites a specific illustration in his own recent experience.

In Asia (εν Ασια). Probably in Ephesus, but what it was we do not know whether sickness or peril. We do know that the disciples and the Asiarchs would not allow Paul to face the

mob in the amphitheatre gathered by Demetrius (Ac 20:30f.). In Ro 16:4 Paul says that Prisca and Aquila laid down their necks for him, risked their very lives for him. It may have been a later plot to kill Paul that hastened his departure from Ephesus (Ac 20:1). He had a trial so great that "we were weighed down exceedingly beyond our power" (καθ' υπερβολην υπερ δυναμιν εβαρηθημεν). Old verb from βαρος, weight, βαρυς, weighty. First aorist passive indicative. See on 1Co 12:31 for καθ' υπερβολην (cf. our hyperbole). It was beyond Paul's power to endure if left to himself.

Insomuch that we despaired even of life (ωστε εξαπορηθηνα ημας κα του ζην). Usual clause of result with ωστε and the infinitive. First aorist passive infinitive εξαπορηθηνα, late compound for utter despair (perfective use of εξ and at a complete loss, α privative and πορος, way). There seemed no way out.

Of life (του ζην). Ablative case of the articular infinitive, of living.

2Cor 1:9

Yea (αλλα). Confirmatory use as in 7:11, rather than adversative.

The answer of death (το αποκριμα του θανατου) This late word from αποκρινομα, to reply, occurs nowhere else in N.T., but is in Josephus, Polybius, inscriptions and papyri (Deissmann, *Bible Studies*, p. 257; Moulton and Milligan's *Vocabulary*), and always in the sense of decision or judgment rendered. But Vulgate renders it by *responsum* and that idea suits best here, unless Paul conceives God as rendering the decision of death.

We ourselves have had within ourselves (αυτο εν εαυτοις εσχηκαμεν). Regular perfect of εχω, to have. And still have the vivid recollection of that experience. For this lively dramatic use of the present perfect indicative for a past experience see also εσχηκα in 2:13 (Moulton, *Prolegomena*, p. 143f.; Robertson, *Grammar*, p. 896f.).

That we should not trust in ourselves (ινα μη πεποιθοτες ωμεν εφ' εαυτοις). A further purpose of God in affliction beyond that in verse 4. "This dreadful trial was sent to him in order to give him a precious spiritual lesson (12:7-10)" (Robertson and Plummer). Note periphrastic perfect active subjunctive of πειθω, to persuade.

In (επ), upon, both ourselves and God.

2Cor 1:10

Out of so great a death (εκ τηλικουτου θανατου). He had considered himself as good as dead.

Delivered (ερυσατο)

--will deliver (ρυσετα). Old verb ρυω, middle, ρυομα, draw oneself, as out of a pit, rescue. So Paul faces death without fear.

On whom we have set our hope (εις ον ηλπικαμεν). Perfect active indicative of ελπιζω. We still have that hope, emphasized by ετ ρυσετα (he will still deliver).

2Cor 1:11

Ye also helping together on our behalf (συνυπουργουντων κα υμων υπερ ημων). Genitive absolute with present active participle of late compound verb (συν and υπουργεω for υπο and εργον). Paul relied on God and felt the need of the prayer of God's people.

By means of many (εκ πολλων προσωπων). Προσωπον means face (προσ, οπς). The word is common in all Greek. The papyri use it for face, appearance, person. It occurs twelve times in II Corinthians. It certainly means face in eight of them (3:7,13,18; 8:24; 10:1,7; 11:20). In 5:12 it means outward appearance. It may mean face or person here, 2:10; 4:6 . It is more pictorial to take it here as face "that out of many upturned faces" thanks may be given (ινα--ευχαριστηθη first aorist passive subjunctive) for the gift to us by means of many (δια πολλον). It is indeed a difficult sentence to understand.

2Cor 1:12

Glorying (καυχησις). Act of glorying, while in verse 14 καυχημα is the thing boasted of.

The testimony of our conscience (το μαρτυριον της συνειδησεως ημων). In apposition with καυχησις.

Sincerity of God (ειλικρινεια του θεου). Like δικαιοσυνη θεου (Ro 1:17; 3:21), the God-kind of righteousness. So the God-kind (genitive case) of sincerity. Late word from ειλικρινης. See on 1Co 5:8 .

Not in fleshly wisdom (ουκ εν σοφια σαρκικη). See on 1Co 1:17; 2:4,13f . Paul uses σαρκικος five times and it occurs only twice elsewhere in N.T. See on 1Co 3:3 .

We behaved ourselves (ανεστραφημεν). Second aorist passive indicative of αναστρεφω, old verb, to turn back, to turn back and forth, to walk. Here the passive is used as in late Greek as if middle.

More abundantly to you-ward (περισσοτερως προς υμας). They had more abundant opportunity to observe how scrupulous Paul was (Ac 18:11).

2Cor 1:13

Than what ye read (αλλ' η α αναγινωσκετε). Note comparative conjunction η (than) after αλλ' and that after αλλα (other things, same word in reality), "other than." Read in Greek (αναγινωσκω) is knowing again, recognizing. See on Ac 8:30 .

Or even acknowledge (η κα επιγινωσκετε). Paul is fond of such a play on words (αναγινωσκετε, επιγινωσκετε) or paronomasia. Does he mean "read between the lines," as we say, by the use of επ (additional knowledge)?

Unto the end (εως τελους). The report of Titus showed that the majority now at last understood Paul. He hopes that it will last (1Co 1:8).

2Cor 1:14

As also ye did acknowledge us in part (καθως κα επεγνωτε ημας απο μερους). Gracious acknowledgment (second aorist active indicative of επιγνωσκω) to the original Pauline party

(1Co 1:12; 3:4) that he had seemed to care so little for them. And now in his hour of victory he shows that, if he is their ground of glorying, they are his also (cf. 1Th 2:19f.; Php 2:16).

2Cor 1:15

Confidence (πεποιθησε). This late word (LXX Philo, Josephus) is condemned by the Atticists, but Paul uses it a half dozen times (3:4 also).

I was minded to come (εβουλομην ελθειν). Imperfect, I was wishing to come, picturing his former state of mind.

Before unto you (προτερον προς υμας). This was his former plan (προτερον) while in Ephesus to go to Achaia directly from Ephesus. This he confesses in verse 16 "and by you to pass into Macedonia."

That ye might have a second benefit (ινα δευτεραν χαριν σχητε). Or second "joy" if we accept χαραν with Westcott and Hort. This would be a real second blessing (or joy) if they should have two visits from Paul.

2Cor 1:16

And again (κα παλιν). This would have been the second benefit or joy. But he changed his plans and did not make that trip directly to Corinth, but came on to Macedonia first (Ac 19:21; 20:1f.; 1Co 16:2; 2Co 2:12).

To be set forward by you (υφ' υμων προπεμφθηνα). First aorist passive infinitive of προπεμπω. Paul uses this same verb in Ro 15:24 for the same service by the Roman Christians on his proposed trip to Spain. The Corinthians, especially the anti-Pauline party, took advantage of Paul's change of plans to criticize him sharply for vacillation and flippancy. How easy it is to find fault with the preacher! So Paul has to explain his conduct.

2Cor 1:17

Did I shew fickleness? (μητ αρα τη ελαφριαι?). An indignant negative answer is called for by μητ. The instrumental case of ελαφρια is regular after εχρησαμην from χραομα, to use. Ελαφρια is a late word for levity from the old adjective, ελαφρος, light, agile (2Co 10:17; Mt 11:30). Here only in N.T.

Purpose (βουλευομα). Paul raises the question of fickleness about any of his plans.

Yea yea (Να να)

--**nay nay** (ου ου). See a similar repetition in Mt 5:37 . It is plain in Jas 5:12 where "the yea" is "yea" and "the nay" is "nay." That seems to be Paul's meaning here, "that the Yea may be yea and the Nay may be nay."

2Cor 1:18

Is not yea and nay (ουκ εστιν να κα ου). He is not a Yes and No man, saying Yes and meaning or acting No. Paul calls God to witness on this point.

2Cor 1:19

Was not Yea and Nay (ουκ εγενετο να κα ου). "Did not become Yes and No."

But in him is yea (αλλα Να εν αυτω γεγονεν). Rather, "But in him Yes has become yes," has proved true. So Paul appeals to the life of Christ to sustain his own veracity.

2Cor 1:20

In him is the yea (εν αυτω το Να). Supply γεγονεν from the preceding sentence, "In him was the Yea come true." This applies to all God's promises.

The Amen (το Αμην). In public worship (1Co 14:16).

2Cor 1:21

Establishes (βεβαιων). Present active participle from βεβαιος, firm. An apt metaphor in Corinth where confirmation of a bargain often took place (βεβαιωσις) as Deissmann shows (*Bible Studies*, p. 109) and as verse 22 makes plain.

Anointed (χρισας). From χριω, to anoint, old verb, to consecrate, with the Holy Spirit here as in 1Jo 2:20 .

2Cor 1:22

Sealed us (σφραγισαμενος ημας). From σφραγιζω old verb, common in LXX and papyri for setting a seal to prevent opening (Da 6:17), in place of signature (1Ki 21:18). Papyri examples show a wide legal use to give validity to documents, to guarantee genuineness of articles as sealing sacks and chests, etc. (Deissmann, *Bible Studies*, p. 238; Moulton and Milligan's *Vocabulary*).

The earnest of the Spirit (τον αρραβωνα του πνευματος). A word of Semitic origin (possibly Phoenician) and spelled both αραβων and αρραβων. It is common in the papyri as earnest money in a purchase for a cow or for a wife (a dowry). In N.T. only here; 5:5; Eph 1:14 . It is part payment on the total obligation and we use the very expression today, "earnest money." It is God, says Paul, who has done all this for us and God is Paul's pledge that he is sincere. He will come to Corinth in due time. This earnest of the Spirit in our hearts is the witness of the Spirit that we are God's.

2Cor 1:23

But I call God for a witness upon my soul (Εγω δε μαρτυρα τον θεον επικαλουμα επ την εμην ψυχην). Solemn attestation, "calling heaven to witness is frequent in literature from Homer onwards" (Plummer). Thus God is described above (cf. 1Th 2:5,10; Ro 1:9; Ga 1:20; Php 1:8).

To spare you (φειδομενος υμων). Present middle participle (causal rather than final) of φειδομα, old verb, to hold back, to spare. Ablative case υμων.

2Cor 1:24

We have lordship over (κυριευομεν). Old verb from κυριος, to be lord of or over. See Lu 22:25 .

Helpers of your joy (συνεργο της χαρας υμων). Co-workers (1Co 3:8) in your joy. A delicate correction to present misapprehension (επανορθωσις).

2 Corinthians 2

2Cor 2:1

That I would not come again to you with sorrow (το μη παλιν εν λυπη προς υμας ελθειν). Articular second aorist active infinitive with negative μη in apposition with τουτο (this) preceding. What does Paul mean by "again" (παλιν)? Had he paid another visit besides that described in Ac 18 which was in sorrow (εν λυπη)? Or does he mean that having had one joyful visit (that in Ac 18) he does not wish the second one to be in sorrow? Either interpretation is possible as the Greek stands and scholars disagree. So in 12:14 "The third time I am ready to come" may refer to the proposed second visit (1:15f.) and the present plan (a third). And so as to 13:1. There is absolutely no way to tell clearly whether Paul had already made a second visit. If he had done so, it is a bit odd that he did not plainly say so in 1:15f. when he is apologizing for not having made the proposed visit ("a second benefit").

2Cor 2:2

Who then? (κα τισ?). For this use of κα see on Mr 10:26; Joh 9:36 . The κα accepts the condition (first class ει--λυπω) and shows the paradox that follows. Λυπεω is old word from λυπη (sorrow) in causative sense, to make sorry.

Maketh glad (ευφραινων). Present active participle of old word from ευ, well, and φρην, mind, to make joyful, causative idea like λυπεω.

2Cor 2:3

I wrote this very thing (εγραψα τουτο αυτο). Is this (and εγραψα in verses 4,9,12) the epistolary aorist referring to the present letter? In itself that is possible as the epistolary aorist does occur in the N.T. as in 8:18; 9:3 (Robertson, *Grammar*, p. 854f.). If not epistolary aorist as seems improbable from the context and from 7:8-12, to what Epistle does he refer? To 1Co 5 or to a lost letter? It is possible, of course, that, when Paul decided not to come to Corinth, he sent a letter. The language that follows in verses 3,4; 7:8-12 can hardly apply to I Corinthians.

Should have sorrow (λυπην σχω). Second aorist (ingressive) active subjunctive of εχω, should get sorrow, after ινα μη negative final particles.

From them of whom (αφ' ων). Antecedent omitted, απο τουτων αφ' ων (from those from whom).

I ought (εδε με). Imperfect for unrealized present obligation as often and like English.

Having confidence (πεποιθως). Second perfect active participle of πειθω (1:9).

2Cor 2:4

Anguish (συνοχης). Ablative case after εκ (out of). Old word from συνεχω, to hold together. So contraction of heart (Cicero, *contractio animi*), a spiritual *angina pectoris*. In N.T. only here and Lu 21:25 .

With many tears (δια πολλων δακρυων). He dictated that letter "through tears" (accompanied by tears). Paul was a man of heart. He writes to the Philippians with weeping (κλαιων) over the enemies of the Cross of Christ (Php 3:18). He twice mentions his tears in his speech at Miletus (Ac 20:19-31).

But that ye might know the love (αλλα την αγαπην ινα γνωτε). Proleptic position of αγαπην and ingressive second aorist active subjunctive γνωτε, come to know.

2Cor 2:5

If any (ε τις). Scholars disagree whether Paul refers to 1Co 5:1 , where he also employs τισ, τοιουτος, and Σατανας as here, or to the ringleader of the opposition to him. Either view is possible. In both cases Paul shows delicacy of feeling by not mentioning the name.

But in part (αλλα απο μερους). "But to some extent to you all." The whole Corinthian Church has been injured in part by this man's wrongdoing. There is a parenthesis (**that I press not too heavily** , ινα μη επιβαρω) that interrupts the flow of ideas. Επιβαρεω, to put a burden on (επι, βαρος), is a late word, only in Paul in N.T. (here and 1Th 2:9; 2Th 3:8). He does not wish to give pain by too severe language.

2Cor 2:6

Punishment (επιτιμια). Late word for old Greek to επιτιμιον (so papyri), from επιτιμαω, to show honour to, to award, to adjudge penalty. Only here in N.T.

By the many (υπο των πλειονων). By the more, the majority. If Paul refers to the case in 1Co 5 , they had taken his advice and expelled the offender.

2Cor 2:7

So that on the contrary (ωστε τουναντιον). The natural result expressed by ωστε and the infinitive. Τουναντιον is by crasis for το εναντιον and accusative of general reference.

Rather (μαλλον). Absent in some MSS.

Lest by any means (μη πως). Negative purpose.

Swallowed up (καταποθη). First aorist passive subjunctive of καταπινω, to drink down (1Co 15:54).

With his overmuch sorrow (τη περισσοτερα λυπη). Instrumental case, "by the more abundant sorrow" (comparative of adjective περισσος).

2Cor 2:8

To confirm (κυρωσα). First aorist active infinitive of old verb κυροω, to make valid, to ratify, from κυρος (head, authority). In N.T. only here and Ga 3:15 .

2Cor 2:9

That I might know the proof of you (ινα γνω την δοκιμην υμων). Ingressive second aorist active subjunctive, come to know. Δοκιμη is proof by testing. Late word from δοκιμος and is in Dioscorides, medical writer in reign of Hadrian. Earliest use in Paul and only in him in N.T. (2Co 2:9; 8:2; 9:13; 13:3; Ro 5:4; Php 2:22).

Obedient (υπηκοο). Old word from υπακουω, to give ear. In N.T. only in Paul (2Co 2:9; Php 2:8; Ac 7:39).

2Cor 2:10

In the person of Christ (εν προσωπω Χριστου). More exactly, "in the presence of Christ," before Christ, in the face of Christ. Cf. ενωπιον του θεου (4:2) in the eye of God, ενωπιον Κυριου (8:21).

2Cor 2:11

That no advantage may be gained over us (ινα μη πλεονεκτηθωμεν). First aorist passive subjunctive after ινα μη (negative purpose) of πλεονεκτεω, old verb from πλεονεκτης, a covetous man (1Co 5:10f.), to take advantage of, to gain, to overreach. In N.T. only in 1Th 4:6; 2Co 2:11; 7:2; 12:17f . "That we may not be overreached by Satan."

His devices (αυτου τα νοηματα). Νοημα from νοεω to use the νους is old word, especially for evil plans and purposes as here.

2Cor 2:12

To Troas (εις την Τρωιαδα). Luke does not mention this stop at Troas on the way from Ephesus to Macedonia (Ac 20:1f.), though he does mention two other visits there (Ac 16:8; 20:6).

When a door was opened unto me (θυρας μο ανεωιγμενης). Genitive absolute with second perfect passive participle of ανοιγνυμ. Paul used this very metaphor in 1Co 16:9 . He will use it again in Col 4:3 . Here was an open door that he could not enter.

2Cor 2:13

I had no relief (ουκ εσχηκα ανεσιν). Perfect active indicative like that in 1:9, vivid dramatic recital, not to be treated as "for" the aorist (Robertson, *Grammar*, p. 896, 898ff.). He still feels the shadow of that restlessness. Ανεσις, from ανιημ, to let up, to hold back, is old word for relaxing or release (Ac 24:34).

For my spirit (τω πνευματ μου). Dative of interest.

Because I found not Titus (τω μη ευρειν με Τιτον). Instrumental case of the articular infinitive with negative μη and accusative of general reference με, "by the not finding Titus as to me."

Taking my leave of them (αποταξαμενος αυτοις). First aorist middle participle of αποτασσω, old verb, to set apart, in middle in late Greek to separate oneself, to bid adieu to as in Mr 6:46 .

2Cor 2:14

But thanks be unto God (τω δε θεω χαρις). Sudden outburst of gratitude in contrast to the previous dejection in Troas. Surely a new paragraph should begin here. In point of fact Paul makes a long digression from here to 6:10 on the subject of the Glory of the Christian Ministry as Bachmann points out in his *Kommentar* (p. 124), only he runs it from 2:12-7:1 (*Aus der Tiefe in die Hohe*, Out of the Depths to the Heights). We can be grateful

for this emotional outburst, Paul's rebound of joy on meeting Titus in Macedonia, for it has given the world the finest exposition of all sides of the Christian ministry in existence, one that reveals the wealth of Paul's nature and his mature grasp of the great things in service for Christ. See my *The Glory of the Ministry (An Exposition of II Cor. 2:12-6:10*).

Always (παντοτε). The sense of present triumph has blotted out the gloom at Troas.

Leadeth in triumph (θριαμβευοντ). Late common *Koine* word from θριαμβος (Latin *triumphus*, a hymn sung in festal processions to Bacchus). Verbs in -ευω (like μαθητευω, to make disciples) may be causative, but no example of θριαμβευω has been found with this meaning. It is always to lead in triumph, in papyri sometimes to make a show of. Picture here is of Paul as captive in God's triumphal procession.

The savour (την οσμην). In a Roman triumph garlands of flowers scattered sweet odour and incense bearers dispensed perfumes. The knowledge of God is here the aroma which Paul had scattered like an incense bearer.

2Cor 2:15

A sweet savour of Christ (Χριστου ευωδια). Old word from ευ, well, and οζω, to smell. In N.T. only here and Php 4:18; Eph 5:2 . In spreading the fragrance of Christ the preacher himself becomes fragrant (Plummer).

In them that are perishing (εν τοις απολλυμενοις). Even in these if the preacher does his duty.

2Cor 2:16

From death unto death (εκ θανατου εις θανατον). From one evil condition to another. Some people are actually hardened by preaching.

And who is sufficient for these things? (κα προς ταυτα τις ικανοσ?). Rhetorical question. In himself no one is. But some one has to preach Christ and Paul proceeds to show that he is sufficient.

For we are not as the many (ου γαρ εσμεν ως ο πολλο). A bold thing to say, but necessary and only from God (3:6).

2Cor 2:17

Corrupting (καπηλευοντες). Old word from καπηλος, a huckster or peddlar, common in all stages of Greek for huckstering or trading. It is curious how hucksters were suspected of corrupting by putting the best fruit on top of the basket. Note Paul's solemn view of his relation to God as a preacher (**from God** εκ θεου,

in the sight of God κατεναντ θεου,

in Christ εν Χριστω).

2 Corinthians 3

2Cor 3:1

To commend ourselves? (εαυτους συνιστανειν?). Late (*Koine*) form of συνιστημ, to place one with another, to introduce, to commend. Paul is sensitive over praising himself, though his enemies compelled him to do it.

Epistles of commendation (συστατικων επιστολων). Late verbal adjective from συνιστημ and often in the papyri and in just this sense. In the genitive case here after χρηιζομεν. Such letters were common as seen in the papyri (Deissmann, *Light from the Ancient East*, p. 226). N.T. examples of commending individuals by letters occur in Ac 15:25f.; 18:27 (Apollos), 1Co 16:10f. (Timothy); Ro 16:1 (Phoebe with the verb συνιστημ); Col 4:10 (Mark); 2Co 8:22f. (Titus and his companion).

2Cor 3:2

Ye are our epistle (η επιστολη ημων υμεις εστε). Bold turn. Paul was writing in their hearts.

Known and read (γινωσκομενη κα αναγινωσκομενη). Play on the word. Literally true. Professing Christians are the Bible that men read and know.

2Cor 3:3

An epistle of Christ (επιστολη Χριστου). He turns the metaphor round and round. They are Christ's letter to men as well as Paul's.

Not with ink (ου μελαν). Instrumental case of μελας, black. Plato uses το μελαν for ink as here. See also 2Jo 1:12; 3Jo 1:13 .

Of stone (λιθιναις). Composed of stone (λιθος and ending -ινος).

Of flesh (σαρκιναις). "Fleshen" as in 1Co 3:1; Ro 7:14 .

2Cor 3:4

Through Christ (δια του Χριστου). It is not self-conceit on Paul's part, but through Christ.

2Cor 3:5

Of ourselves (αφ' εαυτων). Starting from ourselves (reflexive pronoun).

As from ourselves (ως εξ αυτων). He says it over again with preposition εξ (out of). He has no originating power for such confidence.

Sufficiency (ικανοτης). Old word, only here in N.T.

2Cor 3:6

Who also made us sufficient for such confidence (ος κα ικανωσεν ημας). Late causative verb from ικανος (verse 5) first aorist active indicative, "who (God) rendered us fit." In N.T. only here and Col 1:12 .

As ministers of a new covenant (διακονους καινης διαθηκης). Predicate accusative with ικανωσεν. For διαθηκη see on Mt 26:28 and for διακονος on Mt 20:26 and for καινης (fresh and effective) on Lu 5:38 . Only God can make us that.

2Cor 3:7

Of death (του θανατου). Subjective genitive, marked by death in its outcome (cf. 1Co 15:56; Ga 3:10). The letter kills.

Engraven on stones (εντετυπωμενη λιθοις). Perfect passive participle of εντυποω, late verb, to imprint a figure (τυπος). Used by Aristias (67) of the "inlaid" work on the table sent by Ptolemy Philadelphus to Jerusalem. Λιθοις in locative case.

Came with glory (εγενηθη εν δοξη). In glory. As it did, condition of first class, assumed as true. See Ex 34:29,35 .

Look steadfastly (ατενισα). Late verb from ατενης (stretched, intent, τεινω and α intensive) as in Lu 4:20; Ac 3:4 .

Was passing away (καταργουμενην). Late verb, to render of no effect, and present passive participle here as in 1Co 2:6 .

2Cor 3:8

How shall not rather? (πως ουχ μαλλον?). *Argumentum a minore ad majus* (from the less to the greater).

Of the spirit (του πνευματος). Marked by the spirit. Picture of the Christian ministry now.

2Cor 3:9

Of condemnation (της κατακρισεως). Genitive, that brings condemnation because unable to obey the law.

Is glory (δοξα). No copula, but makes the figure bolder. Paul freely admits the glory for the old dispensation.

Of righteousness (της δικαιοσυνης). Marked by and leading to righteousness. See 11:15.

Much more (πολλω μαλλον). Instrumental case, by much more.

Exceed (περισσευε). Overflow.

2Cor 3:10

In this respect (εν τουτω τω μερε). The glory on the face of Moses was temporary, though real, and passed away (verse 7), a type of the dimming of the glory of the old dispensation by the brightness of the new. The moon makes a dim light after the sun rises, "is not glorified" (ου δεδοξαστα, perfect passive indicative of δοξαζω).

By reason of the glory that surpasseth (ειενεκεν της υπερβαλλουσης δοξης). The surpassing (υπερ-βαλλω, throwing beyond) glory. Christ as the Sun of Righteousness has thrown Moses in the shade. Cf. the claims of superiority by Christ in Mt 5-7 .

2Cor 3:11

Passeth away (καταργουμενον). In process of disappearing before the gospel of Christ.

Remaineth (μενον). The new ministry is permanent. This claim may be recommended to those who clamour for a new religion. Christianity is still alive and is not dying. Note also εν δοξη, in glory, in contrast with δια δοξης, with glory.

Boldness (παρρησια). Instrumental case after χρωμεθα. Old word, πανρησισ=παρρησις, telling it all, absolute unreservedness. Surely Paul has kept nothing back here, no mental reservations, in this triumphant claim of superiority.

2Cor 3:13

Put a veil upon his face (ετιθε καλυμμα επ το προσωπον αυτου). Imperfect active of τιθημ, used to put (Ex 34:33).

That the children of Israel should not look steadfastly (προς το μη ατενισα τους υιους). Purpose expressed by προς and the articular infinitive with negative μη and the accusative of general reference. The Authorized Version had a wrong translation here as if to hide the glory on his face.

2Cor 3:14

But their minds were hardened (αλλα επωρωθη τα νοηματα αυτων). Their thoughts (νοηματα) literally. Πωροω (first aorist passive indicative here) is late verb from πωρος, hard skin, to cover with thick skin (callus), to petrify. See on Mr 6:52; 8:17 .

Of the old covenant (της παλαιας διαθηκης). The Old Testament. Παλαιος (ancient) in contrast to καινος (fresh, verse 6). See Mt 13:52 .

The same veil (το αυτο καλυμμα). Not that identical veil, but one that has the same effect, that blinds their eyes to the light in Christ. This is the tragedy of modern Judaism.

Unlifted (μη ανακαλυπτομενον). Present passive participle of ανακαλυπτω, old verb, to draw back the veil, to unveil.

Is done away (καταργειτα). Same verb as in verses 7,11 .

2Cor 3:15

Whensoever Moses is read (ηνικα αν αναγινωσκητα Μωυσης). Indefinite temporal clause with ηνικα an and the present passive subjunctive.

A veil lieth upon their heart (επ την καρδιαν αυτων κειτα). Vivid and distressing picture, a fact that caused Paul agony of heart (Ro 9:1-5). With wilful blindness the rabbis set aside the word of God by their tradition in the time of Jesus (Mr 7:8f.).

2Cor 3:16

It shall turn (επιστρεψε). The heart of Israel.

The veil is taken away (περιαιρειτα το καλυμμα). Present passive indicative of περιαιρεω, old verb, to take from around, as of anchors (Ac 27:40), to cut loose (Ac 28:13), for hope to be taken away (Ac 27:20). Here Paul has in mind Ex 34:34 where we find of Moses that περιηιρειτο το καλυμμα (the veil was taken from around his face) whenever he went before the Lord. After the ceremony the veil is taken from around (περι-) the face of the bride.

2Cor 3:17

Now the Lord is the Spirit (ο δε Κυριος το πνευμα εστιν). Some, like E. F. Scott (*The Spirit in the N.T.*), take Κυριος here to be Christ and interpret Paul as denying the personality of the Holy Spirit, identifying Christ and the Holy Spirit. But is not Bernard right here in taking Κυριος (Lord) in the same sense here as in Ex 34:34 (εναντ Κυριου, before the Lord), the very passage that Paul is quoting? Certainly, the Holy Spirit is interchangeably called in the N.T. the Spirit of God and the Spirit of Christ (Ro 8:9f.). Christ dwells in us by the Holy Spirit, but the language here in 2Co 3:17 should not be pressed unduly (Plummer. See also P. Gardner, *The Religious Experience of St. Paul*, p. 176f.). Note "the Spirit of the Lord" here.

Liberty (ελευθερια). Freedom of access to God without fear in opposition to the fear in Ex 34:30 . We need no veil and we have free access to God.

2Cor 3:18

We all (ημεις παντες). All of us Christians, not merely ministers.

With unveiled face (ανακεκαλυμμενω προσωπω). Instrumental case of manner. Unlike and like Moses.

Reflecting as in a mirror (κατοπτριζομενο). Present middle participle of κατοπτριζω, late verb from κατοπτρον, mirror (κατα, οπτρον, a thing to see with). In Philo (*Legis Alleg.* iii. 33) the word means beholding as in a mirror and that idea suits also the figure in 1Co 13:12 . There is an inscription of third century B.C. with εγκατοπτρισασθα εις το υδωρ, to look at one's reflection in the water. Plutarch uses the active for mirroring or reflecting and Chrysostom takes it so here. Either makes good sense. The point that Paul is making is that we shall not lose the glory as Moses did. But that is true if we keep on beholding or keep on reflecting (present tense). Only here in N.T.

Are transformed (μεταμορφουμεθα). Present passive (are being transformed) of μεταμορφοω, late verb and in papyri. See on Mt 17:2; Mr 9:2 where it is translated "transfigured." It is the word used for heathen mythological metamorphoses.

Into the same image (την αυτην εικονα). Accusative retained with passive verb μεταμορφουμεθα. Into the likeness of God in Christ (1Co 15:48-53; Ro 8:17,29; Col 3:4; 1Jo 3:2).

As from the Lord the Spirit (καθαπερ απο Κυριου πνευματος). More likely, "as from the Spirit of the Lord."

2 Corinthians 4

2Cor 4:1

We faint not (ουκ εγκακουμεν). Present active indicative of εγκακεω, late verb (εν, κακος) to behave badly in, to give in to evil, to lose courage. In Symmachus (LXX), Polybius, and papyri. It is the faint-hearted coward. Paul speaks of himself (literary plural). Can he not speak for all of us?

2Cor 4:2

But we have renounced (αλλα απειπαμεθα). Indirect middle second aorist (timeless aorist) indicative of απειπον (defective verb) with α of first aorist ending, to speak forth, to speak off or away from. Common verb in the active, but rare in middle and only here in N.T.

The hidden things of shame (τα κρυπτα της αισχυνης). They do attack the minister. His only safety is in instant and courageous defiance to all the powers of darkness. It is a terrible thing to see a preacher caught in the toils of the tempter.

In craftiness (εν πανουργια). Old word from πανουργος (παν, εργον), a doer of any deed (good or bad), clever, cunning, deceitful. See on Lu 20:23 .

Handling deceitfully (δολουντες). Present active participle of δολοω, from δολος, deceit (from δελω, to catch with bait), old and common verb, in papyri and inscriptions, to ensnare, to corrupt with error. Only here in N.T. Used of adulterating gold or wine.

To every conscience of men (προς πασαν συνειδησιν ανθρωπων). Not to whim, foible, prejudice. See 3:1-6 for "commending" (συνιστανοντες).

2Cor 4:3

It is veiled in them that are perishing (εν τοις απολλυμενοις εστιν κεκαλυμμενον). Periphrastic perfect passive of καλυπτω, to veil in both condition (first class) and conclusion. See on 2:15f. for "the perishing."

2Cor 4:4

The god of this world (ο θεος του αιωνος τουτου). "Age," more exactly, as in 1Co 1:20 . Satan is "the god of this age," a phrase nowhere else in the N.T., but Jesus uses the same idea in Joh 12:31; 14:30 and Paul in Eph 2:2; 6:12 and John in 1Jo 5:19 . Satan claimed the rule over the world in the temptations with Jesus.

Blinded (ετυφλωσεν). First aorist active of τυφλοω, old verb to blind (τυφλος, blind). They refused to believe (απιστων) and so Satan got the power to blind their thoughts. That happens with wilful disbelievers.

The light (τον φωτισμον). The illumination, the enlightening. Late word from φοτιζω, to give light, in Plutarch and LXX. In N.T. only in 2Co 4:4,6 . Accusative case of general reference here with the articular infinitive (εις το μη αυγασα that should not dawn). That is, if αυγασα is intransitive as is likely, though it is transitive in the old poets (from αυγη,

radiance. Cf. German *Auge*=eye). If it is transitive, the idea would be "that they should not see clearly the illumination, etc."

2Cor 4:5

For we preach not ourselves (ου γαρ εαυτους κηρυσσομεν). Surely as poor and disgusting a topic as a preacher can find.

But Christ Jesus as Lord (αλλα Χριστον Ιησουν Κυριον). Κυριον is predicate accusative in apposition.

As your servants for Jesus' sake (δουλους υμων δια Ιησουν). Your bond-slave for the sake of Jesus. This is the sufficient reason for any preacher's sacrifice, "for Jesus' sake."

2Cor 4:6

God who said (ο θεος ο ειπων). Paraphrase of Ge 1:3 .

Who shined (ος ελαμψεν). Like a lamp in the heart (cf. Mt 5:15). Miners carry a lamp on the forehead, Christians carry one in their hearts lit by the Spirit of God.

To give the light (προς φωτισμον). For the illumination.

In the face of Jesus Christ (εν προσωπω Ιησου Χριστου). The Christian who looks on the face of Jesus Christ as Moses looked upon the glory of God will be able to give the illumination of the knowledge of the glory of God. See 2:10 for προσωπον.

2Cor 4:7

This treasure (τον θησαυρον τουτον). On θησαυρον see Mt 6:19-21 . It is the power of giving the illumination of the knowledge of the glory of God (verse 6). "The power is limitless, but it is stored in very unlikely receptacles" (Plummer). This warning Paul gives in contrast (δε) with the exultation of verse 6 (Bernard).

In earthen vessels (εν οστρακινοις σκευεσιν). This adjective is common in the LXX with σκευος, αγγος and αγγειον. It occurs again in 2Ti 2:20 with σκευη. It is found also in the papyri with σκευος as here. It is from οστρακον, baked clay (same root as οστεον, bone), so many fragments of which are found in Egypt with writing on them. We are but earthen jars used of God for his purposes (Ro 9:20ff.) and so fragile.

The exceeding greatness (η υπερβολη). See on 1Co 12:31 for this word, "the preeminence of the power." This is God's purpose (ινα--η). God, not man, is the

dynamo (δυναμις). It comes from God (του θεου, ablative) and does not originate with us (μη εξ ημων).

2Cor 4:8

Pressed (θλιβομενο). From θλιβω, to press as grapes, to contract, to squeeze. Series of present passive participles here through verse 9 that vividly picture Paul's ministerial career.

Yet not straitened (αλλ' ου στενοχωρουμενο). Each time the exception is stated by αλλ' ου. From στενοχωρεω (στενοχωρος, from στενος, narrow, χωρος, space), to be in a narrow place, to keep in a tight place. Late verb, in LXX and papyri. In N.T. only here and 2Co 6:12 .

Yet not unto despair (αλλ' ουκ εξαπορουμενο). Late perfective compound with εξ- of εξαπορεω. A very effective play on words here, lost, but not lost out.

2Cor 4:9

Forsaken (εγκαταλειπομενο). Double compound of old verb εγ-κατα-λειπω, to leave behind, to leave in the lurch.

Smitten down (καταβαλλομενο). As if overtaken.

Destroyed (απολλυμενο). Perishing as in verse 3. Was Paul referring to Lystra when the Jews stoned him and thought him dead?

2Cor 4:10

Bearing about (περιφεροντες). Ignatius was called Θεοφορος, God-bearer. See 1Co 15:31 where Paul says "I die daily" and Php 3:10; Col 1:24 .

The dying of Jesus (την νεκρωσιν του Ιησου). Late word from νεκροω, to put to death. In Galen. In N.T. only here and Ro 4:19 .

2Cor 4:11

Are alway delivered unto death (εις θανατον παραδιδομεθα). This explains verse 10.

2Cor 4:12

Death worketh in us (ο θανατος εν ημιν ενεργειτα). Middle voice present tense of the old verb to operate, be at work. Physical death works in him while spiritual life (paradox) works in them.

2Cor 4:13

According to that which is written (κατα το γεγραμμενον). This formula in legal documents in the papyri (*Bible Studies*, p. 250). Paul makes adaptation of the words in Ps 95:1 .

We also believe (κα ημεις πιστευομεν). Like the Psalmist. And therefore can speak with effect. Otherwise useless.

Shall present us with you (κα παραστησε συν ημιν). This shows that Paul was not certain that he would be alive when Jesus comes as has been wrongly inferred from 1Co 7:29; 10:11; 15:51 .

2Cor 4:15

Being multiplied through the many (πλεονασασα δια των πλειονων). Late word πλεοναζω from πλεον, more, "making more through the more," with play on πλεον. One can think of Bunyan's *Grace Abounding*.

2Cor 4:16

Wherefore we faint not (διο ουκ εγκακουμεν). Repeats from verse 1.

Our outward man (ο εξω ημων ανθρωπος),

our inward man (ο εσω ημων). In Ro 7:22; Col 3:9; Eph 4:22f. , we have the inward man and the outward for the higher and the lower natures (the spirit and the flesh). "Here the decay (διαφθειρετα) of the bodily organism is set over against the growth in grace

(ανακαινουτα, is refreshed) of the man himself" (Bernard). Plato (*Republ.* ix, p. 589) has ο εντος ανθρωπος. Cf. "the hidden man of the heart" (1Pe 3:4).

Day by day (ημερα κα ημερα). This precise idiom is not in LXX nor rest of N.T. It may be colloquial use of locative in repetition.

2Cor 4:17

Our light affliction which is for the moment (το παραυτικα ελαφρον της θλιπεσεως ημων). Literally, "the for the moment (old adverb παραυτικα, here only in N.T.) lightness (old word, in N.T. only here and Mt 11:30)."

More and more exceedingly (καθ' υπερβολην εις υπερβολην). Like piling Pelion on Ossa, "according to excess unto excess." See on 1Co 12:31 .

Eternal weight of glory (αιωνιον βαρος δοξης). Careful balancing of words in contrast (affliction vs. glory, lightness vs. weight, for the moment vs. eternal).

2Cor 4:18

While we look not (μη σκοπουντων ημων). Genitive absolute with participle of σκοπεω from σκοπος, goal.

Temporal (προσκαιρα). Rather temporary, for a season (προς καιρον). Late word. See on Mt 13:21 . See 1Co 13:12; Heb 11:1 .

2 Corinthians 5

2Cor 5:1

If--be dissolved (εαν--καταλυθη). Third class condition, εαν and first aorist passive subjunctive. The very word used (καταλυω) for striking down a tent.

The earthly house of our tabernacle (η επιγειος ημων οικια του σκηνους). Rather, "If our earthly (see on 1Co 15:40 for επιγειος) house of the tent (σκηνος, another form of σκηνη, tent, from root σκα, to cover)." Appositive genitive, the house (οικια) is the tent.

We have (εχομεν). Present indicative. We possess the title to it now by faith. "Faith is the title-deed (υποστασις) to things hoped for" (Heb 11:7).

A building from God (οικοδομην εκ θεου). This οικοδομη (found in Aristotle, Plutarch, LXX, etc., and papyri, though condemned by Atticists) is more substantial than the σκηνος.

Not made with hands (αχειροποιητον). Found first in Mr 14:58 in charge against Jesus before the Sanhedrin (both the common verbal χειροποιητον and the newly made vernacular αχειροποιητον, same verbal with α privative). Elsewhere only here and Col 2:11 . Spiritual, eternal home.

2Cor 5:2

To be clothed upon with our habitation which is from heaven (το οικητηριον ημων το εξ ουρανου επενδυσασθα). First aorist middle infinitive of late verb επενδυω, double compound (επ, εν) to put upon oneself. Cf. επενδυτης for a fisherman's linen blouse or upper garment (Joh 21:7). Οικητηριον is old word used here of the spiritual body as the abode of the spirit. It is a mixed metaphor (putting on as garment the dwelling-place).

2Cor 5:3

Being clothed (ενδυσαμενο). First aorist middle participle, having put on the garment.

Naked (γυμνο). That is, disembodied spirits, "like the souls in Sheol, without form, and void of all power of activity" (Plummer).

2Cor 5:4

Not for that we would be unclothed (εφ' ω ου θελομεν εκδυσασθα). Rather, "For that (εφ' ω) we do not wish to put off the clothing, but to put it on" (αλλ' επενδυσασθα). The transposition of the negative ου weakens the sense. Paul does not wish to be a mere disembodied spirit without his spiritual garment.

That what is mortal may be swallowed up of life (ινα καταποθη το θνητον υπο της ζωης). "Only what is mortal perishes; the personality, consisting of soul and body, survives," (Plummer). See on 1:22 for "the earnest of the spirit."

2Cor 5:6

At home in the body (ενδημουντες εν τω σωματ). Rare verb ενδημεω from ενδημος (one among his own people as opposed to εκδημος, one away from home). Both εκδημεω

(more common in the old Greek) and ενδημεω occur in the papyri with the contrast made by Paul here.

2Cor 5:7

By sight (δια ειδους). Rather, by appearance.

2Cor 5:8

We are of good courage (θαρρουμεν). Good word for cheer and same root as θαρσεω (Mt 9:2,22). Cheer up.

Are willing rather (ευδοκουμεν). Rather, "We are well-pleased, we prefer" if left to ourselves. Cf. Php 1:21f . Same ευδοκεω used in Lu 3:22 .

To be at home with the Lord (ενδημησα προς τον Κυριον). First aorist (ingressive) active infinitive, to attain that goal is bliss for Paul.

2Cor 5:9

We make it our aim (φιλοτιμουμεθα). Old and common verb, present middle, from φιλοτιμος (φιλοσ, τιμη, fond of honour), to act from love of honour, to be ambitious in the good sense (1Th 4:11; 2Co 5:9; Ro 15:20). The Latin *ambitio* has a bad sense from *ambire*, to go both ways to gain one's point.

To be well-pleasing to him (ευαρεστο αυτω ειναι). Late adjective that shows Paul's loyalty to Christ, his Captain. Found in several inscriptions in the *Koine* period (Deissmann, *Bible Studies*, p. 214; Moulton and Milligan's *Vocabulary*).

2Cor 5:10

Before the judgment-seat of Christ (εμπροσθεν του βηματος του Χριστου). Old word βημα, a step (from βαινω), a platform, the seat of the judge (Mt 27:19). Christ is Saviour, Lord, and Judge of us all (τους παντας, the all).

That each may receive (ινα κομισητα εκαστος). Receive as his due, κομιζω means, old verb. See on Mt 25:27 .

Bad (φαυλον). Old word, akin to German *faul*, worthless, of no account, base, wicked.

2Cor 5:11

The fear of the Lord (τον φοβον του Κυριου). Many today regard this a played-out motive, but not so Paul. He has in mind verse 10 with the picture of the judgment seat of Christ.

We persuade (πειθομεν). Conative present active, we try to persuade. It is always hard work.

Unto God (θεω). Dative case. God understands whether men do or not.

That we are made manifest (πεφανερωσθαι). Perfect passive infinitive of φανεροω in indirect discourse after ελπιζω. Stand manifested, state of completion.

2Cor 5:12

As giving you occasion of glorying (αφορμην διδοντες υμιν καυχηματος). An old Greek word (απο, ορμη, onset, rush), a base of operations, material with which to glory, as we say "a tip" only much more.

That ye may have wherewith to answer (ινα εχητε προς). Literally, "That ye may have something against (for facing those, etc.)." Paul wishes his champions in Corinth to know the facts.

In appearance, and not in heart (εν προσωπω κα μη εν καρδια). He means the Judaizers who were braggarts about their orthodox Judaism.

2Cor 5:13

Whether we are beside ourselves (ειτε εξεστημεν). Second aorist active indicative of εξιστημ, old verb, here to stand out of oneself (intransitive) from εκστασις, ecstasy, comes as in Mr 5:42 . It is literary plural, for Paul is referring only to himself. See on 1:6 for ειτε--ειτε. It is a condition of the first class and Paul assumes as true the charge that he was crazy (if I was crazy) for the sake of argument. Festus made it later (Ac 26:24). He spoke with tongues (1Co 14:18) and had visions (2Co 12:1-6) which probably the Judaizers used against him. A like charge was made against Jesus (Mr 3:21). People often accuse those whom they dislike with being a bit off.

2Cor 5:14

The love of Christ (η αγαπη του Χριστου). Subjective genitive, Christ's love for Paul as shown by verse 15.

Constraineth us (συνεχε ημας). Old and common verb, to hold together, to press the ears together (Ac 7:57), to press on every side (Lu 8:45), to hold fast (Lu 22:63), to hold oneself to (Ac 18:5), to be pressed (passive, Lu 12:50; Php 1:23). So here Paul's conception of Christ's love for him holds him together to his task whatever men think or say.

Judging this (κρινανταs τουτο). Having reached this conclusion, ever since his conversion (Ga 1:17f.).

One died for all (εις υπερ παντων απεθανεν). This is the central tenet in Paul's theology and Christology. Hυπερ (over) here is used in the sense of substitution as in Joh 11:50; Ga 3:13 , death in behalf so that the rest will not have to die. This use of υπερ is common in the papyri (Robertson, *Grammar*, p. 631). In fact, υπερ in this sense is more usual in Greek than αντι, προ or any other preposition.

Therefore all died (αρα ο παντες απεθανον). Logical conclusion (αρα, corresponding), the one died for the all and so the all died when he did, all the spiritual death possible for those for whom Christ died. This is Paul's gospel, clear-cut, our hope today.

2Cor 5:15

Should no longer live unto themselves (ινα μηκετ εαυτοις ζωσιν). The high doctrine of Christ's atoning death carries a correspondingly high obligation on the part of those who

live because of him. Selfishness is ruled out by our duty to live "unto him who for their sakes died and rose again."

2Cor 5:16

Henceforth (απο του νυν). From the time that we gained this view of Christ's death for us.

After the flesh (κατα σαρκα). According to the flesh, the fleshy way of looking at men. He, of course, knows men "in the flesh (εν τη σαρκ), but Paul is not speaking of that. Worldly standards and distinctions of race, class, cut no figure now with Paul (Ga 3:28) as he looks at men from the standpoint of the Cross of Christ.

Even though we have known Christ after the flesh (ε κα εγνωκαμεν κατα σαρκα Χριστον). Concessive clause (ε κα, if even or also) with perfect active indicative. Paul admits that he had once looked at Christ κατα σαρκα, but now no longer does it. Obviously he uses κατα σαρκα in precisely the same sense that he did in verse 15 about men. He had before his conversion known Christ κατα σαρκα, according to the standards of the men of his time, the Sanhedrin and other Jewish leaders. He had led the persecution against Jesus till Jesus challenged and stopped him (Ac 9:4). That event turned Paul clean round and he no longer knows Christ in the old way κατα σαρκα. Paul may or may not have seen Jesus in the flesh before his death, but he says absolutely nothing on that point here.

2Cor 5:17

A new creature (καινη κτισις). A fresh start is made (καινη). Κτισις is the old word for the act of creating (Ro 1:20), but in N.T. by metonymy it usually bears the notion of κτισμα, the thing created or creature as here.

The old things are passed away (τα αρχαια παρηλθεν). Did pass by, he means. Second aorist active of παρερχομα, to go by. The ancient (αρχαια) way of looking at Christ among other things. And yet today there are scholars who are trying to revive the old prejudiced view of Jesus Christ as a mere man, a prophet, to give us "a reduced Christ." That was once Paul's view, but it passed by forever for him. It is a false view and leaves us no gospel and no Saviour.

Behold, they are become new (ιδου, γεγονε καινα). Perfect active indicative of γινομα, have become new (fresh, καινα) to stay so.

2Cor 5:18

Who reconciled us to himself through Christ (του καταλλαξαντος ημας εαυτω δια Χριστου). Here Paul uses one of his great doctrinal words, καταλλασσω, old word for exchanging coins. Διαλλασσω, to change one's mind, to reconcile, occurs in N.T. only in Mt 5:24 though in papyri (Deissmann, *Light from the Ancient East*, p. 187), and common in Attic. Καταλλασσω is old verb, but more frequent in later writers. We find συναλλασσω in Ac 7:26 and αποκαταλλασσω in Col 1:20f.; Eph 2:16 and the substantive καταλλαγη in Ro 5:11; 11:15 as well as here. It is hard to discuss this great theme without apparent contradic-

tion. God's love (Joh 3:16) provided the means and basis for man's reconciliation to God against whom he had sinned. It is all God's plan because of his love, but God's own sense of justice had to be satisfied (Ro 3:26) and so God gave his Son as a propitiation for our sins (Ro 3:25; Col 1:20; 1Jo 2:2; 4:10). The point made by Paul here is that God needs no reconciliation, but is engaged in the great business of reconciling us to himself. This has to be done on God's terms and is made possible through (δια) Christ.

And gave unto us the ministry of reconciliation (κα δοντος ημιν την διακονιαν της καταλλαγης). It is a ministry marked by reconciliation, that consists in reconciliation. God has made possible through Christ our reconciliation to him, but in each case it has to be made effective by the attitude of each individual. The task of winning the unreconciled to God is committed to us. It is a high and holy one, but supremely difficult, because the offending party (the guilty) is the hardest to win over. We must be loyal to God and yet win sinful men to him.

2Cor 5:19

To wit, that (ως οτ). Latin puts it *quoniam quidem*. It is an unclassical idiom, but occurs in the papyri and inscriptions (Moulton, *Prol.*, p. 212; Robertson, *Grammar*, p. 1033). It is in Es 4:14 . See also 2Co 11:21; 2Th 2:2 . It probably means "how that."

Not reckoning (μη λογιζομενος). What Jesus did (his death for us) stands to our credit (Ro 8:32) if we make our peace with God. This is our task, "the word of reconciliation," that we may receive "the righteousness of God" and be adopted into the family of God.

2Cor 5:20

We are ambassadors therefore on behalf of Christ (υπερ Χριστου ουν πρεσβευομεν). Old word from πρεσβυς, an old man, first to be an old man, then to be an ambassador (here and Eph 6:20 with εν αλυση in a chain added), common in both senses in the Greek. "The proper term in the Greek East for the Emperor's Legate" (Deissmann, *Light from the Ancient East*, p. 374), in inscriptions and papyri. So Paul has a natural pride in using this dignified term for himself and all ministers. The ambassador has to be *persona grata* with both countries (the one that he represents and the one to which he goes). Paul was Christ's *Legate* to act in his behalf and in his stead.

As though God were intreating by us (ως του θεου παρακαλουντος δι' ημων). Genitive absolute with ως used with the participle as often to give the reason (apparent or real). Here God speaks through Christ's Legate.

Be ye reconciled to God (καταλλαγητε τω θεω). Second aorist passive imperative of καταλλασσω and used with the dative case. "Get reconciled to God," and do it now. This is the ambassador's message as he bears it to men from God.

2Cor 5:21

Him who knew no sin (τον μη γνοντα αμαρτιαν). Definite claim by Paul that Jesus did not commit sin, had no personal acquaintance (μη γνοντα, second aorist active participle

of γινωσκω) with it. Jesus made this claim for himself (Joh 8:46). This statement occurs also in 1Pe 2:22; Heb 4:15; 7:26; 1Jo 3:5 . Christ was and is "a moral miracle" (Bernard) and so more than mere man.

He made to be sin (αμαρτιαν εποιησεν). The words "to be" are not in the Greek. "Sin" here is the substantive, not the verb. God "treated as sin" the one "who knew no sin." But he knew the contradiction of sinners (Heb 12:3). We may not dare to probe too far into the mystery of Christ's suffering on the Cross, but this fact throws some light on the tragic cry of Jesus just before he died: "My God, My God, why didst thou forsake me?" (Mt 27:46).

That we might become (ινα ημεις γενωμεθα). Note "become." This is God's purpose (ινα) in what he did and in what Christ did. Thus alone can we obtain God's righteousness (Ro 1:17).

2 Corinthians 6

2Cor 6:1

Working together with him (συνεργουντες). We are co-workers, partners with God (1Co 3:9), in this work of grace.

In vain (εις κενον). Into emptiness. The plan of God, the work of Christ on the Cross, the pleas of the ambassador may all be nullified by the recipient of the message.

2Cor 6:2

Behold, now is the acceptable time (ιδου νυν καιρος ευπροσδεκτος). Here is another "Pauline parenthesis" (Plummer) as in 5:7 by the quotation from Isa 49:8 . The LXX has δεκτος (δεκτο) verbal of δεχομα, but Paul employs the double compound (ευ, προσ, δεκτος), well-received. It occurs in Aristophanes, Plutarch, inscription, etc.

2Cor 6:3

Giving no occasion of stumbling in any thing (μηδεμιαν εν μηδεν διδοντες προσκοπην). Προσκοπη, late word (Polybius, LXX), from προσκοπτω, to strike against, to stumble. Only here in N.T. Note double negative in the Greek.

That the ministry be not blamed (ινα μη μωμηθη η διακονια). Negative purpose (ινα μη). First aorist passive subjunctive of old verb μωμαομα from μωμος, blot, blemish. One can read with profit J. A. Hutton's Warrack Lectures, *That the Ministry Be Not Blamed*.

2Cor 6:4

But in everything commending ourselves (αλλ' εν παντ συνιστανοντες εαυτους). Paul gives a marvellous summary of his argument about the dignity and glory of ministers of Christ as

ministers of God (ως θεου διακονο) under three aspects, the first with

in (εν) verses 3- , the second with

by (δια) verses 7b,8 , the third with

as (ως) verses 9-10. The negative view with εν we have in verse 3, then the positive in verses 4- . Each word carries a story that can be filled in from Paul's own life as a preacher with an echo in that of us all.

In distresses (εν στενοχωριαις). In tight places (12:10). Late word from στενοχωρεω (see on 4:8).

2Cor 6:5

In stripes (εν πληγαις). In blows, wounds (Lu 10:30; 12:48; Ac 16:23,33). Our plague.

In tumults (εν ακαταστασιαις). See on 1Co 14:33). Instabilities, often from politics.

In watchings (εν αγρυπνιαις). In sleeplessnesses, instances of insomnia. Old word, in N.T. only here and 11:27. Paul knew all about this.

2Cor 6:6

In love unfeigned (εν αγαπη ανυποκριτω). Late and rare word (α privative and υποκριτος, from υποκρινομα) This is the only love that is worth while (Ro 12:9).

2Cor 6:7

On the right hand and on the left (των δεξιων κα αριστερων). Offensive weapons (οπλων) on the right, defensive on the left. See 1Th 5:8; Eph 6:11 for Paul's description of the panoply of God and Ro 6:13 for the phrase "weapons of righteousness," the only kind that will stand the strain. See also Book of Wisdom 5:18ff.

2Cor 6:8

By glory and dishonour (δια δοξης κα ατιμιας). Here δια is no longer instrument, but state or condition. Δοξα here is glory. See Ro 9:21; 2Ti 2:20 for contrast between honour and dishonour (τιμη, ατιμια).

By evil report and good report (δια δυσφημιας κα ευφημιας). Play on the words with prefixes δυσ- and ευ- and φημη. Δυσφημια is a late word, only here in N.T. Ευφημια, old and common word, only here in N.T.

As deceivers and yet true (ως πλανο κα αληθεις). Paul takes up ως now in place of δια which succeeded εν. Note use of κα in sense of "and yet" (adversative). Πλανος is late word (Diodorus, Josephus) for wandering, vagabond, impostor (cf. πλαναω, to lead astray, used of Christ, Joh 7:12). In N.T. only here; Mt 27:63 (of Christ by Pharisees); 2Jo 1:7 . "In the Clementines St. Paul is expressly described by his adversaries as πλανος and as disseminating deceit (πλανην)" (Bernard). Such slander from one's enemies is praise.

2Cor 6:9

As unknown and yet well known (ως αγνοουμενο κα επιγινοσκομενο). "As ignored (as nonentities, obscure, without proper credentials 3:2) and yet fully recognized (by all who really matter as in 11:6)."

And behold, we live (κα ιδου ζωμεν). Cf. the hazards of his life (1:8; 4:10; 11:23). His whole career is full of paradox).

2Cor 6:10

Always rejoicing (αε χαιροντες). Even in sorrow (11:9; 1Th 5:16; Ro 5:3-5; 9:2; Php 2:18,27; 3:1; 4:4,15).

Yet making many rich (πολλους δε πλουτιζοντες). Old word from πλουτος (wealth), to enrich. Spiritual riches Paul has in mind as in 1Co 1:5 (cf. Mt 5:37).

As having nothing and yet possessing all things (ως μηδεν εχοντες κα παντα κατεχοντες). Contrast between μηδεν (nothing) and παντα (all things, cf. 1Co 3:22) and εχω (to have) and κατεχω (to hold down, to hold fast). Play on words (simple and compound) as in 3:2; 4:8 . Climax of Paul's panegyric on the Christian ministry. He now resumes the thread of the story broken off in 2:14.

2Cor 6:11

Our mouth is open unto you (το στομα ημων ανεωιγεν προς υμας). Second perfect active indicative of ανοιγω and intransitive, stand open. He has kept back nothing in his portrayal of the glory of the ministry as the picture of the open mouth shows.

Our heart is enlarged (η καρδια ημων πεπλατυντα). Perfect passive indicative of old verb πλατυνω, to broaden, from πλατυς, broad. In N T. only here and Mt 23:5 (cf. phylacteries). Hence his freedom of speech for "out of the abundance of the heart the mouth speaks" (Mt 12:34).

2Cor 6:12

Ye are not straitened in us (ου στενοχωρεισθε εν ημιν). The same figure as in verse 11. See on 4:8 for στενοχωρεω. There is no restraint in me (my heart). My adversaries may have caused some of you to tighten up your affections (σπλαγχνα for affection as in Jas 5:11; 1Pe 3:8).

2Cor 6:13

Now for a recompense in like kind (την δε αυτην αντιμισθιαν). No example of this expressive word outside of this passage and Ro 1:27 and later Christian writers. Paul may have found it in use in the *Koine* vernacular or he may have coined it from αντιμισθος, remunerating (paying back). There is no verb here to explain the accusative which may be the accusative of general reference or the object of a verb not expressed.

Be ye also enlarged (πλατυνθητε κα υμεις). As I have been (verse 11). First aorist passive imperative of πλατυνω.

2Cor 6:14

Be not unequally yoked with unbelievers (μη γινεσθε ετεροζυγουντες απιστοις). No other example of this verb has yet been found, though the adjective from which it is apparently formed, ετεροζυγος (yoked with a different yoke) occurs in Le 19:19 of the union of beasts of different kinds. In De 22:10 we read: "Thou shalt not plough with an ox and an ass together." Literally, "Stop becoming (μη γινεσθε present imperative, not μη γενησθε aorist subj.) unequally yoked with unconverted heathen (unbelievers)." Some were already guilty. Marriage is certainly included, but other unions may be in mind. Cf. Eph 5:7 . Paul gives as the reason (γαρ) for this prohibition five words in questions to distinguish the contrasts.

Fellowship (μετοχη). Sharing with and followed by associative instrumental case of δικαιοσυνη (righteousness) and iniquity (ανομια). A pertinent challenge today when church members wink at violations of laws of the land and laws of God.

Communion (κοινωνια). Partnership to light (φωτ dative case) with (προς), facing darkness.

2Cor 6:15

Concord (συμφωνησις). Symphony. Late word from συμφωνεω, only here and ecclesiastical writers, though συμφωνημα in the papyri.

Belial (Βελιαλ). Transliteration of Hebrew word for worthlessness and applied to Satan (*Book of Jubilees* 1.20) as here. Paul graphically sums up the contrast between Christ and Belial (Satan), the heads of the contending forces of good and evil.

Portion (μερις). The fourth of the words. Here by "unbeliever" (απιστου) Paul means "disbeliever," not just an unconverted man who yet approves Christ.

2Cor 6:16

Agreement (συνκαταθεσις). Fifth of these words. Late word, but common, though here only in N.T. Approved by putting together the votes. In the papyri εκ συνκαταθεσεως means "by agreement." On the temple of God and idols see 1Co 10:14-22 . See Lu 23:51 for the verb συνκατατιθημ.

For we are the temple of the living God (ημεις γαρ ναος θεου εσμεν ζωντος). We, not temples (Ac 7:48; 17:24; 1Co 3:16; 6:19).

As God said (καθως ειπεν ο θεος). A paraphrase and catena of quotations, what J. Rendel Harris calls *Testimonia* (from Le 26:11f.; Isa 52:11; Eze 20:34; 37:27; 2Sa 7:8,14). Plummer notes that at the beginning "I will dwell in them" (ενοικησω εν αυτοις) is not in any of them. "As God said" points to Le 26:12; Eze 37:27 .

2Cor 6:17

Saith the Lord (λεγε Κυριος). Isa 52:5; Eze 20:33 . Cf. Re 18:4 .

Unclean thing (ακαθαρτου). Or unclean person. Genitive case is the same for both.

2Cor 6:18

Saith the Lord Almighty (λεγε Κυριος παντοκρατωρ). 2Sa 7:8 . This use of εις is a Hebraism for Hebrew *le* instead of predicate nominative. Παντοκρατωρ (πασ, κρατεω, Ruler of all) is common in the LXX. Occurs also in the inscriptions and papyri. In the N.T. only here and in Revelation.

2 Corinthians 7

2Cor 7:1

These promises (ταυτας τας επαγγελιας). So many and so precious (2 Peter 2:4 επαγγελματα; Heb 11:39f.).

Let us cleanse ourselves (καθαρισωμεν εαυτους). Old Greek used καθαιρω (in N.T. only in Joh 15:2 , to prune). In *Koine* καθαριζω occurs in inscriptions for ceremonial cleansing (Deissmann, *Bible Studies*, p. 216f.). Paul includes himself in this volitive aorist subjunctive.

From all defilement (απο παντος μολυσμου). Ablative alone would have done, but with απο it is plainer as in Heb 9:14 . Μολυσμος is a late word from μολυνω, to stain (see on 1Co 8:7), to pollute. In the LXX, Plutarch, Josephus. It includes all sorts of filthiness, physical, moral, mental, ceremonial, "of flesh and spirit." Missionaries in China and India can appreciate the atmosphere of pollution in Corinth, for instance.

Perfecting holiness (επιτελουντες αγιοσυνην). Not merely negative goodness (cleansing), but aggressive and progressive (present tense of επιτελεω) holiness, not a sudden attainment of complete holiness, but a continuous process (1Th 3:13; Ro 1:4; 1:6).

2Cor 7:2

Open your hearts to us (χωρησατε ημας). Old verb (from χωρος, place), to leave a space, to make a space for, and transitive here as in Mt 19:11 . He wishes no further στενοχωρια, tightness of heart, in them (6:12). "Make room for us in your hearts." He makes this plea to all, even the stubborn minority.

We wronged no man (ουδενα ηδικησαμεν). A thing that every preacher ought to be able to say. Cf. 4:2; 1Th 2:3; Ac 20:26f .

We corrupted no man (ουδενα εφθειραμεν). We ruined no one. "It may refer to money, or morals, or doctrine" (Plummer). He is answering the Judaizers.

We took advantage of no man (ουδενα επλεονεκτησαμεν). That charge was made in Thessalonica (1Th 4:6) which see for this late verb and also on 2Co 2:11 . He got the best of (note πλεον more in the root) no one in any evil way.

2Cor 7:3

Not to condemn you (προς κατακρισιν ου). "Not for condemnation." Late word from κατακρινω, found in Vettius Valens, and here only in N.T.

To die together and live together (εις το συναποθανειν κα συνζηιν). "For the dying together (second aorist ingressive active infinitive of συναποθνησκω) and living together (present active infinitive)." One article (το) with both infinitives. You are in our hearts to share death and life.

2Cor 7:4

I overflow with joy in all our affliction (υπερπερισσευομα τη χαρα επ παση τη θλιψε ημων). A thoroughly Pauline sentiment. Περισσευω means to overflow, as we have seen. Υπερ-περισσευω (late word, so far only here and Byzantine writers) is to have a regular flood. Vulgate *superabundo*.

2Cor 7:5

When we had come (ελθοντων ημων). Genitive absolute with second aorist active participle of ερχομα. Paul now returns to the incident mentioned in 2:12 before the long digression on the glory of the ministry.

Had no relief (ουδεμιαν εσχηκεν ανεσιν). Perfect active indicative precisely as in 2:13 which see, "has had no relief" (dramatic perfect).

Afflicted (θλιβομενο). Present passive participle of θλιβω as in 4:8, but with anacoluthon, for the nominative case agrees not with the genitive ημων nor with the accusative ημας in verse 6. It is used as if a principal verb as in 9:11; 11:6; Ro 12:16 (Moulton, *Prolegomena*, p. 182; Robertson, *Grammar*, pp. 1132-35).

Without were fightings (εξωθεν μαχα). Asyndeton and no copula, a parenthesis also in structure. Perhaps pagan adversaries in Macedonia (cf. 1Co 15:32).

Within were fears (εσωθεν φοβο). Same construction. "Mental perturbations" (Augustine) as in 11:28.

2Cor 7:6

Cormforteth (παρακαλων). See on 1:3-7 for this word.

The lowly (τους ταπεινους). See on Mt 11:29 . Literally, low on the ground in old sense (Eze 17:24). Low in condition as here; Jas 1:9 . In 2Co 10:1 regarded as abject. In this sense in papyri. "Humility as a sovereign grace is the creation of Christianity" (Gladstone, *Life*, iii, p. 466).

By the coming (εν τη παρουσια). Same use of παρουσια as in 1Co 16:7 which see. See also 2Co 7:7; 10:10 .

2Cor 7:7

Wherewith (η). Either locative case with preceding εν or instrumental of the relative with παρεκληθη (first aorist passive indicative). "The manner in which Paul, so to speak, *fondles* this word (παρακαλεω) is most beautiful" (Vincent).

In you (εφ' υμιν). Over you, upon you.

Your longing (την υμων επιποθησιν). Late word from επιποθεω (επ, directive, longing towards, yearning). Only here in N.T.

Mourning (οδυρμον). Old word from οδυρομα, to lament. Only here in N.T.

So that I rejoiced yet more (ωστε με μαλλον χαρηνα). Result expressed by ωστε and the second aorist passive infinitive of χαιρω with accusative of general reference.

2Cor 7:8

Though (ε κα). If also. Paul treats it as a fact.

With my epistle (εν τη επιστολη). The one referred to in 2:3f .

I do not regret it (ου μεταμελομα). This verb really means "repent" (be sorry again) which meaning we have transferred to μετανοεω, to change one's mind (not to be sorry at all). See Mt 21:30; 27:3 for the verb μεταμελομα, to be sorry, to regret as here. Paul is now glad that he made them sorry.

Though I did regret (ε κα μετεμελομην). Imperfect indicative in the concessive clause. I was in a regretful mood at first.

For I see (βλεπω γαρ). A parenthetical explanation of his present joy in their sorrow. B D do not have γαρ. The Latin Vulgate has *videns* (seeing) for βλεπων.

For a season (προς ωραν). Cf. 1Th 2:17 . It was only "for an hour."

2Cor 7:9

Now I rejoice (νυν χαιρω). Now that Titus has come and told him the good news from Corinth (2:12f.). This was the occasion of the noble outburst in 2:12-6:10.

Unto repentance (εις μετανοιαν). Note the sharp difference here between "sorrow" (λυπη) which is merely another form of μεταμελομα (regret, remorse) and "repentance" (μετανοια) or change of mind and life. It is a linguistic and theological tragedy that we have to go on using "repentance" for μετανοια. But observe that the "sorrow" has led to "repentance" and was not Itself the repentance.

After a godly sort (κατα θεον). In God's way. "God's way as opposed to man's way and the devil's way" (Plummer). It was not mere sorrow, but a change in their attitude that counted.

That ye might suffer loss by us in nothing (ινα εν μηδεν ζημιωθητε εξ υμων). Purpose clause with ινα and first aorist passive subjunctive of ζημιοω, old verb to suffer damage. See on Mt 16:26 . This was God's intention and so he overruled their sorrow to good.

2Cor 7:10

For godly sorrow (η γαρ κατα θεον λυπη). "For the sorrow according to God" (God's ideal, verse 9).

Worketh repentance unto salvation a repentance without regret (μετανοιαν εις σωτηριαν αμεταμελητον εργαζετα). This clause alone should have prevented the confusion between mere "sorrow" (λυπη) as indicated in μεταμελομα, to regret (to be sorry again) and "change of mind and life" as shown by μετανοιαν (μετανοεω) and wrongly translated "repentance." The sorrow according to God does work this "change of mind and life" unto salvation, a change "not to be regretted" (αμεταμελητον, an old verbal adjective of μεταμελομα and α privative, but here alone in N.T.). It agrees with μετανοιαν, not σωτηριαν.

But the sorrow of the world (η δε του κοσμου λυπη). In contrast, the kind of sorrow that the world has, grief "for failure, not for sin" (Bernard), for the results as seen in Cain, Esau (his tears!), and Judas (remorse, μετεμεληθη). Works out (perfective use of κατ-) death in the end.

2Cor 7:11

This selfsame thing (αυτο τουτο). "This very thing," "the being made sorry according to God" (το κατα θεον λυπηθηνα, articular first aorist passive infinitive with which αυτο τουτο agrees and the proleptic subject of the verb κατειργασατο.

Earnest care (σπουδην). Diligence, from σπευδω, to hasten. Cf. Ro 12:11 .

Yea (αλλα). Not adversative use of αλλα, but copulative as is common (half dozen examples here).

Clearing of yourselves (απολογια). In the old notion of απολογια (self-vindication, self-defence) as in 1Pe 3:15 .

Indignation (αγανακτησιν). Old word, only here in N.T. From αγανακτεο (Mr 10:14 , etc.).

Avenging (εκδικησιν). Late word from εκδικεω, to avenge, to do justice (Lu 18:5; 21:22), vindication from wrong as in Lu 18:7 , to secure punishment (1Pe 2:14).

Pure (αγνους). Kin to αγιος (αζω, to reverence), immaculate.

2Cor 7:12

But that your earnest care for us might be made manifest (αλλ' ειενεκεν του φανερωθηνα την σπουδην υμων την υπερ ημων). So the correct text, not "our care for you." Easy to interchange Greek υμων (your) and ημων (our). Usual construction with preposition ενεκεν and genitive of articular infinitive with accusative of general reference.

2Cor 7:13

We joyed the more exceedingly (περισσοτερως μαλλον εχαρημεν). Double comparative (pleonastic use of μαλλον, more, with περισσοτερως, more abundantly) as is common in the *Koine* (Mr 7:36; Php 1:23).

For the joy of Titus (επ τη χαρα Τιτου). On the basis of (επ) the joy of Titus who was proud of the outcome of his labours in Corinth.

Hath been refreshed (αναπεπαυτα). Perfect passive indicative of αναπαυω. Cf. 1Co 16:18 for this striking verb.

2Cor 7:14

If--I have gloried (ει--κεκαυχημα). Condition of first class. On this verb see 1Co 3:21; 2Co 5:12 .

I was not put to shame (ου κατηισχυνθην). First aorist passive indicative of καταισχυνω. Paul had assured Titus, who hesitated to go after the failure of Timothy, that the Corinthians were sound at bottom and would come round all right if handled properly. Paul's joy is equal to that of Titus.

In truth (εν αληθεια). In the sharp letter as well as in I Corinthians. He had not hesitated to speak plainly of their sins.

Our glorying before Titus (η καυχησις επ Τιτου). The two things were not inconsistent and were not contradictory as the outcome proved.

2Cor 7:15

Whilst he remembereth (αναμιμνησκομενου). Present middle participle of αναμιμνησκω, to remind, in the genitive case agreeing with αυτου (his, of him).

The obedience of you all (την παντων υμων υπακουην). A remarkable statement of the complete victory of Titus in spite of a stubborn minority still opposing Paul.

With fear and trembling (μετα φοβου κα τρομου). He had brought a stern message (1Co 5:5) and they had trembled at the words of Titus (cf. Eph 6:5; Php 2:12). Paul had himself come to the Corinthians at first with a nervous dread (1Co 2:3).

2Cor 7:16

I am of good courage (θαρρω). The outcome has brought joy, courage, and hope to Paul.

2 Corinthians 8

2Cor 8:1

The grace (την χαριν). As manifested in the collection in the churches, poor as they were. The Romans had lacerated Macedonia (Livy, XLV. 30).

2Cor 8:2

Proof (δοκιμη). Tests as of metals as in 2:9.

Abundance (περισσεια). Late word from περισσευω, to overflow.

Their deep poverty (η κατα βαθους πτωχεια αυτων). Πτωχεια is old word from πτωχευω, to be a beggar, as of Jesus in 8:9 (from πτωχος, cowering in fear and poverty, as in Lu 14:13 , but ennobled by Christ as in Mt 5:3; 2Co 8:9). Poverty down deep. Strabo (LX 419) has κατα βαθους, down to the bottom.

Liberality (απλοτητος). From απλους, single, simple (Mt 6:22). "The passage from single-mindedness or simplicity to liberality is not quite obvious" (Plummer). Perhaps "heartiness" supplies the connecting link. See also 9:11-13.

2Cor 8:3

Beyond their power (παρα δυναμιν). "Alongside" with accusative like υπερ δυναμιν in 1:8. Field (*Ot. Nov.*) quotes Josephus (*Ant.* iii. 6, 1) for κατα δυναμιν and παρα δυναμιν as here. Few give κατα δυναμιν (according to actual ability). Paul commends this high pressure collection because of the emergency.

Of their own accord (αυθαιρετο). Old verbal adjective (αυτοσ, αιρετος from αιρεομα, to choose), of their own initiative, voluntary. Only here and verse 17 in N.T. Papyri often have εκουσιως κα αυθαιρετως (willingly and voluntarily).

2Cor 8:4

Beseeching us with much intreaty in regard of this grace (μετα πολλης παρακλησεως δεομενο ημων την χαριν). Literally, "with much intreaty begging of us the favour and the partnership in the ministry to the saints." The accusative (χαριν) after δεομα is unusual. By χαρις Paul means the privilege of giving (cf. Ac 24:27). Apparently Paul had been reluctant to press the Macedonians because of their manifest poverty. They demanded the right to have a share in it.

2Cor 8:5

We had hoped (ηλπισαμεν). First aorist active indicative of ελπιζω. "Expected," he means. They went beyond his hopes about them.

First they gave their own selves (εαυτους εδωκαν πρωτον). First aorist active indicative of διδωμ (k aorist). "Themselves they gave first." That is the explanation of the generous giving.

2Cor 8:6

Insomuch that we exhorted Titus (εις το παρακαλεσα ημας Τιτον). Use of εις το and the infinitive for result with accusative of general reference (ημας). See Robertson, *Grammar*, p. 1003.

He had made a beginning before (προενηρξατο). First aorist active indicative of the double compound verb προ-εν-αρχομα, still found only here and verse 10, to make a start before others.

Complete (επιτελεσε) First aorist (effective) active subjunctive of επιτελεω, to finish, with perfective use of επ in composition.

2Cor 8:7

In this grace also (κα εν ταυτη τη χαριτ). This gifted church (1Co 12-14) had fallen behind in the grace of giving. Kindly irony in this allusion.

2Cor 8:8

Proving (δοκιμαζων). Testing and so proving.

The sincerity also of your love (κα το της υμετερας αγαπης γνησιον). Old adjective, contraction of γενεσιος (γινομα), legitimately born, not spurious. A collection is a test of one's love for Christ, not the only test, but a real one.

2Cor 8:9

Though he was rich (πλουσιος ων). Concessive present participle ων from ειμ, to be.

Be became poor (επτωχευσεν). Ingressive aorist active indicative of πτωχευω (see verse 2 on πτωχεια).

Through his poverty (τη εκεινου πτωχεια). Instrumental case, by means of.

Might become rich (πλουτησητε). Ingressive first aorist active subjunctive of πλουτεω, to be rich with ινα (that). See on Lu 1:53; 1Co 4:8 .

2Cor 8:10

Judgment (γνωμην). Deliberate opinion, but not a "command" (επιταγη verse 8). Cf. 1Co 7:25 .

A year ago (απο περυσ) From last year.

Not only to do, but also to will (ου μονον το ποιησαι, αλλα κα το θελειν). Articular infinitives the objects of προενηρξασθε on which verb see verse 6). That is to say, the Corinthians promised before any others.

2Cor 8:11

The readiness to will (η προθυμια του θελειν). Old word from προθυμος (προ, θυμος), forwardness, eagerness (Ac 17:11). They were quick to pledge.

The completion also (κα το επιτελεσα). The finishing also (articular first aorist active infinitive).

Out of your ability (εκ του εχειν). "Out of the having," literally, and so, "out of what you can give" (verse 12).

2Cor 8:12

Is there (προκειτα). Lies before one. Old word.

Acceptable (ευπροσδεκτος). See on 6:2.

According as a man hath (καθο εαν εχη). Indefinite comparative clause with εαν and present subjunctive εχε. Clearly God does not expect us to give what we do not have.

Not according as he hath not (ου καθο ουκ εχε). Note present indicative rather than subjunctive because a specific case is presented. See 9:7; Mr 12:43 .

2Cor 8:13

Others may be eased (αλλοις ανεσις). "Release to others."

Ye distressed (υμιν θλιψις). "To you tribulation." The verb η (present subjunctive) with ινα is not expressed.

2Cor 8:14

By equality (εξ ισοτητος). Old word from ισος, fair, equal. In N.T. only here and Col 4:1 .

Abundancy (περισσευμα). Late word from περισσευω like περισσεια (verse 2) Cf. Mt 12:34 .

Want (υστερημα). Late word from υστερεω, to be in want. See also 9:12; Lu 21:4 (cf. υστερησις in Mr 12:44).

2Cor 8:16

Which putteth (τω διδοντ). Present active articular participle, "who is continually giving." Hence Titus is full of zealous care for you.

2Cor 8:17

Very earnest (σπουδαιοτερος). "More earnest than ordinarily," comparative adjective.

2Cor 8:18

We have sent with him (συνεπεμψαμεν μετ' αυτου). Epistolary aorist.

The brother (τον αδελφον). This may be, probably is, Luke who may also be the brother of Titus (see also 12:18) according to a common Greek idiom where the article is used as "his." But this idiom is not necessary. As a matter of fact, we do not know who this brother is.

Is spread through all the churches (δια πασων των εκκλησιων). No verb in the Greek (ellipsis).

2Cor 8:19

But who was also appointed (αλλα κα χειροτονηθεις). Anacoluthon. The first aorist passive participle χειροτονηθεις is from χειροτονεω, old verb to stretch out the hands (χειρ τεινω) and so to vote in public. The idea is that this brother was chosen by the churches, not by Paul. Only here in N.T. save Ac 14:23 where it means to appoint without notion of raising the hands. In Ac 10:41 we have προχειροτονεω.

To travel with us (συνεκδημος). Late word for travelling companion. So in the inscriptions (συν, together with, εκδημος, away from home).

2Cor 8:20

Avoiding this (στελλομενο τουτο). Present middle participle of στελλω, old verb, to set, to arrange. So "arranging for ourselves this."

That any man should blame us (μη τις ημας μωμησητα). Literally, "lest any one blame us" (negative purpose with μη and first aorist middle subjunctive of μωμεομα. See on 6:3, only other N.T. example).

Bounty (αδροτητ). Old word from αδρος, thick, stout, ripe, rich, great as in 1Ki 1:9; 2Ki 10:6 . Only here in N.T.

2Cor 8:21

We take thought (προνουμεν). Old verb, to plan beforehand (προ-) as in Ro 12:17; 1Ti 5:8 .

But also in the sight of men (αλλα κα ενωπιον ανθρωπων). It is not enough for one's financial accounts to be honourable (καλα) as God sees them, but they should be so kept that men can understand them also. A timely warning. Paul took the utmost pains that no suspicion could be attached to him in this collection.

2Cor 8:22

Our brother (τον αδελφον ημων). Not Paul's personal brother, but a brother in Christ, one whom Paul had tested and was willing to trust. It may have been Tychicus or Apollos, but we do not know.

2Cor 8:23

About Titus (υπερ Τιτου). There is no verb expressed. Supply "inquire." He endorses Titus up to the hilt. He is "my partner" (κοινωνος εμος) and "fellow-worker" (συνεργος).

Messengers of the churches (αποστολο εκκλησιων). Apostles in the general sense of "sent ones" (from αποστελλω, to send) by the churches and responsible to the churches for the handling of the funds.

The glory of Christ (δοξα Χριστου). Financial agents, please observe.

2Cor 8:24

The proof of your love (την ενδειξιν της αγαπης υμων). There is a word here for pastors and deacons who try to protect the churches from the denominational representatives of kingdom causes.

In the face of the churches (εις προσωπον των εκκλησιων). A great host is pictured as watching how the Corinthians will treat these duly accredited agents in the collection (Titus and the other two brethren). It requires courage to stand by such representatives of great causes before stingy saints.

2 Corinthians 9

2Cor 9:1

Superfluous (περισσον). All the same he does write. "The writing" (το γραφειν) ought to be superfluous.

2Cor 9:2

I glory (καυχωμα). Present middle indicative. I still am glorying, in spite of the poor performance of the Corinthians.

Hath been prepared (παρεσκευαστα). Perfect passive indicative of παρασκευαζω, to make ready, "stands prepared."

Stirred up (ηρεθισε). First aorist active indicative of ερεθιζω (from ερεθω, to excite), to excite in a good sense here, in a bad sense in Col 3:21 , the only N.T. examples.

Very many of them (τους πλειονας). The more, the majority.

2Cor 9:3

I sent (επεμψα). Not literary plural with this epistolary aorist as in 18,22 .

That ye may be prepared (ινα παρεσκευασμενο ητε). Perfect passive subjunctive in the final clause, "that ye may really be prepared," "as I said" (καθως ελεγον) and not just say that ye are prepared. Paul's very syntax tells against them.

2Cor 9:4

If there come with me any of Macedonia and find you unprepared (εαν ελθωσιν συν εμο Μακεδονες κα ευρωσιν υμας απαρασκευαστους). Condition of third class (undetermined, but stated as a lively possibility) with εαν and the second aorist active subjunctive (ελθωσιν, ευρωσιν), a bold and daring challenge. Απαρασκευαστος is a late and rare verbal adjective from παρασκευαζω with α privative, only here in the N.T.

Lest by any means we should be put to shame (μη πως καταισχυνθωμεν ημεις). Negative purpose with first aorist passive subjunctive of καταισχυνω (see on 7:14) in the literary plural.

That we say not, ye (ινα μη λεγωμεν υμεις). A delicate syntactical turn for what he really has in mind. He does wish that they become ashamed of not paying their pledges.

Confidence (υποστασε). This word, common from Aristotle on, comes from υφιστημ, to place under. It always has the notion of substratum or foundation as here; 11:17; Heb 1:3 . The papyri give numerous examples (Moulton and Milligan's *Vocabulary*) of the word for "property" in various aspects. So in Heb 11:1 "faith is the title-deed of things hoped for." In the LXX it represents fifteen different Hebrew words.

2Cor 9:5

I thought (εγησαμην). Epistolary aorist again. See Php 2:25 for the expression here.

Go before (προελθωσιν). Second aorist active of προερχομα. Go to you before I come.

Make up beforehand (προκαταρτισωσ). Late and rare double compound verb προκαταρτιζω (in Hippocrates). Only here in N.T. See καταρτιζω in 1Co 1:10 .

Your afore-promised bounty (την προεπηγγελμενην ευλογιαν υμων). "Blessing" (ευλογια) literally, but applied to good deeds also as well as good words (Ge 33:11). Note third use of "pro" before. He literally rubs it in that the pledge was overdue.

That the same might be ready (ταυτην ετοιμην εινα). Here the infinitive alone (εινα) is used to express purpose without ωστε or εις το or προς το with the accusative of general reference (ταυτην). The feminine form ετοιμην is regular (1Pe 1:5) though ετοιμος also occurs with the feminine like the masculine (Mt 25:10).

And not of extortion (κα μη ως πλεονεξιαν). "And not as covetousness." Some offerings exhibit covetousness on the part of the giver by their very niggardliness.

2Cor 9:6

Sparingly (φειδομενως). Late and rare adverb made from the present middle participle φειδομενος from φειδομα, to spare. It occurs in Plutarch (Alex. 25).

2Cor 9:7

He hath purposed (προηιρητα). Perfect middle indicative of προαιρεομα, to choose beforehand, old verb, here only in N.T. Permanent purpose also.

Not grudgingly (μη εκ λυπης). The use of μη rather than ου shows that the imperative ποιειτω (do) or διδοτω (give) is to be supplied. Not give as out of sorrow.

Or of necessity (η εξ αναγκης). As if it were like pulling eye-teeth.

For God loveth a cheerful giver (ιλαρον γαρ δοτην αγαπα ο θεος). Our word "hilarious" comes from ιλαρον which is from ιλαος (propitious), an old and common adjective, only here in N.T.

2Cor 9:8

Is able (δυνατε). Late verb, not found except here; 13:3; Ro 14:4 . So far a Pauline word made from δυνατος, able.

All sufficiency (πασαν αυταρκειαν). Old word from αυταρκης (Php 4:11), common word, in N.T. only here and 1Ti 6:6). The use of this word shows Paul's acquaintance with Stoicism. Paul takes this word of Greek philosophy and applies it to the Christian view of life as independent of circumstances. But he does not accept the view of the Cynics in the avoidance of society. Note threefold use of "all" here (εν παντι, παντοτε, πασαν, in everything, always, all sufficiency).

2Cor 9:9

As it is written (καθως γεγραπτα). Ps 92:3,9 . Picture of the beneficent man.

He hath scattered abroad (εσκορπισεν). First aorist active indicative of σκορπιζω, to scatter, *Koine* verb for σκεδαννυμ of the Attic. Probably akin to σκορπιος (scorpion) from root σκαρπ, to cut asunder. See on Mt 12:30 . It is like sowing seed.

To the poor (τοις πενησιν). Old word from πεναμα, to work for one's living. Latin *penuria* and Greek πειναω, to be hungry, are kin to it. Only N.T. instance and to be distinguished from πτωχος, beggar, abjectly poor.

2Cor 9:10

Supplieth (επιχορηγων). Late *Koine* compound verb from επ and χορηγεω, just below (1Pe 4:11). Χορηγος is old word for leader of a chorus (χοροσ, ηγεομα) or chorus-leader. The verb means to furnish a chorus at one's own expense, then to supply in general. N.T. examples of επιχορηγεω are 2Co 9:10; Ga 3:15; Col 2:19; 2 Peter 1:5 .

Shall multiply (πληθυνε). Future active indicative of πληθυνω, old verb from πληθυς, fulness. Cf. Ac 6:1 .

Fruits (γενηματα). Correct reading (from γινομα, to become) and not γεννηματα (from γενναω, to beget). This spelling is supported by LXX where Thackeray shows that γενηματα in LXX refers to vegetables and γεννηματα to animals. The papyri support this distinction (Moulton and Milligan's *Vocabulary*).

2Cor 9:11

Enriched (πλουτιζομενο). Present passive participle of πλουτιζω for which see on 1Co 1:5; 2Co 6:10 only other N.T. examples.

Liberality (απλοτητα). See on 8:2. Anacoluthon with nominative participle too far from περισσευητε for agreement. More like the independent use of the participle.

2Cor 9:12

Service (λειτουργιας). Old word from λεως (people, λαος), λειτος like δημοσιος, public, and εργον, work. So public service either in worship to God (Lu 1:23) or benefaction to others (2Co 9:12; Php 2:30). Our word liturgy is this word.

Filleth up (εστιν προσαναπληρουσα). Present active periphrastic indicative of double compound verb προσαναπληροω, *Koine* word, here and 11:9 only in N.T., to fill up by adding to. The Corinthians simply added to the total from others.

Unto God (τω θεω). Dative case and with a certain suddenness as at close of verse 11, really a parenthesis between in the somewhat tangled sentence.

2Cor 9:13

Seeing that they glorify God (δοξαζοντες τον θεον). Anacoluthon again. The nominative participle used independently like πλουτιζομενο in verse 11.

Obedience (υποταγη). Late and rare word from υποτασσω, to subject, middle to obey. Only in Paul in N.T.

Of your confession (της ομολογιας υμων). Old word from ομολογεω (ομολογοσ, ομου, λεγω), to say together. It is either to profess (Latin *profiteor*, to declare openly) or to confess (Latin *confiteor*, to declare fully, to say the same thing as another). Both confess and profess are used to translate the verb and each idea is present in the substantive. Only the context

can decide. Actions speak louder than words. The brethren in Jerusalem will know by this collection that Gentiles make as good Christians as Jews.

For the liberality of your contribution (απλοτητ της κοινωνιας). This is the point that matters just now. Paul drives it home. On this use of κοινωνια see on 8:4.

2Cor 9:14

While they themselves long after you (αυτων επιποθουντων). Genitive absolute of present active participle of επιποθεω (5:2).

In you (εφ' υμιν). Upon you.

2Cor 9:15

Thanks be to God (χαρις τω θεω). Third time (verses 11,12,15).

For his unspeakable gift (επ τη ανεκδιηγητω αυτου δωρεα). One of Paul's gems flashed out after the somewhat tangled sentence (verses 10-14) like a gleam of light that clears the air. Words fail Paul to describe the gift of Christ to and for us. He may have coined this word as it is not found elsewhere except in ecclesiastical writers save as a variant (B L) for αδιηγητον in Aristeas 99 (θαυμασμον ανεκδιηγητον, "wonder beyond description," Moulton and Milligan's *Vocabulary*). See similar word in Ro 11:33 (ανεξιχνιαστα, unsearchable) and Eph 3:8 .

2 Corinthians 10

2Cor 10:1

Now I Paul myself (Αυτος δε εγω Παυλος). Cf. Ga 5:2 . Paul now turns to the third part of the epistle in chapters 10-13 in which he vigorously defends himself against the accusations of the stubborn minority of Judaizers in Corinth. Great ministers of Christ through the ages have had to pass through fiery trials like these. Paul has shown the way for us all. He speaks of himself now plainly, but under compulsion, as is clear. It may be that at this point he took the pen from the amanuensis and wrote himself as in Ga 6:11 .

By the meekness and gentleness of Christ (δια τες πραυτητος κα επιεικιας του Χριστου). This appeal shows (Plummer) that Paul had spoken to the Corinthians about the character of Christ. Jesus claimed meekness for himself (Mt 11:29) and felicitated the meek (Mt 5:5) and he exemplified it abundantly (Lu 23:34). See on Mt 5:15; 1Co 4:21 for this great word that has worn thin with us. Plutarch combines πραυτης with επιεικια as Paul does here. Matthew Arnold suggested "sweet reasonableness" for επιεικεια in Plato, Aristotle, Plutarch. It is in the N.T. only here and Ac 24:4 (το επιεικες in Php 4:5). In Greek Ethics the equitable man was called επιεικης, a man who does not press for the last farthing of his rights (Bernard).

Lowly among you (ταπεινος εν υμιν). The bad use of ταπεινος, the old use, but here alone in N.T. in that meaning. Socrates and Aristotle used it for littleness of soul. Probably Paul here is quoting one of the sneers of his traducers in Corinth about his humble conduct while with them (1Co 2:23; 2Co 7:6) and his boldness (απων θαρρω) when away (1Co 7:16). "It was easy to satirize and misrepresent a depression of spirits, a humility of demeanour, which were either the direct results of some bodily affliction, or which the consciousness of this affliction had rendered habitual" (Farrar). The words stung Paul to the quick.

2Cor 10:2

I beseech (δεομα). So here, but παρακαλω in verse 1. Perhaps, "I beg" suits the new turn here.

That I may not when present show courage (το μη παρων θαρρησα). Articular infinitive (aorist active of θαρρεω) in the accusative case with negative μη the direct object of δεομα. Literally, "I beg the not when present (παρων nominative present participle agreeing with subject of θαρρω in spite of being in the accusative infinitive clause, το μη θαρρησα) showing courage." The example of humility in Christ makes Paul drop "from magisterial exhortation to earnest entreaty" (Plummer).

As if we walked according to the flesh (ως κατα σαρκα περιπατουντας). Another sneering charge as made plain by the use of ως with the participle for the alleged reason.

2Cor 10:3

In the flesh (εν σαρκ). But that is a very different thing from walking κατα σαρκα according to the standards of the flesh as his enemies charged. It is easy enough to make insinuations.

We war (στρατευομεθα). Literary plural again after λογιζομα in verse 2. Old word to lead an army (στρατος). In N.T. only in the middle as here. Paul admits that he fights, but only the devil and his agents even if wearing the livery of heaven. Paul knew the Roman army well. He knows how to use the military metaphor.

2Cor 10:4

The weapons of our warfare (τα οπλα της στρατειας). Στρατεια (old word, in N.T. only here and 1Ti 1:18) is

campaign and not army as some MSS. have (στρατια). But both στρατεια and στρατια occur in the papyri for the same word (Deissmann, *Bible Studies*, p. 181f.). For οπλα (Latin *arma*) see on 6:7; Rom 6:13; 13:12 .

Of the flesh (σαρκικα). See on 1Co 3:3; 2Co 1:12 . They had accused him of artifices and craft.

Mighty before God (δυνατα τω θεω). This dative of personal interest (ethical dative) can be like αστειος τω θεω (Ac 7:20), in God's eyes, as it looks to God.

To the casting down of strongholds (προς καθαιρεσιν οχυρωματων). Καθαιρεσις is old word from καθαιρεω, to take down, to tear down walls and buildings. Carries on the military metaphor. Οχυρωμα is old word, common in the Apocrypha, from οχυροω, to fortify, and that from οχυρος (from εχω, to hold fast). Nowhere else in N.T. In Cilicia the Romans had to tear down many rocky forts in their attacks on the pirates.

2Cor 10:5

Casting down imaginations (λογισμους καθαιρουντες). The same military figure (καθαιρεσις) and the present active participle agreeing with στρατευομεθα in verse 3 (verse 4 a parenthesis). The reasonings or imaginations (λογισμους, old word from λογιζομα, to reckon, only here in N.T. and Ro 2:15) are treated as forts or citadels to be conquered.

Every high thing that is exalted (παν υψωμα επαιρομενον). Same metaphor. Hυψωμα from υψοω is late *Koine* word (in LXX, Plutarch, Philo, papyri) for height and that figure carried on by επαιρομενον. Paul aims to pull down the top-most perch of audacity in their reasonings against the knowledge of God. We need Paul's skill and courage today.

Bringing every thought into captivity (αιχμαλωτιζοντες παν νοημα). Present active participle of αιχμαλωτιζω, common *Koine* verb from αιχμαλωτος, captive in war (αιχμη, spear, αλωτος verbal of αλισκομα, to be taken). See on Lu 21:24 . Paul is the most daring of thinkers, but he lays all his thoughts at the feet of Jesus. For νοημα (device) see on 2:11.

To the obedience of Christ (εις την υπακοην του Χριστου). Objective genitive, "to the obedience unto Christ." That is Paul's conception of intellectual liberty, freedom in Christ. Deissmann (*St. Paul*, p. 141) calls this "the mystic genitive."

2Cor 10:6

Being in readiness (εν ετοιμω εχοντες). This very idiom occurs in Polybius, Philo, etc. "Holding in readiness." In 12:14 we have ετοιμως εχω for the same idea (adverb ετοιμως).

Disobedience (παρακοην). Rare word (Plato, papyri) hearing amiss (aside), failing to hear, refusing to heed (cf. Mt 18:17 for same idea in παρακουω). In N.T. only here; Ro 5:19; Heb 2:2 . In contrast with υπακοη (obedience) rather than the common απειθια (Ro 11:30,32).

When your obedience shall be fulfilled (οταν πληρωθη υμων η υπακοη). Indefinite temporal clause with οταν and first aorist passive subjunctive. Paul expects that the whole church will become obedient to Christ's will soon as came true.

2Cor 10:7

Ye look (Βλεπετε). Either indicative or imperative. Either makes sense but the indicative the best sense.

Before your face (κατα προσωπον). They ought to look below the surface. If it is imperative, they should see the facts.

That he is Christ's (Χριστου ειναι). Predicate genitive in indirect discourse).

2Cor 10:8

Somewhat abundantly (περισσοτερον τ). Comparative, "somewhat more abundantly" than I have, in order to show that he is as true a minister of Christ as his accusers are. Concessive (conditional) clause of third class. For εαν τε see Ro 14:8 .

I shall not be put to shame (ουκ αισχυνθησομαι). As a convicted impostor or pretentious boaster (Plummer). First future passive, singular number (not literary plural as in verse 7).

2Cor 10:9

As if I would terrify you by my letters (ως αν εκφοβειν υμας δια των επιστολων). This use of ως αν with the infinitive is seen in the papyri (Moulton, *Prolegomena*, p. 167) and it is not αν in the apodosis (Robertson, *Grammar*, pp. 974, 1040). The active of this old compound verb means to frighten, to terrify. Here only in N.T. It is common in the LXX (Job 7:14; 33:16). Note plural (letters) here and cf. 1Co 5:9; 2Co 2:3 .

2Cor 10:10

They say (φασιν). Reading of B old Latin Vulgate, but Westcott and Hort prefer φησιν (says one, the leader). This charge Paul quotes directly.

Weighty and strong (βαρεια κα ισχυρα). These adjectives can be uncomplimentary and mean "severe and violent" instead of "impressive and vigorous." The adjectives bear either sense.

His bodily presence (η παρουσια του σωματος). This certainly is uncomplimentary. "The presence of his body." It seems clear that Paul did not have a commanding appearance like that of Barnabas (Ac 14:12). He had some physical defect of the eyes (Ga 4:14) and a thorn in the flesh (2Co 12:7). In the second century *Acts of Paul and Thecla* he is pictured

as small, short, bow-legged, with eye-brows knit together, and an aquiline nose. A forgery of the fourth century in the name of Lucian describes Paul as "the bald-headed, hook-nosed Galilean." However that may be, his accusers sneered at his personal appearance as "weak" (ασθενης).

His speech of no account (ο λογος εξουθενημενος). Perfect passive participle of εξουθενεω, to treat as nothing (cf. 1Co 1:28). The Corinthians (some of them) cared more for the brilliant eloquence of Apollos and did not find Paul a trained rhetorician (1Co 1:17; 2:1,4; 2Co 11:6). He made different impressions on different people. "Seldom has any one been at once so ardently hated and so passionately loved as St. Paul" (Deissmann, *St. Paul*, p. 70). "At one time he seemed like a man, and at another he seemed like an angel" (*Acts of Paul and Thecla*). He spoke like a god at Lystra (Ac 14:8-12), but Eutychus went to sleep on him (Ac 20:9). Evidently Paul winced under this biting criticism of his looks and speech.

2Cor 10:11

What we are (οιο εσμεν). Rather, "what sort" (οιο), not ο (what) nor ο (who). Literary plural. Ηοιος is qualitative just as τοιουτο (such). Paul's quality in his letters when absent (απoντες) and in his deeds when present (παροντες) is precisely the same.

2Cor 10:12

To number or compare ourselves (ενκρινα η συνκρινα). Paronomasia here, play on the two words. Ενκρινα is first aorist active infinitive of old verb, but here only in N.T., to judge among, to judge one as worthy to be numbered among as here. The second verb συνκρινα (first aorist active infinitive of συνκρινω, old verb, in N.T. only here and 1Co 2:13) originally meant to combine as in 1Co 2:13 (which see), but here it has the sense of "compare" not found in the old Greek. The papyri use it to mean to decide. Plummer suggests "to pair and compare" for the play on the words here.

Measuring themselves by themselves (εν εαυτοις εαυτους μετρουντες). Or "in themselves." Keenest sarcasm. Setting themselves up as the standards of orthodoxy these Judaizers always measure up to the standard while Paul falls short.

Comparing themselves with themselves (συνκρινοντες εαυτους εαυτοις). Associate instrumental case εαυτοις after συνκρινοντες (verb just explained). Paul is not keen to fall into the trap set for him.

Are without understanding (ου συνιασιν). The regular form for present active indicative third plural of συνιημ, to comprehend, to grasp. Some MSS. have the late form συνιουσιν (omega form συνιω). It is a hard thing to see, but it is true. These men do not see their own picture so obvious to others (Eph 5:17; 1Ti 1:7). Cf. Mr 8:17 .

2Cor 10:13

Beyond our measure (εις τα αμετρα). "Into the unmeasured things," "the illimitable." Old word, here only in N.T.

Of the province (του κανονος). Old word (καννα like Hebrew) a reed, a measuring rod. Numerous papyri examples for measuring rod and rules (our word canon). Only twice in N.T., here (also verse 15,16) and Ga 6:16 (rule to walk by).

To reach even unto you (εφικεσθα αχρ κα υμων). Second aorist middle infinitive of εφικνεομα, old verb, only here and verse 14 in N.T. Paul's measuring-rod extends to Corinth.

2Cor 10:14

We stretch not ourselves overmuch (ου υπερεκτεινομεν εαυτους). Apparently Paul made this double compound verb to express his full meaning (only in Gregory Nazianzen afterwards). "We do not stretch ourselves out beyond our rights."

We came even as far as unto you (αχρ κα υμων εφθασαμεν). First aorist active indicative of φθανω, to come before, to precede, the original idea which is retained in Mt 12:28 (Lu 11:20) and may be so here. If so, it means "We were the first to come to you" (which is true, Ac 18:1-18).

2Cor 10:15

In other men's labours (εν αλλοτριοις κοποις). Αλλοτριος means belonging to another as in Lu 16:12 . Paul founded the church in Corinth.

As your faith groweth (αυξανομενης της πιστεως). Genitive absolute of the present passive participle of αυξανω, to grow.

We shall be magnified (μεγαλυνθηνα). First aorist passive infinitive of μεγαλυνω, old verb (Lu 1:46) to make great (cf. Php 1:20 of Christ). Indirect discourse after ελπιδα (hope) with the construction of ελπιζω, to hope.

2Cor 10:16

Even unto the parts beyond you (εις τα υπερεκεινα υμων). Compound adverb (υπερ, εκεινα, beyond those places) used as preposition. Found only here and in ecclesiastical writers.

Things ready to our hand (τα ετοιμα). He had a plenty besides that he could use.

2Cor 10:17

Paul quotes Pr 27:2 .

2Cor 10:18

Is approved (δοκιμος). Accepted (from δεχομα) by the Lord. The Lord accepts his own recommendation (συνιστησιν, see on 2Co 3:1f.).

2 Corinthians 11

2Cor 11:1

Would that ye could bear with me (οφελον ανειχεσθε μου). *Koine* way of expressing a wish about the present, οφελον (as a conjunction, really second aorist active indicative of οφειλω without augment) and the imperfect indicative instead of ειθε or ε γαρ (Robertson, *Grammar*, p. 1003). Cf. Re 3:15 . See Ga 5:12 for future indicative with οφελον and 1Co 4:8 for aorist. Μου is ablative case after ανειχεσθε (direct middle, hold yourselves back from me). There is a touch of irony here.

Bear with me (ανεχεσθε μου). Either imperative middle or present middle indicative (ye do bear with me). Same form.

In a little foolishness (μικρον τ αφροσυνης). Accusative of general reference (μικρον τ). "Some little foolishness" (from αφρων, foolish). Old word only in this chapter in N.T.

2Cor 11:2

With a godly jealousy (θεου ζηλω). Instrumental case of ζηλος. With a jealousy of God.

I espoused (ηρμοσαμην). First aorist middle indicative of αρμοζω, old verb to join, to fit together (from αρμος, joint). Common for betrothed, though only here in N.T. The middle voice indicates Paul's interest in the matter. Paul treats the Corinthians as his bride.

2Cor 11:3

The serpent beguiled Eve (ο οφις εξηπατησεν Ηευαν). Paul's only mention of the serpent in Eden. The compound εξαπαταω means to deceive completely.

Lest by any means (μη πως). Common conjunction after verbs of fearing.

Corrupted (φθαρη). Second aorist passive subjunctive with μη πως of φθειρω, to corrupt.

2Cor 11:4

Another Jesus (αλλον Ιησουν). Not necessarily a different Jesus, but any other "Jesus" is a rival and so wrong. That would deny the identity.

A different spirit (πνευμα ετερον). This is the obvious meaning of ετερον in distinction from αλλον as seen in Ac 4:12; Ga 1:6f . But this distinction in nature or kind is not always to be insisted on.

A different gospel (ευαγγελιον ετερον). Similar use of ετερον.

Ye do well to bear with him (καλως ανεχεσθε). Ironical turn again. "Well do you hold yourselves back from him" (the coming one, whoever he is). Some MSS. have the imperfect ανειχεσθε (did bear with).

2Cor 11:5

That I am not a whit behind the very chiefest apostles (μηδεν υστερηκενα των υπερλιαν αποστολων). Perfect active infinitive of υστερεω, old verb to fall short with the ablative case. The rare compound adverb υπερλιαν (possibly in use in the vernacular) is probably ironical

also, "the super apostles" as these Judaizers set themselves up to be. "The extra-super apostles" (Farrar). Also in 12:11. He is not referring to the pillar-of Ga 2:9 .

2Cor 11:6

Rude in speech (ιδιωτης τω λογω). Locative case with ιδιωτης for which word see on Ac 4:13; 1Co 14:16,23,24 . The Greeks regarded a man as ιδιωτης who just attended to his own affairs (τα ιδια) and took no part in public life. Paul admits that he is not a professional orator (cf. 10:10), but denies that he is unskilled in knowledge (αλλ' ου τη γνωσε).

Among all men (εν πασιν). He has made his mastery of the things of Christ plain among all men. He knew his subject.

2Cor 11:7

In abasing myself (εμαυτον ταπεινων). Humbling myself by making tents for a living while preaching in Corinth. He is ironical still about "doing a sin" (αμαρτιαν εποιησα).

For nought (δωρεαν). *Gratis*. Accusative of general reference, common adverb. It amounts to sarcasm to ask if he did a sin in preaching the gospel free of expense to them "that ye may be exalted."

2Cor 11:8

I robbed (εσυλησα). Old verb to despoil, strip arms from a slain foe, only here in N.T. He allowed other churches to do more than their share.

Taking wages (λαβων οψωνιον). For οψωνιον see on 1Co 9:7; Ro 6:17 . He got his "rations" from other churches, not from Corinth while there.

2Cor 11:9

I was not a burden to any man (ου κατεναρκησα ουθενος). First aorist active indicative of καταναρκαω. Jerome calls this word one of Paul's *cilicisms* which he brought from Cilicia. But the word occurs in Hippocrates for growing quite stiff and may be a medical term in popular use. Ναρκαω means to become numb, torpid, and so a burden. It is only here and 12:13f . Paul "did not benumb the Corinthians by his demand for pecuniary aid" (Vincent).

From being burdensome (αβαρη). Old adjective, free from weight or light (α privative and βαρος, weight) . See on 1Th 2:9 for same idea. Paul kept himself independent.

2Cor 11:10

No man shall stop me of this glorying (η καυχησις αυτη ου φραγησετα εις εμε). More exactly, "This glorying shall not be fenced in as regards me." Second future passive of φρασσω, to fence in, to stop, to block in. Old verb, only here in N.T.

In the regions of Achaia (εν τοις κλιμασιν της Αχαιας). Κλιμα from κλινω, to incline, is *Koine* word for declivity slope, region (our climate). See chapter 1Co 9 for Paul's boast about preaching the gospel without cost to them.

2Cor 11:11

God knoweth (ο θεος οιδεν). Whether they do or not. He knows that God understands his motives.

2Cor 11:12

That I may cut off occasion (ινα εκκοψω την αφορμην). Purpose clause with ινα and first aorist active subjunctive of εκκοπτω, old verb to cut out or off (Mt 3:10; 5:30). See 2Co 5:12 for αφορμην.

From them which desire an occasion (των θελοντων αφορμην). Ablative case after εκκοψω. There are always some hunting for occasions to start something against preachers.

They may be found (ευρεθωσιν). First aorist passive subjunctive of ευρισκω, to find with final conjunction ινα.

2Cor 11:13

False apostles (ψευδαποστολο). From ψευδης, false, and αποστολος. Paul apparently made this word (cf. Re 2:2). In verse 26 we have ψευδαδελφος, a word of like formation (Ga 2:4). See also ψευδοχριστο and ψευδοπροφητα in Mr 13:22 .

Deceitful (δολιο). Old word from δολος (lure, snare), only here in N.T. (cf. Ro 16:18).

Fashioning themselves (μετασχηματιζομενο). Present middle (direct) participle of the old verb μετασχηματιζω for which see on 1Co 4:6 . Masquerading as apostles of Christ by putting on the outward habiliments, posing as ministers of Christ ("gentlemen of the cloth," nothing but cloth). Paul plays with this verb in verses 13,14,15 .

2Cor 11:14

An angel of light (αγγελον φωτος). The prince of darkness puts on the garb of light and sets the fashion for his followers in the masquerade to deceive the saints. "Like master like man." Cf. 2:11; Ga 1:8 . This terrible portrayal reveals the depth of Paul's feelings about the conduct of the Judaizing leaders in Corinth. In Ga 2:4 he terms those in Jerusalem "false brethren."

2Cor 11:15

As ministers of righteousness (ως διακονο δικαιοσυνης). Jesus (Joh 10:1-21) terms these false shepherds thieves and robbers. It is a tragedy to see men in the livery of heaven serve the devil.

2Cor 11:16

Let no man think me foolish (μη τις με δοξη αφρονα εινα). Usual construction in a negative prohibition with μη and the aorist subjunctive δοξη (Robertson, *Grammar*, p. 933).

But if ye do (ε δε μη γε). Literally, "But if not at least (or otherwise)," that is, If you do think me foolish.

Yet as foolish (καν ως αφρονα). "Even if as foolish." Paul feels compelled to boast of his career and work as an apostle of Christ after the terrible picture just drawn of the Judaizers. He feels greatly embarrassed in doing it. Some men can do it with complete composure (*sang froid*).

2Cor 11:17

Not after the Lord (ου κατα Κυριον). Not after the example of the Lord. He had appealed to the example of Christ in 10:1 (the meekness and gentleness of Christ). Paul's conduct here, he admits, is not in keeping with that. But circumstances force him on.

2Cor 11:18

After the flesh (κατα σαρκα). It is κατα σαρκα not κατα Κυριον.

I also (καγω). But he knows that it is a bit of foolishness and not like Christ.

2Cor 11:19

Gladly (ηδεως). Irony again. Cf. καλος in 11:4 (Mr 7:9). So as to φρονιμο οντες (being wise).

2Cor 11:20

For ye bear with a man (ανεχεσθε γαρ). " You tolerate tyranny, extortion, craftiness, arrogance, violence, and insult" (Plummer). Sarcasm that cut to the bone. Note the verb with each of the five conditional clauses (enslaves, devours, takes captive, exalteth himself, smites on the face). The climax of insult, smiting on the face.

2Cor 11:21

By way of disparagement (κατα ατιμιαν). Intense irony. Cf. 6:8.

As though (ως οτ). Presented as the charge of another. "They more than tolerate those who trample on them while they criticize as 'weak' one who shows them great consideration" (Plummer). After these prolonged explanations Paul "changes his tone from irony to direct and masterful assertion" (Bernard).

I am bold also (τολμω καγω). Real courage. Cf. 10:2,12 .

2Cor 11:22

So am I (καγω). This is his triumphant refrain with each challenge.

2Cor 11:23

As one beside himself (παραφρονων). Present active participle of παραφρονεω. Old verb from παραφρων (παρα, φρην), beside one's wits. Only here in N.T. Such open boasting is out of accord with Paul's spirit and habit.

I more (υπερ εγω). This adverbial use of υπερ appears in ancient Greek (Euripides). It has no effect on εγω, not "more than I," but "I more than they." He claims superiority now to these "superextra apostles."

More abundant (περισσοτερως). See on 7:15. No verbs with these clauses, but they are clear.

In prisons (εν φυλακαις). Plural also in 6:5. Clement of Rome (*Cor*. V.) says that Paul was imprisoned seven times. We know of only five (Philippi, Jerusalem, Caesarea, twice in Rome), and only one before II Corinthians (Philippi). But Luke does not tell them all nor does Paul. Had he been in prison in Ephesus? So many think and it is possible as we have seen.

Above measure (υπερβαλλοντως). Old adverb from the participle υπερβαλλοντων (υπερβαλλω, to hurl beyond). Here only in N.T.

In deaths oft (εν θανατοις πολλακις). He had nearly lost his life, as we know, many times (1:9f.; 4:11).

2Cor 11:24

Five times received I forty stripes save one (πεντακις τεσσερακοντα παρα μιαν ελαβον). The Acts and the Epistles are silent about these Jewish floggings (Mt 27:36). See on Lu 12:47 for omission of πληγας (stripes). Thirty-nine lashes was the rule for fear of a miscount (De 25:1-3). Cf. Josephus (*Ant*. IV. 8, 1, 21).

2Cor 11:25

Thrice was I beaten with rods (τρις ερραβδισθην). Roman (Gentile) punishment. It was forbidden to Roman citizens by the *Lex Porcia*, but Paul endured it in Philippi (Ac 16:23,37), the only one of the three named in Acts. First aorist passive of ραβδιζω, from ραβδος, rod, *Koine* word, in N.T. only here and Ac 16:22 which see.

Once was I stoned (απαξ ελιθασθην). Once for all απαξ means. At Lystra (Ac 14:5-19). On λιθαζω *Koine* verb from λιθος, see on Ac 5:26 .

Thrice I suffered shipwreck (τρις εναυαγησα). First aorist active of ναυαγεω, from ναυαγος, shipwrecked (ναυς, ship, αγνυμ, to break). Old and common verb, in N.T. only here and 1Ti 1:19 . We know nothing of these. The one told in Ac 27 was much later. What a pity that we have no data for all these varied experiences of Paul.

Night and day (νυχθημερον) Rare word. Papyri give νυκτημαρ with the same idea (night-day).

Have I been in the deep (εν τω βυθω πεποιηκα). Vivid dramatic perfect active indicative of ποιεω, "I have done a night and day in the deep." The memory of it survives like a night-mare. Βυθος is old word (only here in N.T.) for bottom, depth of the sea, then the sea itself. Paul does not mean that he was a night and day under the water, not a Jonah experience, only that he was far out at sea and shipwrecked. This was one of the three shipwrecks-already named.

2Cor 11:26

In journeyings (οδοιποριαις). Locative case of old word, only here in N.T. and Joh 4:6 , from οδοιπορος, wayfarer.

In perils (κινδυνοις). Locative case of κινδυνος, old word for danger or peril. In N.T. only this verse and Ro 8:35 . The repetition here is very effective without the preposition εν (in) and without conjunctions (asyndeton). They are in contrasted pairs. The rivers of Asia Minor are still subject to sudden swellings from floods in the mountains. Cicero and Pompey won fame fighting the Cilician pirates and robbers (note ληιστων, not κλεπτων, thieves, brigands or bandits on which see Mt 26:55). The Jewish perils (εκ γενους, from my race) can be illustrated in Ac 9:23,29; 13:50; 14:5; 17:5,13; 18:12; 23:12; 24:27 , and they were all

perils in the city also. Perils from the Gentiles (εξ εθνων) we know in Philippi (Ac 16:20) and in Ephesus (Ac 19:23f.). Travel in the mountains and in the wilderness was perilous in spite of the great Roman highways.

Among false brethren (εν ψευδαδελφοις). Chapters 2Co 10; 11 throw a lurid light on this aspect of the subject.

2Cor 11:27

In labour and travail (κοπω κα μοχθω). Both old words for severe work, combined here as in 1Th 2:9; 2Th 3:8 , "by toil and moil" (Plummer). The rest of the list is like the items in 2Co 6:4f. .

In cold (εν ψυχε). Old word from ψυχω, to cool by blowing. See Ac 28:2 . See the picture of the aged Paul later in the Roman dungeon (2Ti 4:9-18).

2Cor 11:28

Besides those things that are without (χωρις των παρεκτος). Probably, "apart from those things beside these just mentioned." Surely no man ever found glory in such a peck of troubles as Paul has here recounted. His list should shame us all today who are disposed to find fault with our lot.

That which presseth upon me daily (η επιστασις μο η καθ' ημεραν). For this vivid word επιστασις see Ac 24:12 , the only other place in the N.T. where it occurs. It is like the rush of a mob upon Paul.

Anxiety for all the churches (η μεριμνα πασων των εκκλησιων). Objective genitive after μεριμνα (distractions in different directions, from μεριζω) for which word see on Mt 13:22 . Paul had the shepherd heart. As apostle to the Gentiles he had founded most of these churches.

2Cor 11:29

I burn (πυρουμα). Present passive indicative of πυροω, old verb to inflame (from πυρ, fire). When a brother stumbles, Paul is set on fire with grief.

2Cor 11:30

The things that concern my weakness (τα της ασθενειας μου). Like the list above.

2Cor 11:31

I am not lying (ου ψευδομα). The list seems so absurd and foolish that Paul takes solemn oath about it (cf. 1:23). For the doxology see Ro 1:25; 9:5 .

2Cor 11:32

The governor under Aretas (ο εθναρχης Ηαρετα). How it came to pass that Damascus, ruled by the Romans after B.C. 65, came at this time to be under the rule of Aretas, fourth of the name, King of the Nabatheans (II Macc. 5:8), we do not know. There is an absence of Roman coins in Damascus from A.D. 34 to 62. It is suggested (Plummer) that Caligula, to mark his dislike for Antipas, gave Damascus to Aretas (enemy of Antipas).

Guarded (εφρουρε). Imperfect active of φρουρεω, old verb (from φρουρος, a guard) to guard by posting sentries. In Ac 9:24 we read that the Jews kept watch to seize Paul, but there is no conflict as they cooperated with the guard set by Aretas at their request.

To seize (πιασα). Doric first aorist active infinitive of πιεζω (Lu 6:38) for which see on Ac 3:7 .

2Cor 11:33

Through a window (δια θυριδος). For this late word see on Ac 20:9 , the only N.T. example.

Was I let down (εχαλασθην). First aorist passive of χαλαω, the very word used by Luke in Ac 9:25 .

In a basket (εν σαργανη). Old word for rope basket whereas Luke (Ac 9:25) has εν σφυριδ (the word for the feeding of the 4,000 while κοφινος is the one for the 5,000). This was a humiliating experience for Paul in this oldest city of the world whither he had started as a conqueror over the despised Christians.

2 Corinthians 12

2Cor 12:1

I must needs glory (καυχασθα δε). This is the reading of B L Latin Syriac, but Aleph D Bohairic have δε while K M read δη. The first is probably correct. He must go on with the glorying already begun, foolish as it is, though it is not expedient (ου συμφερον).

Visions (οπτασιας). Late word from οπταζω. See on Lu 1:22; Ac 26:19 .

Revelations of the Lord (αποκαλυψεις Κυριου). Unveilings (from αποκαλυπτω as in Re 1:1). See on 2Th 1:7; 1Co 1:7; 14:26 . Paul had both repeated visions of Christ (Ac 9:3; 16:9; 18:9; 22:17; 27:23f.) and revelations. He claimed to speak by direct revelation (1Co 11:23; 15:3; Ga 1:12; Eph 3:3 , etc.).

2Cor 12:2

I know a man (οιδα ανθρωπον). Paul singles out one incident of ecstasy in his own experience that he declines to describe. He alludes to it in this indirect way as if it were some other personality.

Fourteen years ago (προ ετων δεκατεσσαρων). Idiomatic way of putting it, the preposition προ (before) before the date (Robertson, *Grammar*, p. 621f.) as in Joh 12:1 . The date was probably while Paul was at Tarsus (Ac 9:30; 11:25). We have no details of that period. **Caught up** (Î±ÏÏÏÎ±Î³Î¸Î½Ï‰Î±). Second aorist passive participle of Î±ÏÏÏÎ±Î¶Ï‰, to seize (see on Mt 11:12). **Even to the third heaven** (Î¸Ï‰ Ï‰Ï¹Ï‰Î¿Ï‰ Î¿ÏÏÎ±Î½Î¿Ï‰). It is unlikely that Paul alludes to the idea of seven heavens held by some Jews (*Test. of the Twelve Pat.*, Levi ii. iii.). He seems to mean the highest heaven where God is (Plummer).

2Cor 12:3

I do not know (ουκ οιδα). Paul declines to pass on his precise condition in this trance. We had best leave it as he has told it.

2Cor 12:4

Into Paradise (εις παραδεισον). See on Lu 23:43 for this interesting word. Paul apparently uses paradise as the equivalent of the third heaven in verse 2. Some Jews (*Book of the Secrets of Enoch*, chapter viii) make Paradise in the third heaven. The rabbis had various ideas (two heavens, three, seven). We need not commit Paul to any "celestial gradation" (Vincent).

Unspeakable words (αρρητα ρηματα). Old verbal adjective (α privative, ρητος from ρεω), only here in N.T.

Not lawful (ουκ εξον). Copula εστιν omitted. Hence Paul does

not give these words.

2Cor 12:5

But on mine own behalf (υπερ δε εμαυτου). As if there were two Pauls. In a sense there were. He will only glory in the things mentioned above, the things of his weaknesses (11:30).

2Cor 12:6

I shall not be foolish (ουκ εσομα αφρων). Apparent contradiction to 11:1,16 . But he is here speaking of the Paul "caught up" in case he should tell the things heard (condition of the third class, εαν and first aorist subjunctive θελησω).

Of me (εις εμε). To my credit, almost like dative (cf. εν εμο in 1Co 14:11).

2Cor 12:7

By reason of the exceeding greatness (τη υπερβολη). Instrumental case, "by the excess."

That I should not be exalted overmuch (ινα μη υπεραιρωμα). Present passive subjunctive in final clause of υπεραιρω, old verb to lift up beyond, only here in N.T. This clause is repeated at the end of the sentence.

A thorn in the flesh (σκολοπς τη σαρκ). This old word is used for splinter, stake, thorn. In the papyri and inscriptions examples occur both for splinter and thorn as the meaning. In the LXX it is usually thorn. The case of τη σαρκ can be either locative (in) or dative (for). What was it? Certainly it was some physical malady that persisted. All sorts of theories are held (malaria, eye-trouble, epilepsy, insomnia, migraine or sick-headache, etc.). It is a blessing to the rest of us that we do not know the particular affliction that so beset Paul. Each of us has some such splinter or thorn in the flesh, perhaps several at once.

Messenger of Satan (αγγελος Σατανα). Angel of Satan, the affliction personified.

Buffet (κολαφιζη). See on Mt 26:67; 1Co 4:11 for this late and rare word from κολαφος, fist. The messenger of Satan kept slapping Paul in the face and Paul now sees that it was God's will for it to be so.

2Cor 12:8

Concerning this thing (υπερ τουτου). More likely, "concerning this messenger of Satan."

That it might depart from me (ινα αποστη αφ' εμου). Second aorist active (intransitive) subjunctive of αφιστημ in final clause, "that he stand off from me for good."

2Cor 12:9

He hath said (ειρηκεν). Perfect active indicative, as if a final word. Paul probably still has the thorn in his flesh and needs this word of Christ.

Is sufficient (αρκε). Old word of rich meaning, perhaps kin to Latin *arceo*, to ward off against danger. Christ's grace suffices and abides.

Is perfected (τελειτα). Present passive indicative of τελεω, to finish. It is linear in idea. Power is continually increased as the weakness grows. See Php 4:13 for this same noble conception. The human weakness opens the way for more of Christ's power and grace.

Most gladly rather (ηδιστα μαλλον). Two adverbs, one superlative (ηδιστα), one comparative (μαλλον). "Rather" than ask any more (thrice already) for the removal of the thorn or splinter "most gladly will I glory in my weaknesses." Slowly Paul had learned this supreme lesson, but it will never leave him (Ro 5:2; 2Ti 4:6-8).

May rest upon me (επισκηνωση επ' εμε). Late and rare verb in first aorist active subjunctive with ινα (final clause), to fix a tent upon, here upon Paul himself by a bold metaphor, as if the Shechinah of the Lord was overshadowing him (cf. Lu 9:34), the power (δυναμις) of the Lord Jesus.

2Cor 12:10

Wherefore I take pleasure (διο ευδοκω). For this noble word see on Mt 3:17; 2Co 5:8 . The enemies of Paul will have a hard time now in making Paul unhappy by persecutions even unto death (Php 1:20-26). He is not courting martyrdom, but he does not fear it or anything that is "for Christ's sake" (υπερ Χριστου).

For when (οταν γαρ). "For whenever," indefinite time.

Then I am strong (τοτε δυνατος ειμ). At that very time, but not in myself, but in the fresh access of power from Christ for the emergency.

2Cor 12:11

I am become foolish (γεγονα αφρων). Perfect active indicative of γινομα. In spite of what he said in verse 6 that he would not be foolish if he gloried in the other Paul. But he feels that he has dropped back to the mood of 11:1,16 . He has been swept on by the memory of the ecstasy.

For I ought to have been commended by you (εγω γαρ ωφειλον υφ' υμων συνιστασθα). Explanation of "ye compelled me." Imperfect active ωφειλον of οφειλω, to be under obligation, and the tense here expresses an unfulfilled obligation about the present. But συνιστασθα is present passive infinitive, not aorist or perfect passive. He literally means, "I ought now to be commended by you" instead of having to glorify myself. He repeats his boast already made (11:5f.), that he is no whit behind "the super-extra apostles" (the Judaizers), "though I am nothing" (ε κα ουδεν ειμ). Even boasting himself against those false apostles causes a reaction of feeling that he has to express (cf. 1Co 15:9; 1Ti 1:15f.).

2Cor 12:12

Of an apostle (του αποστολου). "Of the apostle" (definite article). Note the three words here for miracles wrought by Paul (σημεια, signs, τερατα, wonders, δυναμεις, powers or miracles) as in Heb 2:4 .

2Cor 12:13

Wherein ye were made inferior (ο ησσωθητε). First aorist passive indicative of ησσοομα, the text of Aleph B D instead of the usual ηττηθητε from the common ητταομα to be inferior or less from the comparative ηττων. See ησσων in verse 15. Ho is the neuter accusative with the passive verb (Robertson, *Grammar*, p. 479).

Forgive me this wrong (χαρισασθε μο την αδικιαν ταυτην). Consummate irony to the stingy element in this church (cf. 11:9).

2Cor 12:14

Third time I am ready to come (τριτον τουτο ετοιμως εχω). Had he been already twice or only once? He had changed his plans once when he did not go (1:15f.). He will not change his plans now. This looks as if he had only been once (that in Ac 18). Note the third use of καταναρκαω (11:9; 12:13,14). They need not be apprehensive. He will be as financially independent of them as before. "I shall not sponge on you."

Not yours, but you (ου τα υμων, αλλα υμας). The motto of every real preacher.

To lay up (θησαυριζειν). For this use of the verb see 1Co 16:2 (Mt 6:19-21; Jas 5:3).

2Cor 12:15

I will most gladly spend and be spent (ηδιστα δαπανησω κα εκδαπανηθησομα). Both future active of old verb δαπαναω (Mr 5:26) to spend money, time, energy, strength and the future passive of εκδαπαναω, late compound to spend utterly, to spend out, (εκ-), to spend wholly. Only here in N.T.

2Cor 12:16

I did not myself burden you (εγω ου κατεβαρησα υμας). First aorist active of late verb καταβαρεω, to press a burden down on one. Only here in N.T.

Crafty (πανουργος). Old word from παν, all, and εργο, to do anything (good or bad). Good sense is skilful, bad sense cunning. Only here in N.T. and Paul is quoting the word from his enemies.

With guile (δολω). Instrumental case of δολος, bait to catch fish with. The enemies of Paul said that he was raising this big collection for himself. Moffatt has done well to put these charges in quotation marks to make it plain to readers that Paul is ironical.

2Cor 12:17

Did I take advantage (επλεονεκτησα). Paul goes right to the point without hedging. For this verb from πλεον and εχω, to have more, see on 2Co 2:11; 7:2 .

By any one of them (τινα--δι' αυτου). An anacoluthon for τινα is left in the accusative without a verb and δι' αυτου takes up the idea, "as to any one by him."

Whom (ων). The genitive relative is attracted from the accusative ους into the case of the unexpressed antecedent τουτον). Μη expects the negative answer as does μητ in 18.

2Cor 12:18

The brother (τον αδελφον). Probably the brother of Titus (cf. 8:18).

Did Titus take advantage of you? (μητ επλεονεκτησεν υμας Τιτος?). That puts the issue squarely.

By the same Spirit (τω αυτω πνευματ). That translation refers to the Holy Spirit and makes the case instrumental. The locative case, "in the same spirit," makes it mean that Paul's attitude is the same as that of Titus and most likely is correct, for "in the same steps" (τοις αυτοις ιχνεσιν) is in locative case.

2Cor 12:19

Ye think all this time (παλα δοκειτε). Progressive present indicative, "for a long time ye have been thinking."

We are excusing ourselves (απολογουμεθα). He is not just apologizing, but is in deadly earnest, as they will find out when he comes.

2Cor 12:20

Lest by any means, when I come, I should find you not such as I would (μη πως ελθων ουχ οιους θελω ευρω υμας). An idiomatic construction after the verb of fearing (φοβουμα) with μη πως as the conjunction and with ουχ as the negative of the verb ευρω (second aorist active subjunctive of ευρισκω), μη the conjunction, ουχ the negative. See Robertson, *Grammar*, p. 995.

And I be found (καγω ευρεθω). Same construction with first aorist passive subjunctive.

Such as ye would not (οιον ου θελετε). Neat change in voice just before and position of the negative here.

Lest by any means (μη πως). Still further negative purpose by repeating the conjunction. With graphic pen pictures Paul describes what had been going on against him during his long absence.

Backbitings (καταλαλια). Late and rare word. In N.T. only here and 1Pe 2:1 . If it only existed nowhere else!

Whisperings (ψιθυρισμο). Late word from ψιθυριζω, to whisper into one's ear. An onomatopoetic word for the sibilant murmur of a snake charmer (Ec 10:11). Only here in N.T.

Swellings (φυσιωσεις). From φυσιοω, to swell up, late word only here and in ecclesiastical writers. Did Paul make up the word for the occasion? See on 1Co 4:6 for verb.

Tumults (ακαταστασια). See on 2Co 6:5 .

2Cor 12:21

When I come again (παλιν ελθοντος μου). Genitive absolute. Paul assumes it as true.

Lest my God humble me (μη ταπεινωση με ο θεος μου). Negative final clause (μη and first aorist active subjunctive), going back to φοβουμα in 20. He means a public humiliation as his fear. The conduct of the church had been a real humiliation whether he refers to a previous visit or not.

That have sinned heretofore (των προημαρτηκοτων). Genitive plural of the articular perfect active participle of προαμαρτανω to emphasize continuance of their sinful state as opposed to μη μετανοησαντων (did not repent) in the aorist tense.

2 Corinthians 13

2Cor 13:1

The third time I am coming (τριτον ερχομα). Either the third that he had planned to come or that he had been twice. The warning is made by quoting De 19:15 .

2Cor 13:2

As when I was present the second time (ως παρων το δευτερον). This translation assumes the second visit as already made. It is a natural way to take the Greek ως παρων. But ως with παρων can also mean "as if present" the second time (Authorized Version). Probably "as when" is the more natural rendering, but the other cannot be ruled entirely out in view of 1:15-23.

If I come again (εαν ελθω εις το παλιν). Condition of third class. The use of παλιν of itself suits the idea that Paul had not yet made the second visit as it means simply "again" or "back," but in Mt 26:44 we find παλιν εκ τριτου (again a third time) and so it is not decisive.

2Cor 13:3

A proof of Christ (δοκιμην του Χριστου). He will give it to them. "I will not spare." He will show that Christ speaks "in me" (εν εμο).

2Cor 13:4

But we shall live with him through the power of God (αλλα ζησομεν συν αυτω εκ δυναμεως θεου). So real is Paul's sense of his union with Christ.

2Cor 13:5

Unless indeed ye be reprobate (ε μητ αδοκιμο εστε). Paul challenged his opposers in Corinth to try (πειραζετε) themselves, to test (δοκιμαζετε) themselves, whether they were "in the faith" (εν τη πιστε), a much more vital matter for them than trying to prove Paul a heretic. Such tests can be made, unless, alas, they are "reprobate" (αδοκιμο, the very adjective that Paul held up before himself as a dreadful outcome to be avoided, 1Co 9:27).

2Cor 13:6

That ye shall know (οτ επιγνωσεσθε). Such a testing of themselves will give them full knowledge that Paul is not

reprobate (αδοκιμος). The best way for vacillating Christians to stop it is to draw close to Christ.

2Cor 13:7

Though we be as reprobate (ημεις δε ως αδοκιμο ωμεν). Literally, "And that" (ινα δε). Paul wishes them to do no wrong (κακον μηδεν). He has no desire to exercise his apostolic authority and "appear approved" (δοκιμο φανωμεν, second aorist passive subjunctive of φαινω). He had far rather see them do "the noble thing" (το καλον) even if it should make him appear disapproved after all that he has said.

2Cor 13:8

Against the truth (κατα της αληθειας). He means in the long run. We can hinder and hold down the truth by evil deeds (Ro 1:18), but in the end the truth wins.

2Cor 13:9

For we rejoice (χαιρομεν γαρ). Paul had far rather be weak in the sense of failing to exercise his apostolic power because they did the noble thing. He is no Jonah who lamented when Ninevah repented.

Your perfecting (υμων καταρτισιν). Late word from καταρτιζω, to fit, to equip (see verb in verse 11). In Plutarch, only here in N.T.

2Cor 13:10

That I may not when present deal sharply (ινα παρων αποτομως χρησωμα). Late adverb from αποτομος, curt, cut off. In N.T. only here and Tit 1:13 .

2Cor 13:12

With a holy kiss (εν αγιω φιληματ). In the Jewish synagogues where the sexes were separated, men kissed men, the women, women. This apparently was the Christian custom also. It is still observed in the Coptic and the Russian churches. It was dropped because of charges made against the Christians by the pagans. In England in 1250 Archbishop Walter of York introduced a "pax-board" which was first kissed by the clergy and then passed around. Think of the germ theory of disease and that kissing tablet!

2Cor 13:13

The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost, be with you all (η χαρις του Κυριου Ιησου Χριστου κα η αγαπη του θεου κα η κοινωνια του αγιου πνευματος μετα παντων υμων). This benediction is the most complete of them all. It presents the persons of the Trinity in full form. From 2Th 3:17 it appears that Paul wrote the greeting or benediction with his own hand. We know from Ro 15:19 that Paul went round about unto Illyricum before, apparently, he came on to Corinth. When he did arrive (Ac 20:1-3) the troubles from the Judaizers had disappeared. Probably the leaders left after the coming of Titus and the brethren with this Epistle. The reading of it in the church would make a stir of no small proportions. But it did the work.

THE EPISTLE TO THE GALATIANS
PROBABLE DATE A.D. 56 OR 57

BY WAY OF INTRODUCTION

It is a pity that we are not able to visualize more clearly the time and place of writing this powerful polemic against the Judaizers who were trying to draw away from the evangelical gospel the churches of Galatia. The data are not clear as in the Thessalonian and Corinthian Epistles. There are many things that can be said, but few are decisive. One is that the Epistle was written about seventeen years after Paul's conversion, adding the three years of Ga 1:18 and the fourteen of 2:1, though not insisting on the full number in either case. Unfortunately we do not know the precise year of his conversion. It was somewhere between A.D. 31 and 36. Another thing that is clear is that the Epistle was written after the Conference in Jerusalem over the Judaizing controversy to which Paul refers in Ga 2:1-10 and after the subsequent visit of Peter to Antioch (Ga 2:11-14). The natural interpretation of Ac 15:1-33 is to understand it as the historical narrative of the public meetings of which Paul gives an inside view in Gal 2:1-10 . Not all scholars agree to this view, but the weight of the argument is for it. If so, that rules out the contention of Ramsay and others that Galatians is the earliest of Paul's Epistles. It was written then after that Conference which took place about A.D. 49. It seems clear also that it was written after the Epistles to the Thessalonians (A.D. 50-51) which were sent from Corinth.

Did Paul mean by Galatia the Roman province as he usually does or does he make an ethnographic use of the term and mean the real Celts of North Galatia? Luke uses geographical terms in either sense. Certainly Paul preached in South Galatia in his first mission tour. See Ac 16:6 for the discussion about the language there as bearing on his going into North Galatia. By "the churches of Galatia" Paul can mean the whole of Galatia or either South or North Galatia. The various items mentioned, like the illness that led to his preaching (Ga 4:13), "the first time" or "formerly" (4:13), "so quickly" (1:6), are not conclusive as to time or place. If Paul means only the South Galatian Churches (Pisidia, Lycaonia, Phrygia), then the Epistle, even if two visits had been made, could come some time after the second tour of Ac 16:1f. . The place could be Philippi, Corinth, Ephesus, Antioch. Even so room must be made for the seventeen years after his conversion plus the interval thereafter (some twenty years in all). If Paul includes North Galatia, the time would be more easily handled (the twenty years required from A.D. 31 to 36 to A.D. 51 to 57) and the place could be Ephesus, Philippi, or Corinth. Special treatises on the date of Galatians have been written by Askwith (1899), Round (1906), Steinmann (1908), Weber (1900)

Lightfoot held that the similarity of Galatians to Romans (written from Corinth spring of A.D. 56 or 57) naturally argues for the same general period and place. It is a possible hypothesis that, when Paul reached Corinth late autumn or early winter of A.D. 55 or 56 (Ac

20:1f.), he received alarming reports of the damage wrought by the Judaizers in Galatia. He had won his fight against them in Corinth (I and II Corinthians). So now he hurls this thunderbolt at them from Corinth and later, in a calmer mood, sends the fuller discussion to the church in Rome. This hypothesis is adopted here, but with full recognition of the fact that it is only hypothesis. The language and the topics and the treatment are the same that we find in Romans. Galatians thus fits in precisely between II Corinthians and Romans. It is a flaming torch in the Judaizing controversy. This Epistle was the battlecry of Martin Luther in the Reformation. Today it has served as a bulwark against the wild criticism that has sought to remove the Pauline Epistles from the realm of historical study. Paul is all ablaze in this Epistle with indignation as he faces the men who are undermining his work in Galatia.

SOME COMMENTARIES
(Only a few out of a vast number)

Adeney (1911), Bacon (1909), Beet (1885), Bousset (1907), Baljon (1889), Burton (1920), Ellicott (new ed. 1884), Emmet (1912), Findlay (1888), Girdlestone (1913), Hovey (1887), Lagrange (1918), Lietzmann (1910), Lightfoot (eleventh ed., 1905), Lipsius (1902), Martin Luther (1535; tr. 1575), MacGregor (1914), Mackenzie (1912), Ramsay (1900), Rendall (1903), Sieffert (Meyer Komm., 9 ed. 1899), Watkins (1914), Williams (1910), Windisch (2 aufl. 1926), Wood (1887), Zahn (2 aufl. 1907).

Galatians 1

Gal 1:1

Not from men, neither through men (ουκ απ' ανθρωπων ουδε δι' ανθρωπου). The bluntness of Paul's denial is due to the charge made by the Judaizers that Paul was not a genuine apostle because not one of the twelve. This charge had been made in Corinth and called forth the keenest irony of Paul (2Co 10-12). In Ga 1; 2 Paul proves his independence of the twelve and his equality with them as recognized by them. Paul denies that his apostleship had a human source (ουκ απ' ανθρωπων) and that it had come to him through (δι' ανθρωπου) a human channel (Burton).

But through Jesus Christ and God the Father (αλλα δια Ιησου Χριστου κα θεου πατρος). The call to be an apostle came to Paul through Jesus Christ as he claimed in 1Co 9:1 and as told in Ac 9:4-6; 22:7ff.; 26:16f. . He is apostle also by the will of God.

Who raised him from the dead (του εγειραντος αυτον εκ νεκρων). And therefore Paul was qualified to be an apostle since he had seen the Risen Christ (1Co 9:1; 15:8f.). This verb εγειρω is often used in N.T. for raising from the sleep of death, to wake up the dead.

Gal 1:2

All the brethren which are with me (ο συν εμο παντες αδελφο). The same phrase in Php 4:21 in distinction from the saints in verse 22. Probably the small company of travelling companions.

Unto the churches of Galatia (ταις εκκλησιαις της Γαλατιας). A circular letter therefore to all the churches in the province (both South Galatia and North Galatia if he really laboured there).

Gal 1:3

Grace to you and peace (χαρις υμιν κα ειρηνη). As in I Thess., II Thess., I Cor., II Cor. (already written) and in all the later Epistles save that in I and II Timothy "mercy" is added. But this customary salutation (see on 1Th 1:1) is not a perfunctory thing with Paul. He uses it here even when he has so much fault to find just as he did in I and II Corinthians.

Gal 1:4

For our sins (υπερ των αμαρτιων). Some MSS. have περ (concerning). In the *Koine* this use of υπερ as like περ has come to be common. He refers to the death of Christ (cf. 1Co 15:3; Ga 2:20; Ro 5:6f.). As a rule περ occurs of things, υπερ of persons.

Deliver (εξελητα). Second aorist middle subjunctive (final clause with οπως) of εξαιρεω, old verb to pluck out, to rescue (Ac 23:27). "Strikes the keynote of the epistle. The gospel is a rescue, an emancipation from a state of bondage" (Lightfoot).

Out of this present evil world (εκ του αιωνος του ενεστωτος πονηρου). Literally, "out of the age the existing one being evil." The predicate position of πονηρου calls emphatic attention to it. Each word here is of interest and has been already discussed. See on Mt 13:22

for αιων, Mt 6:23 for πονηρος. Ενεστωτος is genitive masculine singular of ενεστως second perfect (intransitive) participle of ενιστημ for which see on 2Th 2:12; 1Co 3:22; 7:26 . It is present as related to future (Ro 8:38; Heb 9:9).

According to the will of God (κατα το θελημα του θεου). Not according to any merit in us.

Gal 1:5

To whom be the glory (ω η δοξα). No verb in the Greek. For like doxologies see Ro 9:5; 11:36; 16:27; Eph 3:21; 1Ti 1:17 .

Gal 1:6

Ye are so quickly removing (ουτως ταχεως μετατιθεσθε). The present middle indicative of μετατιθημ, to change places, to transfer. "You are transferring yourselves" and doing it "so quickly" either from the time of their conversion or most likely from the time when the Judaizers came and tempted them. So easily some of them are falling victims to these perverters of the gospel. That is a continuous amazement (θαυμαζω) to Paul and to men today that so many are so silly and so gullible to modern as to ancient charlatans.

Unto a different gospel (εις ετερον ευαγγελιον). See on 2Co 11:4 for distinction between αλλο and ετερον as here. It is not here or there a mere difference in emphasis or spirit as in Php 1:18 so long as Christ is preached. These men as in 2Co 11:4 preach "another Jesus" and a "different gospel" and so have fallen away from grace and have done away with Christ (Ga 5:4). Hence the vehemence of Paul's words.

Gal 1:7

Which is not another (ο ουκ εστιν αλλο). It is no "gospel" (good news) at all, but a yoke of bondage to the law and the abolition of grace. There is but one gospel and that is of grace, not works. The relative ο (which) refers to ετερον ευαγγελιον (a different gospel) "taken as a single term and designating the erroneous teachings of the Judaizers" (Burton).

Only (ε μη). Literally, "except," that is, "Except in this sense," "in that it is an attempt to pervert the one true gospel" (Lightfoot).

Who disturb you (ο ταρασσοντες). The disturbers. This very verb ταρασσω is used in Ac 17:8 of the Jews in Thessalonica who "disturbed" the politarchs and the people about Paul.

Would pervert (θελοντες μεταστρεψα). "Wish to turn about," change completely as in Ac 2:20; Jas 4:9 . The very existence of the gospel of Christ was at stake.

Gal 1:8

If we (εαν ημεις). Condition of third class (εαν and aorist middle subjunctive ευαγγελισητα). Suppose I (literary plural) should turn renegade and preach "other than" (παρ' ο), "contrary to that which we preached." Preachers have turned away from Christ, alas, and preached "humanism" or some other new-fangled notion. The Jews termed Paul a renegade for leaving Judaism for Christianity. But it was before Paul had seen Christ that

he clung to the law. Paul is dogmatic and positive here, for he knows that he is standing upon solid ground, the fact of Christ dying for us and rising again. He had seen the Risen Jesus Christ. No angel can change Paul now.

Let him be anathema (αναθεμα εστω). See on 1Co 12:3 for this word.

Gal 1:9

So say I now again (κα αρτ παλιν λεγω). Paul knows that he has just made what some will consider an extreme statement. But it is a deliberate one and not mere excitement. He will stand by it to the end. He calls down a curse on any one who proclaims a gospel to them contrary to that which they had received from him.

Gal 1:10

Am I persuading? (πειθω?). Conative present, trying to persuade like ζητω αρεσκειν (seeking to please) where the effort is stated plainly. See 2Co 5:11 .

I should not be (ουκ αν ημην). Conclusion of second class condition, determined as unfulfilled. Regular construction here (ε and imperfect indicative in the condition ηρεσκον, ουκ αν and imperfect in the conclusion). About pleasing men see on 1Th 2:4 . In Col 3:22; Eph. 6:6 Paul uses the word "men-pleasers" (ανθρωπαρεσκο).

Gal 1:11

Which was preached (το ευαγγελισθεν). Play on the word ευαγγελιον by first aorist passive participle of ευαγγελιζω, "the gospel which was gospelized by me."

It is not after man (ουκ εστιν κατα ανθρωπον). Not after a human standard and so he does not try to conform to the human ideal. Paul alone (1Co 3:3; 9:8; 15:32; Ro 3:15) in the N.T. uses this old and common idiom.

Gal 1:12

Nor was I taught it (ουτε εδιδαχθην). He did not receive it "from man" (παρα ανθρωπων, which shuts out both απο and δια of verse 1), whether Peter or any other apostle, nor was he taught it in the school of Gamaliel in Jerusalem or at the University of Tarsus. He "received" his gospel in one way, "through revelation of Jesus Christ" (δι' αποκαλυψεως Ιησου Χριστου). He used παρελαβον in 1Co 15:3 about the reception of his message from Christ. It is not necessary to say that he had only one (because of the aorist active παρελαβον, from παραλαμβανω, for it can very well be constative aorist) revelation (unveiling) from Christ. In fact, we know that he had numerous visions of Christ and in 1Co 11:23 he expressly says concerning the origin of the Lord's Supper: "I received (παρελαβον, again) from the Lord." The Lord Jesus revealed his will to Paul.

Gal 1:13

My manner of life (την εμην αναστροφην). Late word in this sense from Polybius on from αναστρεφομα. In the older writers it meant literally "return" or "turning back." See 1Pe 1:15 . It is absent in this sense in the papyri though the verb is common.

In the Jews' religion (εν τω Ιουδαισμω). "In Judaism." The word in N.T. only here and next verse, already in II Macc. 2:21; 8:1; 14:38; IV Macc. 4:26. In these passages it means the Jewish religion as opposed to the Hellenism that the Syrian Kings were imposing upon the Jews. So later Justin Martyr (386 D) will use Χριστιανισμος for Christianity. Both words are made from verbs in -ιζω.

Beyond measure (καθ' υπερβολην). "According to excess" (throwing beyond, υπερβολη).

I persecuted (εδιωκον). Imperfect active, "I used to persecute" (see Ac 7-9 for the facts).

Made havock of it (επορθουν αυτην). Customary action again, imperfect of old verb πορθεω, to lay waste, to sack. In N.T. only here, verse 23, and Ac 9:31 (used by Christians in Damascus of Saul after his conversion of his former conduct, the very word of Paul here). Paul heard them use it of him and it stuck in his mind.

Gal 1:14

I advanced (προεκοπτον). Imperfect active again of προκοπτω, old verb, to cut forward (as in a forest), to blaze a way, to go ahead. In N.T. only here, Ro 13:12; 2Ti 2:16; 3:9,13 . Paul was a brilliant pupil under Gamaliel. See Php 3:4-6 . He was in the lead of the persecution also.

Beyond many of mine own age (υπερ πολλους συνηλικιωτας). Later compound form for the Attic ηλικιωτης which occurs in Dion Hal. and inscriptions (from συν, with, and ηλικια, age). Paul modestly claims that he went "beyond" (υπερ) his fellow-students in his progress in Judaism.

More exceedingly zealous (περισσοτερως ζηλοτης). Literally, "more exceedingly a zealot." See on Ac 1:13; 21:20; 1Co 14:12 . Like Simon Zelotes.

For the traditions of my fathers (των πατρικων μου παραδοσεων). Objective genitive after ζηλοτης. Πατρικων only here in N.T., though old word from πατηρ (father), paternal, descending from one's father. For πατρωιος see Ac 22:3,14 . Tradition (παραδοσις) played a large part in the teaching and life of the Pharisees (Mr 7:1-23). Paul now taught the Christian tradition (2Th 2:15).

Gal 1:15

It was the good pleasure of God (ευδοκησεν ο θεος). Paul had no doubt about God's purpose in him (1Th 2:8).

Who separated me (ο αφορισας με). Αφοριζω is old word (from απο and ορος) to mark off from a boundary or line. The Pharisees were the separatists who held themselves off from others. Paul conceives himself as a spiritual Pharisee "separated unto the gospel of God" (Ro 1:1 , the same word αφωρισμενος). Before his birth God had his plans for him and called him.

Gal 1:16

To reveal his Son in me (αποκαλυψα τον υιον αυτου εν εμο). By "in me" (εν εμο) Paul can mean to lay emphasis on his inward experience of grace or he may refer objectively to

the vision of Christ on the way to Damascus, "in my case." Paul uses εν εμο in this sense (in my case) several times (verse 24; 2Co 13:3; Php 1:30; 1Ti 1:16). Once (1Co 14:11) εν εμο is almost equivalent to the dative (to me). On the whole Lightfoot seems correct here in taking it to mean "in my case," though the following words suit either idea. Certainly Paul could not preach Christ among the Gentiles without the rich inward experience and in the objective vision he was called to that task.

I conferred not with flesh and blood (ου προσανεθεμην σαρκ κα αιματ). Second aorist middle indicative of προσανατιθημ, old verb, double compound (προσ, ανα), to lay upon oneself in addition, to betake oneself to another, to confer with, dative case as here. In N.T. only here and 2:6.

Gal 1:17

Before me (προ εμου). The Jerusalem apostles were genuine apostles, but so is Paul. His call did not come from them nor did he receive confirmation by them.

Into Arabia (εις Αραβιαν). This visit to Arabia has to come between the two visits to Damascus which are not distinguished in Ac 9:22f . In verse 23 Luke does speak of "considerable days" and so we must place the visit to Arabia between verses 22,23 .

Gal 1:18

Then after three years (επειτα μετα τρια ετη). A round number to cover the period from his departure from Jerusalem for Damascus to his return to Jerusalem. This stay in Damascus was an important episode in Paul's theological readjustment to his new experience.

To visit Cephas (ιστορησα Κηφαν). First aorist infinitive of ιστορεω, old verb (from ιστωρ, one who knows by inquiry), to gain knowledge by visiting. Only here in N.T. If we turn to Ac 9:26-30 , we shall see that the visit of two weeks to Peter came after Barnabas endorsed Paul to the suspicious disciples in Jerusalem and probably while he was preaching in the city. It was a delightful experience, but Peter did not start Paul upon his apostleship. He visited him as an equal. Peter no doubt had much to say to Paul.

Gal 1:19

Except James the brother of the Lord (ε μη Ιακωβον τον αδελφον του Κυριου). James the son of Zebedee was still living at that time. The rest of the twelve were probably away preaching and James, brother of the Lord, is here termed an apostle, though not one of the twelve as Barnabas is later so called. Paul is showing his independence of and equality with the twelve in answer to the attacks of the Judaizers.

Gal 1:20

I lie not (ου ψευδομα). So important does he deem the point that he takes solemn oath about it.

Gal 1:21

Into the region of Syria and Cilicia (εις τα κλιματα της Σψριας κα της Κιλικιας). This statement agrees with the record in Ac 9:30 . On κλιματα, see 2Co 11:10 . Paul was not idle, but at work in Tarsus and the surrounding country.

Gal 1:22

And I was still unknown (ημην δε αγνουμενος). Periphrastic imperfect passive of αγνοεω, not to know.

By face (τω προσωπω). Associative instrumental case.

Of Judea (της Ιουδαιας). As distinct from Jerusalem, for he had once scattered the church there and had revisited them before coming to Tarsus (Ac 9:26-30). In Ac 9:31 the singular of εκκλησια is used, but in a geographic sense for Judea, Samaria, and Galilee.

Gal 1:23

They only heard (μονον ακουοντες ησαν). Periphrastic imperfect, "They were only hearing from time to time."

That once persecuted us (ο διωκων ημας ποτε). Present active articular participle, a sort of participle of antecedent time suggested by ποτε, "the one who used to persecute us once upon a time."

The faith (την πιστιν). Here used in the sense of "the gospel" as in Ac 6:7 .

Gal 1:24

They glorified (εδοξαζον). Imperfect, kept on doing it.

In me (εν εμο). In my case as in 1:16.

Galatians 2

Gal 2:1

Then after the space of fourteen years I went up again (επειτα δια δεκατεσσαρων ετων παλιν ανεβην) This use of δια for interval between is common enough. Paul is not giving a recital of his visits to Jerusalem, but of his points of contact with the apostles in Jerusalem. As already observed, he here refers to the Jerusalem Conference given by Luke in Ac 15 when Paul and Barnabas were endorsed by the apostles and elders and the church over the protest of the Judaizers who had attacked them in Antioch (Ac 15:1f.). But Paul passes by another visit to Jerusalem, that in Ac 11:30 when Barnabas and Saul brought alms from Antioch to Jerusalem and delivered them to "the elders" with no mention of the apostles who were probably out of the city since the events in Ac 12 apparently preceded that visit and Peter had left for another place (Ac 12:17). Paul here gives the inside view of this private conference in Jerusalem that came in between the two public meetings (Ac 15:4,6-29).

With Barnabas (μετα Βαρναβα). As in Ac 15:2 .

Taking Titus also with me (συνπαραλαβων κα Τιτον). Second aorist active participle of συνπαραλαμβανω the very verb used in Ac 15:37f. of the disagreement between Paul and Barnabas about Mark. Titus is not mentioned in Acts 15 nor anywhere else in Acts for some reason, possibly because he was Luke's own brother. But his very presence was a challenge to the Judaizers, since he was a Greek Christian.

Gal 2:2

By revelation (κατα αποκαλυψιν). In Ac 15:2 the church sent them. But surely there is no inconsistency here.

I laid before them (ανεθεμην αυτοις). Second aorist middle indicative of old word ανατιθημ, to put up, to place before, with the dative case. But who were the "them" (αυτοις)? Evidently not the private conference for he distinguishes this address from that, "but privately" (κατ' ιδιαν). Just place Ac 15:4f. beside the first clause and it is clear: "I laid before them the gospel which I preach among the Gentiles," precisely as Luke has recorded. Then came the private conference after the uproar caused by the Judaizers (Ac 15:5).

Before them who were of repute (τοις δοκουσιν). He names three of them (Cephas, James, and John). James the Lord's brother, for the other James is now dead (Ac 12:1f.). But there were others also, a select group of real leaders. The decision reached by this group would shape the decision of the public conference in the adjourned meeting. So far as we know Paul had not met John before, though he had met Peter and James at the other visit. Lightfoot has much to say about the Big Four (St. Paul and the Three) who here discuss the problems of mission work among Jews and Gentiles. It was of the utmost importance that they should see eye to eye. The Judaizers were assuming that the twelve apostles and James the Lord's brother would side with them against Paul and Barnabas. Peter had already been

before the Jerusalem Church for his work in Caesarea (Ac 11:1-18). James was considered a very loyal Jew.

Lest by any means I should be running or had run in vain (μη πως εις κενον τρεχω η εδραμον). Negative purpose with the present subjunctive (τρεχω) and then by a sudden change the aorist indicative (εδραμον), as a sort of afterthought or retrospect (Moulton, *Prolegomena*, p. 201; Robertson, *Grammar*, p. 988). There are plenty of classical parallels. See also 1Th 3:5 for both together again.

Gal 2:3

Being a Greek (Ελλην ων). Concessive participle, though he was a Greek.

Was compelled to be circumcised (ηναγκασθη περιτμηθηνα). First aorist passive indicative of αναγκαζω and first aorist passive infinitive of περιτεμνω. Curiously enough some scholars interpret this language to mean that Paul voluntarily had Titus circumcised, instead of being compelled to do it, an impossible view in my opinion in the light of verse 5 and wholly inconsistent with the whole context. Paul means that he stood his ground against compulsion and all force.

Gal 2:4

But because of the false brethren privately brought in (δια δε τους παρεισακτους ψευδαδελφους). Late verbal adjective παρεισακτος from the double compound verb παρεισαγω, found in papyri in the sense of brought in by the side or on the sly as here. Evidently some of the Judaizers or sympathizers whom Paul had not invited had come in as often happens. Paul terms them "false brethren" like "the false apostles" in 2Co 11:13 of the Judaizers in Corinth.

Who came in privily (οιτινες παρεισηλθον). Repetition of the charge of their slipping in unwanted (παρεισερχομα, late double compound, in Plutarch, in N.T. only here and Ro 5:20).

To spy out (κατασκοπησα). First aorist active infinitive of κατασκοπεω, old Greek verb from κατασκοπος, a spy, to reconnoitre, to make a treacherous investigation.

That they might bring us into bondage (ινα ημας καταδουλωσουσιν). Future active indicative of this old compound, to enslave completely (κατα-) as in 2Co 11:20 . Nowhere else in N.T. This was their purpose (ινα and future active indicative of this causative verb). It was as serious a conflict as this. Spiritual liberty or spiritual bondage, which?

Gal 2:5

No, not for an hour (ουδε προς ωραν). Pointed denial that he and Barnabas yielded at all "in the way of subjection" (τη υποταγη, in the subjection demanded of them). The compromisers pleaded for the circumcision of Titus "because of the false brethren" in order to have peace. The old verb εικω, to yield, occurs here alone in the N.T. See 2Co 9:13 for υποταγη.

The truth of the gospel (η αληθεια του ευαγγελιου). It was a grave crisis to call for such language. The whole problem of Gentile Christianity was involved in the case of Titus, whether Christianity was to be merely a modified brand of legalistic Judaism or a spiritual religion, the true Judaism (the children of Abraham by faith). The case of Timothy later was utterly different, for he had a Jewish mother and a Greek father. Titus was pure Greek.

Gal 2:6

Somewhat (τ). Something, not somebody. Paul refers to the Big Three (Cephas, James, and John). He seems a bit embarrassed in the reference. He means no disrespect, but he asserts his independence sharply in a tangled sentence with two parentheses (dashes in Westcott and Hort).

Whatsoever they were (οποιο ποτε ησαν). Literally, "What sort they once were."

Hopoioi is a qualitative word (1Th 1:9; 1Co 3:13; Jas 1:24). Lightfoot thinks that these three leaders were the ones who suggested the compromise about Titus. That is a possible, but not the natural, interpretation of this involved sentence. The use of δε (but) in verse 6 seems to make a contrast between the three leaders and the pleaders for compromise in verses 4f .

They, I say, imparted nothing to me (εμο γαρ ουδεν προσανεθεντο). He starts over again after the two parentheses and drops the construction απο των δοκουντων and changes the construction (anacoluthon) to ο δοκουντες (nominative case), the men of reputation and influences whom he names in verses 8f . See the same verb in 1:16. They added nothing in the conference to me. The compromisers tried to win them, but they finally came over to my view. Paul won his point, when he persuaded Peter, James, and John to agree with him and Barnabas in their contention for freedom for the Gentile Christians from the bondage of the Mosaic ceremonial law.

Gal 2:7

But contrariwise (αλλα τουναντιον). But on the contrary (accusative of general reference, το εναντιον). So far from the three championing the cause of the Judaizers as some hoped or even the position of the compromisers in verses 4f. , they came boldly to Paul's side after hearing the case argued in the private conference. This is the obvious interpretation rather than the view that Peter, James, and John first proposed the circumcision of Titus and afterwards surrendered to Paul's bold stand.

When they saw (ιδοντες). After seeing, after they heard our side of the matter.

That I had been intrusted with the gospel of the uncircumcision (οτ πεπιστευμα το ευαγγελιον της ακροβυστιας). Perfect passive indicative of πιστευω, to intrust, which retains the accusative of the thing (το ευαγγελιον) in the passive voice. This clear-cut agreement between the leaders "denotes a distinction of sphere, and not a difference of type" (Lightfoot). Both divisions in the work preach the same "gospel" (not like 1:6f. , the Judaizers). It seems

hardly fair to the Three to suggest that they at first championed the cause of the Judaizers in the face of Paul's strong language in verse 5.

Gal 2:8

He that wrought for Peter unto the apostleship of the circumcision (ο γαρ ενεργησας Πετρω εις αποστολην της περιτομης). Paul here definitely recognizes Peter's leadership (apostleship, αποστολην, late word, already in Ac 1:25; 1Co 9:2) to the Jews and asserts that Peter acknowledges his apostleship to the Gentiles. This is a complete answer to the Judaizers who denied the genuineness of Paul's apostleship because he was not one of the twelve.

Gal 2:9

They who were reputed to be pillars (ο δοκουντες στυλο ειναι). They had that reputation (δοκουντες) and Paul accepts them as such. Στυλο, old word for pillars, columns, as of fire (Re 10:1). So of the church (1Ti 3:15). These were the Pillar Apostles.

Gave to me and Barnabas the right hands of fellowship (δεξιας εδωκαν εμοι και Βαρναβα κοινωνιας). Dramatic and concluding act of the pact for cooperation and coordinate, independent spheres of activity. The compromisers and the Judaizers were brushed to one side when these five men shook hands as equals in the work of Christ's Kingdom.

Gal 2:10

Only (μονον). One item was emphasized.

We should remember (μνημονευωμεν). Present active subjunctive, "that we should keep on remembering."

Which very thing (ο--αυτο τουτο). Repetition of relative and demonstrative, tautology, "which this very thing." In fact Barnabas and Saul had done it before (Ac 11:30). It was complete victory for Paul and Barnabas. Paul passes by the second public meeting and the letters to Antioch (Ac 15:6-29) and passes on to Peter's conduct in Antioch.

Gal 2:11

I resisted him to the face (κατα προσωπον αυτω αντεστην). Second aorist active indicative (intransitive) of ανθιστημι. "I stood against him face to face." In Jerusalem Paul faced Peter as his equal in rank and sphere of work. In Antioch he looked him in the eye as his superior in character and courage.

Because he stood condemned (οτι κατεγνωσμενος ην). Periphrastic past perfect passive of καταγινοσκω, old verb to know against, to find fault with. In N.T. only here and 1Jo 3:20f .

Gal 2:12

For before that certain came from James (προ του γαρ ελθειν τινας απο Ιακωβου). The reason (γαρ) for Paul's condemnation of Peter. Articular infinitive in the genitive after προ with the accusative of general reference (τινας), "for before the coming as to some from James." Does Paul mean to say that these "certain" ones had been sent by James to Antioch to inspect the conduct of Peter and the other Jewish brethren? Some scholars think so. No

doubt these brethren let the idea get out that they were emissaries "from James." But that idea is inconsistent with the position of James as president of the conference and the author of the resolution securing liberty to the Gentile Christians. No doubt these brethren threatened Peter to tell James and the church about his conduct and they reminded Peter of his previous arraignment before the Jerusalem Church on this very charge (Ac 11:1-18). As a matter of fact the Jerusalem Conference did not discuss the matter of social relations between Jews and Gentiles though that was the charge made against Peter (Ac 11:1ff.).

He did eat with the Gentiles (μετα των εθνων συνησθιεν). It was his habit (imperfect tense).

He drew back (υπεστελλεν). Imperfect tense, inchoative action, "he began to draw himself (εαυτον) back." Old word υποστελλω. See middle voice to dissemble (Ac 20:20,27), to shrink (Heb 10:38).

Separated himself (αφωριζεν εαυτον). Inchoative imperfect again, "began to separate himself" just like a Pharisee (see on 1:15) and as if afraid of the Judaizers in the Jerusalem Church, perhaps half afraid that James might not endorse what he had been doing.

Fearing them that were of the circumcision (φοβουμενος τους εκ περιτομης). This was the real reason for Peter's cowardice. See Ac 11:2 for "ο εκ περιτομης" (they of the circumcision), the very phrase here. It was not that Peter had changed his views from the Jerusalem resolutions. It was pure fear of trouble to himself as in the denials at the trial of Christ.

Gal 2:13

Dissembled likewise with him (συνυπεκριθησαν αυτω κα). First aorist passive indicative of the double compound verb συνυποκρινομα, a late word often in Polybius, only here in N.T. One example in Polybius means to pretend to act a part with. That idea here would help the case of the rest of the Jews, but does not accord with Paul's presentation.

Insomuch that even Barnabas (ωστε κα Βαρναβας). Actual result expressed by ωστε and the indicative and κα clearly means "even."

Was carried away with their dissimulation (συναπηχθη αυτων τη υποκρισε). First aorist passive indicative of συναπαγω, old verb, in N.T. only here and 2 Peter 3:17 . Υποκρισε is in the instrumental case and can only mean hypocrisy in the bad sense (Mt 23:28), not merely acting a part. It was a solemn moment when Paul saw the Jerusalem victory vanish and even Barnabas desert him as they followed the timid cowardice of Peter. It was *Paulus contra mundum* in the cause of spiritual freedom in Christ.

Gal 2:14

But when I saw (Αλλ' οτε ειδον). Paul did see and saw it in time to speak.

That they walked not uprightly (οτ ορθοποδουσιν). Present active indicative retained in indirect discourse, "they are not walking straight." Ορθοποδεω (ορθος, straight, πους,

foot). Found only here and in later ecclesiastical writers, though ορθοποδες βαινοντες does occur.

According to the truth of the gospel (προς την αληθειαν του ευαγγελιου). Just as in 2:5. Paul brought them to face (προς) that.

I said unto Cephas before them all (ειπον τω Κηφα εμπροσθεν παντων).

Being a Jew (Ιουδαιος υπαρχων, though being a Jew). Condition of first class, assumed as true. It was not a private quarrel, but a matter of public policy. One is a bit curious to know what those who consider Peter the first pope will do with this open rebuke by Paul, who was in no sense afraid of Peter or of all the rest.

As do the Gentiles (εθνικως). Late adverb, here only in N.T. Like Gentiles.

As do the Jews (Ιουδαικως). Only here in N.T., but in Josephus.

To live as do the Jews (Ιουδαιζειν). Late verb, only here in the N.T. From Ιουδαιος, Jew. Really Paul charges Peter with trying to compel (conative present, αναγκαζεις) the Gentiles to live all like Jews, to Judaize the Gentile Christians, the very point at issue in the Jerusalem Conference when Peter so loyally supported Paul. It was a bold thrust that allowed no reply. But Paul won Peter back and Barnabas also. If II Peter is genuine, as is still possible, he shows it in 2 Peter 3:15 . Paul and Barnabas remained friends (Ac 15:39f.; 1Co 9:6), though they soon separated over John Mark.

Gal 2:15

Not sinners of the Gentiles (ουκ εξ εθνων αμαρτωλο). The Jews regarded all Gentiles as "sinners" in contrast with themselves (cf. Mt 26:45 "sinners" and Lu 18:32 "Gentiles"). It is not clear whether verses 15-21 were spoken by Paul to Peter or whether Paul is now simply addressing the Galatians in the light of the controversy with Peter. Burton thinks that he is "mentally addressing Peter, if not quoting from what he said to him."

Gal 2:16

Is not justified (ου δικαιουτα). Present passive indicative of δικαιω, an old causative verb from δικαιος, righteous (from δικε, right), to make righteous, to declare righteous. It is made like αξιω, to deem worthy, and κοινω, to consider common. It is one of the great Pauline words along with δικαιοσυνη, righteousness. The two ways of getting right with God are here set forth: by faith in Christ Jesus (objective genitive), by the works of the law (by keeping all the law in the most minute fashion, the way of the Pharisees). Paul knew them both (see Ro 7). In his first recorded sermon the same contrast is made that we have here (Ac 13:39) with the same word δικαιω, employed. It is the heart of his message in all his Epistles. The terms faith (πιστις), righteousness (δικαιοσυνη), law (νομος), works (εργα) occur more frequently in Galatians and Romans because Paul is dealing directly with the problem in opposition to the Judaizers who contended that Gentiles had to become Jews to be saved. The whole issue is here in an acute form.

Save (εαν μη). Except.

Even we (κα ημεις). We Jews believed, had to believe, were not saved or justified till we did believe. This very point Peter had made at the Jerusalem Conference (Ac 15:10f.). He quotes Ps 143:2 . Paul uses δικαιοσυνη in two senses (1) Justification, on the basis of what Christ has done and obtained by faith. Thus we are set right with God. Ro 1-5 . (2) Sanctification. Actual goodness as the result of living with and for Christ. Ro 6-8 . The same plan exists for Jew and Gentile.

Gal 2:17

We ourselves were found sinners (ευρεθημεν κα αυτο αμαρτωλο). Like the Gentiles, Jews who thought they were not sinners, when brought close to Christ, found that they were. Paul felt like the chief of sinners.

A minister of sin (αμαρτιας διακονος). Objective genitive, a minister to sin. An illogical inference. We were sinners already in spite of being Jews. Christ simply revealed to us our sin.

God forbid (μη γενοιτο). Literally, "May it not happen." Wish about the future (μη and the optative).

Gal 2:18

A transgressor (παραβατην). Peter, by his shifts had contradicted himself helplessly as Paul shows by this condition. When he lived like a Gentile, he tore down the ceremonial law. When he lived like a Jew, he tore down salvation by grace.

Gal 2:19

I through the law died to the law (εγω δια νομου νομω απεθανον). Paradoxical, but true. See Rom 7:4,6 for picture of how the law waked Paul up to his real death to the law through Christ.

Gal 2:20

I have been crucified with Christ (Χριστω συνεσταυρωμα). One of Paul's greatest mystical sayings. Perfect passive indicative of συσταυροω with the associative instrumental case (Χριστω). Paul uses the same word in Ro 6:6 for the same idea. In the Gospels it occurs of literal crucifixion about the robbers and Christ (Mt 27:44; Mr 15:32; Joh 19:32). Paul died to the law and was crucified with Christ. He uses often the idea of dying with Christ (Ga 5:24; 6:14; Ro 6:8; Col 2:20) and burial with Christ also (Ro 6:4; Col 2:12).

No longer I (ουκετ εγω). So complete has become Paul's identification with Christ that his separate personality is merged into that of Christ. This language helps one to understand the victorious cry in Ro 7:25 . It is the union of the vine and the branch (Joh 15:1-6).

Which is in the Son of God (τη του υιου του θεου). The objective genitive, not the faith of the Son of God.

For me (υπερ εμου). Paul has the closest personal feeling toward Christ. "He appropriates to himself, as Chrysostom observes, the love which belongs equally to the whole world. For Christ is indeed the personal friend of each man individually" (Lightfoot).

Gal 2:21

I do not make void the grace of God (ουκ αθετω την χαριν του θεου). Common word in LXX and Polybius and on, to make ineffective (α privative and τιθημ, to place or put). Some critic would charge him with that after his claim to such a close mystic union with Christ.

Then Christ died for nought (αρα Χριστος δωρεαν απεθανεν). Condition of first class, assumed as true. If one man apart from grace can win his own righteousness, any man can and should. Hence (αρα, accordingly) Christ died gratuitously (δωρεαν), unnecessarily. Adverbial accusative of δωρεα, a gift. This verse is a complete answer to those who say that the heathen (or any mere moralist) are saved by doing the best that they know and can. No one, apart from Jesus, ever did the best that he knew or could. To be saved by law (δια νομου) one has to keep all the law that he knows. That no one ever did.

Galatians 3

Gal 3:1

Who did bewitch you? (τις υμας εβασκανεν?). Somebody "fascinated" you. Some aggressive Judaizer (5:7), some one man (or woman). First aorist active indicative of βασκαινω, old word kin to φασκω (βασκω), to speak, then to bring evil on one by feigned praise or the evil eye (hoodoo), to lead astray by evil arts. Only here in the N.T. This popular belief in the evil eye is old (De 28:54) and persistent. The papyri give several examples of the adjective αβασκαντα, the adverb αβασκαντως (unharmed by the evil eye), the substantive βασκανια (witchcraft).

Before whose eyes Jesus Christ was openly set forth crucified (οις κατ' οφθαλμους Ιησους Χριστος προεγραφη εσταυρωμενος). Literally, "to whom before your very eyes Jesus Christ was portrayed as crucified." Second aorist passive indicative of προγραφω, old verb to write beforehand, to set forth by public proclamation, to placard, to post up. This last idea is found in several papyri (Moulton and Milligan's *Vocabulary*) as in the case of a father who posted a proclamation that he would no longer be responsible for his son's debts. Γραφω was sometimes used in the sense of painting, but no example of προγραφω with this meaning has been found unless this is one. With that idea it would be to portray, to picture forth, a rendering not very different from placarding. The foolish Galatians were without excuse when they fell under the spell of the Judaizer. Εσταυρωμενος is perfect passive participle of σταυροω, the common verb to crucify (from σταυρος, stake, cross), to put on the cross (Mt 20:19), same form as in 1Co 2:2 .

Gal 3:2

This only (τουτο μονον). Paul strikes at the heart of the problem. He will show their error by the point that the gifts of the Spirit came by the hearing of faith, not by works of the law.

Gal 3:3

Are ye now perfected in the flesh? (νυν σαρκ επιτελεισθε?). Rather middle voice as in 1Pe 5:9 , finishing of yourselves. There is a double contrast, between εναρξαμενο (having begun) and επιτελεισθε (finishing) as in 2Co 8:6; Php 1:6 , and also between "Spirit" (πνευματ) and flesh (σαρκ). There is keen irony in this thrust.

Gal 3:4

Did ye suffer? (επαθετε?). Second aorist active indicative of πασχω, to experience good or ill. But alone, as here, it often means to suffer ill (τοσαυτα, so many things). In North Galatia we have no record of persecutions, but we do have records for South Galatia (Ac 14:2,5,19,22).

If it be indeed in vain (ε γε κα εικη). On εικη see 1Co 15:2; Ga 4:11 . Paul clings to hope about them with alternative fears.

Gal 3:5

Supplieth (επιχορηγων). It is God. See on 2Co 9:10 for this present active participle. Cf. Php 1:19; 2 Peter 1:5 .

Worketh miracles (ενεργων δυναμεις). On the word ενεργεω see 1Th 2:13; 1Co 12:6 . It is a great word for God's activities (Php 2:13). "In you" (Lightfoot) is preferable to "among you" for εν υμιν (1Co 13:10; Mt 14:2). The principal verb for "doeth he it" (ποιε) is not expressed. Paul repeats the contrast in verse 2 about "works of the law" and "the hearing of faith."

Gal 3:6

It was reckoned unto him for righteousness (ελογισθη εις δικαιοσυνην). First aorist passive indicative of λογιζομα. See on 1Co 13:5 for this old word. He quotes Ge 15:6 and uses it at length in Ro 4:3ff. to prove that the faith of Abraham was reckoned "for" (εις, good *Koine* idiom though more common in LXX because of the Hebrew) righteousness before he was circumcised. James (Jas 2:23) quotes the same passage as proof of Abraham's obedience to God in offering up Isaac (beginning to offer him). Paul and James are discussing different episodes in the life of Abraham. Both are correct.

Gal 3:7

The same are sons of Abraham (ουτο υιο εισιν Αβρααμ). "These are." This is Paul's astounding doctrine to Jews that the real sons of Abraham are those who believe as he did, "they which be of faith" (ο εκ πιστεως), a common idiom with Paul for this idea (verse 9; Ro 3:26; 4:16; 14:23), those whose spiritual sonship springs out of (εκ) faith, not out of blood. John the Baptist denounced the Pharisees and Sadducees as vipers though descendants of Abraham (Mt 3:7; Lu 3:7) and Jesus termed the Pharisees children of the devil and not spiritual children of Abraham (not children of God) in Joh 8:37-44 .

Gal 3:8

Foreseeing (προιδουσα). Second aorist active participle of προοραω. The Scripture is here personified. Alone in this sense of "sight," but common with λεγε or ειπεν (says, said) and really in verse 22 "hath shut up" (συνεκλεισεν).

Would justify (δικαιο). Present active indicative, "does justify."

Preached the gospel beforehand (προευηγγελισατο). First aorist middle indicative of προευαγγελιζομα with augment on α though both προ and ευ before it in composition. Only instance in N.T. It occurs in Philo. and Schol. Soph. This Scripture announced beforehand the gospel on this point of justification by faith. He quotes the promise to Abraham in Ge 12:3; 18:18 , putting παντα τα εθνη (all the nations) in 18:18 for πασα α φυλα (all the tribes) of the earth. It is a crucial passage for Paul's point, showing that the promise to Abraham included all the nations of the earth. The verb ενευλογεω (future passive here) occurs in the LXX and here only in N.T. (not Ac 3:25 in correct text).

In thee (εν σο). "As their spiritual progenitor" (Lightfoot).

Gal 3:9

With (συν). Along with, in fellowship with.

The faithful (τω πιστω). Rather, "the believing" (cf. verse 6).

Gal 3:10

Under a curse (υπο καταραν). Picture of the curse hanging over them like a Damocles' blade. Cf. Ro 3:9 "under sin" (υφ' αμαρτιαν). The word for "curse" (καταρα) is an old one (κατα, down, αρα, imprecation), often in LXX, in N.T. only here and 13; Jas 3:10; 2 Peter 2:14 . Paul quotes De 27:26 , the close of the curses on Mt. Ebal. He makes a slight explanatory modification of the LXX changing λογοις to γεγραμμενοις εν τω βιβλιω. The idea is made clearer by the participle (γεγραμμενοις) and βιβλιω (book). The curse becomes effective only when the law is violated.

Cursed (επικαταρατος). Verbal adjective from επικαταραομα, to imprecate curses, late word, common in LXX. In N.T. only here and verse 13, but in inscriptions also (Deissmann, *Light from the Ancient East*, p. 96). The emphasis is on "continueth" (εμμενε) and "all" (πασιν).

Gal 3:11

In the sight of God (παρα τω θεω). By the side of (παρα) God, as God looks at it, for the simple reason that no one except Jesus has ever kept *all* the law, God's perfect law.

Gal 3:12

The law is not of faith (ο νομος ουκ εστιν εκ πιστεως). Law demands complete obedience and rests not on mercy, faith, grace.

Gal 3:13

Redeemed us (ημας εξηγορασεν). First aorist active of the compound verb εξαγοραζω (Polybius, Plutarch, Diodorus), to buy from, to buy back, to ransom. The simple verb αγοραζω (1Co 6:20; 7:23) is used in an inscription for the purchase of slaves in a will (Deissmann, *Light from the Ancient East*, p. 324). See also Ga 4:5; Col 4:5; Eph 5:16 . Christ purchased us

from the curse of the law (εκ της καταρας του νομου). "Out from (εκ repeated) under (υπο in verse 10) the curse of the law."

Having become a curse for us (γενομενος υπερ ημων καταρα). Here the graphic picture is completed. We were under (υπο) a curse, Christ became a curse

over (υπερ) us and so between us and the overhanging curse which fell on him instead of on us. Thus he bought us out (εκ) and we are free from the curse which he took on himself. This use of υπερ for substitution is common in the papyri and in ancient Greek as in the N.T. (Joh 11:50; 2Co 5:14f.).

That hangeth on a tree (ο κρεμαμενος επ ξυλου). Quotation from De 21:23 with the omission of υπο θεου (by God). Since Christ was not cursed by God. The allusion was to exposure of dead bodies on stakes or crosses (Jos 10:26). Ξυλον means wood, not usually

tree, though so in Lu 23:31 and in later Greek. It was used of gallows, crosses, etc. See Ac 5:30; 10:39; 1Pe 2:24 . On the present middle participle from the old verb κρεμαννυμ, to hang, see on Mt 18:6; Ac 5:30 .

Gal 3:14

That upon the Gentiles (ινα εις τα εθνη). Final clause (ινα and γενητα, aorist middle subjunctive).

That we might receive (ινα λαβωμεν). Second final clause coordinate with the first as in 2Co 9:3 . So in Christ we all (Gentile and Jew) obtain the promise of blessing made to Abraham, through faith.

Gal 3:15

After the manner of men (κατα ανθρωπον). After the custom and practice of men, an illustration from life.

Though it be but a man's covenant, yet when it hath been confirmed (ομως ανθρωπου κεκυρωμενην διαθηκην). Literally, "Yet a man's covenant ratified." On Διαθηκη as both covenant and will see on Mt 26:28; 1Co 11:25; 2Co 3:6; Heb 9:16f . On κυροω, to ratify, to make valid, see on 2Co 2:8 . Perfect passive participle here, state of completion, authoritative confirmation.

Maketh it void (αθετε). See on 2:21 for this verb. Both parties can by agreement cancel a contract, but not otherwise.

Addeth thereto (επιδιατασσετα). Present middle indicative of the double compound verb επιδιατασσομα, a word found nowhere else as yet. But inscriptions use διατασσομαι, διαταξισ, διαταγη, διαταγμα with the specialized meaning to "determine by testamentary disposition" (Deissmann, *Light from the Ancient East*, p. 90). It was unlawful to add (επ) fresh clauses or specifications (διαταξεις).

Gal 3:16

But as of one (αλλ' ως εφ' ενος). But as in the case of one.

Which is Christ (ος εστιν Χριστος). Masculine relative agreeing with Χριστος though σπερμα is neuter. But the promise to Abraham uses σπερμα as a collective substantive and applies to all believers (both Jews and Gentiles) as Paul has shown in verses 7-14, and as of course he knew full well Here Paul uses a rabbinical refinement which is yet intelligible. The people of Israel were a type of the Messiah and he gathers up the promise in its special application to Christ. He does not say that Christ is specifically referred to in Ge 13:15 or 17:7f .

Gal 3:17

Now this I say (τουτο δε λεγω). Now I mean this. He comes back to his main point and is not carried afield by the special application of σπερμα to Christ.

Confirmed beforehand by God (προκεκυρωμενην υπο του θεου). Perfect passive participle of προκυροω, in Byzantine writers and earliest use here. Nowhere else in N.T. The point is in προ and υπο του θεου (by God) and in μετα (after) as Burton shows.

Four hundred and thirty years after (μετα τετρακοσια κα τριακοντα ετη). Literally, "after four hundred and thirty years." This is the date in Ex 12:40 for the sojourn in Egypt (cf. Ge 15:13). But the LXX adds words to include the time of the patriarchs in Canaan in this number of years which would cut the time in Egypt in two. Cf. Ac 7:6 . It is immaterial to Paul's argument which chronology is adopted except that "the longer the covenant had been in force the more impressive is his statement" (Burton).

Doth not disannul (ουκ ακυρο). Late verb ακυροω, in N.T. only here and Mt 15:6; Mr 7:13 (from α privative and κυρος, authority). On καταργησα see 1Co 1:28; 2:6; 15:24,26 .

Gal 3:18

The inheritance (η κληρονομια). Old word from κληρονομος, heir (κλερος, lot, νεμομα, to distribute). See on Mt 21:38; Ac 7:5 . This came to Israel by the promise to Abraham, not by the Mosaic law. So with us, Paul argues.

Hath granted (κεχαριστα). Perfect middle indicative of χαριζομα. It still holds good after the law came.

Gal 3:19

What then is the law? (τ ουν ο νομοσ?). Or, why then the law? A pertinent question if the Abrahamic promise antedates it and holds on afterwards.

It was added because of transgressions (των παραβασεων χαριν προσετεθη). First aorist passive of προστιθημ, old verb to add to. It is only in apparent contradiction to verses 15ff. , because in Paul's mind the law is no part of the covenant, but a thing apart "in no way modifying its provisions" (Burton). Χαριν is the adverbial accusative of χαρις which was used as a preposition with the genitive as early as Homer, in favour of, for the sake of. Except in 1Jo 3:12 it is post-positive in the N.T. as in ancient Greek. It may be causal (Lu 7:47; 1Jo 3:12) or telic (Tit 1:5,11; Jude 1:16). It is probably also telic here, not in order to create transgressions, but rather "to make transgressions palpable" (Ellicott), "thereby pronouncing them to be from that time forward transgressions of the law" (Rendall). Παραβασις, from παραβαινω, is in this sense a late word (Plutarch on), originally a slight deviation, then a wilful disregarding of known regulations or prohibitions as in Ro 2:23 .

Till the seed should come (αχρις αν ελθη το σπερμα). Future time with αχρις αν and aorist subjunctive (usual construction). Christ he means by το σπερμα as in verse 16.

The promise hath been made (επηγγελτα). Probably impersonal perfect passive rather than middle of επαγγελλομα as in II Macc. 4:27.

Ordained through angels (διαταγεις δι' αγγελων). Second aorist passive participle of διατασσω (see on Mt 11:1). About angels and the giving of the law see on De 33:2 (LXX); Ac 7:38,52; Heb 2:2 ; Josephus (*Ant.* XV. 5. 3).

By the hand of a mediator (εν χειρ μεσιτου). Εν χειρ is a manifest Aramaism or Hebraism and only here in the N.T. It is common in the LXX. Μεσιτης, from μεσος is middle or midst, is a late word (Polybius, Diodorus, Philo, Josephus) and common in the papyri in legal transactions for arbiter, surety, etc. Here of Moses, but also of Christ (1Ti 2:5; Heb 8:6; 9:15; 12:24).

Gal 3:20

Is not a mediator of one (ενος ουκ εστιν). That is, a middleman comes in between two. The law is in the nature of a contract between God and the Jewish people with Moses as the mediator or middleman.

But God is one (ο δε θεος εις εστιν). There was no middleman between God and Abraham. He made the promise directly to Abraham. Over 400 interpretations of this verse have been made!

Gal 3:21

Against the promises (κατα των επαγγελιων). A pertinent question again. Far from it (μη γενοιτο).

Which could make alive (ο δυναμενος ζωοποιησα). First aorist active infinitive of ζωοποιεω, late compound (ζωος, alive, ποιεω, to make) verb for which see 1Co 15:22 . Spiritual life, he means, here and hereafter.

Verily (οντως). "Really" (cf. Mr 11:32; Lu 24:34). Condition and conclusion (αν ην) of second class, determined as unfulfilled. He had already said that Christ died to no purpose in that case (2:21).

Gal 3:22

Hath shut up (συνεκλεισεν). Did shut together. First aorist active indicative of συνκλειω, old verb to shut together, on all sides, completely as a shoal of fish in a net (Lu 5:6). So verse 23; Ro 11:32 .

Under sin (υπο αμαρτιαν). See υπο καταραν in verse 10. As if the lid closed in on us over a massive chest that we could not open or as prisoners in a dungeon. He uses τα παντα (the all things), the totality of everything. See Ro 3:10-19; 11:32 .

That (ινα). God's purpose, personifying scripture again.

Might be given (δοθη). First aorist passive subjunctive of διδωμ with ινα.

Gal 3:23

Before faith came (προ του ελθειν την πιστιν). "Before the coming (second aorist active infinitive of ερχομα, definite event) as to the Faith" (note article, meaning the faith in verse 22 made possible by the historic coming of Christ the Redeemer), the faith in Christ as Saviour (verse 22).

We were kept in ward under the law (υπερ νομον εφρουρουμεθα). Imperfect passive of φρουρεω, to guard (from φρουρος, a guard). See on Ac 9:24; 2Co 11:32 . It was a long progressive imprisonment.

Unto the faith which should afterwards be revealed (εις την μελλουσαν πιστιν αποκαλυφθηνα). "Unto the faith (verse 22 again) about to be revealed." Μελλω and the first aorist passive infinitive (regular idiom).

Gal 3:24

Our tutor unto Christ (παιδαγωγος υμων εις Χριστον). See 1Co 4:15 for the only other N.T. example of this old and common word for the slave employed in Greek and Roman families of the better class in charge of the boy from about six to sixteen. The paedagogue watched his behaviour at home and attended him when he went away from home as to school. Christ is our Schoolmaster and the law as paedagogue kept watch over us till we came to Christ.

That we might be justified by faith (ινα εκ πιστεως δικαιωθωμεν). This is the ultimate purpose of the law as paedagogue.

Now that faith is come (ελθουσης της πιστεως). Genitive absolute, "the faith (the time of the faith spoken of in verse 23) having come."

Under a tutor (υπο παιδαγωγον). The pedagogue is dismissed. We are in the school of the Master.

Gal 3:26

For ye are all sons of God (παντες γαρ υιο θεου εστε). Both Jews and Gentiles (3:14) and in the same way "through faith in Christ Jesus" (δια της πιστεως εν Χριστω Ιησου). There is no other way to become "sons of God" in the full ethical and spiritual sense that Paul means, not mere physical descendants of Abraham, but "sons of Abraham," "those by faith" (verse 7). The Jews are called by Jesus "the sons of the Kingdom" (Mt 8:12) in privilege, but not in fact. God is the Father of all men as Creator, but the spiritual Father only of those who by faith in Christ Jesus receive "adoption" (υιοθεσια) into his family (verse 5; Ro 8:15,23). Those led by the Spirit are sons of God (Ro 8:14).

Gal 3:27

Were baptized into Christ (εις Χριστον εβαπτισθητε). First aorist passive indicative of βαπτιζω. Better, "were baptized unto Christ" in reference to Christ.

Did put on Christ (Χριστον ενεδυσασθε). First aorist middle indicative of ενδυω (-νω). As a badge or uniform of service like that of the soldier. This verb is common in the sense of putting on garments (literally and metaphorically as here). See further in Paul (Ro 13:14; Col 3:9f.; Eph 4:22-24; 6:11,14). In 1Th 5:8 Paul speaks of "putting on the breastplate of righteousness." He does not here mean that one enters into Christ and so is saved by means of baptism after the teaching of the mystery religions, but just the opposite. We are justified by faith in Christ, not by circumcision or by baptism. But baptism was the public profession and pledge, the soldier's *sacramentum*, oath of fealty to Christ, taking one's stand with Christ, the symbolic picture of the change wrought by faith already (Ro 6:4-6).

Gal 3:28

There can be neither (ουκ εν). Not a shortened form of ενεστ, but the old lengthened form of εν with recessive accent. So ουκ εν means "there is not" rather than "there cannot be," a statement of a fact rather than a possibility, as Burton rightly shows against Lightfoot.

One man (εις). No word for "man" in the Greek, and yet εις is masculine, not neuter εν. "One moral personality" (Vincent). The point is that "in Christ Jesus" race or national distinctions ("neither Jew nor Greek") do not exist, class differences ("neither bond nor free," no proletarianism and no capitalism) vanish, sex rivalry ("no male and female") disappears. This radical statement marks out the path along which Christianity was to come in the sphere (εν) and spirit and power of Christ. Candour compels one to confess that this goal has not yet been fully attained. But we are on the road and there is no hope on any way than on "the Jesus Road."

Gal 3:29

If ye are Christ's (ε δε υμεις Χριστου). This is the test, not the accident of blood, pride of race or nation, habiliments or environment of dress or family, whether man or woman. Thus one comes to belong to the seed of Abraham and to be an heir according to promise.

Galatians 4

Gal 4:1

So long as (εφ' οσον χρονον). "For how long a time," incorporation of the antecedent (χρονον) into the relative clause.

The heir (ο κληρονομος). Old word (κληρος, lot, νεμομα, to possess). Illustration from the law of inheritance carrying on the last thought in 3:29.

A child (νηπιος). One that does not talk (νη, επος, word). That is a minor, an infant, immature intellectually and morally in contrast with τελειο, full grown (1Co 3:1; 14:20; Php 3:15; Eph 4:13).

From a bondservant (δουλου). Slave. Ablative case of comparison after διαφερε for which verb see on Mt 6:26 .

Though he is lord of all (Κυριος παντων ων). Concessive participle ων, "being legally owner of all" (one who has the power, ο εχων κυρος).

Gal 4:2

Under guardians (υπο επιτροπους). Old word from επιτρεπω, to commit, to intrust. So either an overseer (Mt 20:8) or one in charge of children as here. It is common as the guardian of an orphan minor. Frequent in the papyri as guardian of minors.

Stewards (οικονομους). Old word for manager of a household whether freeborn or slave. See Lu 12:42; 1Co 4:2 . Papyri show it as manager of an estate and also as treasurer like Ro 16:23 . No example is known where this word is used of one in charge of a minor and no other where both occur together.

Until the time appointed of the father (αχρ της προθεσμιας του πατρος). Supply ημερας (day), for προθεσμιος is an old adjective "appointed beforehand" (προ, θεσμος, from τιθημ). Under Roman law the *tutor* had charge of the child till he was fourteen when the curator took charge of him till he was twenty-five. Ramsay notes that in Graeco-Phrygia cities the same law existed except that the father in Syria appointed both tutor and curator whereas the Roman father appointed only the tutor. Burton argues plausibly that no such legal distinction is meant by Paul, but that the terms here designate two functions of one person. The point does not disturb Paul's illustration at all.

Gal 4:3

When we were children (οτε ημεν νηπιο). Before the epoch of faith came and we (Jews and Gentiles) were under the law as paedagogue, guardian, steward, to use all of Paul's metaphors.

We were held in bondage (ημεις ημεθα δεδουλωμενο). Periphrastic past perfect of δουλοω, to enslave, in a permanent state of bondage.

Under the rudiments of the world (υπο τα στοιχεια του κοσμου). Στοιχος is row or rank, a series. So στοιχειον is any first thing in a στοιχος like the letters of the alphabet, the

material elements in the universe (2 Peter 3:10), the heavenly bodies (some argue for that here), the rudiments of any act (Heb 5:12; Ac 15:10; Ga 5:1; 4:3,9; Col 2:8,20). The papyri illustrate all the varieties in meaning of this word. Burton has a valuable excursus on the word in his commentary. Probably here (Lightfoot) Paul has in mind the rudimentary character of the law as it applies to both Jews and Gentiles, to all the knowledge of the world (κοσμος as the orderly material universe as in Col 2:8,20). See on Mt 13:38; Ac 17:24; 1Co 3:22 . All were in the elementary stage before Christ came.

Gal 4:4

The fulness of the time (το πληρωμα του χρονου). Old word from πληροω, to fill. Here the complement of the preceding time as in Eph 1:10 . Some examples in the papyri in the sense of complement, to accompany. God sent forth his preexisting Son (Php 2:6) when the time for his purpose had come like the προθεσμια of verse 2.

Born of a woman (γενομενον εκ γυναικος). As all men are and so true humanity, "coming from a woman." There is, of course, no direct reference here to the Virgin Birth of Jesus, but his deity had just been affirmed by the words "his Son" (τον υιον αυτου), so that both his deity and humanity are here stated as in Ro 1:3 . Whatever view one holds about Paul's knowledge of the Virgin Birth of Christ one must admit that Paul believed in his actual personal preexistence with God (2Co 8:9; Php 2:5-11), not a mere existence in idea. The fact of the Virgin Birth agrees perfectly with the language here.

Born under the law (γενομενον υπο νομον). He not only became a man, but a Jew. The purpose (ινα) of God thus was plainly to redeem (εξαγοραση, as in 3:13) those under the law, and so under the curse. The further purpose (ινα) was that we (Jew and Gentile) might receive (απολαβωμεν, second aorist active subjunctive of απολαμβανω), not get back (Lu 15:27), but get from (απο) God the adoption (την υιοθεσιαν). Late word common in the inscriptions (Deissmann, *Bible Studies*, p. 239) and occurs in the papyri also and in Diogenes Laertes, though not in LXX. Paul adopts this current term to express his idea (he alone in the N.T.) as to how God takes into his spiritual family both Jews and Gentiles who believe. See also Ro 8:15,23; 9:4; Eph 1:5 . The Vulgate uses *adoptio filiorum*. It is a metaphor like the others above, but a very expressive one.

Gal 4:6

Because ye are sons (οτ εστε υιο). This is the reason for sending forth the Son (4:4 and here). We were "sons" in God's elective purpose and love. Hοτ is causal (1Co 12:15; Ro 9:7).

The Spirit of his Son (το πνευμα του υιο αυτου). The Holy Spirit, called the Spirit of Christ (Ro 8:9f.), the Spirit of Jesus Christ (Php 1:19). The Holy Spirit proceeds from the Father and from the Son (Joh 15:26).

Crying, Abba, Father (κραζον Αββα ο πατηρ). The participle agrees with πνευμα neuter (grammatical gender), not neuter in fact. An old, though rare in present as here,

onomatopoetic word to croak as a raven (Theophrastus, like Poe's *The Raven*), any inarticulate cry like "the unuttered groanings" of Ro 8:26 which God understands. This cry comes from the Spirit of Christ in our hearts. Αββα is the Aramaic word for father with the article and ο πατηρ translates it. The articular form occurs in the vocative as in Joh 20:28 . It is possible that the repetition here and in Ro 8:15 may be "a sort of affectionate fondness for the very term that Jesus himself used" (Burton) in the Garden of Gethsemane (Mr 14:36). The rabbis preserve similar parallels. Most of the Jews knew both Greek and Aramaic. But there remains the question why Jesus used both in his prayer. Was it not natural for both words to come to him in his hour of agony as in his childhood? The same thing may be true here in Paul's case.

Gal 4:7

No longer a bondservant (ουκετ δουλος). Slave. He changes to the singular to drive the point home to each one. The spiritual experience (3:2) has set each one free. Each is now a son and heir.

Gal 4:8

To them which by nature are not gods (τοις φυσε μη ουσ θεοις). In 1Co 10:20 he terms them "demons," the "so-called gods" (1Co 8:5), worshipping images made by hands (Ac 17:29).

Gal 4:9

Now that ye have come to know God (νυν δε γνοντες). Fine example of the ingressive second aorist active participle of γινωσκω, come to know by experience through faith in Christ.

Rather to be known of God (μαλλον δε γνωσθεντες υπο θεου). First aorist passive participle of the same verb. He quickly turns it round to the standpoint of God's elective grace reaching them (verse 6).

How (πως). "A question full of wonder" (Bengel). See 1:6.

Turn ye back again? (επιστρεφετε παλιν?). Present active indicative, "Are ye turning again?" See μετατιθεσθε in 1:6.

The weak and beggarly rudiments (τα ασθενη κα πτωχα στοιχεια). The same στοιχεια in verse 3 from which they had been delivered, "weak and beggarly," still in their utter impotence from the Pharisaic legalism and the philosophical and religious legalism and the philosophical and religious quests of the heathen as shown by Angus's *The Religious Quests of the Graeco-Roman World*. These were eagerly pursued by many, but they were shadows when caught. It is pitiful today to see some men and women leave Christ for will o' the wisps of false philosophy.

Over again (παλιν ανωθεν). Old word, from above (ανω) as in Mt 27:51 , from the first (Lu 1:3), then "over again" as here, back to where they were before (in slavery to rites and rules).

Gal 4:10

Ye observe (παρατηρεισθε). Present middle indicative of old verb to stand beside and watch carefully, sometimes with evil intent as in Lu 6:7 , but often with scrupulous care as here (so in Dio Cassius and Josephus). The meticulous observance of the Pharisees Paul knew to a nicety. It hurt him to the quick after his own merciful deliverance to see these Gentile Christians drawn into this spider-web of Judaizing Christians, once set free, now enslaved again. Paul does not itemize the "days" (Sabbaths, fast-days, feast-days, new moons) nor the "months" (Isa 66:23) which were particularly observed in the exile nor the "seasons" (passover, pentecost, tabernacles, etc.) nor the "years" (sabbatical years every seventh year and the Year of Jubilee). Paul does not object to these observances for he kept them himself as a Jew. He objected to Gentiles taking to them as a means of salvation.

Gal 4:11

I am afraid of you (φοβουμα υμας). He shudders to think of it.

Lest by any means I have bestowed labour upon you in vain (μη πως εικη κεκοπιακα εις υμας). Usual construction after a verb of fearing about what has actually happened (μη πως and the perfect active indicative of κοπιαω, to toil wearily). A fear about the future would be expressed by the subjunctive. Paul fears that the worst has happened.

Gal 4:12

Be as I am (γινεσθε ως εγω). Present middle imperative, "Keep on becoming as I am." He will not give them over, afraid though he is.

Gal 4:13

Because of an infirmity of the flesh (δι' ασθενειαν της σαρκος). All that we can get from this statement is the fact that Paul's preaching to the Galatians "the first time" or "the former time" (το προτερον, adverbial accusative) was due to sickness of some kind whether it was eye trouble (4:15) which was a trial to them or to the thorn in the flesh (2Co 12:7) we do not know. It can be interpreted as applying to North Galatia or to South Galatia if he had an attack of malaria on coming up from Perga. But the narrative in Ac 13; 14 does not read as if Paul had planned to pass by Pisidia and by Lycaonia but for the attack of illness. The Galatians understood the allusion for Paul says "Ye know" (οιδατε).

Gal 4:14

A temptation to you in my flesh (τον πειρασμον υμων εν τη σαρκ μου). "Your temptation (or trial) in my flesh." Peirasmon can be either as we see in Jas 1:2,12f. . If trial here, it was a severe one.

Nor rejected (ουδε εξεπτυσατε). First aorist active indicative of εκπτυω, old word to spit out (Homer), to spurn, to loathe. Here only in N.T. Clemen (*Primitive Christianity*, p. 342) thinks it should be taken literally here since people spat out as a prophylactic custom at the sight of invalids especially epileptics. But Plutarch uses it of mere rejection.

As an angel of God (ως αγγελον θεου),

as Christ Jesus (ως Χριστον Ιησουν). In spite of his illness and repulsive appearance, whatever it was. Not a mere "messenger" of God, but a very angel, even as Christ Jesus. We know that at Lystra Paul was at first welcomed as Hermes the god of oratory (Ac 14:12f.). But that narrative hardly applies to these words, for they turned against Paul and Barnabas then and there at the instigation of Jews from Antioch in Pisidia and Iconium.

Gal 4:15

That gratulation of yourselves (ο μακαρισμος υμων). "Your felicitation." Rare word from μακαριζω, to pronounce happy, in Plato, Aristotle, Plutarch. See also Ro 4:6,9 . You no longer felicitate yourselves on my presence with you.

Ye would have plucked out your eves and given them to me (τους οφθαλμους υμων εξορυξαντες εδωκατε μο). This is the conclusion of a condition of the second class without αν expressed which would have made it clearer. But see Joh 16:22,24; Ro 7:7 for similar examples where the context makes it plain without αν. It is strong language and is saved from hyperbole by "if possible" (ε δυνατον). Did Paul not have at this time serious eye trouble?

Gal 4:16

Your enemy (εχθρος υμων). Active sense of εχθρος, hater with objective genitive. They looked on Paul now as an enemy to them. So the Pharisees and Judaizers generally now regarded him.

Because I tell you the truth (αληθευων υμιν). Present active participle of αληθευω, old verb from αληθης, true. In N.T. only here and Eph 4:15 . "Speaking the truth." It is always a risky business to speak the truth, the whole truth. It may hit and hurt.

Gal 4:17

They zealously seek you (ζηλουσιν υμας). Ζηλοω is an old and a good word from ζηλος (zeal, jealousy), but one can pay court with good motives or evil. So here in contrast with Paul's plain speech the Judaizers bring their fawning flattery.

To shut you out (εκκλεισα υμας). From Christ as he will show (5:4).

That ye may seek them (ινα αυτους ζηλουτε). Probably present active indicative with ινα as in φυσιουσθε (1Co 4:6) and γινωσκομεν (1Jo 5:20). The contraction -οητε would be -ωτε, not -ουτε (Robertson, *Grammar*, p. 325).

Gal 4:18

To be zealously sought in a good matter (ζηλουσθα εν καλω). Present passive infinitive. It is only in an evil matter that it is bad as here (ου καλος).

When I am present (εν τω παρεινα με). "In the being present as to me."

Gal 4:19

I am in travail (ωδινω). I am in birth pangs. Old word for this powerful picture of pain. In N.T. only here, verse 27; Re 12:2 .

Until Christ be formed in you (μεχρις ου μορφωθη Χριστος εν υμιν). Future temporal clause with μεχρις ου (until which time) and the first aorist passive subjunctive of μορφοω,

late and rare verb, in Plutarch, not in LXX, not in papyri, only here in N.T. This figure is the embryo developing into the child. Paul boldly represents himself as again the mother with birth pangs over them. This is better than to suppose that the Galatians are pregnant mothers (Burton) by a reversal of the picture as in 1Th 2:7 .

Gal 4:20

I could with (ηθελον). Imperfect active, I was wishing like Agrippa's use of εβουλομην in Ac 25:22 , "I was just wishing. I was longing to be present with you just now (αρτ)."

To change my voice (αλλαξα την φωνην μου). Paul could put his heart into his voice. The pen stands between them. He knew the power of his voice on their hearts. He had tried it before.

I am perplexed (απορουμα). I am at a loss and know not what to do. Απορεω is from α privative and πορος, way. I am lost at this distance from you.

About you (εν υμιν). In your cases. For this use of εν see 2Co 7:16; Ga 1:24 .

Gal 4:21

That desire to be under the law (ο υπο νομον θελοντες εινα). "Under law" (no article), as in 3:23; 4:4 , legalistic system. Paul views them as on the point of surrender to legalism, as "wanting" (θελοντες) to do it (1:6; 3:3; 4:11,17). Paul makes direct reference to these so disposed to "hear the law." He makes a surprising turn, but a legitimate one for the legalists by an allegorical use of Scripture.

Gal 4:22

By the handmaid (εκ της παιδισκης). From Ge 16:1 . Feminine diminutive of παις, boy or slave. Common word for damsel which came to be used for female slave or maidservant (Lu 12:45) or doorkeeper like Mt 26:29 . So in the papyri.

Gal 4:23

Is born (γεγεννητα). Perfect passive indicative of γενναω, stand on record so.

Through promise (δι' επαγγελιας). In addition to being "after the flesh" (κατα σαρκα).

Gal 4:24

Which things contain an allegory (ατινα εστιν αλληγορουμενα). Literally, "Which things are allegorized" (periphrastic present passive indicative of αλληγορεω). Late word (Strabo, Plutarch, Philo, Josephus, ecclesiastical writers), only here in N.T. The ancient writers used αινιττομα to speak in riddles. It is compounded of αλλο, another, and αγορευω, to speak, and so means speaking something else than what the language means, what Philo, the past-master in the use of allegory, calls the deeper spiritual sense. Paul does not deny the actual historical narrative, but he simply uses it in an allegorical sense to illustrate his point for the benefit of his readers who are tempted to go under the burden of the law. He puts a secondary meaning on the narrative just as he uses τυπικως in 1Co 10:11 of the narrative. We need not press unduly the difference between allegory and type, for each is used in a variety of ways. The allegory in one sense is a speaking parable like Bunyan's *Pilgrim's*

Progress, the Prodigal Son in Lu 15 , the Good Shepherd in Joh 10 . But allegory was also used by Philo and by Paul here for a secret meaning not obvious at first, one not in the mind of the writer, like our illustration which throws light on the point. Paul was familiar with this rabbinical method of exegesis (Rabbi Akiba, for instance, who found a mystical sense in every hook and crook of the Hebrew letters) and makes skilful use of that knowledge here. Christian preachers in Alexandria early fell victims to Philo's allegorical method and carried it to excess without regard to the plain sense of the narrative. That startling style of preaching survives yet to the discredit of sound preaching. Please observe that Paul says here that he is using allegory, not ordinary interpretation. It is not necessary to say that Paul intended his readers to believe that this allegory was designed by the narrative. He illustrates his point by it.

For these are (αυτα γαρ εισιν). Allegorically interpreted, he means.

From Mount Sinai (απο ορους Σινα). Spoken from Mount Sinai.

Bearing (γεννωσα). Present active participle of γενναω, to beget of the male (Mt 1:1-16), more rarely as here to bear of the female (Lu 1:13,57).

Which is Hagar (ητις εστιν Αγαρ). Allegorically interpreted.

Gal 4:25

This Hagar (το Αγαρ). Neuter article and so referring to the word Hagar (not to the woman, η Hagar) as applied to the mountain. There is great variety in the MSS. here. The Arabians are descendants of Abraham and Hagar (her name meaning wanderer or fugitive).

Answereth to (συντοιχε). Late word in Polybius for keeping step in line (military term) and in papyri in figurative sense as here. Lightfoot refers to the Pythagorean parallels of opposing principles (συνστοιχια) as shown here by Paul (Hagar and Sarah, Ishmael and Isaac, the old covenant and the new covenant, the earthly Jerusalem and the heavenly Jerusalem). That is true, and there is a correlative correspondence as the line is carried on.

Gal 4:26

The Jerusalem that is above (η ανω Ιερουσαλημ). Paul uses the rabbinical idea that the heavenly Jerusalem corresponds to the one here to illustrate his point without endorsing their ideas. See also Re 21:2 . He uses the city of Jerusalem to represent the whole Jewish race (Vincent).

Gal 4:27

Which is our mother (ητις εστιν μητηρ ημων). The mother of us Christians, apply the allegory of Hagar and Sarah to us. The Jerusalem above is the picture of the Kingdom of God. Paul illustrates the allegory by quoting Isa 54:1 , a song of triumph looking for deliverance from a foreign yoke.

Rejoice (ευφρανθητ). First aorist passive imperative of ευφραινω.

Break forth (ρηξον). First aorist active imperative of ρηγνυμ, to rend, to burst asunder. Supply ευφροσυνην (joy) as in Isa 49:13 .

The desolate (της ερημου). The prophet refers to Sarah's prolonged barrenness and Paul uses this fact as a figure for the progress and glory of Christianity (the new Jerusalem of freedom) in contrast with the old Jerusalem of bondage (the current Judaism). His thought has moved rapidly, but he does not lose his line.

Gal 4:28

Now we (ημεις δε). Some MSS. have υμεις δε (now ye). In either case Paul means that Christians (Jews and Gentiles) are children of the promise as Isaac was (κατα Ισαακ, after the manner of Isaac).

Gal 4:29

Persecuted (εδιωκεν). Imperfect active of διωκω, to pursue, to persecute. Ge 21:9 has in Hebrew "laughing," but the LXX has "mocking." The Jewish tradition represents Ishmael as shooting arrows at Isaac.

So now (ουτος κα νυν) the Jews were persecuting Paul and all Christians (1Th 2:15f.).

Gal 4:30

Cast out (εκβαλε). Second aorist active imperative of εκβαλλω. Quotation from Ge 21:10 (Sarah to Abraham) and confirmed in 21:12 by God's command to Abraham. Paul gives allegorical warning thus to the persecuting Jews and Judaizers.

Shall not inherit (ου μη κληρονομησε). Strong negative (ου μη and future indicative). "The law and the gospel cannot co-exist. The law must disappear before the gospel" (Lightfoot). See 3:18,29 for the word "inherit."

Gal 4:31

But of the freewoman (αλλα της ελευθερας). We are children of Abraham by faith (3:7).

Galatians 5

Gal 5:1

With freedom (τη ελευθερια). Rather dative case instead of instrumental, "for freedom," "for the (article) freedom that belongs to us children of the freewoman" (4:31).

Did Christ set us free (ημας Χριστος ηλευθερωσεν). Effective aorist active indicative of ελευθεροω (from ερχομα, to go, go free).

Stand fast therefore (στηκετε ουν). See on Mr 3:31; 1Co 16:13 for this late word from perfect stem of ιστημ, "keep on standing therefore," "stay free since Christ set you free."

Be not entangled again (μη παλιν ενεχεσθε). "Stop being held in by a yoke of bondage." Common word for ensnare by trap. The Judaizers were trying to lasso the Galatians for the old yoke of Judaism.

Gal 5:2

I Paul (εγω Παυλος). Asserts all his personal and apostolic authority. For both words see also 1Th 2:16; 2Co 10:1; Col 1:23; Eph 3:1 .

If ye receive circumcision (εαν περιτεμνησθε). Condition of third class and present passive subjunctive, a supposable case, but with terrible consequences, for they will make circumcision a condition of salvation. In that case Christ will help them not at all.

Gal 5:3

A debtor (οφειλετης). Common word from οφειλω, to owe for one who has assumed an obligation. See on Mt 6:12 . See Ga 3:10 . He takes the curse on himself.

Gal 5:4

Ye are severed from Christ (κατηργηθητε απο Χριστου). First aorist passive of καταργεω, to make null and void as in Ro 7:2,6 .

Who would be justified by the law (οιτινες εν νομω δικαιουσθε). Present passive conative indicative, "ye who are trying to be justified in the law."

Ye are fallen away from grace (της χαριτος εξεπεσατε). Second aorist active indicative of εκπιπτω (with α variable vowel of the first aorist) and followed by the ablative case. "Ye did fall out of grace," "ye left the sphere of grace in Christ and took your stand in the sphere of law" as your hope of salvation. Paul does not mince words and carries the logic to the end of the course. He is not, of course, speaking of occasional sins, but he has in mind a far more serious matter, that of substituting law for Christ as the agent in salvation.

Gal 5:5

For we (ημεις γαρ). We Christians as opposed to the legalists.

Through the Spirit by faith (πνευματ εκ πιστεως). By the Spirit (Holy Spirit) out of faith (not law). Clear-cut repetition to make it plain.

Gal 5:6

Availeth anything (ισχυε τ). Old word to have strength (ισχυς). See on Mt 5:13 . Neither Jew nor Greek has any recommendation in his state. See 3:28. All stand on a level in Christ.

Faith working through love (πιστις δι' αγαπης ενεργουμενη). Middle voice of ενεργεω and "through love," "the moral dynamic" (Burton) of Paul's conception of freedom from law.

Gal 5:7

Who did hinder you? (τις υμας ενεκοψεν?). First aorist active indicative of ενκοπτω, to cut in on one, for all the world like our use of one cutting in on us at the telephone. For this late verb see on Ac 24:4; 1Th 2:18 . Note the singular τις. There was some ringleader in the business. Some one "cut in" on the Galatians as they were running the Christian race and tried to trip them or to turn them.

Gal 5:8

This persuasion (η πεισμονη). "The art of persuasion," the effort of the Judaizers to persuade you. Only here and in ecclesiastical writers.

Gal 5:9

This proverb Paul has in 1Co 5:6 . It is merely the pervasive power of leaven that is involved in the proverb as in Mt 13:33 , not the use of leaven as a symbol of evil.

Gal 5:10

Whosoever he be (οστις εαν η). Indefinite relative clause with εαν and subjunctive. It seems unlikely that Paul knew precisely who the leader was. In 1:6 he uses the plural of the same verb ταρασσω and see also αναστατουντες in verse 12.

Gal 5:11

Why am I still persecuted? (τ ετ διωκομαι?). Some of the Judaizers even circulated the slander that Paul preached circumcision in order to ruin his influence.

Gal 5:12

I would (οφελον). Would that, used as conjunction in wishes. See on 1Co 4:2; 2Co 11:1 . Here a wish about the future with future indicative.

They which unsettle you (ο αναστατουντες υμας). Late verb from αναστατος, driven from one's abode, and in papyri in this sense as well as in sense of upsetting or disturbing one's mind (boy's letter) as here. In Ac 17:6; 21:38 we have it in sense of making a commotion.

Cut themselves off (αποκοψοντα). Future middle of αποκοπτω, old word to cut off as in Ac 27:32 , here to mutilate.

Gal 5:13

Ye were called for freedom (επ' ελευθερια εκληθητε). The same point as in 5:1 made plainer by the use of επ' (on the basis of, for the purpose of). See 1Th 4:7 for this use of επ.

Only use not (μονον μη). No word for "use" in the Greek. Probably supply τρεπετε or στρεφετε, "turn not your liberty into an occasion for the flesh" (εις αφορμην τη σαρκ), as a spring board for license. On αφορμη, see on 2Co 5:12 . Liberty so easily turns to license.

Gal 5:14

Even in this (εν τω). Just the article with εν, "in the," but it points at the quotation from Le 19:18 . Jews (Lu 10:29) confined "neighbour" (πλησιον) to Jews. Paul uses here a striking paradox by urging obedience to the law against which he has been arguing, but this is the moral law as proof of the new love and life. See also Ro 13:8 , precisely as Jesus did (Mt 22:40).

Gal 5:15

If ye bite and devour one another (ε αλληλους δακνετε κα κατεσθιετε). Condition of first class assumed as true. Two common and old verbs often used together of wild animals, or like cats and dogs.

That ye be not consumed one of another (μη υπ' αλληλων αναλωθητε). Negative final clause with first aorist passive subjunctive of αναλισκω, old word to consume or spend. In N.T. only here and Lu 9:54 . There is a famous story of two snakes that grabbed each other by the tail and each swallowed the other.

Gal 5:16

Ye shall not fulfil (ου μη τελεσητε). Rather, "Ye will not fulfil." Strong double negative with aorist active subjunctive.

The lust of the flesh (επιθυμιαν σαρκος). Bad sense here as usual in Paul, but not so in 1Th 2:17; Php 1:23 . The word is just craving or longing (from επι, θυμος, yearning after).

Gal 5:17

Lusteth against (επιθυμε κατα). Like a tug of war. This use of σαρξ as opposed to the Spirit (Holy Spirit) personifies σαρξ. Lightfoot argues that επιθυμε cannot be used with the Spirit and so some other verb must be supplied for it. But that is wholly needless, for the verb, like επιθυμια, does not mean evil desire, but simply to long for. Christ and Satan long for the possession of the city of Man Soul as Bunyan shows.

Are contrary the one to the other (αλληλοις αντικειτα). Are lined up in conflict, face to face (αντι-), a spiritual duel (cf. Christ's temptations), with dative case of personal interest (αλληλοις).

That ye may not do (ινα μη ποιητε). "That ye may not keep on doing" (present active subjunctive of ποιεω).

That ye would (α εαν θελητε). "Whatever ye wish" (indefinite relative with εαν and present subjunctive).

Gal 5:18

Under the law (υπο νομον). Instead of "under the flesh" as one might expect. See Ga 3:2-6 for contrast between law and spirit. The flesh made the law weak (Rom 8:3; Heb 9:10,13). They are one and the same in result. See same idea in Ro 8:14 . Note present tense of αγεσθε (if you are continually led by the Spirit). See verse 23.

Gal 5:19

Manifest (φανερα). Opposed to "hidden" (κρυπτα). Ancient writers were fond of lists of vices and virtues. Cf. Stalker's sermons on *The Seven Cardinal Virtues* and *The Seven Deadly Sins*. There are more than seven in this deadly list in verses 19-21. He makes the two lists in explanation of the conflict in verse 17 to emphasize the command in verses 13f . There are four groups in Paul's list of manifest vices: (I) Sensual sins like fornication (πορνεια, prostitution, harlotry), uncleanness (ακαθαρσια, moral impurity), lasciviousness (ασελγεια, wantonness), sexual vice of all kinds prevailed in heathenism. (2) Idolatry (ειδωλατρεια, worship of idols) and witchcraft (φαρμακεια from φαρμακον, a drug, the ministering of drugs), but the sorcerers monopolized the word for a while in their magical arts and used it in connection with idolatry. In N.T. only here and Re 18:23 . See Ac 19:19 περιεργα, curious arts. (3) Personal relations expressed by eight words, all old words, sins of the spirit, like enmities (εξθρα, personal animosities), strife (ερις, rivalry, discord), jealousies (ζηλος or ζηλο, MSS. vary, our very word), wraths (θυμο, stirring emotions, then explosions), factions (εριθεια, from εριθος, day labourer for hire, worker in wool, party spirit), divisions (διχοστασια, splits in two, διχα and στασις), heresies (αιρεσεις, the very word, but really choosings from αιρεομα, preferences), envyings (φθονο, feelings of ill-will). Surely a lively list. (4)

Drunkenness (μεθα, old word and plural, drunken excesses, in N.T. only here and Lu 21:34; Ro 13:13), revellings (κωμο, old word also for drinking parties like those in honour of Bacchus, in N.T. only here and Ro 13:13; 1Pe 4:3).

And such like (κα τα ομοια τουτοις). And the things like these (associative instrumental τουτοις after ομοια, like). It is not meant to be exhaustive, but it is representative.

Gal 5:21

Forewarn (προλεγω)

--did forewarn (προειπον). Paul repeats his warning given while with them. He did his duty then. Gentile churches were peculiarly subject to these sins. But who is not in danger from them?

Practise (πρασσοντες). Πρασσω is the verb for habitual practice (our very word, in fact), not ποιεω for occasional doing. The

habit of these sins is proof that one is not in the Kingdom of God and will not inherit it.

Gal 5:22

The fruit of the Spirit (ο καρπος του πνευματος). Paul changes the figure from

works (εργα) in verse 19 to fruit as the normal out-cropping of the Holy Spirit in us. It is a beautiful tree of fruit that Paul pictures here with nine luscious fruits on it:

Love (αγαπη). Late, almost Biblical word. First as in 1Co 13 , which see for discussion as superior to φιλια and ερως.

Joy (χαρα). Old word. See on 1Th 1:6 .

Peace (ειρηνη). See on 1Th 1:1 .

Long-suffering (μακροθυμια). See on 2Co 6:6 .

Kindness (χρηστοτης). See on 2Co 6:6 .

Goodness (αγαθωσυνη). See on 2Th 1:11 .

Faithfulness (πιστις). Same word as "faith." See on Mt 23:33; 1Co 13:7,13 .

Meekness (πραυτης). See on 1Co 4:21; 2Co 10:1 .

Temperance (εγκρατεια). See on Ac 24:25 . Old word from εγκρατης, one holding control or holding in. In N.T. only in these passages and 2 Peter 1:6 . Paul has a better list than the four cardinal virtues of the Stoics (temperance, prudence, fortitude, justice), though they are included with better notes struck. Temperance is alike, but kindness is better than justice, long-suffering than fortitude, love than prudence.

Gal 5:24

Crucified the flesh (την σαρκα εσταυρωσαν). Definite event, first aorist active indicative of σταυροω as in 2:19 (mystical union with Christ). Paul uses σαρξ here in the same sense as in verses 16,17,19 , "the force in men that makes for evil" (Burton).

With (συν). "Together with," emphasizing "the completeness of the extermination of this evil force" and the guarantee of victory over one's passions and dispositions toward evil.

Gal 5:25

By the Spirit let us also walk (πνευματ κα στοιχωμεν). Present subjunctive (volitive) of στοιχεω, "Let us also go on walking by the Spirit." Let us make our steps by the help and guidance of the Spirit.

Gal 5:26

Let us not be (μη γινωμεθα). Present middle subjunctive (volitive), "Let us cease becoming vainglorious" (κενοδοξο), late word only here in N.T. (κενοσ, δοξα). Once in Epictetus in same sense.

Provoking one another (αλληλους προκαλουμενο). Old word προκαλεω, to call forth, to challenge to combat. Only here in N.T. and in bad sense. The word for "provoke" in Heb 10:24 is παροξυσμον (our "paroxysm").

Envying (φθονουντες). Old verb from φθονος. Only here in N.T.

Galatians 6

Gal 6:1

If a man be overtaken (εαν κα προλημφθη ανθρωπος). Condition of third class, first aorist passive subjunctive of προλαμβανω, old verb to take beforehand, to surprise, to detect.

Trespass (παραπτωματ). Literally, a falling aside, a slip or lapse in the papyri rather than a wilful sin. In Polybius and Diodorus. *Koine* word.

Ye which are spiritual (ο πνευματικο). See on 1Co 3:1 . The spiritually led (5:18), the spiritual experts in mending souls.

Restore (καταρτιζετε). Present active imperative of καταρτιζω, the very word used in Mt 4:21 of mending nets, old word to make αρτιος, fit, to equip thoroughly.

Looking to thyself (σκοπων σεαυτον). Keeping an eye on as in 2Co 4:18 like a runner on the goal.

Lest thou also be tempted (μη κα συ πειρασθηις). Negative purpose with first aorist passive subjunctive. Spiritual experts (preachers in particular) need this caution. Satan loves a shining mark.

Gal 6:2

Bear ye one another's burdens (αλληλων τα βαρη βασταζετε). Keep on bearing (present active imperative of βασταζω, old word, used of Jesus bearing his Cross in Joh 19:17 . Βαρος means weight as in Mt 20:12; 2Co 4:17 . It is when one's load (φορτιον, verse 5) is about to press one down. Then give help in carrying it.

Fulfil (αναπληρωσατε). First aorist active imperative of αναπληροω, to fill up, old word, and see on Mt 23:32; 1Th 2:16; 1Co 14:16 . Some MSS. have future indicative (αναπληρωσετε).

Gal 6:3

Something when he is nothing (τ μηδεν ων). Thinks he is a big number being nothing at all (neuter singular pronouns). He is really zero.

He deceiveth himself (φρεναπατα εαυτον). Late compound word (φρην, mind, απαταω, lead astray), leads his own mind astray. Here for first time. Afterwards in Galen, ecclesiastical and Byzantine writers. He deceives no one else.

Gal 6:5

Each shall bear his own burden (το ιδιον φορτιον βαστασε). Φορτιον is old word for ship's cargo (Ac 27:10). Christ calls his φορτιον light, though he terms those of the Pharisees heavy (Mt 23:4), meant for other people. The terms are thus not always kept distinct, though Paul does make a distinction here from the βαρη in verse 2.

Gal 6:6

That is taught (ο κατηχουμενος). For this late and rare verb κατηχεω, see on Lu 1:4; Ac 18:25; 1Co 14:19 . It occurs in the papyri for legal instruction. Here the present passive participle retains the accusative of the thing. The active (τω κατηχουντ) joined with the

passive is interesting as showing how early we find paid teachers in the churches. Those who receive instruction are called on to "contribute" (better than "communicate" for κοινωνειτω) for the time of the teacher (Burton). There was a teaching class thus early (1Th 5:12; 1Co 12:28; Eph 4:11; 1Th 5:17).

Gal 6:7

Be not deceived (μη πλανασθε). Present passive imperative with μη, "stop being led astray" (πλαναω, common verb to wander, to lead astray as in Mt 24:4f.).

God is not mocked (ου μυκτηριζετα). This rare verb (common in LXX) occurs in Lysias. It comes from μυκτηρ (nose) and means to turn the nose up at one. That is done towards God, but never without punishment, Paul means to say. In particular, he means "an evasion of his laws which men think to accomplish, but, in fact, cannot" (Burton).

Whatsoever a man soweth (ο εαν σπειρη ανθρωπος). Indefinite relative clause with εαν and the active subjunctive (either aorist or present, form same here). One of the most frequent of ancient proverbs (Job 4:8 ; Arist., *Rhet*. iii. 3). Already in 2Co 9:6 . Same point in Mt 7:16; Mr 4:26f .

That (τουτο). That very thing, not something different.

Reap (θερισε). See on Mt 6:26 for this old verb.

Gal 6:8

Corruption (φθοραν). For this old word from φθειρω, see on 1Co 15:42 . The precise meaning turns on the context, here plainly the physical and moral decay or rottenness that follows sins of the flesh as all men know. Nature writes in one's body the penalty of sin as every doctor knows.

Eternal life (ζωην αιωνιον). See on Mt 25:46 for this interesting phrase so common in the Johannine writings. Plato used αιωνιος for perpetual. See also 2Th 1:9 . It comes as nearly meaning "eternal" as the Greek can express that idea.

Gal 6:9

Let us not be weary in well-doing (το καλον ποιουντες μη ενκακωμεν). Volitive present active subjunctive of ενκακεω on which see Lu 18:1; 2Th 3:13; 2Co 4:1,16 (εν, κακος, evil). Literally, "Let us not keep on giving in to evil while doing the good." It is curious how prone we are to give in and to give out in doing the good which somehow becomes prosy or insipid to us.

In due season (καιρω ιδιω). Locative case, "at its proper season" (harvest time). Cf. 1Ti 2:6; 6:15 (plural).

If we faint not (μη εκλυομενο). Present passive participle (conditional) with μη. Cf. εκλυω, old verb to loosen out. Literally, "not loosened out," relaxed, exhausted as a result of giving in to evil (ενκακωμεν).

Gal 6:10

As we have opportunity (ως καιρον εχωμεν). Indefinite comparative clause (present subjunctive without αν). "As we have occasion at any time."

Let us work that which is good (εργαζωμεθα το αγαθον). Volitive present middle subjunctive of εργαζομα, "Let us keep on working the good deed."

Of the household of faith (τους οικειους της πιστεως). For the obvious reason that they belong to the same family with necessary responsibility.

Gal 6:11

With how large letters (πηλικοις γραμμασιν). Paul now takes the pen from the amanuensis (cf. Ro 16:22) and writes the rest of the Epistle (verses 11-18) himself instead of the mere farewell greeting (2Th 3:17; 1Co 16:21; Col 4:18). But what does he mean by "with how large letters"? Certainly not "how large a letter." It has been suggested that he employed large letters because of defective eyesight or because he could only write ill-formed letters because of his poor handwriting (like the print letters of children) or because he wished to call particular attention to this closing paragraph by placarding it in big letters (Ramsay). This latter is the most likely reason. Deissmann, (*St. Paul*, p. 51) argues that artisans write clumsy letters, yes, and scholars also. Milligan (*Documents*, p. 24; *Vocabulary*, etc.) suggests the contrast seen in papyri often between the neat hand of the scribe and the big sprawling hand of the signature.

I have written (εγραψα). Epistolary aorist.

With mine own hand (τη εμη χειρ). Instrumental case as in 1Co 16:21 .

Gal 6:12

To make a fair show (ευπροσωπησα). First aorist active infinitive of ευπροσωπεω, late verb from ευπροσωπος, fair of face (ευ, προσωπον). Here only in N.T., but one example in papyri (Tebt. I. 19 12 B.C. 114) which shows what may happen to any of our N.T. words not yet found elsewhere. It is in Chrysostom and later writers.

They compel (αναγκαζουσιν). Conative present active indicative, "they try to compel."

For the cross of Christ (τω σταυρω του Χριστου). Instrumental case (causal use, Robertson, *Grammar*, p. 532). Cf. 2Co 2:13 . "For professing the cross of Christ" (Lightfoot).

Gal 6:13

They who receive circumcision (ο περιτεμνομενο). Present causative middle of περιτεμνω, those who are having themselves circumcised. Some MSS. read ο περιτετμημενο), "they who have been circumcised" (perfect passive participle). Probably the present (περιτεμνομενο) is correct as the harder reading.

Gal 6:14

Far be it from me (εμο μη γενοιτο). Second aorist middle optative of γινομα in a negative (μη) wish about the future with dative case: "May it not happen to me." See 2:17. The infinitive καυχασθα (to glory) is the subject of γενοιτο as is common in the LXX, though not elsewhere in the N.T.

Hath been crucified unto me (εμο εσταυρωτα). Perfect passive indicative of σταυροω, stands crucified, with the ethical dative again (εμο). This is one of the great sayings of Paul concerning his relation to Christ and the world in contrast with the Judaizers. Cf. 2:19f.; 3:13; 4:4f.; 1Co 1:23f.; Ro 1:16; 3:21ff.; 4:25; 5:18 .

World (κοσμος) has no article, but is definite as in 2Co 5:19 . Paul's old world of Jewish descent and environment is dead to him (Php 3:3f.).

Gal 6:15

A new creature (καινη κτισις). For this phrase see on 2Co 5:17 .

Gal 6:16

By this rule (τω κανον τουτω). For κανων, see on 2Co 10:13,15f .

Gal 6:17

From henceforth (του λοιπου). Usually το λοιπον, the accusative of general reference, "as for the rest" (Php 3:1; 4:8). The genitive case (as here and Eph 6:10) means "in respect of the remaining time."

The marks of Jesus (τα στιγματα του Ιησου). Old word from στιζω, to prick, to stick, to sting. Slaves had the names or stamp of their owners on their bodies. It was sometimes done for soldiers also. There were devotees also who stamped upon their bodies the names of the gods whom they worshipped. Today in a round-up cattle are given the owner's mark. Paul gloried in being the slave of Jesus Christ. This is probably the image in Paul's mind since he bore in his body brandmarks of suffering for Christ received in many places (2Co 6:4-6; 11:23ff.), probably actual scars from the scourgings (thirty-nine lashes at a time). If for no other reason, listen to me by reason of these scars for Christ and "let no one keep on furnishing trouble to me."

Gal 6:18

The farewell salutation is much briefer than that in 2Co 13:13 , but identical with that in Phm 1:25 . He calls them "brethren" (αδελφο) in spite of the sharp things spoken to them.

THE EPISTLE TO THE EPHESIANS
FROM ROME A.D. 63

BY WAY OF INTRODUCTION

There are some problems of a special nature that confront us about the so-called Epistle to the Ephesians.

THE AUTHORSHIP

It is not admitted by all that Paul wrote it, though no other adequate explanation of its origin has ever been given. So far as subject matter and vocabulary and style are concerned, if Colossians is Pauline, there is little or nothing to be said against the Pauline authorship of this Epistle.

RELATION TO COLOSSIANS

As we have seen, the two Epistles were sent at the same time, but clearly Colossians was composed first. Ephesians bears much the same relation to Colossians that Romans does to Galatians, a fuller treatment of the same general theme in a more detached and impersonal manner.

THE DESTINATION

The oldest documents (Aleph and B) do not have the words εν Εφεσω (in Ephesus) in Eph 1:1 (inserted by a later hand). Origen did not have them in his copy. Marcion calls it the Epistle to the Laodiceans. We have only to put here Col 4:16 "the letter from Laodicea" to find the probable explanation. After writing the stirring Epistle to the Colossians Paul dictated this so-called Epistle to the Ephesians as a general or circular letter for the churches in Asia (Roman province). Perhaps the original copy had no name in Eph 1:1 as seen in Aleph and B and Origen, but only a blank space. Marcion was familiar with the copy in Laodicea. Basil in the fourth century mentions some MSS. with no name in the address. Most MSS. were copies from the one in Ephesus and so it came to be called the Epistle to the Ephesians. The general nature of the letter explains also the absence of names in it, though Paul lived three years in Ephesus.

THE DATE

The same date must be assigned as for Philemon and Colossians, probably A.D. 63.

THE PLACE OF WRITING

This would also be the same, that is Rome, though Deissmann and Duncan argue for Ephesus itself as the place of writing. Some scholars even suggest Caesarea.

THE CHARACTER OF THE EPISTLE

The same Gnostic heresy is met as in Colossians, but with this difference. In Colossians the emphasis is on the Dignity of Christ as the Head of the Church, while in Ephesians chief stress is placed upon the Dignity of the Church as the Body of Christ the Head. Paul has written nothing more profound than chapters Eph 1-3 of Ephesians. Stalker termed them

the profoundest thing ever written. He sounds the depths of truth and reaches the heights. Since Ephesians covers the same ground so largely as Colossians, only the words in Ephesians that differ or are additional will call for discussion.

SPECIAL BOOKS ON EPHESIANS

One may note Abbott (*Int. Crit. Comm*. 1897), Gross Alexander (1910), Beet (1891), Belser (1908), Candlish (1895), Dale (*Lectures on Ephesians*), Dibelius (*Handbuch*, 1912), Eadie (1883), Ellicott (1884), Ewald (*Zahn Komm.*, 2 Auf. 1910), Findlay (1892), Gore (*Practical Exposition*, 1898), Haupt (*Meyer Komm.*, 8 Auf. 1902), Hitchcock (1913), Hort (*Intr*. 1895), Knabenbauer (1913), Krukenberg (1903), Lidgett (1915), Lock (1929), Lueken (1906), Martin (*New Century Bible*), McPhail (1893), McPherson (1892), Meinertz (1917), Moule (1900), Mullins (1913), Murray (1915), Oltramare (1891), Robinson (1903), Salmond (1903), E. F. Scott (*Moffatt Comm.*, 1930), Stroeter (*The Glory of the Body of Christ*, 1909), Von Soden (2 Aufl. 1893), F. B. Westcott (1906), Wohlenberg (1895).

Ephesians 1

Eph 1:1

Of Christ Jesus (Χριστου Ιησου). So B D, though Aleph A L have Ιησου Χριστου. Paul is named as the author and so he is. Otherwise the Epistle is pseudepigraphic.

By the will of God (δια θεληματος θεου). As in 1Co 1:1; 2Co 1:1; Ro 1:1 .

At Ephesus (εν Εφεσω). In Aleph and B these words are inserted by later hands, though both MSS. give the title Ιρος Εφεσιους. Origen explains the words τοις αγιοις τοις ουσιν as meaning "the saints that are" (genuine saints), showing that his MSS. did not have the words εν Εφεσω. The explanation of the insertion of these words has already been given in the remarks on "The Destination" as one copy of the general letter that was preserved in Ephesus. It is perfectly proper to call it the Epistle to the Ephesians if we understand the facts.

Eph 1:3

Blessed (ευλογητος). Verbal of ευλογεω, common in the LXX for Hebrew *baruk* (Vulgate *benedictus*) and applied usually to God, sometimes to men (Ge 24:31), but in N.T. always to God (Lu 1:68), while ευλογημενος (perfect passive participle) is applied to men (Lu 1:42). "While ευλογημενος points to an isolated act or acts, ευλογητος describes the intrinsic character" (Lightfoot). Instead of the usual ευχαριστουμεν (Col 1:3) Paul here uses ευλογητος, elsewhere only in 2Co 1:3 in opening, though in a doxology in Ro 1:25; 9:5; 2Co 11:31 . The copula here is probably εστιν (is), though either εστω (imperative) or ειη (optative as wish) will make sense.

The God and Father of our Lord Jesus Christ (ο θεος κα πατηρ του Κυριου ημων Ιησου Χριστου). Κα is genuine here, though not in Col 1:3 . The one article (ο) with θεος κα πατηρ links them together as in 1Th 1:3; 3:11,13; Ga 1:4 . See also the one article in 2 Peter 1:1,11 . In Eph 1:17 we have ο θεος του Κυριου ημων Ιησου Χριστου, and the words of Jesus in Joh 20:17 .

Who hath blessed us (ο ευλογησας υμας). First aorist active participle of ευλογεω, the same word, antecedent action to the doxology (ευλογητος).

With (εν). So-called instrumental use of εν though

in is clear.

Every spiritual blessing (παση ευλογια πνευματικη). Third use of the root ευλογ (verbal, verb, substantive). Paul lovingly plays with the idea. The believer is a citizen of heaven and the spiritual blessings count for most to him.

In the heavenly places in Christ (εν τοις επουρανιοις εν Χριστω). In four other places in Eph. (1:20; 2:6; 3:10; 6:12). This precise phrase (with εν) occurs nowhere else in the N.T. and has a clearly local meaning in 1:20; 2:6; 3:10 , doubtful in 6:12, but probably so here. In 2:6 the believer is conceived as already seated with Christ. Heaven is the real abode of the citizen of Christ's kingdom (Php 3:20) who is a stranger on earth (Php 1:27; Eph 2:19). The

word επουρανιος (heavenly) occurs in various passages in the N.T. in contrast with τα επιγεια (the earthly) as in Joh 3:12; 1Co 15:40,48,49; Php 2:10 , with πατρις (country) in Heb 11:16 , with κλησις (calling) in Heb 3:1 , with δωρεα (gift) in Heb 6:4 , with βασιλεια (kingdom) in 2Ti 4:18 .

Eph 1:4

Even as he chose us in him (καθως εξελεξατο ημας εν αυτω). First aorist middle indicative of εκλεγω, to pick out, to choose. Definitive statement of God's elective grace concerning believers in Christ.

Before the foundation of the world (προ καταβολης κοσμου). Old word from καταβαλλω, to fling down, used of the deposit of seed, the laying of a foundation. This very phrase with προ in the Prayer of Jesus (Joh 17:24) of love of the Father toward the Son. It occurs also in 1Pe 1:20 . Elsewhere we have απο (from) used with it (Mt 25:34; Lu 11:50; Heb 4:3; 9:26; Re 13:8; 17:8). But Paul uses neither phrase elsewhere, though he has απο των αιωνων (from the ages) in Eph 3:9 . Here in Eph 1:3-14 . Paul in summary fashion gives an outline of his view of God's redemptive plans for the race.

That we should be (ειναι ημας). Infinitive of purpose with the accusative of general reference (ημας). See Col 1:22 for the same two adjectives and also κατενωπιον αυτου.

Eph 1:5

Having foreordained us (Προορισας ημας). First aorist active participle of προοριζω, late and rare compound to define or decide beforehand. Already in Ac 4:28; 1Co 2:7; Ro 8:29 . See also verse 11. Only other N.T. example in verse 11. To be taken with εξελεξατο either simultaneous or antecedent (causal).

Unto adoption as sons (εις υιοθεσιαν). For this interesting word see Ga 4:5; Ro 8:15; 9:4 .

Unto himself (εις αυτον). Unto God.

According to the good pleasure of his will (κατα την ευδοκιαν του θεληματος αυτου). Here ευδοκιαν means

purpose like βουλην in verse 11 rather than

benevolence (good pleasure). Note the preposition κατα here for standard.

Eph 1:6

To the praise (εις επαινον). Note the prepositions in this sentence.

Which (ης). Genitive case of the relative ην (cognate accusative with εχαριτωσεν (he freely bestowed), late verb χαριτοω (from χαρις, grace), in N.T. attracted to case of antecedent χαριτος only here and Lu 1:28 .

In the Beloved (εν τω ηγαπημενω). Perfect passive participle of αγαπαω. This phrase nowhere else in the N.T. though in the Apostolic Fathers.

Eph 1:7

In whom (εν ω). Just like Col 1:14 with παραπτωματων (trespasses) in place of αμαρτιων (sins) and with the addition of δια του αιματος αυτου (through his blood) as in Col 1:20 . Clearly Paul makes the blood of Christ the cost of redemption, the ransom money (λυτρον, Mt 20:28; Mr 10:45 ; αντιλυτρον, 1Ti 2:6). See Col 1:9 .

Eph 1:8

According to the riches of his grace (κατα το πλουτος της χαριτος αυτου). A thoroughly Pauline phrase, riches of kindness (Ro 2:4), riches of glory (Col 1:27; Eph 3:16; Php 4:19), riches of fulness of understanding (Col 2:7), riches of Christ (Eph 3:8), and in Eph 2:7 "the surpassing riches of grace."

Which (ης). Genitive attracted again to case of antecedent χαριτος.

Eph 1:9

The mystery of his will (το μυστηριον του θεληματος αυτου). Once hidden, now revealed as in Col 1:26 which see. See also Col 2:3 .

Which he purposed (ην προεθετο). Second aorist middle of προτιθημ, old verb, for which see Ro 1:13; 3:25 .

Eph 1:10

Unto a dispensation of the fulness of the times (εις οικονομιαν του πληρωματος των καιρων). See Col 1:25 for οικονομιαν. In Ga 4:4 "the fulness of the time" (το πληρωμα του χρονου) the time before Christ is treated as a unit, here as a series of epochs (καιρων). Cf. Mr 1:15; Heb 1:1 . On πληρωμα see also Ro 11:26; Eph 3:19; 4:13 .

To sum up (ανακεφαλαιωσασθα). Purpose clause (amounting to result) with first aorist middle infinitive of ανακεφαλαιοω, late compound verb ανα and κεφαλαιοω (from κεφαλαιον, Heb 8:1 , and that from κεφαλη, head), to head up all things in Christ, a literary word. In N.T. only here and Ro 13:9 . For the headship of Christ in nature and grace see Col 1:15-20 .

Eph 1:11

In him (εν αυτω). Repeats the idea of εν τω Χριστω of verse 10.

We were made a heritage (εκληρωθημεν). First aorist passive of κληροω, an old word, to assign by lot (κληρος), to make a κληρος or heritage. So in LXX and papyri. Only time in N.T., though προσκληροω once also (Ac 17:4).

Purpose (προθεσιν). Common substantive from προτιθημ, a setting before as in Ac 11:23; 27:13 .

Eph 1:12

To the end that we should be (εις το εινα ημας). Final clause with εις to and the infinitive εινα (see the mere infinitive εινα in verse 4) and the accusative of general reference.

Who had before hoped in Christ (τους προηλπικοτας εν τω Χριστω). Articular perfect active participle of προελπιζω, late and rare compound (here only in N.T.) and the reference of προ not clear. Probably the reference is to those who like Paul had once been Jews and

had now found the Messiah in Jesus, some of whom like Simeon and Anna had even looked for the spiritual Messiah before his coming.

Eph 1:13

Ye also (κα υμεις). Ye Gentiles (now Christians), in contrast to ημας (we) in 12.

In whom (εν ω). Repeated third time (once in verse 11, twice in 13), and note ο or ος in 14.

Ye were sealed (εσφραγισθητε). First aorist passive indicative of σφραγιζω, old verb, to set a seal on one as a mark or stamp, sometimes the marks of ownership or of worship of deities like στιγματα (Ga 6:17). Marked and authenticated as God's heritage as in 4:30. See 2Co 1:22 for the very use of the metaphor here applied to the Holy Spirit even with the word αρραβων (earnest).

Spirit (πνευματ). In the instrumental case.

Eph 1:14

An earnest (αρραβων). See 2Co 1:22 for discussion of αρραβων. Here "of promise" (της επαγγελιας) is added to the Holy Spirit to show that Gentiles are also included in God's promise of salvation.

Of our inheritance (της κληρονομιας ημων). God's gift of the Holy Spirit is the pledge and first payment for the final inheritance in Christ.

Of God's own possession (της περιποιησεως). The word

God's is not in the Greek, but is implied. Late and rare word (from περιποιεω, to make a survival) with the notion of obtaining (1Th 5:9; 2Th 3:14) and then of preserving (so in the papyri). So in 1Pe 2:9; Heb 10:39 , and here. God has purchased us back to himself. The sealing extends (εις) to the redemption and to the glory of God.

Eph 1:15

And which ye shew toward all the saints (κα την εις παντας τους αγιους). The words "ye show" do not occur in the Greek. The Textus Receptus has τεν αγαπην (the love) before την supported by D G K L Syr., Lat., Copt., but Aleph A B P Origen do not have the word αγαπην. It could have been omitted, but is probably not genuine. The use of the article referring to πιστιν and the change from εν to εις probably justifies the translation "which ye shew toward."

Eph 1:16

I do not cease (ου παυομα). Singular present middle, while in Col 1:9 Paul uses the plural (literary, or including Timothy), ου παυομεθα.

Eph 1:17

The Father of glory (ο πατηρ της δοξης). The God characterized by glory (the Shekinah, Heb 9:5) as in Ac 7:2; 1Co 2:8; 2Co 1:3; Jas 2:1 .

That--may give (ινα--δωιη). In Col 1:9 ινα is preceded by αιτουμενο, but here the sub-final use depends on the general idea asking in the sentence. The form δωιη is a late *Koine*

optative (second aorist active) for the usual δοιη. It occurs also in 2Th 3:16; Ro 15:5; 2Ti 1:16,18 in the text of Westcott and Hort. Here B 63 read δω (like Joh 15:16) second aorist active subjunctive, the form naturally looked for after a primary tense (παυομα). This use of the volitive optative with ινα after a primary tense is rare, but not unknown in ancient Greek.

A spirit of wisdom and revelation (πνευμα σοφιας κα αποκαλυψεως). The Revised Version does not refer this use of πνευμα to the Holy Spirit (cf. Ga 6:1; Ro 8:15), but it is open to question if it is possible to obtain this wisdom and revelation apart from the Holy Spirit.

In the knowledge of him (εν επιγνωσε αυτου). In the full knowledge of Christ as in Colossians.

Eph 1:18

Having the eyes of your heart enlightened (πεφωτισμενους τους οφθαλμους της καρδιας υμων). A beautiful figure, the heart regarded as having eyes looking out toward Christ. But the grammar is difficult. There are three possible interpretations. One is an anacoluthon, the case of πεφωτισμενους being changed from the dative υμιν (to you) to the accusative because of the following infinitive like εκλεξαμενους (Ac 15:22) after αποστολοις. Another way of explaining it is to regard it as a tertiary predicate of δωιη, a loose expansion of πνευμα. The third way is to regard the construction as the accusative absolute, a rare idiom possible in Ac 26:3; 1Co 16:3; 1Ti 2:6 . In this case, the participle merely agrees with τους οφθαλμους, not with υμιν, "the eyes of your heart having been enlightened." Otherwise τους οφθαλμους is the accusative retained after the passive participle.

That ye may know (εις το ειδενα). Final use of εις το and the infinitive (second perfect of οιδα) as in verse 12. Note three indirect questions after ειδενα (what the hope τις η ελπις, what the riches τις ο πλουτος, and what the surpassing greatness κα τ το υπερβαλλον μεγεθος). When the Holy Spirit opens the eyes of the heart, one will be able to see all these great truths.

In the saints (εν τοις αγιοις). Our riches is in God, God's is in his saints.

Eph 1:19

The exceeding greatness of his power (το υπερβαλλον μεγεθος της δυναμεως αυτου). Μεγεθος is an old word (from μεγας), but here only in N.T. Ηυπερβαλλον, present active participle of υπερβαλλω, reappears in 2:7; 3:19 and seen already in 2Co 3:10; 9:14 . To enlightened eyes the greatness of God's power is even more "surpassing."

Eph 1:20

Which he wrought (ενηργηκεν). Reading of A B rather than aorist ενηργησεν. Perfect active indicative, "which he has wrought." Ηην is cognate accusative of the relative referring to ενεργειαν (energy) with ενηργηκεν and note also κρατους (strength) and ισχυος (might), three words trying to express what surpasses (υπερβαλλον) expression or comprehension.

Made him to sit (καθισας). First aorist active participle of καθιζω in causative sense as in 1Co 6:4 . Metaphorical local expression like δεξια and εν τοις επουρ ανιοις.

Eph 1:21

Far above all rule (υπερανω πασης αρχης). Late compound adverbial preposition (υπερ, ανω) with the ablative case. In N.T. only here and Heb 9:5 . As in Col 1:16 , so here Paul claims primacy for Jesus Christ above all angels, aeons, what not. These titles all were used in the Gnostic speculations with a graduated angelic hierarchy.

World (αιων). "Age." See this identical expression in Mt 12:32 for the present time (Gal 1:4; 1Ti 6:17) and the future life (Eph 2:7; Lu 20:35). Both combined in Mr 10:30; Lu 18:30 .

Eph 1:22

He put all things in subjection (παντα υπεταξεν). First aorist active indicative of υποτασσω, quoted from Ps 8:7 as in 1Co 15:27 .

Gave him to be head (αυτον εδωκεν κεφαλην).

Gave (εδωκεν, first aorist active indicative of διδωμ) to the church (the universal spiritual church or kingdom as in Col 1:18,24) Christ as Head (κεφαλην, predicate accusative). This conception of εκκλησια runs all through Ephesians (3:10,21; 5:23,24,25,27,29,32).

Eph 1:23

Which (ητις). "Which in fact is," explanatory use of ητις rather than η.

The fulness of him that filleth all in all (το πληρωμα του τα παντα εν πασιν πληρουμενου). This is probably the correct translation of a much disputed phrase. This view takes πληρωμα in the passive sense (that which is filled, as is usual, Col 1:19) and πληρουμενου as present middle participle, not passive. All things are summed up in Christ (1:10), who is the πληρωμα of God (Col 1:19), and in particular does Christ fill the church universal as his body. Hence we see in Ephesians the Dignity of the Body of Christ which is ultimately to be filled with the fulness (πληρωμα) of God (3:19) when it grows up into the fulness (πληρωμα) of Christ (4:13,16).

Ephesians 2

Eph 2:1

And you did he quicken (κα υμας). The verb for

did he quicken does not occur till verse 5 and then with ημας (us) instead of υμας (you). There is a like ellipsis or anacoluthon in Col 1:21,22 , only there is no change from υμας to ημας.

When ye were dead (οντας νεκρους). Present active participle referring to their former state. Spiritually dead.

Trespasses and sins (παραπτωμασιν κα αμαρτιαις). Both words (locative case) though only one in verse 5.

Eph 2:2

According to the course of this world (κατα τον αιωνα του κοσμου τουτου). Curious combinations of αιων (a period of time), κοσμος (the world in that period). See 1Co 1:20 for "this age" and 1Co 3:9 for "this world."

The prince of the power of the air (τον αρχοντα της εξουσιας του αερος). Αηρ was used by the ancients for the lower and denser atmosphere and αιθηρ for the higher and rarer. Satan is here pictured as ruler of the demons and other agencies of evil. Jesus called him "the prince of this world" (ο αρχων του κοσμου τουτου, Joh 16:11).

That now worketh (του νυν ενεργουντος). Those who deny the existence of a personal devil cannot successfully deny the vicious tendencies, the crime waves, in modern men. The power of the devil in the lives of men does explain the evil at work "in the sons of disobedience" (εν τοις υιοις της απεθιας). In 5:6 also. A Hebrew idiom found in the papyri like "sons of light" (1Th 5:5).

Eph 2:3

We also all (κα ημεις παντες). We Jews.

Once lived (ανεστραφημεν ποτε). Second aorist passive indicative of αναστρεφω, old verb, to turn back and forth, to live (2Co 1:12). Cf. ποτε περιεπατησατε, of the Gentiles in verse 2.

The desires (τα θεληματα). Late and rare word except in LXX and N.T., from θελω, to will, to wish. Plural here "the wishes," "the wills" of the flesh like ταις επιθυμιαις της σαρκος just before. Gentiles had no monopoly of such sinful impulses.

Of the mind (των διανοιων). Plural again, "of the thoughts or purposes."

Were by nature children of wrath (ημεθα τεκνα φυσε οργης). This is the proper order of these words which have been the occasion of much controversy. There is no article with τεκνα. Paul is insisting that Jews as well as Gentiles ("even as the rest") are the objects of God's wrath (οργης) because of their lives of sin. See Ro 2:1-3:20 for the full discussion of this to Jews unpalatable truth. The use of φυσε (associative instrumental case of manner) is

but the application of Paul's use of "all" (παντες) as shown also in Ro 3:20; 5:12 . See φυσε of Gentiles in Ro 2:14 . The implication of original sin is here, but not in the form that God's wrath rests upon little children before they have committed acts of sin. The salvation of children dying before the age of responsibility is clearly involved in Ro 5:13f .

Eph 2:4

But God (ο δε θεος). Change in the structure of the sentence here, resuming verse 1 after the break.

Being rich in mercy (πλουσιος ων εν ελεε). More than ελεημων (being merciful).

Wherewith (ην). Cognate accusative with ηγαπησεν (loved).

Eph 2:5

Even when we were dead (κα οντας ημας νεκρους). Repeats the beginning of verse 1, but he changes υμας (you Gentiles) to ημας (us Jews).

Quickened us together with Christ (συνεζωοποιησεν τω Χριστω). First aorist active indicative of the double compound verb συνζωοποιεω as in Col 2:13 which see. Associative instrumental case in Χριστω. Literal resurrection in the case of Jesus, spiritual in our case as pictured in baptism.

By grace have ye been saved (χαριτ εστε σεσωσμενο). Instrumental case of χαριτ and perfect passive periphrastic indicative of σωζω. Parenthetical clause interjected in the sentence. All of grace because we were dead.

Eph 2:6

In Christ Jesus (εν Χριστω Ιησου). All the preceding turns on this phrase. See Col 3:1 for the word συνηγειρεν.

Made to sit with him (συνεκαθισεν). First aorist active indicative of συνκαθιζω, old causative verb, but in N.T. only here and Lu 22:55 .

Eph 2:7

That he might shew (ινα ενδειξητα). Final clause with ινα and first aorist middle subjunctive of ενδεικνυμ. See 1:7 for "riches of grace" and 1:19 for "exceeding" (υπερβαλλον).

In kindness toward us (εν χρηστοτητ εφ' ημας). See Ro 2:7 for this word from χρηστος and that from χραομα, here God's benignity toward us.

Eph 2:8

For by grace (τη γαρ χαριτ). Explanatory reason. "By the grace" already mentioned in verse 5 and so with the article.

Through faith (δια πιστεως). This phrase he adds in repeating what he said in verse 5 to make it plainer. "Grace" is God's part, "faith" ours.

And that (κα τουτο). Neuter, not feminine ταυτη, and so refers not to πιστις (feminine) or to χαρις (feminine also), but to the act of being saved by grace conditioned on faith on our part. Paul shows that salvation does not have its source (εξ υμων, out of you) in men, but from God. Besides, it is God's gift (δωρον) and not the result of our work.

Eph 2:9

That no man should glory (ινα μη τις καυχησητα). Negative final clause (ινα μη) with first aorist middle subjunctive of καυχαομα. It is all of God's grace.

Eph 2:10

Workmanship (ποιημα). Old word from ποιεω with the ending -ματ meaning result. In N.T. only here and Re 1:20 .

Created (κτισθεντες). First aorist passive participle of κτιζω, not the original creation as in Col 1:16; Eph 3:9 , but the moral and spiritual renewal in Christ, the new birth, as in Eph 2:15; 4:24 .

For good works (επ εργοις αγαθοις). Probably the true dative of purpose here with επ (Robertson, *Grammar*, p. 605). Purpose of the new creation in Christ.

Which (οις). Attraction of the relative α (accusative after προητοιμασεν) to case of the antecedent εργοις.

Afore prepared (προητοιμασεν). First aorist active indicative of προητοιμαζω, old verb to make ready beforehand. In N.T. only here and Ro 9:23 . Good works by us were included in the eternal foreordination by God.

That we should walk in them (ινα εν αυτοις περιπατησωμεν). Expexegetic final clause explanatory of the election to good works.

Eph 2:11

Wherefore (διο). This conjunction applies to the Gentile Christians the arguments in 2:1-10.

That aforetime ye (οτ ποτε υμεις). No verb is expressed, but in verse 12 Paul repeats οτ εν τω καιρω εκεινω (for ποτε) "that at that time" and inserts ητε (ye were).

Uncircumcision (ακροβυστια),

circumcision (περιτομης). The abstract words are used to describe Gentiles and Jews as in Ga 5:6; Rom 2:27 .

Made by hands (χειροποιητου). Agreeing with περιτομης. Verbal (Mr 14:58) from χειροποιεω like αχειροποιητος in Col 2:11 .

Eph 2:12

Separate from Christ (χωρις Χριστου). Ablative case with adverbial preposition χωρις, describing their former condition as heathen.

Alienated from the commonwealth of Israel (απηλλοτριωμενο της πολιτειας του Ισραηλ). Perfect passive participle of απαλλοτριοω, for which see Col 1:21 . Here followed by ablative case πολιτειας, old word from πολιτευω, to be a citizen (Php 1:27) from πολιτης and that from πολις (city). Only twice in N.T., here as commonwealth (the spiritual Israel or Kingdom of God) and Ac 22:28 as citizenship.

Strangers from the covenants of the promise (ξενο των διαθηκων της επαγγελιας). For ξενος (Latin *hospes*), as stranger see Mt 25:35,38,43f. , as guest-friend see Ro 16:23 . Here it is followed by the ablative case διαθηκων.

Having no hope (ελπιδα μη εχοντες). No hope of any kind. In Ga 4:8 ουκ (strong negative) occurs with ειδοτες θεον, but here μη gives a more subjective picture (1Th 4:5).

Without God (αθεο). Old Greek word, not in LXX, only here in N.T. Atheists in the original sense of being without God and also in the sense of hostility to God from failure to worship him. See Paul's words in Ro 1:18-32 . "In the world" (εν τω κοσμω) goes with both phrases. It is a terrible picture that Paul gives, but a true one.

Eph 2:13

But now (νυν δε). Strong contrast, as opposed to "at that time."

Afar off (μακραν). Adverb (accusative feminine adjective with οδον understood). From the πολιτεια and its hope in God.

Are made nigh (εγενηθητε εγγυς). First aorist passive indicative of γινομα, a sort of timeless aorist. Nigh to the commonwealth of Israel in Christ.

In the blood of Christ (εν τω αιματ του Χριστου). Not a perfunctory addition, but essential (1:7), particularly in view of the Gnostic denial of Christ's real humanity.

Eph 2:14

For he is our peace (αυτος γαρ εστιν η ειρηνη ημων). He himself, not just what he did (necessary as that was and is). He is our peace with God and so with each other (Jews and Gentiles).

Both one (τα αμφοτερα εν). "The both" (Jew and Gentile). Jesus had said "other sheep I have which are not of this fold" (Joh 10:16).

One (εν) is neuter singular (oneness, unity, identity) as in Ga 3:28 . Race and national distinctions vanish in Christ. If all men were really in Christ, war would disappear.

Brake down the middle wall of partition (το μεσοτοιχον του φραγμου λυσας). "Having loosened (first aorist active participle of λυω, see Joh 2:19) the middle-wall (late word, only here in N.T., and very rare anywhere, one in papyri, and one inscription) of partition (φραγμου, old word, fence, from φρασσω, to fence or hedge, as in Mt 21:33)." In the temple courts a partition wall divided the court of the Gentiles from the court of Israel with an inscription forbidding a Gentile from going further (Josephus, *Ant.* VIII. 3, 2). See the uproar when Paul was accused of taking Trophimus beyond this wall (Ac 21:28).

Eph 2:15

Having abolished (καταργησας). First aorist active participle of καταργεω, to make null and void.

The enmity (την εχθραν). But it is very doubtful if την εχθραν (old word from εχθρος, hostile, Lu 23:12) is the object of καταργησας. It looks as if it is in apposition with to μεσοτοιχον and so the further object of λυσας. The enmity between Jew and Gentile was

the middle wall of partition. And then it must be decided whether "in his flesh" (εν τη σαρκ αυτου) should be taken with λυσας and refer especially to the Cross (Col 1:22) or be taken with καταργησας. Either makes sense, but better sense with λυσας. Certainly "the law of commandments in ordinances (τον νομον των εντολων εν δογμασιν) is governed by καταργησας.

That he might create (ινα κτιση). Final clause with first aorist active subjunctive of κτιζω.

The twain (τους δυο). The two men (masculine here, neuter in verse 14), Jew and Gentile.

One new man (εις ενα καινον ανθρωπον). Into one fresh man (Col 3:9-11) "in himself" (εν αυτω). Thus alone is it possible.

Making peace (ποιων ειρηνην). Thus alone can it be done. Christ is the peace-maker between men, nations, races, classes.

Eph 2:16

And might reconcile (κα αποκαταλλαξη). Final clause with ινα understood of first aorist active subjunctive of αποκαταλλασσω for which see Col 1:20,22 .

Them both (τους αμφοτερους). "The both," "the two" (τους δυο), Jew and Gentile.

In one body (εν εν σωματ). The "one new man" of verse 15 of which Christ is Head (1:23), the spiritual church. Paul piles up metaphors to express his idea of the Kingdom of God with Christ as King (the church, the body, the commonwealth of Israel, oneness, one new man in Christ, fellow-citizens, the family of God, the temple of God).

Thereby (εν αυτω). On the Cross where he slew the enmity (repeated here) between Jew and Gentile.

Eph 2:17

Preached peace (ευηγγελισατο ειρηνην). First aorist middle of ευαγγελιζω. "He gospelized peace" to both Jew and Gentile, "to the far off ones" (τοις μακραν) and "to the nigh ones" (τοις εγγυς). By the Cross and after the Cross Christ could preach that message.

Eph 2:18

Through him (δι' αυτου). Christ.

We both (ο αμφοτερο). "We the both" (Jew and Gentile).

Our access (την προσαγωγην). The approach, the introduction as in Ro 5:2 .

In one Spirit (εν εν πνευματ). The Holy Spirit.

Unto the Father (προς τον πατερα). So the Trinity as in 1:13f . The Three Persons all share in the work of redemption.

Eph 2:19

So then (αρα ουν). Two inferential particles (accordingly therefore).

No more (ουκετ). No longer.

Sojourners (παροικο). Old word for dweller by (near by, but not in). So Ac 7:6,29; 1Pe 2:11 (only other N.T. examples). Dwellers just outside the house or family of God.

Fellow-citizens (συνπολιτα, old, but rare word, here only in N.T.), members now of the πολιτεια of Israel (verse 12), the opposite of ξενο κα παροικο.

Of the household of God (οικειο του θεου). Old word from οικος (house, household), but in N.T. only here, Ga 6:10; 1Ti 5:8 . Gentiles now in the family of God (Ro 8:29).

Eph 2:20

Being built upon (εποικοδομηθεντες). First aorist passive participle of εποικοδομεω, for which double compound verb see 1Co 3:10; Co; 2:17 .

The foundation (επ τω θεμελιω). Repetition of επ with the locative case. See 1Co 3:11 for this word.

Of the apostles and prophets (τον αποστολων κα προφητων). Genitive of apposition with θεμελιω, consisting in. If one is surprised that Paul should refer so to the apostles, he being one himself, Peter does the same thing (2 Peter 3:2). Paul repeats this language in 3:5.

Christ Jesus himself being the chief corner stone (οντως ακρογωνιαιου αυτου Χριστου Ιησου). Genitive absolute. The compound ακρογωνιαιος occurs only in the LXX (first in Isa 28:16) and in the N.T. (here, 1Pe 2:6). Λιθος (stone) is understood. Jesus had spoken of himself as the stone, rejected by the Jewish builders (experts), but chosen of God as the head of the corner (Mt 21:42), εις κεφαλην γωνιας. "The ακρογωνιαιος here is the primary foundation-stone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and cross-walls throughout" (W. W. Lloyd).

Eph 2:21

Each several building (πασα οικοδομη). So without article Aleph B D G K L. Οικοδομη is a late word from οικος and δεμω, to build for building up (edification) as in Eph 4:29 , then for the building itself as here (Mr 13:1f.). Ordinary Greek idiom here calls for "every building," not for "all the building" (Robertson, *Grammar*, p. 772), though it is not perfectly clear what that means. Each believer is called a ναος θεου (1Co 3:16). One may note the plural in Mr 13:1 (οικοδομα) of the various parts of the temple. Perhaps that is the idea here without precise definition of each οικοδομη. But there are examples of πας without the article where "all" is the idea as in πασης κτισεως (all creation) in Col 1:15 .

Fitly framed together (συναρμολογουμενη). Double compound from συν and αρμολογος (binding, αρμος, joint and λεγω), apparently made by Paul and in N.T. only here and Eph 4:16 . Architectural metaphor.

Into a holy temple (εις ναον αγιον). The whole structure with all the οικοδομα. Another metaphor for the Kingdom of God with which compare Peter's "spiritual house" (οικος πνευματικος) in which each is a living stone being built in (1Pe 2:5).

Eph 2:22

Ye also are builded together (κα υμεις συνοικοδομεισθε). Ye Gentiles also. Present passive indicative (continuous process) of common old verb συνοικοδομεω, to build together with others or out of varied materials as here. Only here in N.T. In 1Pe 2:5 Peter uses οικοδομεισθε for the same process.

For a habitation (εις κατοικητηριον). Late word (LXX), in N.T. only here and Re 18:2 . From κατοικεω, to dwell, as Eph 3:17 . Possibly each of us is meant here to be the "habitation of God in the Spirit" and all together growing (αυξε) "into a holy temple in the Lord," a noble conception of the brotherhood in Christ.

Ephesians 3

Eph 3:1

For this cause (τουτου χαριν). Use of χαριν (accusative of χαρις) as a preposition with the genitive and referring to the preceding argument about God's elective grace. It is possible that Paul started to make the prayer that comes in verses 14-21 when he repeats τουτου χαριν. If so, he is diverted by his own words "the prisoner of Christ Jesus in behalf of you Gentiles" (ο δεσμιος του Χριστου Ιησου υπερ υμων των εθνων) to set forth in a rich paragraph (1-13) God's use of him for the Gentiles.

Eph 3:2

If so be that ye have heard (ε γε ηκουσατε). Condition of first class with ε and first aorist active indicative and with the intensive particle γε that gives a delicate touch to it all. On οικονομιαν (stewardship, dispensation) see 1:9; 3:9; Col 1:25 .

Eph 3:3

By revelation (κατα αποκαλυψιν). Not essentially different from δι' αποκαλυψεως (Gal 1:12). This was Paul's qualification for preaching "the mystery" (το μυστηριον. See 1:9).

As I wrote afore (καθως προεγραψα). First aorist active indicative of προγραφω as in Ro 15:4 , not picture forth as Ga 3:1 . But when and where? Epistolary aorist for this Epistle? That is possible. A previous and lost Epistle as in 1Co 5:9 ? That also is abstractly possible. To the preceding discussion of the Gentiles? Possible and also probable.

In few words (εν ολιγω). Not = προ ολιγου, shortly before, but as in Ac 26:28 "in brief space or time" = συντονως (Ac 24:4), "briefly."

Eph 3:4

Whereby (προς ο). "Looking to which," "according to which."

When ye read (αναγινωσκοντες). This Epistle will be read in public.

My understanding in the mystery of Christ (την συνεσιν μου εν τω μυστηριω του Χριστου). My "comprehension" (συνεσιν, Col 1:9; 2:2). Every sermon reveals the preacher's grasp of "the mystery of Christ." If he has no insight into Christ, he has no call to preach.

Eph 3:5

In other generations (ετεραις γενεαις). Locative case of time. He had already claimed this revelation for himself (verse 3). Now he claims it for all the other apostles and prophets of God.

Eph 3:6

To wit . Not in the Greek. But the infinitive (ειναι) clause is epexegetical and gives the content of the revelation, a common idiom in the N.T. Τα εθνη is in the accusative of general reference. Paul is fond of compounds with συν and here uses three of them.

Fellow-heirs (συνκληρονομα). Late and rare (Philo, inscriptions and papyri). See also Ro 8:17 .

Fellow-members of the body (συνσωμα). First found here and only here save in later ecclesiastical writers. Preuschen argues that it is equivalent to συνδουλος in Col 1:7 (σωμα in sense of δουλος).

Fellow-partakers (συνμετοχα). Another late and rare word (Josephus). Only here in N.T. In one papyrus in sense of joint possessor of a house.

Eph 3:7

For this verse see Col 1:25; Eph 1:19f.; 3:2 .

Eph 3:8

Unto me who am less than the least of all saints (εμο τω ελαχιστοτερω παντων αγιων). Dative case εμο with ελοθη. The peculiar form ελαχιστοτερω (in apposition with εμο) is a comparative (-τερος) formed on the superlative ελαχιστος. This sort of thing was already done in the older Greek like εσχατοτερος in Xenophon. It became more common in the *Koine*. So the double comparative μειζοτεραν in 3Jo 1:4 . The case of αγιων is ablative. This was not mock humility (15:19), for on occasion Paul stood up for his rights as an apostle (2Co 11:5).

The unsearchable riches of Christ (το ανεξιχνιαστον πλουτος του Χριστου). Ανεξιχνιαστος (α privative and verbal of εξιχνιαζω, to track out, εξ and ιχνος, track) appears first in Job 5:9; 9:10 . Paul apparently got it from Job. Nowhere else in N.T. except Ro 11:33 . In later Christian writers. Paul undertook to track out the untrackable in Christ.

Eph 3:9

To make see (φωτισα). First aorist active infinitive of φοτιζω, late verb, to turn the light on. With the eyes of the heart enlightened (Eph 1:18) one can then turn the light for others to see. See Col 1:26 .

Eph 3:10

To the intent that (ινα). Final clause.

Might be made known (γνωρισθη). First aorist passive subjunctive of γνωριζω with ινα. The mystery was made known to Paul (3:3) and now he wants it blazoned forth to all powers (Gnostic aeons or what not).

Through the church (δια της εκκλησιας). The wonderful body of Christ described in chapter Eph 2 .

The manifold wisdom of God (η πολυποικιλος σοφια του θεου). Old and rare word, much-variegated, with many colours. Only here in N.T. Ποικιλος (variegated) is more common (Mt 4:24).

Eph 3:11

According to the eternal purpose (κατα προθεσιν των αιωνων). "According to the purpose (1:11) of the ages." God's purpose runs on through the ages. "Through the ages one eternal purpose runs."

Eph 3:12

In confidence (εν πεποιθησε). Late and rare word from πεποιθα. See 2Co 1:15 .

Through our faith in him (δια της πιστεως αυτου). Clearly objective genitive αυτου (in him).

Eph 3:13

That ye faint not (μη ενκακειν). Object infinitive with μη after αιτουμα. The infinitive (present active) ενκακειν is a late and rare word (see already Lu 18:1; 2Th 3:13; 2Co 4:1,16; Ga 6:9) and means to behave badly in, to give in to evil (εν, κακος). Paul urges all his apostolic authority to keep the readers from giving in to evil because of his tribulations for them.

Your glory (δοξα υμων). As they could see.

Eph 3:14

I bow my knees (καμπτω τα γονατα μου). He now prays whether he had at first intended to do so at 3:1 or not. Calvin supposes that Paul knelt as he dictated this prayer, but this is not necessary. This was a common attitude in prayer (Lu 22:41; Ac 7:40; 20:36; 21:5), though standing is also frequent (Mr 11:25; Lu 18:11,13).

Eph 3:15

Every family (πασα πατρια). Old word (πατρα is the usual form) from πατηρ, descent from a common ancestor as a tribe or race. Some take it here as = πατροτης, fatherhood, but that is most unlikely. Paul seems to mean that all the various classes of men on earth and of angels in heaven get the name of family from God the Father of all.

Eph 3:16

That he would grant you (ινα δω υμιν). Sub-final clause with ινα and the second aorist active subjunctive of διδωμ, to give. There are really five petitions in this greatest of all Paul's prayers (one already in 1:16-23), two by the infinitives after ινα δω (κραταιωθηναι, κατοικησα), two infinitives after ινα εξισχυσητε (καταλαβεσθαι, γνωνα), and the last clause ινα πληρωθητε. Nowhere does Paul sound such depths of spiritual emotion or rise to such heights of spiritual passion as here. The whole seems to be coloured with "the riches of His glory."

That ye may be strengthened (κραταιωθηνα). First aorist passive infinitive of κραταιοω, late and rare (LXX, N.T.) from κραταιος, late form from κρατος (strength). See Lu 1:80 . Paul adds δυναμε (with the Spirit). Instrumental case.

In the inward man (εις τον εσω ανθρωπον). Same expression in 2Co 4:16 (in contrast with the outward εξω, man) and in Ro 7:22 .

Eph 3:17

That Christ may dwell (κατοικησα τον Χριστον). Another infinitive (first aorist active) after ινα δω. Κατοικεω is an old verb to make one's home, to be at home. Christ (Χριστον accusative of general reference) is asked to make his home in our hearts. This is the ideal, but a deal of fixing would have to be done in our hearts for Christ.

Being rooted and grounded in love (εν αγαπη ερριζωμενο κα τεθεμελιωμενο). But it is not certain whether εν αγαπη should go with these participles or with the preceding infinitive κατοικησα (dwell). Besides, these two perfect passive participles (from ριζοω, old verb, in N.T. only here and Col 2:7 , and from θεμελιοω, see also Col 1:23) are in the nominative case and are to be taken with ινα εξισχυσητε and are proleptically placed before ινα. Verse 18 should really begin with these participles. Paul piles up metaphors (dwelling, rooted, grounded).

Eph 3:18

That ye may be strong (ινα εξισχυσητε). Sub-final clause again with ινα and the first aorist active subjunctive of εξισχυω, a late and rare compound (from εξ, ισχυω) to have full strength. Here only in N.T.

To apprehend (καταλαβεσθα). Second aorist middle infinitive of καταλαμβανω, old and common verb, to lay hold of effectively (κατα-), here with the mind, to grasp (Ac 25:25).

With all the saints (συν πασιν τοις αγιοις). No isolated privilege. Fellowship open to all. Paul gives a rectangular (four dimension) measure of love (breadth πλατος, length μηκος, height υψος, depth βαθος, all common enough words).

Eph 3:19

And to know (γνωνα τε). Second aorist active infinitive with εξισχυσητε.

Which passeth knowledge (την υπερβαλλουσαν της γνωσεως). Ablative case γνωσεως after υπερβαλλουσαν (from υπερβαλλω). All the same Paul dares to scale this peak.

That ye may be filled with all the fulness of God (ινα πληρωθητε εις παν το πληρωμα του θεου). Final clause again (third use of ινα in the sentence) with first aorist passive subjunctive of πληροω and the use of εις after it. One hesitates to comment on this sublime climax in Paul's prayer, the ultimate goal for followers of Christ in harmony with the injunction in Mt 5:48 to be perfect (τελειο) as our heavenly Father is perfect. There is nothing that any one can add to these words. One can turn to Ro 8:29 again for our final likeness to God in Christ.

Eph 3:20

That is able to do (τω δυναμενω ποιησα). Dative case of the articular participle (present middle of δυναμα). Paul is fully aware of the greatness of the blessings asked for, but the Doxology ascribes to God the power to do them for us.

Above all (υπερ παντα). Not simply παντα, but υπερ beyond and above all.

Exceedingly abundantly (υπερεκπερισσου). Late and rare double compound (υπερ, εκ, περισσου) adverb (LXX, 1Th 3:10; 5:13; Eph 3:20). It suits well Paul's effort to pile Pelion on Ossa.

That we ask (ων αιτουμεθα). Ablative of the relative pronoun attracted from the accusative α to the case of the unexpressed antecedent τουτων. Middle voice (αιτουμεθα) "we ask for ourselves."

Or think (η νοουμεν). The highest aspiration is not beyond God's "power" (δυναμιν) to bestow.

Eph 3:21

In the church (εν τη εκκλησια). The general church, the body of Christ.

And in Christ Jesus (κα εν Χριστω Ιησου). The Head of the glorious church.

Ephesians 4

Eph 4:1

Wherewith ye were called (ης εκληθητε). Attraction of the relative ης to the genitive of the antecedent κλησεως (calling) from the cognate accusative ην with εκληθητε (first aorist passive indicative of καλεω, to call. For the list of virtues here see Col 3:12 . To ανεχομενο αλληλων (Col 3:13) Paul here adds "in love" (εν αγαπη), singled out in Col 3:14 .

Eph 4:3

The unity (την ενοτητα). Late and rare word (from εις, one), in Aristotle and Plutarch, though in N.T. only here and verse 13.

In the bond of peace (εν τω συνδεσμω της ειρηνης). In Col 3:14 αγαπη (love) is the συνδεσμος (bond). But there is no peace without love (verse 2).

Eph 4:4

One body (εν σωμα). One mystical body of Christ (the spiritual church or kingdom, cf. 1:23; 2:16).

One Spirit (εν πνευμα). One Holy Spirit, grammatical neuter gender (not to be referred to by "it," but by "he").

In one hope (εν μια ελπιδ). The same hope as a result of their calling for both Jew and Greek as shown in chapter 2.

Eph 4:5

One Lord (εις Κυριος). The Lord Jesus Christ and he alone (no series of aeons).

One faith (μια πιστις). One act of trust in Christ, the same for all (Jew or Gentile), one way of being saved.

One baptism (εν βαπτισμα). The result of baptizing (βαπτισμα), while βαπτισμος is the act. Only in the N.T. (βαπτισμος in Josephus) and ecclesiastical writers naturally. See Mr 10:38 . There is only one act of baptism for all (Jews and Gentiles) who confess Christ by means of this symbol, not that they are made disciples by this one act, but merely so profess him, put Christ on publicly by this ordinance.

Eph 4:6

One God and Father of all (εις θεος κα πατηρ παντων). Not a separate God for each nation or religion. One God for all men. See here the Trinity again (Father, Jesus, Holy Spirit).

Who is over all (ο επ παντων),

and through all (κα δια παντων),

and in all (κα εν πασιν). Thus by three prepositions (επι, δια, εν) Paul has endeavoured to express the universal sweep and power of God in men's lives. The pronouns (παντων,

παντων, πασιν) can be all masculine, all neuter, or part one or the other. The last "in all" is certainly masculine and probably all are.

Eph 4:7

According to the measure of the gifts of Christ (κατα το μετρον της δωρεας του Χριστου). Each gets the gift that Christ has to bestow for his special case. See 1Co 12:4ff.; Ro 12:4-6 .

Eph 4:8

Wherefore he saith (διο λεγε). As a confirmation of what Paul has said. No subject is expressed in the Greek and commentators argue whether it should be ο θεος (God) or η γραφη (Scripture). But it comes to God after all. See Ac 2:17 . The quotation is from Ps 68:18 , a Messianic Psalm of victory which Paul adapts and interprets for Christ's triumph over death.

He led captivity captive (ηιχμαλωτευσεν αιχμαλωσιαν). Cognate accusative of αιχμαλωσιαν, late word, in N.T. only here and Re 13:10 . The verb also (αιχμαλωτευω) is from the old word αιχμαλωτος, captive in war (in N.T. only in Lu 4:18), in LXX and only here in N.T.

Eph 4:9

Now this (το δε). Paul picks out the verb αναβας (second aorist active participle of αναβαινω, to go up), changes its form to ανεβη (second aorist indicative), and points the article (το) at it. Then he concludes that it implied a previous καταβας (coming down).

Into the lower parts of the earth (εις τα κατωτερα της γης). If the αναβας is the Ascension of Christ, then the καταβας would be the Descent (Incarnation) to earth and της γης would be the genitive of apposition. What follows in verse 10 argues for this view. Otherwise one must think of the death of Christ (the descent into Hades of Ac 2:31).

Eph 4:10

Is the same also (αυτος εστιν). Rather, "the one who came down (ο καταβας, the Incarnation) is himself also the one who ascended (ο αναβας, the Ascension)."

Far above (υπερανω). See 1:21.

All the heavens (παντων των ουρανων). Ablative case after υπερανω. For the plural used of Christ's ascent see Heb 4:14; 7:27 . Whether Paul has in mind the Jewish notion of a graded heaven like the third heaven in 2Co 12:2 or the seven heavens idea one does not know.

That he might fill all things (ινα πληρωση τα παντα). This purpose we can understand, the supremacy of Christ (Col 2:9f.).

Eph 4:11

And he gave (κα αυτος εδωκεν). First aorist active indicative of διδωμ. In 1Co 12:28 Paul uses εθετο (more common verb, appointed), but here repeats εδωκεν from the quotation in verse 8. There are four groups (τους μεν, τους δε three times, as the direct object of

εδωκεν). The titles are in the predicate accusative (αποστολουσ, προφητασ, ποιμενας κα διδασκαλους). Each of these words occurs in 1Co 12:28 (which see for discussion) except ποιμενας (shepherds). This word ποιμην is from a root meaning to protect. Jesus said the good shepherd lays down his life for the sheep (Joh 10:11) and called himself the Good Shepherd. In Heb 13:20 Christ is the Great Shepherd (cf. 1Pe 2:25). Only here are preachers termed shepherds (Latin *pastores*) in the N.T. But the verb ποιμαινω, to shepherd, is employed by Jesus to Peter (Joh 21:16), by Peter to other ministers (1Pe 5:2), by Paul to the elders (bishops) of Ephesus (Ac 20:28). Here Paul groups "shepherds and teachers" together. All these gifts can be found in one man, though not always. Some have only one.

Eph 4:12

For the perfecting (προς τον καταρτισμον). Late and rare word (in Galen in medical sense, in papyri for house-furnishing), only here in N.T., though καταρτισις in 2Co 13:9 , both from καταρτιζω, to mend (Mt 4:21; Ga 6:1). "For the mending (repair) of the saints."

Unto the building up (εις οικοδομην). See 2:21. This is the ultimate goal in all these varied gifts, "building up."

Eph 4:13

Till we all attain (μεχρ καταντησωμεν ο παντες). Temporal clause with purpose idea with μεχρ and the first aorist active subjunctive of καταναω, late verb, to come down to the goal (Php 3:11). "The whole" including every individual. Hence the need of so many gifts.

Unto the unity of the faith (εις την ενοτητα της πιστεως). "Unto oneness of faith" (of trust) in Christ (verse 3) which the Gnostics were disturbing.

And of the knowledge of the Son of God (κα της επιγνωσεως του υιου του θεου). Three genitives in a chain dependent also on την ενοτητα, "the oneness of full (επι-) knowledge of the Son of God," in opposition to the Gnostic vagaries.

Unto a full-grown man (εις ανδρα τελειον). Same figure as in 2:15 and τελειος in sense of adult as opposed to νηπιο (infants) in 14.

Unto the measure of the stature (εις μετρον ηλικιας). So apparently ηλικια here as in Lu 2:52 , not age (Joh 9:21). Boys rejoice in gaining the height of a man. But Paul adds to this idea "the fulness of Christ" (του πληρωματος του Χριστου), like "the fulness of God" in 3:19. And yet some actually profess to be "perfect" with a standard like this to measure by! No pastor has finished his work when the sheep fall so far short of the goal.

Eph 4:14

That we may be no longer children (ινα μηκετ ωμεν νηπιο). Negative final clause with present subjunctive. Some Christians are quite content to remain "babes" in Christ and never cut their eye-teeth (Heb 5:11-14), the victims of every charlatan who comes along.

Tossed to and fro (κλυδωνιζομενο). Present passive participle of κλυδωνιζομα, late verb from κλυδων (wave, Jas 1:6), to be agitated by the waves, in LXX, only here in N.T. One example in Vettius Valens.

Carried about (περιφερομενο). Present passive participle of περιφερω, old verb, to carry round, whirled round "by every wind (ανεμω, instrumental case) of teaching." In some it is all wind, even like a hurricane or a tornado. If not anchored by full knowledge of Christ, folks are at the mercy of these squalls.

By the sleight (εν τη κυβια). "In the deceit," "in the throw of the dice" (κυβια, from κυβος, cube), sometimes cheating.

In craftiness (εν πανουργια). Old word from πανουργος (παν, εργον, any deed, every deed), cleverness, trickiness.

After the wiles of error (προς την μεθοδιαν της πλανης). Μεθοδια is from μεθοδευω (μετα, οδος) to follow after or up, to practise deceit, and occurs nowhere else (Eph 4:13; 6:11) save in late papyri in the sense of method. The word πλανης (wandering like our "planet") adds to the evil idea in the word. Paul has covered the whole ground in this picture of Gnostic error.

Eph 4:15

In love (εν αγαπη). If truth were always spoken only in love!

May grow into him (αυξησωμεν εις αυτον). Supply ινα and then note the final use of the first aorist active subjunctive. It is the metaphor of verse 13 (the full-grown man). We are the body and Christ is the Head. We are to grow up to his stature.

Eph 4:16

From which (εξ ου). Out of which as the source of energy and direction.

Fitly framed (συναρμολογουμενον). See 2:21 for this verb.

Through that which every joint supplieth (δια πασης αφης της επιχορηγιας). Literally, "through every joint of the supply." See Col 2:19 for αφη and Php 1:19 for the late word επιχορηγια (only two examples in N.T.) from επιχορηγεω, to supply (Col 2:19).

In due measure (εν μετρω). Just "in measure" in the Greek, but the assumption is that each part of the body functions properly in its own sphere.

Unto the building up of itself (εις οικοδομην εαυτου). Modern knowledge of cell life in the human body greatly strengthens the force of Paul's metaphor. This is the way the body grows by cooperation under the control of the head and all "in love" (εν αγαπη).

Eph 4:17

That ye no longer walk (μηκετ υμας περιπατειν). Infinitive (present active) in indirect command (not indirect assertion) with accusative υμας of general reference.

In vanity of their mind (εν ματαιοτητ του νοος αυτων). "In emptiness (from ματαιος, late and rare word. See Ro 8:20) of their intellect (νοος, late form for earlier genitive νου, from νους).

Eph 4:18

Being darkened (εσκοτωμενο οντες). Periphrastic perfect passive participle of σκοτοω, old verb from σκοτος (darkness), in N.T. only here and Re 9:2; 16:10 .

In their understanding (τη διανοια). Locative case. Probably διανοια (δια, νους) includes the emotions as well as the intellect (νους). It is possible to take οντες with απηλλοτριωμενο (see 2:12) which would then be periphrastic (instead of εσκοτωμενο) perfect passive participle.

From the life of God (της ζωης του θεου). Ablative case ζωης after απηλλοτριωμενο (2:12).

Because of the ignorance (δια την αγνοιαν). Old word from αγνοεω, not to know. Rare in N.T. See Ac 3:17 .

Hardening (πωρωσιν). Late medical term (Hippocrates) for callous hardening. Only other N.T. examples are Mr 3:5; Ro 11:25 .

Eph 4:19

Being past feeling (απηλγηκοτες). Perfect active participle of απαλγεω, old word to cease to feel pain, only here in N.T.

To lasciviousness (τη ασελγεια). Unbridled lust as in 2Co 12:21; Ga 5:19 .

To work all uncleanness (εις εργασιαν ακαθαρσιας πασης). Perhaps prostitution, "for a trading (or work) in all uncleanness." Certainly Corinth and Ephesus could qualify for this charge.

With greediness (εν πλεονεξια). From πλεονεκτης, one who always wants more whether money or sexual indulgence as here. The two vices are often connected in the N.T.

Eph 4:20

But ye did not so learn Christ (Ηυμεις δε ουχ ουτως εμαθετε τον Χριστον). In sharp contrast to pagan life (ουτως). Second aorist active indicative of μανθανω.

Eph 4:21

If so be that (ε γε). "If indeed." Condition of first class with aorist indicatives here, assumed to be true (ηκουσατε κα εδιδαχθητε).

Even as truth is in Jesus (καθως εστιν αληθεια εν τω Ιησου). It is not clear what Paul's precise idea is here. The Cerinthian Gnostics did distinguish between the man Jesus and the aeon Christ. Paul here identifies Christ (verse 20) and Jesus (verse 21). At any rate he flatly affirms that there is "truth in Jesus" which is in direct opposition to the heathen manner of life and which is further explained by the epexegetical infinitives that follow (αποθεσθαι, ανανεουσθα δε, κα ενδυσασθα).

Eph 4:22

That ye put away (αποθεσθα). Second aorist middle infinitive of αποτιθημ with the metaphor of putting off clothing or habits as αποθεσθε in Col 3:8 (which see) with the same addition of "the old man" (τον παλαιον ανθρωπον) as in Col 3:9 . For αναστροφην (manner of life) see Ga 1:13 .

Which waxeth corrupt (τον φθειρομενον). Either present middle or passive participle of φθειρω, but it is a process of corruption (worse and worse).

Eph 4:23

That ye be renewed (ανανεουσθα). Present passive infinitive (epexegetical, like αποθεσθα, of αληθεια εν τω Ιησου) and to be compared with ανακαινουμενον in Col 3:10 . It is an old verb, ανανεοω, to make new (young) again; though only here in N.T.

The spirit (τω πνευματ). Not the Holy Spirit, but the human spirit.

Eph 4:24

Put on (ενδυσασθα). First aorist middle infinitive of ενδυω (-νω), for which see Col 3:10 .

The new man (τον καινον ανθρωπον). "The brand-new (see 2:15) man," though τον νεον in Col 3:10 .

After God (κατα θεον). After the pattern God, the new birth, the new life in Christ, destined to be like God in the end (Ro 8:29).

Eph 4:25

Wherefore (διο). Because of putting off the old man, and putting on the new man.

Putting away (αποθεμενο). Second aorist middle participle of αποτιθημ (verse 22).

Lying (ψευδος),

truth (αληθειαν) in direct contrast.

Each one (εκαστος). Partitive apposition with λαλειτε. See Col 3:8 μη ψευδεσθε.

Eph 4:26

Be ye angry and sin not (οργιζεσθε κα μη αμαρτανετε). Permissive imperative, not a command to be angry. Prohibition against sinning as the peril in anger. Quotation from Ps 4:4 .

Let not the sun go down upon your wrath (ο ηλιος μη επιδυετω επ παροργισμω). Danger in settled mood of anger. Παροργισμος (provocation), from παροργιζω, to exasperate to anger, occurs only in LXX and here in N.T.

Eph 4:27

Neither give place to the devil (μηδε διδοτε τοπον τω διαβολω). Present active imperative in prohibition, either stop doing it or do not have the habit. See Ro 12:19 for this idiom.

Eph 4:28

Steal no more (μηκετ κλεπτετω). Clearly here, cease stealing (present active imperative with μηκετ).

The thing that is good (το αγαθον). "The good thing" opposed to his stealing and "with his hands" (ταις χερσιν, instrumental case) that did the stealing. See 2Th 3:10 . Even unemployment is no excuse for stealing.

To give (μεταδιδονα). Present active infinitive of μεταδιδωμ, to share with one.

Eph 4:29

Corrupt (σαπρος). Rotten, putrid, like fruit (Mt 7:17f.), fish (Mt 13:48), here the opposite of αγαθος (good).

For edifying as the need may be (προς οικοδομην της χρειας). "For the build-up of the need," "for supplying help when there is need." Let no other words come out.

That it may give (ινα δω). For this elliptical use of ινα see on 5:33.

Eph 4:30

Grieve not the Holy Spirit of God (μη λυπειτε το πνευμα το αγιον του θεου). "Cease grieving" or "do not have the habit of grieving." Who of us has not sometimes grieved the Holy Spirit?

In whom (εν ω). Not "in which."

Ye were sealed (εσφραγισθητε). See 1:13 for this verb, and 1:14 for απολυτρωσεως, the day when final redemption is realized.

Eph 4:31

Bitterness (πικρια). Old word from πικρος (bitter), in N.T. only here and Ac 8:23; Ro 3:14; Heb 12:15 .

Clamour (κραυγη). Old word for outcry (Mt 25:6; Lu 1:42). See Col 3:8 for the other words.

Be put away (αρθητω). First aorist passive imperative of αιρω, old verb, to pick up and carry away, to make a clean sweep.

Eph 4:32

Be ye kind to one another (γινεσθε εις αλληλους χρηστο). Present middle imperative of γινομα, "keep on becoming kind (χρηστος, used of God in Ro 2:4) toward one another." See Col 3:12f .

Tenderhearted (ευσπλαγχνο). Late word (ευ, σπλαγχνα) once in Hippocrates, in LXX, here and 1Pe 3:8 in N.T.

Ephesians 5

Eph 5:1

Imitators of God (μιμητα του θεου). This old word from μιμεομα Paul boldly uses. If we are to be like God, we must imitate him.

Eph 5:2

An offering and a sacrifice to God (προσφοραν κα θυσιαν τω θεω). Accusative in apposition with εαυτον (himself). Christ's death was an offering to God "in our behalf" (υπερ ημων) not an offering to the devil (Anselm), a ransom (λυτρον) as Christ himself said (Mt 20:28), Christ's own view of his atoning death.

For an odour of a sweet smell (εις οσμην ευωδιας). Same words in Php 4:18 from Le 4:31 (of the expiatory offering). Paul often presents Christ's death as a propitiation (Ro 3:25) as in 1Jo 2:2 .

Eph 5:3

Or covetousness (η πλεονεξια). In bad company surely. Debasing like sensuality.

As becometh saints (καθως πρεπε αγιοις). It is "unbecoming" for a saint to be sensual or covetous.

Eph 5:4

Filthiness (αισχροτης). Old word from αισχρος (base), here alone in N.T.

Foolish talking (μωρολογια). Late word from μωρολογος (μωροσ, λογος), only here in N.T.

Jesting (ευτραπελια). Old word from ευτραπελος (ευ, τρεπω, to turn) nimbleness of wit, quickness in making repartee (so in Plato and Plutarch), but in low sense as here ribaldry, scurrility, only here in N.T. All of these disapproved vices are απαξ λεγομενα in the N.T.

Which are not befitting (α ουκ ανηκεν). Same idiom (imperfect with word of propriety about the present) in Col 3:18 . Late MSS. read τα ουκ ανηκοντα like τα μη καθηκοντα in Ro 1:28 .

Eph 5:5

Ye know of a surety (ιστε γινωσκοντες). The correct text has ιστε, not εστε. It is the same form for present indicative (second person plural) and imperative, probably indicative here, "ye know." But why γινωσκοντες added? Probably, "ye know recognizing by your own experience."

No (πασ--ου). Common idiom in the N.T. like the Hebrew= *oudeis* (Robertson, *Grammar*, p. 732).

Covetous man (πλεονεκτησ, πλεον εχω). Old word, in N.T. only here and 1Co 5:10f.; 6:10 .

Which is (ο εστιν). So Aleph B. A D K L have ος (who), but ο is right. See Col 3:14 for this use of ο (which thing is). On ειδωλολατρης (idolater) see 1Co 5:10f .

In the Kingdom of Christ and God (εν τη βασιλεια του Χριστου κα θεου). Certainly the same kingdom and Paul may here mean to affirm the deity of Christ by the use of the one article with Χριστου κα θεου. But Sharp's rule cannot be insisted on here because θεος is often definite without the article like a proper name. Paul did teach the deity of Christ and may do it here.

Eph 5:6

With empty words (κενοις λογοις). Instrumental case. Probably Paul has in mind the same Gnostic praters as in Col 2:4f . See 2:2.

Eph 5:7

Partakers with them (συνμετοχο αυτων). Late double compound, only here in N.T., joint (συν) shares with (μετοχο) them (αυτων). These Gnostics.

Eph 5:8

But now light (νυν δε φως). Jesus called his disciples the light of the world (Mt 5:14).

Eph 5:9

The fruit of light (ο καρπος του φωτος). Two metaphors (fruit, light) combined. See Ga 5:22 for "the fruit of the Spirit." The late MSS. have "spirit" here in place of "light."

Goodness (αγαθοσυνη). Late and rare word from αγαθος. See 2Th 1:11; Ga 5:22 .

Eph 5:10

Proving (δοκιμαζοντες). Testing and so proving.

Eph 5:11

Have no fellowship with (μη συνκοινωνειτε). No partnership with, present imperative with μη. Followed by associative instrumental case εργοις (works).

Unfruitful (ακαρποις). Same metaphor of verse 9 applied to darkness (σκοτος).

Reprove (ελεγχετε). Convict by turning the light on the darkness.

Eph 5:12

In secret (κρυφη). Old adverb, only here in N.T. Sin loves the dark.

Even to speak of (κα λεγειν). And yet one must sometimes speak out, turn on the light, even if to do so is disgraceful (αισχρον, like 1Co 11:6).

Eph 5:13

Are made manifest by the light (υπο του φωτος φανεροντα). Turn on the light. Often the preacher is the only man brave enough to turn the light on the private sins of men and women or even those of a community.

Eph 5:14

Wherefore he saith (διο λεγε). Apparently a free adaptation of Isa 26:19; 60:1 . The form αναστα for αναστηθ (second person singular imperative second aorist active of ανιστημ) occurs in Ac 12:7 .

Shall shine (επιφαυσε). Future active of επιφαυσκω, a form occurring in Job (Job 25:5; 31:26), a variation of επιφωσκω. The last line suggests the possibility that we have here the fragment of an early Christian hymn like 1Ti 3:16 .

Eph 5:15

Carefully (ακριβως). Aleph B 17 put ακριβως before πως (how) instead of πως ακριβως (how exactly ye walk) as the Textus Receptus has it. On ακριβως (from ακριβης) see Mt 2:8; Lu 1:3 .

Unwise (ασοφο). Old adjective, only here in N.T.

Eph 5:16

Redeeming the time (εξαγοραζομενο τον καιρον). As in Col 4:5 which see.

Eph 5:17

Be ye not foolish (μη γινεσθε αφρονες). "Stop becoming foolish."

Eph 5:18

Be not drunken with wine (μη μεθυσκεσθε οινω). Present passive imperative of μεθυσκω, old verb to intoxicate. Forbidden as a habit and to stop it also if guilty. Instrumental case οινω.

Riot (ασωτια). Old word from ασωτος (adverb ασωτως in Lu 15:13), in N.T. only here, Tit 1:6; 1Pe 4:4 .

But be filled with the Spirit (αλλα πληρουσθε εν πνευματ). In contrast to a state of intoxication with wine.

Eph 5:19

To the Lord (τω Κυριω). The Lord Jesus. In Col 3:16 we have τω θεω (to God) with all these varieties of praise, another proof of the deity of Christ. See Col 3:16 for discussion.

Eph 5:20

In the name of our Lord Jesus Christ (εν ονοματ του Κυριου ημων Ιησου Χριστου). Jesus had told the disciples to use his name in prayer (Joh 16:23f.).

To God, even the Father (τω θεω κα πατρ). Rather, "the God and Father."

Eph 5:21

Subjecting yourselves to one another (υποτασσομενο αλληλοις). Present middle participle of υποτασσω, old military figure to line up under (Col 3:18). The construction here is rather loose, coordinate with the preceding participles of praise and prayer. It is possible to start a new paragraph here and regard υποτασσομενο as an independent participle like an imperative.

Eph 5:22

Be in subjection . Not in the Greek text of B and Jerome knew of no MS. with it. K L and most MSS. have υποτασσεσθε like Col 3:18 , while Aleph A P have υποτασσεσθÂωσαν (let them be subject to). But the case of ανδρασιν (dative) shows that the verb is understood

from verse 21 if not written originally. Ιδιοις (own) is genuine here, though not in Col 3:18 .

As unto the Lord (ως τω Κυριω). So here instead of ως ανηκεν εν Κυριω of Col 3:18 .

Eph 5:23

For the husband is the head of the wife (οτ ανηρ εστιν κεφαλη της γυναικος). "For a husband is head of the (his) wife." No article with ανηρ or κεφαλη.

As Christ also is the head of the church (ως κα ο Χριστος κεφαλη της εκκλησιας). No article with κεφαλη, "as also Christ is head of the church." This is the comparison, but with a tremendous difference which Paul hastens to add either in an appositional clause or as a separate sentence.

Himself the saviour of the body (αυτος σωτηρ του σωματος). He means the church as the body of which Christ is head and Saviour.

Eph 5:24

But (αλλα). Perhaps, "nevertheless," in spite of the difference just noted. Once again the verb υποτασσω has to be supplied in the principal clause before τοις ανδρασιν either as indicative (υποτασσοντα) or as imperative (υποτασσεσθωσαν).

Eph 5:25

Even as Christ also loved the church (καθως κα ο Χριστος ηγαπησεν την εκκλησιαν). This is the wonderful new point not in Col 3:19 that lifts this discussion of the husband's love for his wife to the highest plane.

Eph 5:26

That he might sanctify it (ινα αυτην αγιαση). Purpose clause with ινα and the first aorist active subjunctive of αγιαζω. Jesus stated this as his longing and his prayer (Joh 17:17-19). This was the purpose of Christ's death (verse 25).

Having cleansed it (καθαρισας). First aorist active participle of καθαριζω, to cleanse, either simultaneous action or antecedent.

By the washing of water (τω λουτρω του υδατος). If λουτρον only means bath or bathing-place (= λουτρον), then λουτρω is in the locative. If it can mean bathing or washing, it is in the instrumental case. The usual meaning from Homer to the papyri is the bath or bathing-place, though some examples seem to mean bathing or washing. Salmond doubts if there are any clear instances. The only other N.T. example of λουτρον is in Tit 3:5 . The reference here seems to be to the baptismal bath (immersion) of water, "in the bath of water." See 1Co 6:11 for the bringing together of απελουσασθε and ηγιασθητε. Neither there nor here does Paul mean that the cleansing or sanctification took place in the bath save in a symbolic fashion as in Ro 6:4-6 . Some think that Paul has also a reference to the bath of the bride before marriage. Still more difficult is the phrase "with the word" (εν ρηματ). In Joh 17:17 Jesus connected "truth" with "sanctify." That is possible here, though it may also be connected with καθαρισας (having cleansed). Some take it to mean the baptismal formula.

Eph 5:27

That he might present (ινα παραστηση). Final clause with ινα and first aorist active subjunctive of παριστημ (see Col 1:22 for parallel) as in 2Co 11:2 of presenting the bride to the bridegroom. Note both αυτος (himself) and εαυτω (to himself).

Glorious (ενδοξον). Used of splendid clothing in Lu 7:25 .

Spot (σπιλος). Late word, in N.T. only here and 2 Peter 2:13 , but σπιλοω, to defile in Jas 3:6; Jude 1:23 .

Wrinkle (ρυτιδα). Old word from ρυω, to contract, only here in N.T.

But that it should be holy and without blemish (αλλ' ινα η αγια κα αμωμος). Christ's goal for the church, his bride and his body, both negative purity and positive.

Eph 5:28

Even so ought (ουτως οφειλουσιν). As Christ loves the church (his body). And yet some people actually say that Paul in 1Co 7 gives a degrading view of marriage. How can one say that after reading Eph 5:22-33 where the noblest picture of marriage ever drawn is given?

Eph 5:29

Nourisheth (εκτρεφε). Old compound with perfective sense of εκ (to nourish up to maturity and on). In N.T. only here and 6:4.

Cherisheth (θαλπε). Late and rare word, once in a marriage contract in a papyrus. In N.T. only here and 1Th 2:7 . Primarily it means to warm (Latin *foveo*), then to foster with tender care as here.

Even as Christ also (καθως κα ο Χριστος). Relative (correlative) adverb pointing back to ουτως at the beginning of the sentence (verse 28) and repeating the statement in verse 25.

Eph 5:30

Of his flesh and of his bones (εκ της σαρκος αυτου κα εκ των οστεων αυτου). These words are in the Textus Receptus (Authorized Version) supported by D G L P cursives Syriac, etc., though wanting in Aleph A B 17 Bohairic. Certainly not genuine.

Eph 5:31

For this cause (αντ τουτου). "Answering to this" = ενεκεν τουτου of Ge 2:24 , in the sense of αντ seen in ανθ' ων (Lu 12:3). This whole verse is a practical quotation and application of the language to Paul's argument here. In Mt 19:5 Jesus quotes Ge 2:24 . It seems absurd to make Paul mean Christ here by ανθρωπος (man) as some commentators do.

Eph 5:32

This mystery is great (το μυστηριον τουτο μεγα εστιν). For the word "mystery" see 1:9. Clearly Paul means to say that the comparison of marriage to the union of Christ and the church is the mystery. He makes that plain by the next words.

But I speak (εγω δε λεγω). "Now I mean." Cf. 1Co 7:29; 15:50 .

In regard of Christ and of the church (εις Χριστον κα [εισ] την εκκλησιαν). "With reference to Christ and the church." That is all that εις here means.

Eph 5:33

Nevertheless (πλην). "Howbeit," not to dwell unduly (Abbott) on the matter of Christ and the church.

Do ye also severally love (κα υμεις ο καθ' ενα εκαστος αγαπατω). An unusual idiom. The verb αγαπατω (present active imperative) agrees with εκαστος and so is third singular instead of αγαπατε (second plural) like υμεις. The use of ο καθ' ενα after υμεις = " ye one by one " and then εκαστος takes up (individualizes) the "one" in partitive apposition and in the third person.

Let the wife see that she fear (η γυνη ινα φοβητα). There is no verb in the Greek for "let see" (βλεπετω). For this use of ινα with the subjunctive as a practical imperative without a principal verb (an elliptical imperative) see Mr 5:23; Mt 20:32; 1Co 7:29; 2Co 8:7; Eph 4:29; 5:33 (Robertson, *Grammar*, p. 994). "Fear" (φοβητα, present middle subjunctive) here is "reverence."

Ephesians 6

Eph 6:1

Right (δικαιον). In Col 3:20 it is ευαρεστον (well-pleasing).

Eph 6:2

Which (ητις). "Which very" = "for such is."

The first commandment with promise (εντολη πρωτη εν επαγγελια). Εν here means "accompanied by" (Alford). But why "with a promise"? The second has a general promise, but the fifth alone (Ex 20:12) has a specific promise. Perhaps that is the idea. Some take it to be first because in the order of time it was taught first to children, but the addition of εν επαγγελια here to πρωτη points to the other view.

Eph 6:3

That it may be well with thee (ινα ευ σο γενητα). From Ex 20:12 , "that it may happen to thee well."

And thou mayest live long on the earth (κα εση μακροχρονιος επ της γης). Here εση (second person singular future middle) takes the place of γενη in the LXX (second person singular second aorist middle subjunctive). Μακροχρονιος is a late and rare compound adjective, here only in N.T. (from LXX, Ex 20:12).

Eph 6:4

Provoke not to anger (μη παροργιζετε). Rare compound, both N.T. examples (here and Ro 10:19) are quotations from the LXX. The active, as here, has a causative sense. Parallel in sense with μη ερεθιζετε in Col 3:21 . Paul here touches the common sin of fathers.

In the chastening and admonition of the Lord (εν παιδεια κα νουθεσια του κυριου). Εν is the sphere in which it all takes place. There are only three examples in the N.T. of παιδεια, old Greek for training a παις (boy or girl) and so for the general education and culture of the child. Both papyri and inscriptions give examples of this original and wider sense (Moulton and Milligan, *Vocabulary*). It is possible, as Thayer gives it, that this is the meaning here in Eph 6:4 . In 2Ti 3:16 adults are included also in the use. In Heb 12:5,7,11 the narrower sense of "chastening" appears which some argue for here. At any rate νουθεσια (from νουσ, τιθημ), common from Aristophanes on, does have the idea of correction. In N.T. only here and 1Co 10:11; Tit 3:10 .

Eph 6:5

With fear and trembling (μετα φοβου κα τρομου). This addition to Col 3:22 .

Eph 6:6

But as servants of Christ (αλλ' ως δουλο Χριστου). Better "slaves of Christ" as Paul rejoiced to call himself (Php 1:1).

Doing the will of God (ποιουντες το θελημα του θεου). Even while slaves of men.

Eph 6:7

With good will (μετ' ευνοιας). Not in Col. Old word from ευνοος, only here in N.T. as ευνοεω is in N.T. only in Mt 5:25 .

Eph 6:8

Whatsoever good thing each one doeth (εκαστος εαν τ ποιηση αγαθον). Literally, "each one if he do anything good." Condition of third class, undetermined, but with prospect. Note use here of αγαθον rather than αδικον (one doing wrong) in Col 3:25 . So it is a reward (κομισετα) for good, not a penalty for wrong, though both are true, "whether he be bond or free" (ειτε δουλος ειτε ελευθερος).

Eph 6:9

And forbear threatening (ανιεντες την απειλην). Present active participle of ανιημ, old verb, to loosen up, to relax. "Letting up on threatening." Απειλη is old word for threat, in N.T. only here and Ac 4:29; 9:1 .

Both their Master and yours (κα αυτων κα υμων ο κυριος). He says to "the lords" (ο κυριο) of the slaves. Paul is not afraid of capital nor of labour.

With him (παρ' αυτω). "By the side of him (God)."

Eph 6:10

Finally (του λοιπου). Genitive case, "in respect of the rest," like Ga 6:17 . D G K L P have the accusative το λοιπον (as for the rest) like 2Th 3:1; Php 3:1; 4:8 .

Be strong in the Lord (ενδυναμουσθε εν κυριω). A late word in LXX and N.T. (Ac 9:22; Ro 4:20; Php 4:13), present passive imperative of ενδυναμοω, from εν and δυναμις, to empower. See 1:10 for "in the strength of his might." Not a hendiadys.

Eph 6:11

Put on (ενδυσασθε). Like 3:12. See also 4:24.

The whole armour (την πανοπλιαν). Old word from πανοπλος (wholly armed, from παν, οπλον). In N.T. only Lu 11:22; Eph 6:11,13 . Complete armour in this period included "shield, sword, lance, helmet, greaves, and breastplate" (Thayer). Our "panoply." Polybius gives this list of Thayer. Paul omits the lance (spear). Our museums preserve specimens of this armour as well as the medieval coat-of-mail. Paul adds girdle and shoes to the list of Polybius, not armour but necessary for the soldier. Certainly Paul could claim knowledge of the Roman soldier's armour, being chained to one for some three years.

That ye may be able to stand (προς το δυνασθα υμας στηνα). Purpose clause with προς το and the infinitive (δυνασθα) with the accusative of general reference (υμας) and the second aorist active infinitive στηνα (from ιστημ) dependent on δυνασθα. Against (προς). Facing. Another instance of προς meaning "against" (Col 2:23).

The wiles of the devil (τας μεθοδιας του διαβολου). See already 4:14 for this word. He is a crafty foe and knows the weak spots in the Christian's armour.

Eph 6:12

Our wrestling is not (ουκ εστιν ημιν η παλη). "To us the wrestling is not." Παλη is an old word from παλλω, to throw, to swing (from Homer to the papyri, though here only in N.T.), a contest between two till one hurls the other down and holds him down (κατεχω). Note προς again (five times) in sense of "against," face to face conflict to the finish.

The world-rulers of this darkness (τους κοσμοκρατορας του σκοτους τουτου). This phrase occurs here alone. In Joh 14:30 Satan is called "the ruler of this world" (ο αρχων του κοσμου τουτου). In 2Co 4:4 he is termed "the god of this age" (ο θεος του αιωνος τουτου). The word κοσμοκρατωρ is found in the Orphic Hymns of Satan, in Gnostic writings of the devil, in rabbinical writings (transliterated) of the angel of death, in inscriptions of the Emperor Caracalla. These "world-rulers" are limited to "this darkness" here on earth.

The spiritual hosts of wickedness (τα πνευματικα της πονηριας). No word for "hosts" in the Greek. Probably simply, "the spiritual things (or elements) of wickedness." Πονηρια (from πονηρος) is depravity (Mt 22:18; 1Co 5:8).

In the heavenly places (εν τοις επουρανιοις). Clearly so here. Our "wrestling" is with foes of evil natural and supernatural. We sorely need "the panoply of God" (furnished by God).

Eph 6:13

Take up (αναλαβετε). Second aorist active imperative of αναλαμβανω, old word and used (αναλαβων) of "picking up" Mark in 2Ti 4:11 .

That ye may be able to withstand (ινα δυνηθητε αντιστηνα). Final clause with ινα and first aorist passive subjunctive of δυναμα with αντιστηνα (second aorist active infinitive of ανθιστημ, to stand face to face, against).

And having done all to stand (κα απαντα κατεργασα μενο στηνα). After the fight (wrestle) is over to stand (στηνα) as victor in the contest. Effective aorist here.

Eph 6:14

Stand therefore (στητε ουν). Second aorist active imperative of ιστημ (intransitive like the others). Ingressive aorist here, "Take your stand therefore" (in view of the arguments made).

Having girded your loins with truth (περιζωσαμενο την οσφυν υμων εν αληθεια). First aorist middle participle (antecedent action) of περιζωννυω, old verb, to gird around, direct middle (gird yourselves) in Lu 12:37 ; but indirect here with accusative of the thing, "having girded your own loins." So ενδυσαμενο (having put on) is indirect middle participle.

The breast-plate of righteousness (τον θωρακα της δικαιοσυνης). Old word for breast and then for breastplate. Same metaphor of righteousness as breastplate in 1Th 5:8 .

Eph 6:15

Having shod (υποδησαμενο). "Having bound under" (sandals). First aorist middle participle of υποδεω, old word, to bind under (Mr 6:9; Ac 12:8 , only other N.T. example).

With the preparation (εν ετοιμασια). Late word from ετοιμαζω, to make ready, only here in N.T. Readiness of mind that comes from the gospel whose message is peace.

Eph 6:16

Taking up (αναλαβοντες). See verse 13.

The shield of faith (τον θυρεον της πιστεως). Late word in this sense a large stone against the door in Homer, from θυρα, door, large and oblong (Latin *scutum*), ασπις being smaller and circular, only here in N.T.

To quench (σβεσα). First aorist active infinitive of σβεννυμ, old word, to extinguish (Mt 12:20).

All the fiery darts (παντα τα βελη τα πεπυρωμενα). Βελος is an old word for missile, dart (from βαλλω, to throw), only here in N.T. Πεπυρωμενα is perfect passive participle of πυροω, old verb, to set on fire, from πυρ (fire). These darts were sometimes ablaze in order to set fire to the enemies' clothing or camp or homes just as the American Indians used to shoot poisoned arrows.

Eph 6:17

The helmet of salvation (την περικεφαλαιαν του σωτηριου). Late word (περι, κεφαλη, head, around the head), in Polybius, LXX, 1Th 5:8; Eph 6:17 alone in N.T.

Which is the word of God (ο εστιν το ρημα του θεου). Explanatory relative (ο) referring to the sword (μαχαιραν). The sword given by the Spirit to be wielded as offensive weapon (the others defensive) by the Christian is the word of God. See Heb 4:12 where the word of God is called "sharper than any two-edged sword."

Eph 6:18

At all seasons (εν παντ καιρω). "On every occasion." Prayer is needed in this fight. The panoply of God is necessary, but so is prayer.

"Satan trembles when he sees The weakest saint upon his knees."

Eph 6:19

That utterance may be given unto me (ινα μο δοθη λογος). Final clause with ινα and first aorist passive subjunctive of διδωμ, to give. See a like request in Col 4:3 . Paul wishes their prayer for courage for himself.

Eph 6:20

For which I am an ambassador in chains (υπερ ου πρεσβευω εν αλυσε). "For which mystery" of the gospel (verse 19). Πρεσβευω is an old word for ambassador (from πρεσβυς, an old man) in N.T. only here and 2Co 5:20 . Paul is now an old man (πρεσβυτης, Phm 1:9) and feels the dignity of his position as Christ's ambassador though "in a chain" (εν αλυσε, old word αλυσις, from α privative and λυω, to loosen). Paul will wear a chain at the close of his life in Rome (2Ti 1:16).

In it (εν αυτω). In the mystery of the gospel. This is probably a second purpose (ινα), the first for utterance (ινα δοθη), this for boldness (ινα παρρησιασωμα, first aorist middle subjunctive, old word to speak out boldly). See 1Th 2:2 . See Col 4:4 for "as I ought."

Eph 6:21

That ye also may know (ινα ειδητε κα υμεις). Final clause with ινα and second perfect subjunctive active of οιδα. For Tychicus, see Col 4:7f .

Eph 6:22

That ye may know (ινα γνωτε). Second aorist active subjunctive of γινωσκω. Just as in Col 4:8 he had not written ινα ειδητε in verse 21.

Our state (τα περ ημων). "The things concerning us," practically the same as τα κατ' εμε of verse 21. See both phrases in Col 4:7,8 .

Eph 6:23

Love and faith (αγαπη μετα πιστεως). Love of the brotherhood accompanied by faith in Christ and as an expression of it.

Eph 6:24

In uncorruptness (εν αφθαρσια). A never diminishing love. See 1Co 15:42 for αφθαρσια.

EPISTLE TO THE PHILIPPIANS
FROM ROME ABOUT A.D. 61

BY WAY OF INTRODUCTION

There is something to be said for the idea that Paul wrote the Epistle to the Philippians while a prisoner in Ephesus if he ever was a prisoner there. All that can be said for that view has been presented by Professor George S. Duncan in *St. Paul's Ephesian Ministry* (1930). But, when all is considered carefully in the light of the facts in the Acts and the Epistles, the best that one can say is that a possible case is made out with many difficulties remaining unexplained. The argument is more ingenious than convincing. It is not possible here to review the arguments *pro* and *con* that convince me that Paul was in Rome when he wrote this letter to Philippi. It is not clear whether it was written before the three that went together (Philemon, Colossians, Ephesians) or afterwards. Probably there was no great difference in time, but there was time for Epaphroditus to come to Rome, to fall sick, for the news to reach Philippi and for Epaphroditus to hear of their concern about him. The church in Philippi was Paul's joy and pride and they had helped him before as they did this time.

The Epistle is a beautiful expression of gratitude for the love and gifts of the Philippian saints. He is a prisoner of hope in Rome with possible death before him, but with the note of joy running through all that Paul says. He hopes to be set free and to see them again.

Meanwhile he tells the Philippians about the difficulties and triumphs in Rome. The Judaizers have followed Paul here and there is an echo in chapters Php 1; 3 of their opposition. But Paul rises to full stature in the great Christological passages in chapters Php 2; 3 which prepare the way for the controversy with the Gnostics over the Person of Christ in Colossians and Ephesians.

Some special books on Philippians are those by Beet (1891), Burns (1917), Dibelius (1911), Ellicott (new ed. 1890), Wohlenberg in Zahn Komm. (3rd ed. 1917), Haupt in Meyer Komm. (8 ed. 1902), Jones in Westm. Comm. (1920), Johnstone (1904), Jowett (1909), Kennedy in Exp. Gk. Test. (1903), Klopper (1893), Knabenbauer (1913), Lightfoot (9 ed. 1891), Lipsius (1893), Lohmeyer in Meyer Komm. (8 ed. 1930), Lueken (1906), Martin (New Cent. Bible), Michael (1928), Moule (Phil. Studies), Plummer (1919), Rainy (Exp. Bible 1893), Robertson (1917), Vincent (Int. Crit., 2 ed. 1910).

Philippians 1

Phil 1:1

Paul (Παυλος). He does not mention his apostleship as he usually does. Omitted also in I and II Thess. and Philemon.

Timothy (Τιμοθεος). In no sense the author, but associated with Paul because with him here in Rome as in Corinth when I and II Thessalonians written and in Ephesus when I Corinthians sent and in Macedonia when II Corinthians written. Timothy was with Paul when the Philippian church was founded (Ac 16:1,13; 17:14). He had been there twice since (Ac 19:22; 20:3f.).

To all the saints (πασ τοις αγιοις). The word saint (αγιος) here is used for the professing Christians as in 1Co 1:2 which see as well as Ro 1:7 for the origin of the word. The word "all" (πασ) means that all individual believers are included. Paul employs this word frequently in Philippians.

In Christ Jesus (εν Χριστω Ιησου). The centre for all Christian relations and activities for Paul and for us.

In Philippi (εν Φιλιπποις). See on Ac 16:12 for discussion of this name.

With the bishops (συν επισκοποις). "Together with bishops," thus singled out from "all the saints." See Ac 20:17,28 for the use of this most interesting word as equivalent to πρεσβυτερος (elder). It is an old word from επισκεπτομα, to look upon or after, to inspect, so the overseer or superintendent. In the second century επισχοπος (Ignatius) came to mean one superior to elders, but not so in the N.T. The two New Testament church officers are here mentioned (bishops or elders and deacons). The plural is here employed because there was usually one church in a city with several pastors (bishops, elders).

And deacons (κα διακονοις). Technical sense here of the other church officers as in 1Ti 3:8-13 , not the general use as in Mt 22:13 . The origin of the office is probably seen in Ac 6:1-6 . The term is often applied to preachers (1Co 3:5; 2Co 3:6). The etymology (δια, κονις) suggests raising a dust by hastening.

Phil 1:3

Upon (επ). Basis of the thanksgiving.

All (παση). Note frequent use of "all" here (πασηι, παντοτε, always, παση, again, παντων υμων, you all). The use of "you all" recurs several times (4,7 *bis*, 8).

Phil 1:4

With joy (μετα χαρας). Keynote of the Epistle. Paul is a happy prisoner as in Philippi when he and Silas sang praises at midnight though in prison (Ac 16:25).

Phil 1:5

For your fellowship (επ τη κοινωνια υμων). "On the basis of your contribution" as in 2Co 8:4; 9:13; Ac 2:42 . The particular kind of "partnership" or "fellowship" involved is the

contribution made by the Philippians for the spread of the gospel (1:7 συγκοινωνους and 4:14 where συγκοινωνησαντες occurs).

In furtherance of the gospel (εις το ευαγγελιον). "For the gospel."

From the first day until now (απο της πρωτης ημερας αχρ του νυν). As when in Thessalonica (Php 4:15f.), in Corinth (Ac 18:5; 2Co 11:7-10), and now in Rome.

Phil 1:6

Being confident (πεποιθως). Second perfect active of πειθω, to persuade.

This very thing (αυτο τουτο). Accusative of the inner object with πεποιθως, "this thing itself."

Will perfect it (επιτελεσε). Future active indicative of επιτελεω, will fully (επι-) finish. God began and God will consummate it (see 2Co 8:6; Ga 3:3 where both words occur together as here), but not without their cooperation and partnership.

Until the day of Jesus Christ (αχρ ημερας Χριστου Ιησου). The second coming as in verse 10. See 1Th 5:2,4; 2Th 1:10; 2:2; 1Co 1:18; 3:13; 2Co 1:14; Ro 13:12 . Paul never sets the time for the Lord's return, but he is cheered by that blessed hope.

Phil 1:7

Because I have you in my heart (δια το εχειν με εν τη καρδια υμας). Or "because you hold me in your heart." Literally, "because of the holding me (or you) in the heart as to you (or me)." One accusative is the object of the infinitive εχειν, the other is the accusative of general reference. There is no way to decide which is the idea meant except to say that love begets love. The pastor who, like Paul, holds his people in his heart will find them holding him in their hearts.

In the defence (εν τη απολογια). Old word (our word apology, but not our idea of apologizing), in the original sense in Ac 22:1; 25:16 . So also in verse 16 below.

Confirmation (βεβαιωσε). Old word from βεβαιοω (βεβαιοσ, βαινω), to make stable. In N.T. only here and Heb 6:16 about oath.

Partakers with me of grace (συγκοινωνους μου της χαριτος). Literally, "my co-sharers in grace" (objective genitive). "Grace prompted them to alleviate his imprisonment, to co-operate with him in defending and propagating the gospel, and to suffer for its sake" (Vincent, *Int. Crit. Comm.*).

Phil 1:8

My witness (μαρτυς μου). Same solemn oath in Ro 1:9 .

I long after (επιποθω). Longing (ποθος) directed toward (επ) the Philippians. Old word, chiefly in Paul in N.T.

In the tender mercies (εν σπλαγχνοις). Literally "in the bowels" as the seat of the affections.

Phil 1:9

May abound (περισσευη). Present active subjunctive of περισσευω, may keep on overflowing, a perpetual flood of love, "yet more and more" (ετ μαλλον κα μαλλον), but with necessary limitations (river banks), "in knowledge" (εν επιγνωσε, in full knowledge) "and all discernment" (παση αισθησε). The delicate spiritual perception (αισθησις, old word from αισθανομα, only here in N.T. as the verb only in Lu 9:45 in N.T.) can be cultivated as in αισθητηριον (Heb 5:14)

Phil 1:10

So that ye may (εις το υμας). Either purpose or result (εις το plus infinitive as in Ro 1:11,20; 3:26 , etc.).

Approve the things that are excellent (δοκιμαζειν τα διαφεροντα). Originally, "test the things that differ." Cf. same idiom in Ro 2:28 . The verb was used for assaying metals. Either sense suits this context, but the first step is to distinguish between good and evil and that is not always easy in our complex civilization.

Sincere (ειλικρινεις). Old word of uncertain origin from κρινω, to judge, by ειλη (sunlight) or to sift by rapid rolling (ειλος). At any rate it means pure, unsullied.

Void of offence (απροσκοπο). Alpha privative προς and κοπτω, to cut, "not stumbled against" (not causing others to stumble) or if active "not stumbling against." Passive sense probably, not active as in 1Co 10:32 . Common in the papyri, though not in ancient Greek writers.

Phil 1:11

Fruits of righteousness (καρπον δικαιοσυνης). Singular, collective idea, fruit of righteousness. Accusative case retained with perfect passive participle.

Phil 1:12

The things which happened unto me (τα κατ' εμε). "The things concerning me" = "my affairs" as common in Josephus.

Have fallen out rather (μαλλον εληλυθεν). "Have come rather." Second perfect active indicative of ερχομα.

Unto the progress (εις προκοπην). Late word from προκοπτω, common verb, to cut or strike forward, but this late substantive does not occur in classical Greek. It is a technical term in Stoic philosophy for "progress toward wisdom" and it appears also in the papyri and the LXX. In N.T. only here, verse 25; 1Ti 4:15 .

Phil 1:13

Throughout the whole praetorian guard (εν ολω τω πραιτωριω). There were originally ten thousand of these picked soldiers, concentrated in Rome by Tiberius. They had double pay and special privileges and became so powerful that emperors had to court their favour. Paul had contact with one after another of these soldiers. It is a Latin word, but the meaning is not certain, for in the other New Testament examples (Mt 27:27; Mr 15:16; Joh 18:28,33; 19:9; Ac 23:35) it means the palace of the provincial governor either in Jerusalem or Caesarea.

In Rome "palace" would have to be the emperor's palace, a possible meaning for Paul a provincial writing to provincials (Kennedy). Some take it to mean the camp or barracks of the praetorian guard. The Greek, "in the whole praetorium," allows this meaning, though there is no clear example of it. Mommsen and Ramsay argue for the judicial authorities (*praefecti praetorio*) with the assessors of the imperial court. At any rate Paul, chained to a soldier, had access to the soldiers and the officials.

Phil 1:14

The most of the brethren (τους πλειονας των αδελφων). "The more part of the brethren." The comparative with the article with the sense of the superlative as often in the *Koine*.

In the Lord (εν Κυριω). It is not clear whether this phrase is to be connected with "brethren" or with "being confident" (πεποιθοτας), probably with πεποιθοτας. If so, then "through my bonds" (τοις δεσμοις μου) would be the instrumental case and mean that by means of Paul's bonds the brethren "are more abundantly bold" (περισσοτερως τολμαιν).

Phil 1:15

Even of envy and strife (κα δια φθονον κα εριν). "Even because of" (accusative after δια). Surely the lowest of motives for preaching Christ. Envy is an old word and an old sin and strife (ερις) is more rivalry than schism. It is petty and personal jealousy of Paul's power and prowess by the Judaizers in Rome whom Paul has routed in the east, but who now exult at the opportunity of annoying their great antagonist by their interpretation of Christ. Jealousy is always against those of one's own class or profession as preachers with preachers, doctors with doctors.

Of goodwill (δι' ευδοκιαν). Because of goodwill toward Paul.

Phil 1:16

Of love (εξ αγαπης). Out of love to Paul as well as to Christ. Put 1Co 13 here as a flashlight.

Phil 1:17

Of faction (εξ εριθειας). Out of partisanship. From εριθευω, to spin wool, and that from εριθος, a hireling. The papyri examples suit the idea of selfish ambition (Moulton and Milligan's *Vocabulary*). See 2Co 12:20; Ga 5:20 .

Not sincerely (ουχ αγνως). "Not purely," that is with mixed and impure motives.

To raise up affliction for my bonds (θλιψιν εγειρειν τοις δεσμοις μου). Now that Paul is down they jump on him in mean and nagging ways. Dative case in δεσμοις. "To make my chains gall me" (Lightfoot).

Phil 1:18

What then? (τ γαρ?). Sharp problem put up to Paul by the conduct of the Judaizers.

Only that (πλην οτ). Same idiom in Ac 20:23 . Πλην is adverb πλεον (more besides). As a preposition πλην means "except." This essential thing Paul sees in spite of all their envy and selfishness that Christ is preached.

Whether in pretence (ειτε προφασε). Either from προφαινω, to shew forth, or προφημ, to speak forth, the ostensible presentation often untrue. See Ac 27:30 . Paul sees clearly through the pious pretence of these Judaizers and rejoices that people get some knowledge of Christ. Some Christ is better than no Christ.

Yea, and will rejoice (αλλα κα χαρησομα). Note affirmative, not adversative, use of αλλα. Volitive use of the future (second future passive) indicative (χαρησομα) of χαιρω. Paul is determined to rejoice in spite of the efforts of the Judaizers to prod him to anger.

Phil 1:19

Will turn (αποβησετα). Future middle indicative of αποβαινω, old verb, to come from, to come back, to turn out.

To my salvation (εις σωτηριαν). For his release from prison as he strongly hopes to see them again (1:26). Lightfoot takes the word to be Paul's eternal salvation and it must be confessed that verse 20 (the close of this sentence) does suit that idea best. Can it be that Paul carried both conceptions in the word here?

Supply (επιχορηγιας). Late and rare word (one example in inscription of first century A.D.). In N.T. only here and Eph 4:16 . From the late verb επιχορηγεω (double compound, επι, χοροσ, ηγεομα, to furnish supply for the chorus) which see in 2Co 9:10; Ga 3:5 .

Phil 1:20

Earnest expectation (αποκαραδοκιαν). In Paul alone from αποκαραδοκεω (in papyri). See on Ro 8:19 for only other example.

Shall be magnified (μεγαλυνθησετα). Future passive indicative of μεγαλυνω, old verb, to make great, from μεγας (great). See Ac 19:17 .

In my body (εν τω σωματ μου). See Ro 12:1f . It is harder often to make Christ great in the body than in the spirit.

Phil 1:21

For to me (εμο γαρ). Fine example of the ethical dative. Paul gives his own view of living.

To live is Christ (το ζην Χριστος). No copula (εστιν), but το ζην (the act of living present active infinitive) is the subject as is shown by the article το. Living is coextensive with Christ.

Gain (κερδος). Old word for any gain or profit, interest on money (so in papyri). In N.T. only here, Php 3:7; Tit 1:11 .

To die (το αποθανειν, second aorist active infinitive, single act) is to cash in both principal and interest and so to have more of Christ than when living. So Paul faces death with independence and calm courage.

Phil 1:22

If this is the fruit of my work (τουτο μο καρπος εργου). There is no ε (if) here in the Greek, but τουτο (this) seems to be resumptive and to repeat the conditional clause just before. If so, κα just after means

then and introduces the conclusion of the condition. Otherwise τουτο introduces the conclusion and κα means

and .

I wot not (ου γνωριζω). "I know not." It seems odd to preserve the old English word "wot" here. But it is not clear that γνωριζω (old causative verb from γινωσκω) means just to know. Elsewhere in the N.T., as in Lu 2:15; Ro 9:22 , it means to make known, to declare. The papyri examples mean to make known. It makes perfectly good sense to take its usual meaning here, "I do not declare what I shall choose."

Phil 1:23

I am in a strait (συνεχομα). "I am held together." Present passive indicative of the common compound verb συνεχω, to hold together, to hem together as in Lu 8:45 . "I am hemmed in on both sides" (Lightfoot).

Betwixt the two (εκ των δυο). "From the two (sides)." Pressure to live on, pressure to die and be with Christ.

To depart (εις το αναλυσα). Purpose clause, εις το and the aorist active infinitive αναλυσα, old compound verb, to unloose (as threads), to break up, to return (Lu 12:36 , only other N.T. example), to break up camp (Polybius), to weigh anchor and put out to sea, to depart (often in old Greek and papyri). Cf. καταλυω in 2Co 5:1 for tearing down the tent.

Very far better (πολλω μαλλον κρεισσον). Double comparative (triple Lightfoot calls it because of πολλω) like Isocrates and the *Koine* often. See 2Co 7:13 for περισσοτερως μαλλον. Πολλω is the instrumental case of measure (by much).

Phil 1:24

In the flesh (εν τη σαρκ). So B D G, but Aleph A C do not have εν. Unnecessary with επιμενω, to abide by (common verb).

Phil 1:25

And abide with you all (κα παραμενω πασιν υμιν). Common Pauline idiom to repeat the simple verb (μενω) as a compound (παραμενω, future active indicative), old verb, to remain beside followed by locative case. See same idiom in χαιρω, συνχαιρω (Php 2:17).

Phil 1:26

In Christ Jesus in me (εν Χριστω Ιησου εν εμο). "In Christ Jesus" as the basis for the glorying (καυχημα), "in me" as the instance in point.

Through my presence (δια της εμης παρουσιας). The word so often used of the second coming of Christ, but here in its ordinary sense as in 2:12; 1Co 16:17 .

Phil 1:27

Let your manner of life (πολιτευεσθε). Old verb from πολιτης, citizen, and that from πολις, city, to be a citizen, to manage a state's affairs, to live as a citizen. Only twice in N.T., here and Ac 23:1 . Philippi as a colony possessed Roman citizenship and Paul was proud of his own possession of this right. The Authorized Version missed the figure completely by the word "conversation" which did refer to conduct and not mere talk as now, but did not preserve the figure of citizenship. Better render, "Only do ye live as citizens."

Striving (συναθλουντες). Rather, "striving together" as in an athletic contest. Late and rare word (Diodorus). "The very energy of the Christian faith to produce energetic individualities" (Rainy). "Striving in concert" (Lightfoot).

For the faith (τη πιστε). For the teaching of the gospel, objective sense of πιστις (faith).
Phil 1:28

Affrighted (πτυρομενο). Present passive participle of πτυρω, old verb, to frighten. The metaphor is of a timid or scared horse and from πτοεω (πτοα, terror). "Not startled in anything."

By the adversaries (υπο των αντικειμενων). These men who were lined up against (present middle participle of αντικειμα) may have been Jews or Gentiles or both. See 2Th 2:4 for this late verb. Any preacher who attacks evil will have opposition.

Evident token (ενδειξις). Old word for proof. See 2Co 8:24; Ro 3:25f . "An Attic law term" (Kennedy) and only in Paul in N.T.

Perdition (απωλειας). "Loss" in contrast with "salvation" (σωτηριας).

And that (κα τουτο). Idiomatic adverbial accusative. "It is a direct indication from God. The Christian gladiator does not anxiously await the signal of life or death from the fickle crowd" (Lightfoot).
Phil 1:29

In the behalf of Christ (το υπερ Χριστου). Literally, "the in behalf of Christ." But Paul divides the idea and uses the article to again both with πιστευειν and with πασχειν. Suffering in behalf of Christ is one of God's gifts to us.
Phil 1:30

Conflict (αγωνα). Athletic or gladiatorial contest as in 1Ti 6:12; 2Ti 4:7 . The Philippians saw Paul suffer (Ac 16:19-40; 1Th 2:2) as now they have heard about it in Rome.

Philippians 2

Phil 2:1

If (ε). Paul uses four conditions in this verse, all of the first class, assuming the condition to be true.

Comfort (παρακλησις). Rather, "ground of appeal to you in Christ." See 1Co 1:10; Eph 4:1 .

Consolation (παραμυθιον). Old word from παραμυθεομα, persuasive address, incentive.

Of love (αγαπης). Objective genitive, "in love" (undefined as in 1Co 13).

Fellowship (κοινωνια). Partnership in the Holy Spirit "whose first fruit is love" (Ga 5:22).

Any tender mercies (τις σπλαγχνα). Common use of this word for the nobler ςισχερα and so for the higher emotions. But τις is masculine singular and σπλαγχνα is neuter plural. Lightfoot suggests an error of an early transcriber or even of the amanuensis in writing ε τις instead of ε τινα.

Phil 2:2

Fulfil (πληρωσατε). Better here, "fill full." Paul's cup of joy will be full if the Philippians will only keep on having unity of thought and feeling (το αυτο φρονητε, present active subjunctive, keep on thinking the same thing).

Being of one accord (συνψυχο). Late word here for the first time, from συν and ψυχη, harmonious in soul, souls that beat together, in tune with Christ and with each other.

Of one mind (το εν φρονουντες). "Thinking the one thing." Like clocks that strike at the same moment. Perfect intellectual telepathy. Identity of ideas and harmony of feelings.

Phil 2:3

Through vainglory (κατα κενοδοξιαν). Late word, only here in N.T., from κενοδοξος (κενοσ, δοξα, Ga 5:26 , only here in N.T.), empty pride.

In lowliness of mind (τη ταπεινοφροσυνη). Late and rare word. Not in O.T. or early Greek writers. In Josephus and Epictetus in bad sense (pusillanimity). For ostentatious humility in Co 2:18,23 . One of the words, like ταπεινος (Mt 11:29) and ταπεινοφρων (1Pe 3:8 , here alone in N.T.) that Christianity has ennobled and dignified (Ac 20:19).

Better than himself (υπερεχοντας εαυτων). Present active participle of υπερεχω in intransitive sense to excel or surpass with the ablative, "excelling themselves." See Ro 12:10 .

Phil 2:4

Looking (σκοπουντες). Present active participle of σκοπεω from σκοπος (aim, goal). Not keeping an eye on the main chance for number one, but for the good of others.

Phil 2:5

Have this mind in you (τουτο φρονειτε εν υμιν). "Keep on thinking this in you which was also in Christ Jesus" (ο κα εν Χριστω Ιησου). What is that? Humility. Paul presents Jesus

as the supreme example of humility. He urges humility on the Philippians as the only way to secure unity.

Phil 2:6

Being (υπαρχων). Rather, "existing," present active participle of υπαρχω. In the form of God (εν μορφη θεου). Μορφη means the essential attributes as shown in the form. In his preincarnate state Christ possessed the attributes of God and so appeared to those in heaven who saw him. Here is a clear statement by Paul of the deity of Christ.

A prize (αρπαγμον). Predicate accusative with ηγησατο. Originally words in -μος signified the act, not the result (-μα). The few examples of αρπαγμος (Plutarch, etc.) allow it to be understood as equivalent to αρπαγμα, like βαπτισμος and βαπτισμα. That is to say Paul means a prize to be held on to rather than something to be won ("robbery").

To be on an equality with God (το ειναι ισα θεω). Accusative articular infinitive object of ηγησατο, "the being equal with God" (associative instrumental case θεω after ισα). Ισα is adverbial use of neuter plural with ειναι as in Re 21:16 .

Emptied himself (εαυτον εκενωσε). First aorist active indicative of κενοω, old verb from κενος, empty. Of what did Christ empty himself? Not of his divine nature. That was impossible. He continued to be the Son of God. There has arisen a great controversy on this word, a Κενοσις doctrine. Undoubtedly Christ gave up his environment of glory. He took upon himself limitations of place (space) and of knowledge and of power, though still on earth retaining more of these than any mere man. It is here that men should show restraint and modesty, though it is hard to believe that Jesus limited himself by error of knowledge and certainly not by error of conduct. He was without sin, though tempted as we are. "He stripped himself of the insignia of majesty" (Lightfoot).

Phil 2:7

The form of a servant (μορφην δουλου). He took the characteristic attributes (μορφην as in verse 6) of a slave. His humanity was as real as his deity.

In the likeness of men (εν ομοιωματι ανθρωπων). It was a likeness, but a real likeness (Kennedy), no mere phantom humanity as the Docetic Gnostics held. Note the difference in tense between υπαρχων (eternal existence in the μορφη of God) and γενομενος (second aorist middle participle of γινομαι, becoming, definite entrance in time upon his humanity).

Phil 2:8

In fashion (σχηματι). Locative case of σχημα, from εχω, to have, to hold. Bengel explains μορφη by *forma*, ομοιωμα by *similitudo*, σχημα by *habitus*. Here with σχημα the contrast "is between what He is in Himself, and what He *appeared* in the eyes of men" (Lightfoot).

He humbled himself (εταπεινωσεν εαυτον). First aorist active of ταπεινοω, old verb from ταπεινος. It is a voluntary humiliation on the part of Christ and for this reason Paul is pressing the example of Christ upon the Philippians, this supreme example of renunciation. See Bruce's masterpiece, *The Humiliation of Christ*.

Obedient (υπηκοος). Old adjective, giving ear to. See Ac 7:39; 2Co 2:9 .

Unto death (μεχρ θανατου). "Until death." See "until blood" (μεχρις αιματος, Heb 12:4).

Yea, the death of the cross (θανατου δε σταυρου). The bottom rung in the ladder from the Throne of God. Jesus came all the way down to the most despised death of all, a condemned criminal on the accursed cross.

Phil 2:9

Wherefore (διο). Because of which act of voluntary and supreme humility.

Highly exalted (υπερυψωσε). First aorist indicative of υπερυψοω (υπερ and υψος) late and rare word (LXX and Byzantine). Here only in N.T. Because of Christ's voluntary humiliation God lifted him above or beyond (υπερ) the state of glory which he enjoyed before the Incarnation. What glory did Christ have after the Ascension that he did not have before in heaven? What did he take back to heaven that he did not bring? Clearly his humanity. He returned to heaven the Son of Man as well as the Son of God.

The name which is above every name (το ονομα το υπερ παν ονομα). What name is that? Apparently and naturally the name

Jesus , which is given in verse 10. Some think it is "Jesus Christ," some "Lord," some the ineffable name Jehovah, some merely dignity and honour.

Phil 2:10

That in the name of Jesus every knee should bow (ινα εν τω ονοματ Ιησου παν γονυ καμψη). First aorist active subjunctive of καμπτω, old verb, to bend, to bow, in purpose clause with ινα. Not perfunctory genuflections whenever the name of Jesus is mentioned, but universal acknowledgment of the majesty and power of Jesus who carries his human name and nature to heaven. This universal homage to Jesus is seen in Ro 8:22; Eph 1:20-22 and in particular Re 5:13 .

Under the earth (καταχθονιων). Homeric adjective for departed souls, subterranean, simply the dead. Here only in the N.T.

Phil 2:11

Should confess (εξομολογησητα). First aorist middle subjunctive of εξομολογεομα with ινα for purpose.

Lord (Κυριος). Peter (Ac 2:36) claimed that God made Christ "Lord." See also 1Co 8:6; 12:3; Ro 10:9 . Kennedy laments that the term Lord has become one of the most lifeless in the Christian vocabulary, whereas it really declares the true character and dignity of Jesus Christ and "is the basis and the object of worship."

Phil 2:12

Not as in my presence only (μη ως εν τη παρουσια μονον). B and a few other MSS. omit ως. The negative μη goes with the imperative κατεργαζεσθε (work out), not with υπηκουσατε (obeyed) which would call for ουχ.

Much more (πολλω μαλλον). They are not to render eye-service only when Paul is there, but much more when he is away.

Work out (κατεργαζεσθε). Perfective use of κατα (down) in composition, work on to the finish. This exhortation assumes human free agency in the carrying on the work of one's salvation.

With fear and trembling (μετα φοβου κα τρομου). "Not slavish terror, but wholesome, serious caution" (Vincent). "A nervous and trembling anxiety to do right" (Lightfoot). Paul has no sympathy with a cold and dead orthodoxy or formalism that knows nothing of struggle and growth. He exhorts as if he were an Arminian in addressing men. He prays as if he were a Calvinist in addressing God and feels no inconsistency in the two attitudes. Paul makes no attempt to reconcile divine sovereignty and human free agency, but boldly proclaims both.

Phil 2:13

Which worketh in you (ο ενεργων εν υμιν). Articular present active participle of ενεργεω from ενεργος (εν, εργον) one at work, common verb from Aristotle on, to be at work, to energize. God is the Energy and the Energizer of the universe. Modern scientists, like Eddington, Jeans, and Whitney, are not afraid to agree with Paul and to put God back of all activity in nature.

Both to will and to work (κα το θελειν κα το ενεργειν). "Both the willing and the working (the energizing)." God does it all, then. Yes, but he puts us to work also and our part is essential, as he has shown in verse 12, though secondary to that of God.

For his good-pleasure (υπερ της ευδοκιας). So Whitney puts "the will of God" behind gravitation and all the laws of nature.

Phil 2:14

Without murmurings (χωρις γογγυσμων). See on Ac 6:1 for this late onomatopoetic word from γογγυζω, to mutter, to grumble.

Disputings (διαλογισμων). Or questionings as in Lu 24:38 . The grumblings led to disputes.

Phil 2:15

That ye may be (ινα γενησθε). Rather, "that ye may become" (second aorist middle subjunctive of γινομα, to become).

Blameless (αμεμπτο). Free from censure (μεμφομα, to blame).

Harmless (ακεραιο). Unmixed, unadulterated as in Ro 16:19 .

Without blemish (αμωμα). Without spot, "unblemished in reputation and in reality" (Vincent).

In the midst of (μεσον). Preposition with genitive.

Crooked (σκολιας). Old word, curved as opposed to ορθος, straight. See on Ac 2:40 .

Perverse (διεστραμμενης). Perfect passive participle of διαστρεφω, to distort, to twist, to turn to one side (δια, in two). Old word. See Mt 17:17; Ac 13:10 .

Phil 2:16

As lights in the world (ως φωστηρες εν κοσμω). As luminaries like the heavenly bodies. Christians are the light of the world (Mt 5:14) as they reflect the light from Christ (Joh 1:4; 8:12), but here the word is not φως (light), but φωστηρες (luminaries, stars). The place for light is the darkness where it is needed.

Holding forth (επεχοντες). Present active participle of επεχω. Probably not connected with the preceding metaphor in φωστηρες. The old meaning of the verb επεχω is to hold forth or to hold out (the word of life as here). The context seems to call for "holding fast." It occurs also with the sense of attending to (Ac 3:5).

That I may have (εμο). Ethical dative, "to me as a ground of boasting."

Phil 2:17

And if I am offered (ε κα σπενδομα). Though I am poured out as a libation. Old word. In N.T. only here and 2Ti 4:6 . Paul pictures his life-blood as being poured upon (uncertain whether heathen or Jewish offerings meant and not important) the sacrifice and service of the faith of the Philippians in mutual service and joy (both χαιρω and συνχαιρω twice in the sentence). Joy is mutual when the service is mutual. Young missionaries offer their lives as a challenge to other Christians to match their money with their blood.

Phil 2:19

That I also may be of good comfort (ινα καγω ευψυχω). Present subjunctive with ινα in purpose clause of the late and rare verb ευψυχεω, from ευψυχος (cheerful, of good spirit). In papyri and ευψυχε (be of good cheer) common in sepulchral inscriptions.

When I know (γνους). Second aorist active participle of γινωσκω.

Phil 2:20

Likeminded (ισοψυχον). Old, but very rare adjective (ισοσ, ψυχη), like ισοτιμος in 2 Peter 1:1 . Only here in N.T. Likeminded with Timothy, not with Paul.

Truly (γνησιως). "Genuinely." Old adverb, only here in N.T., from γνησιος (Php 4:3), legitimate birth, not spurious.

Phil 2:21

They all (ο παντες). "The whole of them." Surely Luke was away from Rome at this juncture.

Phil 2:22

The proof (την δοκιμην). "The test" as of metals (2Co 2:9; 9:13). Three times they had seen Timothy (Ac 16:13; 19:22; 20:3f.).

With me (συν εμο). Paul's delicacy of feeling made him use συν rather than εμο alone. Timothy did not serve Paul.

In furtherance of (εις). See Php 1:5 for this use of εις.

Phil 2:23

So soon as I shall see (ως αν αφιδω). Indefinite temporal clause with ως αν and the second aorist active subjunctive of αφοραω. The oldest MSS. (Aleph A B D) have αφιδω (old aspirated form) rather than απιδω.

How it will go with me (τα περ εμε). On the force of απο with οραω (look away) see Heb 12:2 . "The things concerning me," the outcome of the trial. Cf. 1Co 4:17,19 .

Phil 2:24

In the Lord (εν Κυριω). Not a perfunctory use of this phrase. Paul's whole life is centred in Christ (Ga 2:20).

Phil 2:25

I counted it (ηγησαμην). Epistolary aorist from the point of view of the readers.

Epaphroditus (Επαφροδιτον). Common name, though only in Philippians in N.T., contracted into Epaphras, though not the same man as Epaphras in Col 1:7 . Note one article τον (the) with the three epithets given in an ascending scale (Lightfoot), brother (αδελφον, common sympathy), fellow-worker (συνεργον, common work), fellow-soldier (συνστρατιωτην, common danger as in Phm 1:2). Μου (my) and υμων (your) come together in sharp contrast.

Messenger (αποστολον). See 2Co 8:23 for this use of αποστολος as messenger (missionary).

Minister (λειτουργον). See on Ro 13:6; 15:16 for this ritualistic term.

Phil 2:26

He longed after (επιποθων ην). Periphrastic imperfect of επιποθεω (Php 1:8), "he was yearning after."

You all (παντας υμας). So again (1:5,7,8).

Was sore troubled (αδημονων). Periphrastic imperfect again (repeat ην) of the old word αδημονεω either from an unused αδημων (α privative and δημος, away from home, homesick) or from αδημων, αδησα (discontent, bewilderment). The *Vocabulary* of Moulton and Milligan gives one papyrus example in line with the latter etymology. See already Mt 26:37; Mr 14:33 . In any case the distress of Epaphroditus was greatly increased when he knew that the Philippians (the home-folks) had learned of his illness, "because ye had heard that he was sick" (διοτ ηκουσατε οτ ησθενησε), "because ye heard that he fell sick" (ingressive aorist).

He was sick (ησθενησε). Ingressive aorist, "he did become sick."

Nigh unto death (παραπλησιον θανατω). Only example in N.T. of this compound adverbial preposition (from the adjective παραπλησιος) with the dative case.

Phil 2:28

Ye may rejoice (χαρητε). Second aorist passive subjunctive with ινα in final clause of χαιρω, to rejoice.

That I may be the less sorrowful (καγω αλυποτερος ω). Present subjunctive with ινα and comparative of old compound adjective αλυπος (α privative and λυπη, more free from grief). Beautiful expression of Paul's feelings for the Philippians and for Epaphroditus.

Phil 2:29

In honour (εντιμους). Old compound adjective (εν, τιμη), prized, precious (Lu 7:2; 14:8; 1Pe 2:4,6). Predicate accusative. Noble plea in behalf of Christ's minister.

Phil 2:30

Hazarding his life (παραβολευσαμενος τη ψυχη). First aorist middle participle of παραβολευω (from the adjective παραβολος), to place beside. The old Greek writers used παραβαλλομα, to expose oneself to danger. But Deissmann (*Light from the Ancient East*, p. 88) cites an example of παραβολευσαμενος from an inscription at Olbia or the Black Sea of the second century A.D. where it plainly means "exposing himself to danger" as here. Lightfoot renders it here "having gambled with his life." The word παραβολαν (riskers) was applied to the Christians who risked their lives for the dying and the dead.

Philippians 3

Phil 3:1

Finally (το λοιπον). Accusative of general reference, literally, "as for the rest." So again in 4:8. It (or just λοιπον) is a common phrase towards the close of Paul's Epistles (2Th 3:1; 2Co 13:11). In Eph 6:10 we have του λοιπου (genitive case). But Paul uses the idiom elsewhere also as in 1Co 7:29; 1Th 4:1 before the close of the letter is in sight. It is wholly needless to understand Paul as about to finish and then suddenly changing his mind like some preachers who announce the end a half dozen times.

To write the same things (τα αυτα γραφειν). Present active articular infinitive, "the going on writing the same things." What things? He has just used χαιρετε (go on rejoicing) again and he will repeat it in 4:4. But in verse 2 he uses βλεπετε three times. At any rate Paul, as a true teacher, is not afraid of repetition.

Irksome (οκνηρον). Old adjective from οκνεω, to delay, to hesitate. It is not tiresome to me to repeat what is "safe" (ασφαλες) for you. Old adjective from α privative and σφαλλω, to totter, to reel. See Ac 21:34 .

Phil 3:2

Beware (βλεπετε). Three times for urgency and with different epithet for the Judaizers each time.

The dogs (τους κυνας). The Jews so termed the Gentiles which Jesus uses in a playful mood (κυναριοις, little dogs) to the Syro-Phoenician woman (Mt 15:26). Paul here turns the phrase on the Judaizers themselves.

The evil workers (τους κακους εργατας). He had already called the Judaizers "deceitful workers" (εργατα δολιο) in 2Co 11:13 .

The concision (την κατατομην). Late word for incision, mutilation (in contrast with περιτομη, circumcision). In Symmachus and an inscription. The verb κατατεμνω is used in the LXX only of mutilations (Le 21:5; 1Ki 18:28).

Phil 3:3

For we (ημεις γαρ). We believers in Christ, the children of Abraham by faith, whether Jew or Gentile, the spiritual circumcision in contrast to the merely physical (Ro 2:25-29; Col 2:11; Eph 2:11). See Ga 5:12 for αποτεμνειν (to cut off) in sense of mutilation also.

By the Spirit of God (πνευματ θεου). Instrumental case, though the dative case as the object of λατρευω makes good sense also (worshipping the Spirit of God) or even the locative (worshipping in the Spirit of God).

No (ουκ). Actual condition rather than μη with the participle.

In the flesh (εν σαρκ). Technical term in Paul's controversy with the Judaizers (2Co 11:18; Gal 6:13f.). External privileges beyond mere flesh.

Phil 3:4

Might have (εχων). Rather, "even though myself having."

Confidence (πεποιθησιν). Late word, condemned by the Atticists, from πεποιθα (just used). See 2Co 1:15; 3:4 .

Phil 3:5

Thinketh to have confidence (δοκε πεποιθενα). Second perfect active infinitive. Old idiom, "seems to himself to have confidence." Later idiom like Mt 3:9 "think not to say" and 1Co 11:16 , "thinks that he has ground of confidence in himself."

I yet more (εγω μαλλον). "I have more ground for boasting than he" and Paul proceeds to prove it in the rest of verses 5,6 .

Circumcised the eighth day (περιτομη οκταημερος). "In circumcision (locative case) an eighth day man." Use of the ordinal with persons like τεταρταιος (Joh 11:39). Ishmaelites were circumcised in the thirteenth year, proselytes from Gentiles in mature age, Jews on the eighth day (Lu 2:21).

Of the stock of Israel (εκ γενους Ισραηλ). Of the original stock, not a proselyte.

Benjamin (Βενιαμιν). Son of the right hand (that is, left-handed), son of Rachel. The first King, Saul (Paul's own Hebrew name) was from this little tribe. The battle cry of Israel was "After thee, O Benjamin" (Jud 5:14).

A Hebrew of the Hebrews (Εβραιος εξ Εβραιων). Of Hebrew parents who retained the characteristic qualities in language and custom as distinct from the Hellenistic Jews (Ac 6:1). Paul was from Tarsus and knew Greek as well as Aramaic (Ac 21:40; 22:2) and Hebrew, but he had not become Hellenized.

A Pharisee (Φαρισαιος). In distinction from the Sadducees (Ga 1:14) and he continued a Pharisee in many essential matters like the doctrine of the resurrection (Ac 23:6). Cf. 2Co 11:22 .

Phil 3:6

As touching zeal (κατα ζηλος). So the old MSS. treating ζηλος as neuter, not masculine. He was a zealot against Christianity, "persecuting the church" (διωκων την εκκλησιαν). He was the ringleader in the persecution from the death of Stephen till his own conversion (Ac 8:1-9:9).

Found blameless (γενομενος αμεμπτος). "Having become blameless" (Ga 1:14). He knew and practised all the rules of the rabbis. A marvellous record, scoring a hundred in Judaism.

Phil 3:7

Were gain to me (εν μο κερδη). "Were gains (plural, see on 1:21) to me (ethical dative)." Paul had natural pride in his Jewish attainments. He was the star of hope for Gamaliel and the Sanhedrin.

Have I counted (ηγημα). Perfect middle indicative, state of completion and still true.

Loss (ζημιαν). Old word for damage, loss. In N.T. only in Phil. and Ac 27:10,21 . Debit side of the ledger, not credit.

Phil 3:8

Yea, verily, and (αλλα μεν ουν γε κα). Five particles before Paul proceeds (yea, indeed, therefore, at least, even), showing the force and passion of his conviction. He repeats his affirmation with the present middle indicative (ηγουμα), "I still count all things loss for the excellency of the knowledge (το υπερεχον, the surpassingness, neuter articular participle of υπερεχω, Php 2:3) of Christ Jesus my Lord."

Dung (σκυβαλα). Late word of uncertain etymology, either connected with σκωρ (dung) or from ες κυνας βαλλω, to fling to the dogs and so refuse of any kind. It occurs in the papyri. Here only in the N.T.

That I may gain Christ (ινα Χριστον κερδησω). First aorist active subjunctive of κερδαω, Ionic form for κερδαινω with ινα in purpose clause. Paul was never satisfied with his knowledge of Christ and always craved more fellowship with him.

Phil 3:9

Be found in him (ευρεθω εν αυτω). First aorist (effective) passive subjunctive with ινα of ευρισκω. At death (2Co 5:3) or when Christ comes. Cf. 2:8; Ga 2:17 .

Through faith in Christ (δια πιστεως Χριστου). The objective genitive Χριστου, not subjective, as in Ga 2:16,20; Ro 3:22 . Explained further by επ τη πιστε (on the basis of faith) as in Ac 3:16 .

Phil 3:10

That I may know him (του γνωνα αυτον). Genitive of the articular second aorist (ingressive) active infinitive (purpose) of γινωσκω, to have personal acquaintance or experience with. This is Paul's major passion, to get more knowledge of Christ by experience.

The power of his resurrection (την δυναμιν της αναστασεως αυτου). Power (Lightfoot) in the sense of assurance to believers in immortality (1Co 15:14f.; Ro 8:11), in the triumph over sin (Ro 4:24f.), in the dignity of the body (1Co 6:13ff.; Php 3:21), in stimulating the moral and spiritual life (Ga 2:20; Ro 6:4f.; Col 2:12; Eph 2:5). See Westcott's *The Gospel of the Resurrection*, ii, 31.

The fellowship of his sufferings (την κοινωνιαν των παθηματων αυτου). Partnership in (objective genitive) his sufferings, an honour prized by Paul (Co 1:24).

Becoming conformed to his death (συμμορφιζομενος τω θανατω αυτου). Present passive participle of συμμορφιζω, late verb from συμμορφος, found only here and ecclesiastical writers quoting it. The Latin Vulgate uses *configuro*. See Ro 6:4 for συμφυτο in like sense and 2Co 4:10 . "The agony of Gethsemane, not less than the agony of Calvary, will be reproduced however faintly in the faithful servant of Christ" (Lightfoot). "In this passage we have the deepest secrets of the Apostle's Christian experience unveiled" (Kennedy).

Phil 3:11

If by any means I may attain (ε πως καταντησω). Not an expression of doubt, but of humility (Vincent), a modest hope (Lightfoot). For ε πως, see Ro 1:10; 11:14 where παραζηλωσω can be either future indicative or aorist subjunctive like καταντησω here (see subjunctive καταλαβω in verse 12), late compound verb κατανταω.

Resurrection (εξαναστασιν). Late word, not in LXX, but in Polybius and one papyrus example. Apparently Paul is thinking here only of the resurrection of believers out from the dead and so double εξ (τεν εξαναστασιν την εκ νεκρων). Paul is not denying a general resurrection by this language, but emphasizing that of believers.

Phil 3:12

Not that (ουχ οτ). To guard against a misunderstanding as in Joh 6:26; 12:6; 2Co 1:24; Php 4:11,17 .

I have already obtained (ηδη ελαβον). Rather, "I did already obtain," constative second aorist active indicative of λαμβανω, summing up all his previous experiences as a single event.

Or am already made perfect (η ηδη τετελειωμα). Perfect passive indicative (state of completion) of τελειοω, old verb from τελειος and that from τελος (end). Paul pointedly denies that he has reached a spiritual impasse of non- development. Certainly he knew nothing of so-called sudden absolute perfection by any single experience. Paul has made great progress in Christlikeness, but the goal is still before him, not behind him.

But I press on (διωκω δε). He is not discouraged, but encouraged. He keeps up the chase (real idea in διωκω, as in 1Co 14:1; Ro 9:30; 1Ti 6:11).

If so be that (ε κα). "I follow after." The condition (third class, ει--καταλαβω, second aorist active subjunctive of καταλαμβανω) is really a sort of purpose clause or aim. There are plenty of examples in the *Koine* of the use of ε and the subjunctive as here (Robertson, *Grammar*, p. 1017), "if I also may lay hold of that for which (εφ' ω, purpose expressed by επ) I was laid hold of (κατελημφθην, first aorist passive of the same verb καταλαμβανω) by Christ Jesus." His conversion was the beginning, not the end of the chase.

Phil 3:13

Not yet (ουπω). But some MSS. read ου (not).

To have apprehended (κατειληφενα). Perfect active infinitive of same verb καταλαμβανω (perfective use of κατα, to grasp completely). Surely denial enough.

But one thing (εν δε). No verb in the Greek. We can supply ποιω (I do) or διωκω (I keep on in the chase), but no verb is really needed. "When all is said, the greatest art is to limit and isolate oneself" (Goethe), concentration.

Forgetting the things which are behind (τα μεν οπισω επιλανθανομενος). Common verb, usually with the genitive, but the accusative in the *Koine* is greatly revived with verbs. Paul can mean either his old pre-Christian life, his previous progress as a Christian, or both (all of it).

Stretching forward (επεκτεινομενος). Present direct middle participle of the old double compound επεκτεινω (stretching myself out towards). Metaphor of a runner leaning forward as he runs.

Phil 3:14

Toward the goal (κατα σκοπον). "Down upon the goal," who is Jesus himself to whom we must continually look as we run (Heb 12:2). The word means a watchman, then the goal or mark. Only here in N.T.

Unto the prize (εις το βραβειον). Late word (Menander and inscriptions) from βραβευς (umpire who awards the prize). In N.T. only here and 1Co 9:24 .

Of the high calling (της ανω κλησεως). Literally, "of the upward calling." The goal continually moves forward as we press on, but yet never out of sight.

Phil 3:15

As many as be perfect (οσο τελειο). Here the term τελειο means relative perfection, not the absolute perfection so pointedly denied in verse 12. Paul here includes himself in the group of spiritual adults (see He 5:13).

Let us be thus minded (τουτο φρονωμεν). Present active volitive subjunctive of φρονεω. "Let us keep on thinking this," viz. that we have not yet attained absolute perfection.

If ye are otherwise minded (ε τ ετερως φρονειτε). Condition of first class, assumed as true. That is, if ye think that ye are absolutely perfect.

Shall God reveal unto you (ο θεος υμιν αποκαλυψε). He turns such cases over to God. What else can he do with them?

Whereunto we have already come (εις ο εφθασαμεν). First aorist active indicative of φθανω, originally to come before as in 1Th 4:15 , but usually in the *Koine* simply to arrive, attain to, as here.

Phil 3:16

By that same rule let us walk (τω αυτω στοιχειν) Aleph A B do not have κανον (rule). Besides στοιχειν is the absolute present active infinitive which sometimes occurs instead of the principal verb as in Ro 12:15 . Paul means simply this that, having come thus far, the thing to do is to go "in the same path" (τω αυτω) in which we have been travelling so far. A needed lesson for Christians weary with the monotony of routine in religious life and work.

Phil 3:17

Imitators together of me (συνμιμητα μου). Found only here so far, though Plato uses συμμιμεισθα. "Vie with each other in imitating me" (Lightfoot).

Mark (σκοπειτε). Old verb from σκοπος (verse 14). "Keep your eyes on me as goal." Mark and follow, not avoid as in Ro 16:17 .

An ensample (τυπον). Originally the impression left by a stroke (Joh 20:25), then a pattern (mould) as here (cf. 1Th 1:7; 1Co 10:6,11; Ro 5:14; 6:17).

Phil 3:18

I told you often (πολλακις ελεγον). Imperfect active, repetition in Paul s warnings to them.

Even weeping (κα κλαιων). Deep emotion as he dictated the letter and recalled these recreant followers of Christ (cf. 2Co 2:4).

The enemies of the cross of Christ (τους εχθρους του σταυρου του Χριστου). Either the Judaizers who denied the value of the cross of Christ (Ga 5:11; 6:12,14) or Epicurean antinomians whose loose living gave the lie to the cross of Christ (1Jo 2:4).

Phil 3:19

Whose god is the belly (ου το θεος η κοιλια). The comic poet Eupolis uses the rare word Κοιλιοδαιμων for one who makes a god of his belly and Seneca speaks of one who *abdomini servit*. Sensuality in food, drink, sex then as now mastered some men. These men posed as Christians and gloried in their shame.

Who mind earthly things (ο τα επιγεια φρονουντες). Anacoluthon. The nominative does not refer to πολλο at the beginning, but with the accusative τους εχθρους in between. See Mr 12:40 .

Phil 3:20

Our citizenship (ημων το πολιτευμα). Old word from πιλιτευω (Php 1:27), but only here in N.T. The inscriptions use it either for citizenship or for commonwealth. Paul was proud of his Roman citizenship and found it a protection. The Philippians were also proud of their Roman citizenship. But Christians are citizens of a kingdom not of this world (Joh 18:36). Milligan (*Vocabulary*) doubts if commentators are entitled to translate it here: "We are a colony of heaven," because such a translation reverses the relation between the colony and the mother city. But certainly here Paul's heart is in heaven.

We wait for (απεκδεχομεθα). Rare and late double compound (perfective use of prepositions like wait out) which vividly pictures Paul's eagerness for the second coming of Christ as the normal attitude of the Christian colonist whose home is heaven.

Phil 3:21

Shall fashion anew (μετασχηματισε). Future active indicative of μετασχηματιζω for which see 1Co 4:6; 2Co 11:13f. .

Conformed to (συμμορφον). For which (συν, μορφη) see Ro 8:29 , only N.T. examples. With associative instrumental case. The body of our state of humiliation will be made suitable to associate with the body of Christ's glory (1Co 15:54f.).

According to the working (κατα την ενεργειαν). "According to the energy." If any one doubts the power of Christ to do this transformation, Paul replies that he has power "even to subject all things unto himself."

Philippians 4

Phil 4:1

Longed for (επιποθητο). Late and rare verbal adjective (here alone in N.T.) from επιποθεω.

So stand fast (ουτο στηκετε). Present active imperative of στηκω (late present from perfect εστηκα from ιστημ). See 1:27. They were tempted to defection. Standing firm is difficult when a panic starts.

Phil 4:2

Euodia (Ευοδιαν). This name means literally "prosperous journey" (ευ, οδος). It occurs in the inscriptions.

Syntyche (Συντυχην). From συντυγχανω, to meet with and so "pleasant acquaintance" or "good-luck." Occurs in the inscriptions and identified with Lydia by some. Klopper suggests that each of these rival women had church assemblies in their homes, one a Jewish-Christian church, the other a Gentile-Christian church. Vincent doubts the great influence of women in Macedonia held by Lightfoot who also suggests that these two were ladies of rank or perhaps deaconesses of the church in Philippi. Schinz suggests that in such a pure church even slight bickerings would make a real disturbance. "It may have been accidental friction between two energetic Christian women" (Kennedy).

Phil 4:3

True yokefellow (γνησιε συνζυγε). All sorts of suggestions have been made here, one that it was Lydia who is termed Paul's wife by the word συνζυγε. Unfortunately for that view γνησιε is masculine vocative singular. Some have suggested it as a proper name though it is not found in the inscriptions, but the word does occur as an appellative in one. Lightfoot even proposes Epaphroditus, the bearer of the Epistle, certainly a curious turn to take to address him. After all it matters little that we do not know who the peacemaker was.

Help these women (συνλαμβανου αυταις). Present middle imperative of συνλαμβανω, to seize (Mt 26:55), to conceive (Lu 1:24), then to take hold together with one (associative instrumental case), to help as here (Lu 5:7). "Take hold with them."

They laboured with me (συνηθλησαν μο). First aorist active indicative of συναθλεω (for which see 1:27) with associative instrumental case (μο).

With Clement also (μετα κα Κλημεντος). There is no evidence that he was Clement of Rome as the name is common.

In the book of life (εν βιβλω ζωης). The only instance of this expression in the N.T. outside of the Apocalypse (3:5; 13:8; 17:8 , etc.). Hence real Christians in spite of their bickerings.

Phil 4:4

Again I will say (παλιν ερω). Future active indicative of defective verb ειπον.

Rejoice (χαιρετε). Present active imperative as in 3:1, repeated for emphasis in spite of discouragements. Not in the sense of "Farewell" here.

Phil 4:5

Your forbearance (το επιεικες υμων). "Your gentleness," "your sweet reasonableness" (Matthew Arnold), "your moderation." Old adjective (επι, εικος) as in Jas 3:17; 1Ti 3:3 . Article and neuter singular here= η επιεικεια (Ac 24:4; 2Co 10:1) like to χρηστον in Ro 2:4 .

The Lord is at hand (ο κυριος εγγυς). "The Apostle's watchword" (Lightfoot), as in 1Co 16:22 (Μαραν αθα, Aramaic equivalent, Our Lord cometh). Unless, indeed, εγγυς here means near in space instead of

nigh in time.

Phil 4:6

In nothing be anxious (μηδεν μεριμνατε). Present imperative in prohibition, "stop being anxious." See μη μεριμνατε in Mt 6:31 .

With thanksgiving (μετα ευχαριστιας). In all the forms of prayer here named thanksgiving should appear.

Phil 4:7

The peace of God (η ειρηνη του θεου). See in 2Th 3:16 "the Lord of peace" (ο Κυριος της ειρηνης) and verse 9 for "the God of peace" (ο θεος της ειρηνης).

Shall guard (φρουρησε). "Shall garrison," future active indicative of φρουρεω, old verb from φρουρος (προ-οροσ, προοραω, to see before, to look out). See Ac 9:24; 2Co 11:32 . God's peace as a sentinel mounts guard over our lives as Tennyson so beautifully pictures Love as doing.

Phil 4:8

Finally (το λοιπον). See on 3:1.

Whatsoever (οσα). Thus he introduces six adjectives picturing Christian ideals, old-fashioned and familiar words not necessarily from any philosophic list of moral excellencies Stoic or otherwise. Without these no ideals can exist. They are pertinent now when so much filth is flaunted before the world in books, magazines and moving-pictures under the name of realism (the slime of the gutter and the cess-pool).

Honourable (σεμνα). Old word from σεβω, to worship, revere. So revered, venerated (1Ti 3:8).

Pure (αγνα). Old word for all sorts of purity. There are clean things, thoughts, words, deeds.

Lovely (προσφιλη). Old word, here only in N.T., from προς and φιλεω, pleasing, winsome.

Of good report (ευφημα. Old word, only here in N.T., from ευ and φημη, fair-speaking, attractive.

If there be any (ε τις). Paul changes the construction from οσα (whatsoever) to a condition of the first class, as in 2:1, with two substantives.

Virtue (αρετη). Old word, possibly from αρεσκω, to please, used very often in a variety of senses by the ancients for any mental excellence or moral quality or physical power. Its very vagueness perhaps explains its rarity in the N.T., only four times (Php 4:8; 1Pe 2:9; 2 Peter 1:3,5). It is common in the papyri, but probably Paul is using it in the sense found in the LXX (Isa 42:12; 43:21) of God's splendour and might (Deissmann, *Bible Studies*, p. 95) in connection with "praise" (επαινος) as here or even meaning praise.

Think on these things (ταυτα λογιζεσθε). Present middle imperative for habit of thought. We are responsible for our thoughts and can hold them to high and holy ideals.

Phil 4:9

In me (εν εμο). Paul dares to point to his life in Philippi as an illustration of this high thinking. The preacher is the interpreter of the spiritual life and should be an example of it.

These things do (ταυτα πρασσετε). Practise as a habit (πρασσω, not ποιεω).

Phil 4:10

I rejoice (εχαρην). Second aorist passive indicative of χαιρω, a timeless aorist. I did rejoice, I do rejoice.

Greatly (μεγαλως). Old adverb, only here in N.T., from μεγας (great).

Now at length (ηδη ποτε). In N.T. only here and Ro 1:10 . Ποτε is indefinite past (interval), ηδη immediate present.

Ye have revived (ανεθαλετε). Second aorist active indicative of old poetic word (Homer), αναθαλλω, to sprout again, to shoot up, to blossom again. So in the LXX five times, though rare and literary word.

Your thought for me (το υπερ εμου φρονειν). Accusative case of the articular present active infinitive the object of ανεθαλετε used transitively. "You caused your thinking of me to bloom afresh."

Wherein (εφ' ω). "In which," "upon which" (locative case). A loose reference to Paul's interests as involved in their thinking of him.

Ye did indeed take thought (κα εφρονειτε). Imperfect active, "ye were also (or had been also) thinking."

Ye lacked opportunity (ηκαιρεισθε). Imperfect middle of ακαιρεομα, late and rare word, here only in N.T., from ακαιρος (α privative, καιρος), not to have a chance, the opposite of ευκαιρεω (Mr 6:31).

Phil 4:11

In respect of want (καθ' υστερησιν). Late and rare word from υστερεω, to be behind or too late, only here and Mr 12:44 in N.T.

I have learned (εμαθον). Simply, "I did learn" (constative second aorist active indicative of μανθανω, to learn, looking at his long experience as a unit.

In whatsoever state I am (εν οις ειμ). "In what things (circumstances) I am."

To be content (αυταρκης ειναι). Predicate nominative with the infinitive of the old adjective αυταρκης (from αυτος and αρκεω, to be self-sufficient), self-sufficing. Favourite word with the Stoics, only here in N.T., though αυταρκεια occurs in 2Co 9:8; 1Ti 6:6 . Paul is contented with his lot and he learned that lesson long ago. Socrates said as to who is wealthiest: "He that is content with least, for αυταρκεια is nature's wealth."

Phil 4:12

I know how (οιδα). Followed by the infinitive οιδα has this sense. So here twice, with ταπεινουσθαι, to be humbled, from ταπεινος, and with περισσευειν, to overflow.

Have I learned the secret (μεμυημαι). Perfect passive indicative of μυεω, old and common word from μυω, to close (Latin *mutus*), and so to initiate with secret rites, here only in N.T. The common word μυστηριον (mystery) is from μυστης (one initiated) and this from μυεω, to initiate, to instruct in secrets. Paul draws this metaphor from the initiatory rites of the pagan mystery-religions.

To be filled (χορταζεσθαι). Old verb from χορτος (grass, hay) and so to fatten like an animal.

To be hungry (πειναιν). Old verb from πεινα (hunger) and kin to πενης, poor man who has to work for his living (πενομαι).

Phil 4:13

I can do all things (παντα ισχυω). Old verb to have strength (ισχυς).

In him that strengtheneth me (εν τω ενδυναμουντι με). Late and rare verb (in LXX) from adjective ενδυναμος (εν, δυναμις). Causative verb to empower, to pour power into one. See same phrase in 1Ti 1:12 τω ενδυναμωσαντι με (aorist tense here). Paul has such strength so long as Jesus keeps on putting power (δυναμις) into him.

Phil 4:14

That ye had fellowship (συνκοινωνησαντες). First aorist active participle (simultaneous action with the principal verb καλως εποιησατε). "Ye did well contributing for my affliction."

Phil 4:15

In the beginning of the gospel (εν αρχη του ευαγγελιου). After he had wrought in Philippi (2Th 2:13).

Had fellowship (εκοινωνησεν). "Had partnership" (first aorist active indicative).

In the matter (εις λογον). "As to an account." No other church opened an account with Paul.

Of giving and receiving (δοσεως και λημψεως). Credit and debit. A mercantile metaphor repeated in verse 17 by εις λογον υμων (to your account). Paul had to keep books then with no other church, though later Thessalonica and Beroea joined Philippi in support of Paul's work in Corinth (2Co 11:8f.).

But ye only (ε μη υμεις μονο). Not even Antioch contributed anything but good wishes and prayers for Paul's work (Ac 13:1-3).

Phil 4:16

Once and again (κα απαξ κα δις). "Both once and twice" they did it "even in Thessalonica" and so before Paul went to Corinth." See the same Greek idiom in 1Th 2:18 .

Phil 4:17

I seek for (επιζητω). Old verb, in N.T. only here and Ro 11:7 (linear present, I am seeking for). Lightfoot calls it "the Apostle's nervous anxiety to clear himself" of wanting more gifts. Why not say his delicate courtesy?

Phil 4:18

I have all things (απεχω παντα). As a receipt in full in appreciation of their kindness. Απεχω is common in the papyri and the ostraca for "receipt in full" (Deissmann, *Bible Studies*, p. 110). See Mt 6:2,5,16 .

I am filled (πεπληρωμα). Perfect passive indicative of πληροω. "Classical Greek would hardly use the word in this personal sense" (Kennedy).

An odour of a sweet smell (οσμην ευωδιας). Οσμη, old word from οζω, to smell. Ευωδια, old word from ευ and οζω. In Eph 5:2 both words come together as here and in 2Co 2:15 we have ευωδια (only other N.T. example) and in verse 2Co 2:16 οσμη twice. Ευωδιας here is genitive of quality.

Sacrifice (θυσιαν). Not the act, but the offering as in Ro 12:1 .

Well-pleasing (ευαρεστον). As in Ro 12:1 .

Phil 4:19

According to his riches in glory (κατα το πλουτος αυτου εν δοξη). God has an abundant treasure in glory and will repay the Philippians for what they have done for Paul. The spiritual reward is what spurs men into the ministry and holds them to it.

Phil 4:20

The glory (η δοξα). "The doxology flows out of the joy of the whole epistle" (Bengel).

Phil 4:21

They that are of Caesar's household (ο εκ της Καισαρος οικιας). Not members of the imperial family, but some connected with the imperial establishment. The term can apply to slaves and freedmen and even to the highest functionaries. Christianity has begun to undermine the throne of the Caesars. Some day a Christian will sit on this throne. The gospel works upward from the lower classes. lt was so at Corinth and in Rome. It is true today. It is doubtful if Nero had yet heard of Paul for his case may have been dismissed by lapse of time. But this obscure prisoner who has planted the gospel in Caesar's household has won more eternal fame and power than all the Caesars combined. Nero will commit suicide shortly after Paul has been executed. Nero's star went down and Paul's rose and rises still.

THE EPISTLE TO THE COLOSSIANS
FROM ROME A.D. 63

BY WAY OF INTRODUCTION

GENUINENESS

The author claims to be Paul (Col 1:1) and there is no real doubt about it in spite of Baur's denial of the Pauline authorship which did not suit his *Tendenz* theory of the New Testament books. There is every mark of Paul's style and power in the little Epistle and there is no evidence that any one else took Paul's name to palm off this striking and vigorous polemic.

THE DATE

Clearly it was sent at the same time with the Epistle to Philemon and the one to the Ephesians since Tychicus the bearer of the letter to Ephesus (Eph 6:21f.) and the one to Colossae (Col 4:7f.) was a companion of Onesimus (Col 4:9) the bearer of that to Philemon (Phm 1:10-12). If Paul is a prisoner (Col 4:3; Eph 6:20; Phm 1:9) in Rome, as most scholars hold, and not in Ephesus as Deissmann and Duncan argue, the probable date would be A.D. 63. I still believe that Paul is in Rome when he sends out these epistles. If so, the time would be after the arrival in Rome from Jerusalem as told in Ac 28 and before the burning of Rome by Nero in A.D. 64. If Philippians was already sent, A.D. 63 marks the last probable year for the writing of this group of letters.

THE OCCASION

The Epistle itself gives it as being due to the arrival of Epaphras from Colossae (Col 1:7-9; 4:12f.). He is probably one of Paul's converts while in Ephesus who in behalf of Paul (Col 1:7) evangelized the Lycus Valley (Colossae, Hierapolis, Laodicea) where Paul had never been himself (Col 2:1; 4:13-16). Since Paul's departure for Rome, the "grievous wolves" whom he foresaw in Miletus (Ac 20:29f.) had descended upon these churches and were playing havoc with many and leading them astray much as new cults today mislead the unwary. These men were later called Gnostics (see Ignatius) and had a subtle appeal that was not easy to withstand. The air was full of the mystery cults like the Eleusinian mysteries, Mithraism, the vogue of Isis, what not. These new teachers professed new thought with a world-view that sought to explain everything on the assumption that matter was essentially evil and that the good God could only touch evil matter by means of a series of aeons or emanations so far removed from him as to prevent contamination by God and yet with enough power to create evil matter. This jejune theory satisfied many just as today some are content to deny the existence of sin, disease, death in spite of the evidence of the senses to the contrary. In his perplexity Epaphras journeyed all the way to Rome to obtain Paul's help.

PURPOSE OF THE EPISTLE

Epaphras did not come in vain, for Paul was tremendously stirred by the peril to Christianity from the Gnostics (ο γνωστικο, the knowing ones). He had won his fight for freedom in Christ against the Judaizers who tried to fasten Jewish sacramentarianism upon spiritual Christianity. Now there is an equal danger of the dissipation of vital Christianity in philosophic speculation. In particular, the peril was keen concerning the Person of Christ when the Gnostics embraced Christianity and applied their theory of the universe to him. They split into factions on the subject of Christ. The Docetic (from δοκεω, to seem) Gnostics held that Jesus did not have a real human body, but only a phantom body. He was, in fact, an aeon and had no real humanity. The Cerinthian (followers of Cerinthus) Gnostics admitted the humanity of the man Jesus, but claimed that the Christ was an aeon that came on Jesus at his baptism in the form of a dove and left him on the Cross so that only the man Jesus died. At once this heresy sharpened the issue concerning the Person of Christ already set forth in Php 2:5-11 . Paul met the issue squarely and powerfully portrayed his full-length portrait of Jesus Christ as the Son of God and the Son of Man (both deity and humanity) in opposition to both types of Gnostics. So then Colossians seems written expressly for our own day when so many are trying to rob Jesus Christ of his deity. The Gnostics took varying views of moral issues also as men do now. There were the ascetics with rigorous rules and the licentious element that let down all the bars for the flesh while the spirit communed with God. One cannot understand Colossians without some knowledge of Gnosticism such as may be obtained in such books as Angus's *The Mystery-Religions and Christianity*, Glover's *The Conflict of Religion in the Early Roman Empire*, Kennedy's St. *Paul and the Mystery-Religions*, Lightfoot's *Commentary on Colossians*.

SOME BOOKS ABOUT COLOSSIANS

One may note commentaries by T. K. Abbott (*Int. Crit.* 1897), Gross Alexander (1910), Dargan (1887), Dibelius (1912), Ellicott (1890), Ewald (1905), Griffith-Thomas (1923), Findlay (1895), Haupt (1903), M. Jones (1923), Lightfoot (1904), Maclaren (1888), Meinertz (1917), Moule (1900), Mullins (1913), Oltramare (1891), Peake (1903), Radford (1931), A. T. Robertson (1926), Rutherford (1908), E. F. Scott (1930), Von Soden (1893), F. B. Westcott (1914), Williams (1907).

Colossians 1

Col 1:1

Of Christ Jesus (Χριστου Ιησου). This order in the later epistles shows that Χριστος is now regarded as a proper name and not just a verbal adjective (Anointed One, Messiah). Paul describes himself because he is unknown to the Colossians, not because of attack as in Ga 1:1 .

Timothy (Τιμοθεος). Mentioned as in I and II Thess. when in Corinth, II Cor. when in Macedonia, Phil. and Philemon when in Rome as here.

Col 1:2

At Colossae (εν Κολοσσαις). The spelling is uncertain, the MSS. differing in the title (Κολασσαεις) and here (Κολοσσαις). Colossae was a city of Phrygia on the Lycus, the tributaries of which brought a calcareous deposit of a peculiar kind that choked up the streams and made arches and fantastic grottoes. In spite of this there was much fertility in the valley with two other prosperous cities some ten or twelve miles away (Hierapolis and Laodicea). "The church at Colossae was the least important of any to which Paul's epistles were addressed" (Vincent). But he had no greater message for any church than he here gives concerning the Person of Christ. There is no more important message today for modern men.

Col 1:3

God the Father of our Lord Jesus Christ (τω θεω πατρ του κυριου ημων Ιησου Χριστου). Correct text without κα (and) as in 3:17, though usually "the God and Father of our Lord Jesus Christ" (2Co 1:3; 11:31; Ro 15:6; 1Pe 1:3; Re 1:6). In verse 2 we have the only instance in the opening benediction of an epistle when the name of "Jesus Christ" is not joined with "God our Father."

Always (παντοτε). Amphibolous position between ευχαριστουμεν (we give thanks) and προσευχομενο (praying). Can go with either.

Col 1:4

Having heard of (ακουσαντες). Literary plural unless Timothy is included. Aorist active participle of ακουω of antecedent action to ευχαριστουμεν. Epaphras (verse 8) had told Paul.

Your faith in Jesus Christ (την πιστιν υμων εν Ιησου Χριστω). See Eph 1:15 for similar phrase. No article is needed before εν as it is a closely knit phrase and bears the same sense as the objective genitive in Ga 2:16 (δια πιστεως Χριστου Ιησου, by faith in Christ Jesus).

Which ye have (ην εχετε). Probably genuine (Aleph A C D), though B omits it and others have the article (την). There is a real distinction here between εν (sphere or basis) and εις (direction towards), though they are often identical in idea.

Col 1:5

Because of the hope (δια την ελπιδα). See Ro 8:24 . It is not clear whether this phrase is to be linked with ευχα ιστουμεν at the beginning of verse 3 or (more likely) with την

αγαπην just before. Note also here πιστις (faith), αγαπη (love), ελπις (hope), though not grouped together so sharply as in 1Co 13:13 . Here hope is objective, the goal ahead.

Laid up (αποκειμεινην). Literally, "laid away or by." Old word used in Lu 19:20 of the pound laid away in a napkin. See also αποθησαυριζω, to store away for future use (1Ti 6:19). The same idea occurs in Mt 6:20 (treasure in heaven) and 1Pe 1:4 and it is involved in Phm 3:20 .

Ye heard before (προηκουσατε). First aorist indicative active of this old compound προακουω, though only here in the N.T. Before what? Before Paul wrote? Before the realization? Before the error of the Gnostics crept in? Each view is possible and has advocates. Lightfoot argues for the last and it is probably correct as is indicated by the next clause.

In the word of the truth of the gospel (εν τω λογω της αληθειας του ευαγγελιου). "In the preaching of the truth of the gospel" (Ga 2:5,14) which is come (παροντος, present active participle agreeing with ευαγγελιου, being present, a classical use of παρειμ as in Ac 12:20). They heard the pure gospel from Epaphras before the Gnostics came.

Col 1:6

In all the world (εν παντ τω κοσμω). A legitimate hyperbole, for the gospel was spreading all over the Roman Empire.

Is bearing fruit (εστιν καρποφορουμενον). Periphrastic present middle indicative of the old compound καρποφορεω, from καρποφορος (Ac 14:17) and that from καρπος and φερω. The periphrastic present emphasizes the continuity of the process. See the active participle καρποφορουντες in verse 10.

Increasing (αυξανομενον). Periphrastic present middle of αυξανω. Repeated in verse 10. The growing and the fruit-bearing go on simultaneously as always with Christians (inward growth and outward expression).

Ye heard and knew (ηκουσατε κα επεγνωτε). Definite aorist indicative. They heard the gospel from Epaphras and at once recognized and accepted (ingressive second aorist active of επιγινωσκω, to know fully or in addition). They fully apprehended the grace of God and should be immune to the shallow vagaries of the Gnostics.

Col 1:7

Of Epaphras (απο Επαφρα). "From Epaphras" who is the source of their knowledge of Christ.

On our behalf (υπερ ημων). Clearly correct (Aleph A B D) and not υπερ υμων (on your behalf). In a true sense Epaphras was Paul's messenger to Colossae.

Col 1:8

Who also declared (ο κα δηλωσας). Articular first aorist active participle of δηλοω, old verb, to make manifest. Epaphras told Paul about their "love in the Spirit," grounded in the Holy Spirit.

Col 1:9

That ye may be filled with (ινα πληρωθητε). First aorist (effective) passive subjunctive of πληροω, to fill full.

The knowledge of his will (την επιγνωσιν του θεληματος αυτου). The accusative case is retained with this passive verb. Επιγνωσις is a *Koine* word (Polybius, Plutarch, etc.) for additional (επ) or full knowledge. The word is the keynote of Paul's reply to the conceit of Gnosticism. The cure for these intellectual upstarts is not ignorance, not obscurantism, but more knowledge of the will of God.

In all spiritual wisdom and understanding (εν παση σοφια κα συνεσε πνευματικη). Both πασε (all) and πνευματικη (spiritual) are to be taken with both σοφια and συνεσε. In Eph 1:8 Paul uses φρονησε (from φρην, intellect) rather than συνεσε (grasp, from συνιημ, to send together). Συνεσις is the faculty of deciding in particular cases while σοφια gives the general principles (Abbott). Paul faces Gnosticism with full front and wishes the freest use of all one's intellectual powers in interpreting Christianity. The preacher ought to be the greatest man in the world for he has to deal with the greatest problems of life and death.

Col 1:10

To walk worthily of the Lord (περιπατησα αξιως του Κυριου). This aorist active infinitive may express purpose or result. Certainly this result is the aim of the right knowledge of God. "The end of all knowledge is conduct" (Lightfoot). See 1Th 2:12; Php 1:27; Eph 4:1 for a like use of αξιως (adverb) with the genitive.

In the knowledge of God (τη επιγνωσε του θεου). Instrumental case, "by means of the full knowledge of God." This is the way for fruit-bearing and growth to come. Note both participles (καρποφορουντες κα αυξανομενο) together as in verse 6.

Unto all pleasing (εις πασαν αρεσκιαν). In order to please God in all things (1Th 4:1). Αρεσκια is late word from αρεσκευω, to be complaisant (Polybius, Plutarch) and usually in bad sense (obsequiousness). Only here in N.T., but in good sense. It occurs in the good sense in the papyri and inscriptions.

Col 1:11

Strengthened (δυναμουμενο). Present passive participle of late verb δυναμοω (from δυναμις), to empower, "empowered with all power." In LXX and papyri and modern Greek. In N.T. only here and Heb 11:34 and MSS. in Eph 6:10 (W H in margin).

According to the might of his glory (κατα το κρατος της δοξης αυτου). Κρατος is old word for perfect strength (cf. κρατεω, κρατιλος). In N.T. it is applied only to God. Here his might is accompanied by glory (*Shekinah*).

Unto all patience and longsuffering (εις πασαν υπομονην κα μακροθυμιαν). See both together also in Jas 5:10f.; 2Co 6:4,6; 2Ti 3:10 . Υπομονη is remaining under (υπομενω) difficulties without succumbing, while μακροθυμια is the long endurance that does not retaliate (Trench).

Col 1:12

Who made us meet (τω ικανωσαντ ημας). Or "you" (υμας). Dative case of the articular participle of ικανοω, late verb from ικανος and in N.T. only here and 2Co 3:6 (which see), "who made us fit or adequate for."

To be partakers (εις μεριδα). "For a share in." Old word for share or portion (from μερος) as in Ac 8:21; 16:12; 2Co 6:15 (the only other N.T. examples).

Of the inheritance (του κληρου). "Of the lot," "for a share of the lot." Old word. First a pebble or piece of wood used in casting lots (Ac 1:26), then the allotted portion or inheritance as here (Ac 8:21). Cf. Heb 3:7-4:11 .

In light (εν τω φωτ). Taken with μεριδα (portion) "situated in the kingdom of light" (Lightfoot).

Col 1:13

Delivered (ερυσατο). First aorist middle indicative of ρυομα, old verb, to rescue. This appositional relative clause further describes God the Father's redemptive work and marks the transition to the wonderful picture of the person and work of Christ in nature and grace in verses 14-20, a full and final answer to the Gnostic depreciation of Jesus Christ by speculative philosophy and to all modern efforts after a "reduced" picture of Christ. God rescued us out from (εκ) the power (εξουσιας) of the kingdom of darkness (σκοτους) in which we were held as slaves.

Translated (μετεστησεν). First aorist active indicative of μεθιστημ and transitive (not intransitive like second aorist μετεστη). Old word. See 1Co 13:2 . Changed us from the kingdom of darkness to the kingdom of light.

Of the Son of his love (του υιου της αγαπης αυτου). Probably objective genitive (αγαπης), the Son who is the object of the Father's love like αγαπητος (beloved) in Mt 3:17 . Others would take it as describing love as the origin of the Son which is true, but hardly pertinent here. But Paul here rules out the whole system of aeons and angels that the Gnostics placed above Christ. It is Christ's Kingdom in which he is King. He has moral and spiritual sovereignty.

Col 1:14

In whom (εν ω). In Christ as in Eph 1:7 . This great sentence about Christ carries on by means of three relatives (εν ω 14, ος 15, ος 18) and repeated personal pronoun (αυτος), twice with οτ (15,19), thrice with κα (17,18,20), twice alone (16,20).

Our redemption (την απολυτρωσιν). See on Ro 3:24 for this great word (*Koine*), a release on payment of a ransom for slave or debtor (Heb 9:15) as the inscriptions show (Deissmann, *Light, etc.*, p. 327).

The forgiveness of our sins (την αφεσιν των αμαρτιων). Accusative case in apposition with απολυτρωσιν as in Eph 1:7 (**remission** , sending away, αφεσις, after the

redemption απολυτρωσις, buying back). Only here we have αμαρτιων (sins, from αμαρτανω, to miss) while in Eph 1:7 we find παραπτωματων (slips, fallings aside, from παραπιπτω).

Col 1:15

The image (εικων). In predicate and no article. On εικων, see 2Co 4:4; 3:18; Ro 8:29; Col 3:10 . Jesus is the very stamp of God the Father as he was before the Incarnation (Joh 17:5) and is now (Php 2:5-11; Heb 1:3).

Of the invisible God (του θεου του αορατου). But the one who sees Jesus has seen God (Joh 14:9). See this verbal adjective (α privative and οραω) in Ro 1:20 .

The first born (πρωτοτοκος). Predicate adjective again and anarthrous. This passage is parallel to the Λογος passage in Joh 1:1-18 and to Heb 1:1-4 as well as Php 2:5-11 in which these three writers (John, author of Hebrews, Paul) give the high conception of the Person of Christ (both Son of God and Son of Man) found also in the Synoptic Gospels and even in Q (the Father, the Son). This word (LXX and N.T.) can no longer be considered purely "Biblical" (Thayer), since it is found In inscriptions (Deissmann, *Light, etc.*, p. 91) and in the papyri (Moulton and Milligan, *Vocabulary, etc.*). See it already in Lu 2:7 and Aleph for Mt 1:25; Ro 8:29 . The use of this word does not show what Arius argued that Paul regarded Christ as a creature like "all creation" (πασης κτισεως, by metonomy the *act* regarded as *result*). It is rather the comparative (superlative) force of πρωτος that is used (first-born of all creation) as in Col 1:18; Ro 8:29; Heb 1:6; 12:23; Re 1:5 . Paul is here refuting the Gnostics who pictured Christ as one of the aeons by placing him before "all creation" (angels and men). Like εικων we find πρωτοτοκος in the Alexandrian vocabulary of the Λογος teaching (Philo) as well as in the LXX. Paul takes both words to help express the deity of Jesus Christ in his relation to the Father as εικων (Image) and to the universe as πρωτοτοκος (First-born).

Col 1:16

All things (τα παντα). The universe as in Ro 11:35 , a well-known philosophical phrase. It is repeated at the end of the verse.

In him were created (εν αυτω εκτισθη). Paul now gives the reason (οτ, for) for the primacy of Christ in the work of creation (16f.). It is the constative aorist passive indicative εκτισθη (from κτιζω, old verb, to found, to create (Ro 1:25). This central activity of Christ in the work of creation is presented also in Joh 1:3; Heb 1:2 and is a complete denial of the Gnostic philosophy. The whole of creative activity is summed up in Christ including the angels in heaven and everything on earth. God wrought through "the Son of his love." All earthly dignities are included.

Have been created (εκτιστα). Perfect passive indicative of κτιζω, "stand created," "remain created." The permanence of the universe rests, then, on Christ far more than on gravity. It is a Christo-centric universe.

Through him (δι' αυτου). As the intermediate and sustaining agent. He had already used εν αυτω (in him) as the sphere of activity.

And unto him (κα εις αυτον). This is the only remaining step to take and Paul takes it (1Co 15:28) See Eph 1:10 for similar use of εν αυτω of Christ and in Col 1:19; 20 again we have εν αυτωι, δι' αυτου, εις αυτον used of Christ. See Heb 2:10 for δι' ον (because of whom) and δι' ου (by means of whom) applied to God concerning the universe (τα παντα). In Ro 11:35 we find εξ αυτου κα δι' αυτου κα εις αυτον τα παντα referring to God. But Paul does not use εξ in this connection of Christ, but only εν, δια, and εις. See the same distinction preserved in 1Co 8:6 (εξ of God, δια, of Christ).

Col 1:17

Before all things (προ παντων). Προ with the ablative case. This phrase makes Paul's meaning plain. The precedence of Christ in time and the preeminence as Creator are both stated sharply. See the claim of Jesus to eternal timeless existence in Joh 8:58; 17:5 . See also Re 23:13 where Christ calls himself the Alpha and the Omega, the Beginning (αρχη) and the End (τελος). Paul states it also in 2Co 8:9; Php 2:6f .

Consist (συνεστηκεν). Perfect active indicative (intransitive) of συνιστημ, old verb, to place together and here to cohere, to hold together. The word repeats the statements in verse 16, especially that in the form εκτιστα. Christ is the controlling and unifying force in nature. The Gnostic philosophy that matter is evil and was created by a remote aeon is thus swept away. The Son of God's love is the Creator and the Sustainer of the universe which is not evil.

Col 1:18

The head of the body (η κεφαλη του σωματος). Jesus is first also in the spiritual realm as he is in nature (verses 18-20). Paul is fond of the metaphor of the body (σωμα) for believers of which body Christ is the head (κεφαλη) as seen already in 1Co 11:3; 12:12,27; Ro 12:5 . See further Col 1:24: 2:19; Eph 1:22f.; 4:2,15; 5:30 .

The church (της εκκλησιας) Genitive case in explanatory apposition with του σωματος. This is the general sense of εκκλησια, not of a local body, assembly, or organization. Here the contrast is between the realm of nature (τα παντα) in verses 15-17 and the realm of spirit or grace in verses 18-20. A like general sense of εκκλησια occurs in Eph 1:22f.; 5:24-32; Heb 12:23 . In Eph 2:11-22 Paul uses various figures for the kingdom of Christ (commonwealth πολιτεια, verse 12, one new man εις ενα καινον ανθρωπον, verse 15, one body εν εν σωματ, verse 16, family of God οικειο του θεου, verse 19, building or temple οικοδομη and ναος, verses 20-22).

Who (ος). Causal use of the relative, "in that he is."

The beginning (η αρχη). It is uncertain if the article (η) is genuine. It is absolute without it. Christ has priority in time and in power. See Re 3:14 for his relation as αρχη to creation and 1Co 15:20,23 for απαρχη used of Christ and the resurrection and Ac 3:14 for αρχηγος

used of him as the author of life and Heb 2:10 of Jesus and salvation and Heb 12-2 of Jesus as the pioneer of faith.

That in all things he might have the preeminence (ινα γενητα εν πασιν αυτος πρωτευων). Purpose clause with ινα and the second aorist middle subjunctive of γινομα, "that he himself in all things (material and spiritual) may come to (γενητα, not η, be) hold the first place" (πρωτευων, present active participle of πρωτευω, old verb, to hold the first place, here only in the N.T.). Christ is first with Paul in time and in rank. See Re 1:5 for this same use of πρωτοτοκος with των νεκρων (the dead).

Col 1:19

For it was the good pleasure of the Father (οτ ευδοκησεν). No word in the Greek for "the Father," though the verb calls for either ο θεος or ο πατηρ as the subject. This verb ευδοκεω is common in the N.T. for God's will and pleasure (Mt 3:17; 1Co 10:5).

All the fulness (παν το πληρωμα). The same idea as in 2:9 παν το πληρωμα της θεοτητος (all the fulness of the Godhead). "A recognized technical term in theology, denoting the totality of the Divine powers and attributes" (Lightfoot). It is an old word from πληροω, to fill full, used in various senses as in Mr 8:20 of the baskets, Ga 4:10 of time, etc. The Gnostics distributed the divine powers among various aeons. Paul gathers them all up in Christ, a full and flat statement of the deity of Christ.

Should dwell (κατοικησα). First aorist active infinitive of κατοικεω, to make abode or home. All the divine attributes are at home in Christ (εν αυτω).

Col 1:20

Through him (δι' αυτου). As the sufficient and chosen agent in the work of reconciliation (αποκαταλλαξα, first aorist active infinitive of αποκαταλλασσω, further addition to ευδοκησεν, was pleased). This double compound (απο, κατα with αλλασσω) occurs only here, verse 22; Eph 2:16 , and nowhere else so far as known. Paul's usual word for "reconcile" is καταλλασσω (2Co 5:18-20; Ro 5:10), though διαλλασσω (Mt 5:24) is more common in Attic. The addition of απο here is clearly for the idea of complete reconciliation. See on 2Co 5:18-20 for discussion of καταλλασσω, Paul's great word. The use of τα παντα (the all things, the universe) as if the universe were somehow out of harmony reminds us of the mystical passage in Ro 8:19-23 which see for discussion. Sin somehow has put the universe out of joint. Christ will set it right.

Unto himself (εις αυτον). Unto God, though αυτον is not reflexive unless written αυτον.

Having made peace (ειρηνοποιησας). Late and rare compound (Pr 10:10 and here only in N.T.) from ειρηνοποιος, peacemaker (Mt 5:9 ; here only in N.T.). In Eph 2:15 we have ποιων ειρηνην (separate words)

making peace . Not the masculine gender, though agreeing with the idea of Christ involved even if πληρωμα be taken as the subject of ευδοκησεν, a participial anacoluthon

(construction according to sense as in 2:19). If θεος be taken as the subject of ευδοκησεν the participle ειρηνοποιησας refers to Christ, not to θεος (God).

Through the blood of his cross (δια του αιματος του σταυρου αυτου). This for the benefit of the Docetic Gnostics who denied the real humanity of Jesus and as clearly stating the *causa medians* (Ellicott) of the work of reconciliation to be the Cross of Christ, a doctrine needed today.

Or things in the heavens (ειτε τα εν τοις ουρανοις). Much needless trouble has been made over this phrase as if things in heaven were not exactly right. It is rather a hypothetical statement like verse 16 not put in categorical form (Abbott), *universitas rerum* (Ellicott).

Col 1:21

And you (κα υμας). Accusative case in a rather loose sentence, to be explained as the object of the infinitive παραστησα in verse 22 (note repeated υμας there) or as the anticipated object of αποκατηλλαξεν if that be the genuine form in verse 22. It can be the accusative of general reference followed by anacoluthon. See similar idiom in Eph 2:1,12 .

Being in time past alienated (ποτε οντας απηλλοτριωμενους). Periphrastic perfect passive participle (continuing state of alienation) of απαλλοτριοω, old word from Plato on, to estrange, to render αλλοτριος (belonging to another), alienated from God, a vivid picture of heathenism as in Ro 1:20-23 . Only other N.T. examples in Eph 2:12; 4:18 . Ενεμιες (εξθρους). Old word from εχθος (hatred). Active sense here,

hostile as in Mt 13:28; Ro 8:7 , not passive

hateful (Ro 11:28).

In your mind (τη διανοια). Locative case. Διανοια (δια, νους), mind, intent, purpose. Old word. It is always a tragedy to see men use their minds actively against God.

In your evil works (εν τοις εργοις τοις πονηροις). Hostile purpose finds natural expression in evil deeds.

Col 1:22

Yet now (νυν δε). Sharpened contrast with emphatic form of νυν, "now" being not at the present moment, but in the present order of things in the new dispensation of grace in Christ.

Hath he reconciled (αποκατηλλαξεν). First aorist (effective, timeless) active indicative (a sort of parenthetical anacoluthon). Here B reads αποκαταλλαγητε, be ye reconciled like καταλλαγητε in 2Co 5:20 while D has αποκαταλλαγεντες. Lightfoot prefers to follow B here (the hard reading), though Westcott and Hort only put it in the margin. On the word see verse 20.

In the body of his flesh (εν τω σωματ της σαρκος αυτου). See the same combination in 2:11 though in Eph 2:14 only σαρκ (flesh). Apparently Paul combines both σωμα and σαρξ to make plain the actual humanity of Jesus against incipient Docetic Gnostics who denied it.

Through death (δια του θανατου). The reconciliation was accomplished by means of Christ's death on the cross (verse 20) and not just by the Incarnation (the body of his flesh) in which the death took place.

To present (παραστησα). First aorist active (transitive) infinitive (of purpose) of παριστημ, old verb, to place beside in many connections. See it used of presenting Paul and the letter from Lysias to Felix (Ac 23:33). Repeated in Col 2:28 . See also 2Co 11:2; 2Co 4:14 . Paul has the same idea of his responsibility in rendering an account for those under his influence seen in Heb 13:17 . See Ro 12:1 for use of living sacrifice.

Holy (αγιους). Positively consecrated, separated unto God. Common in N.T. for believers. Haupt holds that all these terms have a religious and forensic sense here.

Without blemish (αμωμους). Without spot (Php 2:15). Old word α privative and μωμος (blemish). Common in the LXX for ceremonial purifications.

Unreproveable (ανεγκλητους). Old verbal adjective from α privative and εγκαλεω, to call to account, to pick flaws in. These three adjectives give a marvellous picture of complete purity (positive and negative, internal and external). This is Paul's ideal when he presents the Colossians "before him" (κατενωπιον αυτου), right down in the eye of Christ the Judge of all.

Col 1:23

If so be that ye continue in the faith (ε γε επιμενετε τη πιστε). Condition of the first class (determined as fulfilled), with a touch of eagerness in the use of γε (at least). Επ adds to the force of the linear action of the present tense (continue and then some).

Pistei is in the locative case (in faith).

Grounded (τεθεμελιωμενο). Perfect passive participle of θεμελιοω, old verb from θεμελιος (adjective, from θεμα from τιθημ, laid down as a foundation, substantive, 1Co 3:11f.). Picture of the saint as a building like Eph 2:20 .

Steadfast (εδραιο). Old adjective from εδρα (seat). In N.T. only here, 1Co 7:37; 15:58 . Metaphor of seated in a chair.

Not moved away (μη μετακινουμενο). Present passive participle (with negative μη) of μετακινεω, old verb, to move away, to change location, only here in N.T. Negative statement covering the same ground.

From the hope of the gospel (απο της ελπιδος του ευαγγελιου). Ablative case with απο. The hope given by or in the gospel and there alone.

Which ye heard (ου ηκουσατε). Genitive case of relative either by attraction or after ηκουσατε. The Colossians had in reality heard the gospel from Epaphras.

Preached (κηρυχθεντος). First aorist passive participle of κηρυσσω, to herald, to proclaim.

In all creation (εν παση κτισε). Κτισις is the act of founding (Ro 1:20) from κτιζω (verse 16), then a created thing (Ro 1:25), then the sum of created things as here and Re

3:14 . It is hyperbole, to be sure, but Paul does not say that all men are converted, but only that the message has been heralded abroad over the Roman Empire in a wider fashion than most people imagine.

A minister (διακονος). General term for service (δια, κονις, raising a dust by speed) and used often as here of preachers like our "minister" today, one who serves. Jesus used the verb διακονησα of himself (Mr 10:45). Our "deacon" is this word transliterated and given a technical meaning as in Php 1:1 .

Col 1:24

Now I rejoice (νυν χαιρομεν). This is not a new note for Paul. See him in jail in Philippi (Ac 16:25) and in 2Co 11:16-33; Ro 5:3; Php 2:18 .

Fill up on my part (ανταναπληρω). Very rare double compound verb (here only in N.T.) to fill (πληροω) up (ανα), in turn (αντ). It is now Paul's "turn" at the bat, to use a baseball figure. Christ had his "turn," the grandest of all and suffered for us all in a sense not true of any one else. It is the idea of balance or correspondence in αντ as seen in Demosthenes's use of this verb (*De Symm.*, p. 282), "the poor balancing the rich." And yet Christ did not cause suffering to cease. There is plenty left for Paul and for each of us in his time.

That which is lacking (τα υστερηματα). "The left-overs," so to speak. Late word from υστερεω, to come behind, to be left, to fail. See Lu 21:4; 1Th 3:10; 2Co 8:14; 9:12 .

For his body's sake (υπερ του σωματος αυτου). As Paul showed in his exultation in suffering in 2Co 11:16-33 , though not in the same sense in which Christ suffered and died for us as Redeemer. Paul attaches no atoning value whatever to his own sufferings for the church (see also verse 18).

Col 1:25

According to the dispensation of God (κατα την οικονομιαν του θεου). "According to the economy of God." An old word from οικονομεω, to be a house steward (οικοσ, νεμω) as in Lu 16:2-4; 1Co 9:17; Eph 1:9; 3:9 . It was by God's stewardship that Paul was made a minister of Christ.

To fulfil the word of God (πληρωσα τον λογον του θεου). First aorist active infinitive of purpose (πληροω), a fine phrase for a God-called preacher, to fill full or to give full scope to the Word of God. The preacher is an expert on the word of God by profession. See Paul's ideal about preaching in 2Th 3:1 .

Col 1:26

The mystery (το μυστηριον). See on 1Co 2:7 for this interesting word from μυστης (initiate), from μυεω, to wink, to blink. The Gnostics talked much of "mysteries." Paul takes their very word (already in common use, Mt 13:11) and uses it for the gospel.

Which hath been hid (το αποκεκρυμμενον). Perfect passive articular participle from αποκρυπτω, old verb, to hide, to conceal from (1Co 2:7; Eph 3:9).

But now it hath been manifested (νυν δε εφανερωθη). First aorist passive indicative of φανεροω, to make manifest (φανερος). The construction is suddenly changed (anacoluthon) from the participle to the finite verb.

Col 1:27

God was pleased (ηθελησεν ο θεος). First aorist active indicative of θελω, to will, to wish. "God willed" this change from hidden mystery to manifestation.

To make known (γνωρισα). First aorist active infinitive of γνωριζω (from γινωσκω). Among the Gentiles (εν τοις εθνεσιν). This is the crowning wonder to Paul that God had included the Gentiles in his redemptive grace, "the riches of the glory of this mystery" (το πλουτος της δοξης του μυστηριου τουτου) and that Paul himself has been made the minister of this grace among the Gentiles (Eph 3:1-2). He feels the high honour keenly and meets the responsibility humbly.

Which (ο). Grammatical gender (neuter) agreeing with μυστηριου (mystery), supported by A B P Vulg., though ος (who) agreeing with Χριστος in the predicate is read by Aleph C D L. At any rate the idea is simply that the personal aspect of "this mystery" is "Christ in you the hope of glory" (Χριστος εν υμιν η ελπις της δοξης). He is addressing Gentiles, but the idea of εν here is in, not among. It is the personal experience and presence of Christ in the individual life of all believers that Paul has in mind, the indwelling Christ in the heart as in Eph 3:17 . He constitutes also the hope of glory for he is the Σεκινα of God. Christ is our hope now (1Ti 1:1) and the consummation will come (Ro 8:18).

Col 1:28

Whom (ον). That is, "Christ in you, the hope of glory."

We proclaim (καταγγελλομεν). Paul, Timothy and all like-minded preachers against the Gnostic depreciation of Christ. This verb originally (Xenophon) meant to denounce, but in N.T. it means to announce (αγγελλω) throughout (κατα), to proclaim far and wide (Ac 13:5).

Admonishing (νουθετουντες). Old verb from νουθετης, admonisher (from νους, τιθημ). See already Ac 20:31; 1Th 5:12,14; 2Th 3:15 , etc. Warning about practice and teaching (διδασκοντες) about doctrine. Such teaching calls for "all wisdom"

Every man (παντα ανθρωπον). Repeated three times. "In opposition to the doctrine of an intellectual exclusiveness taught by the false teachers" (Abbott).

That we may present (ινα παραστησωμεν). Final use of ινα and first aorist active subjunctive of παριστημ, for which see 1:22, the final presentation to Christ.

Perfect (τελειον). Spiritual adults in Christ, no longer babes in Christ (Heb 5:14), mature and ripened Christians (4:22), the full-man in Christ (Eph 4:13). The relatively perfect (Php 3:15) will on that day of the presentation be fully developed as here (Col 4:12; Eph 4:13). The Gnostics used τελειος of the one fully initiated into their mysteries and it is quite possible that Paul here has also a sidewise reference to their use of the term.

Col 1:29

Whereunto (εις ο). That is "to present every man perfect in Christ."

I labour also (κα κοπιω). Late verb κοπιαω, from κοπος (toil), to grow weary from toil (Mt 11:28), to toil on (Php 2:16), sometimes for athletic training. In papyri.

Striving (αγωνιζομενος). Present middle participle of common verb αγωνιζομα (from αγων, contest, as in 2:1), to contend in athletic games, to agonize, a favourite metaphor with Paul who is now a prisoner.

Working (ενεργειαν). Our word "energy." Late word from ενεργης (εν, εργον), efficiency (at work). Play on the word here with the present passive participle of ενεργεω, ενεργουμενην (energy energized) as in Eph 1:19f . Paul was conscious of God's "energy" at work in him "mightily" (εν δυναμε), "in power" like dynamite.

Colossians 2

Col 2:1

How greatly I strive (ηλικον αγωνα εχω). Literally, "how great a contest I am having." The old adjectival relative ηλικος (like Latin *quantus*) is used for age or size in N.T. only here and Jas 3:5 (twice, how great, how small). It is an inward contest of anxiety like the μεριμνα for all the churches (2Co 11:28). Αγωνα carries on the metaphor of αγωνιζομενος in 1:29.

For them at Laodicea (των εν Λαοδικια).

Supply υπερ as with υπερ υμων. Paul's concern extended beyond Colossae to Laodicea (4:16) and to Hierapolis (4:13), the three great cities in the Lycus Valley where Gnosticism was beginning to do harm. Laodicea is the church described as lukewarm in Re 3:14 .

For as many as have not seen my face (οσο ουχ εορακαν το προσωπον μου). The phrase undoubtedly includes Hierapolis (4:13), and a few late MSS. actually insert it here. Lightfoot suggests that Hierapolis had not yet been harmed by the Gnostics as much as Colossae and Laodicea. Perhaps so, but the language includes all in that whole region who have not seen Paul's face in the flesh (that is, in person, and not in picture). How precious a real picture of Paul would be to us today. The antecedent to οσο is not expressed and it would be τουτων after υπερ. The form εορακαν (perfect active indicative of οραω instead of the usual εωρακασιν has two peculiarities ο in Paul's Epistles (1Co 9:1) instead of ω (see Joh 1:18 for εωρακεν) and -αν by analogy in place of -ασιν, which short form is common in the papyri. See Lu 9:36 εωρακαν.

Col 2:2

May be comforted (παρακληθωσιν). First aorist passive subjunctive of παρακαλεω (for which see 2Co 1:3-7) in final clause with ινα.

Being knit together (συνβιβασθεντες). First aorist passive participle of συνβιβαζω, old verb, causal of βαινω, to make go together, to coalesce in argument (Ac 16:10), in spiritual growth (Col 2:19), in love as here. Love is the συνδεσμος (3:14) that binds all together.

Unto all riches (εις παν πλουτος). Probably some distinction intended between εν (in love as the sphere) and εις (unto as the goal).

Of the full assurance of understanding (της πληροφοριας της συνεσεως). On πληροφορια, see 1Th 1:5 . From πληροφορεω (see Lu 1:1) and only in N.T. (1Th 1:5; Col 2:2; Heb 6:11; 10:22), Clement of Rome (*Cor.* 42) and one papyrus example. Paul desires the full use of the intellect in grasping the great mystery of Christ and it calls for the full and balanced exercise of all one's mental powers.

That they may know (εις επιγνωσιν). "Unto full knowledge." This use of επιγνωσις (full, additional knowledge) is Paul's reply to the Gnostics with the limited and perverted γνωσις (knowledge).

The mystery of God, even Christ (του μυστηριου του θεου, Χριστου). The MSS. differ widely here, but this is Westcott and Hort's reading. Genitive (objective) with επιγνωσιν and Χριστου in apposition. Christ is "the mystery of God," but no longer hidden, but manifested (1:26) and meant for us to know to the fulness of our capacity.

Col 2:3

In whom (εν ω). This locative form can refer to μυστηριου or to Χριστου. It really makes no difference in sense since Christ is the mystery of God.

All the treasures of wisdom and knowledge (παντες ο θησαυρο της σοφιας κα γνωσεως). See on Mt 2:11; 6:19-21 for this old word, our thesaurus, for coffer, storehouse, treasure. Paul confronts these pretentious intellectuals (Gnostics) with the bold claim that Christ sums up all wisdom and knowledge. These treasures are hidden (αποκρυφο, old adjective from αποκρυπτω, to hide away, Mr 4:22) whether the Gnostics have discovered them or not. They are there (in Christ) as every believer knows by fresh and repeated discovery.

Col 2:4

This I say (τουτο λεγω). Paul explains why he has made this great claim for Christ at this point in his discussion.

May delude (παραλογιζητα). Present middle subjunctive of παραλογιζομα, old verb, only here in N.T., from παρα and λογιζομα, to count aside and so wrong, to cheat by false reckoning, to deceive by false reasoning (Epictetus).

With persuasiveness of speech (εν πιθανολογια). Rare word (Plato) from πιθανος and λογος, speech, adapted to persuade, then speciously leading astray. Only here in N.T. One papyrus example. The art of persuasion is the height of oratory, but it easily degenerates into trickery and momentary and flashy deceit such as Paul disclaimed in 1Co 2:4 (ουκ εν πιθοις σοφιας λογοις) where he uses the very adjective πιθος (persuasive) of which πιθανος (both from πειθω) is another form. It is curious how winning champions of error, like the Gnostics and modern faddists, can be with plausibility that catches the gullible.

Col 2:5

Though (ε κα). Not κα ε (even if).

Yet (αλλα). Common use of αλλα in the apodosis (conclusion) of a conditional or concessive sentence.

Your order (την ταξιν). The military line (from τασσω), unbroken, intact. A few stragglers had gone over to the Gnostics, but there had been no panic, no breach in the line.

Steadfastness (στερεωμα). From στερεοω (from στερεος) to make steady, and probably the same military metaphor as in ταξιν just before. The solid part of the line which can and does stand the attack of the Gnostics. See Ac 16:5 where the verb στερεοω is used with πιστις and 1Pe 5:9 where the adjective στερεος is so used. In 2Th 3:6,8,11 Paul speaks of his own ταξις (orderly conduct).

Col 2:6

As therefore ye received (ως ουν παρελαβετε). Second aorist active indicative of παραλαμβανω in same sense as in 1Th 4:1; Php 4:9 (both μανθανω and παραλαμβανω) that is like μανθανω, to learn (1:7), from Epaphras and others.

Christ Jesus the Lord (τον Χριστον Ιησουν τον Κυριον). This peculiar phrase occurs nowhere else by Paul. We have often ο Χριστος (the Christ or Messiah) as in Php 1:15 , Ιησους Χριστος (Jesus Christ), Χριστος Ιησους (Christ Jesus), ο Κυριος Ιησους (the Lord Jesus, very often), but nowhere else ο Χριστος Ιησους and Ιησους ο Κυριος. Hence it is plain that Paul here meets the two forms of Gnostic heresy about the Person of Christ (the recognition of the historical Jesus in his actual humanity against the Docetic Gnostics, the identity of the Christ or Messiah with this historical Jesus against the Cerinthian Gnostics, and the acknowledgment of him as Lord). "As therefore ye received the Christ (the Messiah), Jesus the Lord." Ye were taught right.

Walk in him (εν αυτω περιπατειτε). "Go on walking in him" (present active indicative of περιπατεω). Stick to your first lessons in Christ.

Col 2:7

Rooted (ερριζωμενο). Perfect passive participle of old verb ριζοω from ριζα, root. In N.T. only here and Eph 3:17 . Paul changes the figure from walk to growing tree.

Builded up in him (εποικοδομουμενο εν αυτω). Present passive participle (rooted to stay so) of εποικοδομεω, old verb, to build upon as in 1Co 3:10,12 . The metaphor is changed again to a building as continually going up (present tense).

Stablished (βεβαιουμενο). Present passive participle of βεβαιοω, old verb from βεβαιος (from βαινω, βαιω), to make firm or stable.

In your faith (τη πιστε). Locative case, though the instrumental case,

by your faith , makes good sense also.

Even as ye were taught (καθως εδιδαχθητε). First aorist passive indicative of διδασκω, an allusion to παρελαβετε in verse 6 and to εμαθετε in 1:7.

In thanksgiving (εν ευχαριστια). Hence they had no occasion to yield to the blandishments of the Gnostic teachers.

Col 2:8

Take heed (βλεπετε). Present active imperative second person plural of βλεπω, common verb for warning like our "look out," "beware," "see to it."

Lest there shall be any one (μη τις εστα). Negative purpose with the future indicative, though the aorist subjunctive also occurs as in 2Co 12:6 .

That maketh spoil of you (ο συλαγωγων). Articular present active participle of συλαγωγεω, late and rare (found here first) verb (from συλη, booty, and αγω, to lead, to carry), to carry off as booty a captive, slave, maiden. Only here in N.T. Note the singular here. There was some one outstanding leader who was doing most of the damage in leading the people astray.

Through his philosophy (δια της φιλοσοφιας). The only use of the word in the N.T. and employed by Paul because the Gnostics were fond of it. Old word from φιλοσοφος (φιλοσ, σοφος, one devoted to the pursuit of wisdom) and in N.T. only in Ac 17:18 . Paul does not condemn knowledge and wisdom (see verse 2), but only this false philosophy, "knowledge falsely named" (ψευδωνυμος γνωσις, 1Ti 6:20), and explained here by the next words.

And vain deceit (κα κενης απατης). Old word for trick, guile, like riches (Mt 13:22). Descriptive of the philosophy of the Gnostics.

Tradition (παραδοσιν). Old word from παραδιδωμ, a giving over, a passing on. The word is colourless in itself. The tradition may be good (2Th 2:15; 3:6) or bad (Mr 7:3). Here it is worthless and harmful, merely the foolish theories of the Gnostics.

Rudiments (στοιχεια). Old word for anything in a στοιχος (row, series) like the letters of the alphabet, the materials of the universe (2 Peter 3:10,12), elementary teaching (Heb 5:12), elements of Jewish ceremonial training (Ac 15:10; Gal 4:3,9), the specious arguments of the Gnostic philosophers as here with all their aeons and rules of life.

And not after Christ (κα ου κατα Χριστον). Christ is the yardstick by which to measure philosophy and all phases of human knowledge. The Gnostics were measuring Christ by their philosophy as many men are doing today. They have it backwards. Christ is the measure for all human knowledge since he is the Creator and the Sustainer of the universe.

Col 2:9

For in him dwelleth all the fulness of the Godhead bodily (οτ εν αυτω κατοικε παν το πληρωμα της θεοτητος σωματικως). In this sentence, given as the reason (οτ, because) for the preceding claim for Christ as the measure of human knowledge Paul states the heart of his message about the Person of Christ. There dwells (at home) in Christ not one or more aspects of the Godhead (the very εσσενχε of God, from θεοσ, δειτας) and not to be confused with θειοτες in Ro 1:20 (from θειος, the

quality of God, *divinitas*), here only in N.T. as θειοτης only in Ro 1:20 . The distinction is observed in Lucian and Plutarch. Θειοτης occurs in the papyri and inscriptions. Paul here asserts that "all the πληρωμα of the Godhead," not just certain aspects, dwells in Christ and in bodily form (σωματικως, late and rare adverb, in Plutarch, inscription, here only in N.T.), dwells now in Christ in his glorified humanity (Php 2:9-11), "the body of his glory" (τω σωματ της δοξης). The fulness of the God-head was in Christ before the Incarnation (Joh 1:1,18; Php 2:6), during the Incarnation (Joh 1:14,18; 1Jo 1:1-3). It was the Son of God who came in the likeness of men (Php 2:7). Paul here disposes of the Docetic theory that Jesus had no human body as well as the Cerinthian separation between the man Jesus and the aeon Christ. He asserts plainly the deity and the humanity of Jesus Christ in corporeal form.

Col 2:10

Ye are made full (εστε πεπληρωμενο). Periphrastic perfect passive indicative of πληροω, but only one predicate, not two. Christ is our fulness of which we all partake (Joh 1:16; Eph 1:23) and our goal is to be made full of God in Christ (Eph 3:19). "In Christ they find the satisfaction of every spiritual want" (Peake).

The head (η καφαλη). There is no other place for Christ. He is first (1:18) in time and in rank. All rule and authority comes after Christ whether angels, aeons, kings, what not.

Col 2:11

Ye were also circumcised (κα περιετμηθητε). First aorist passive indicative of περιτεμνω, to circumcise. But used here as a metaphor in a spiritual sense as in Ro 2:29 "the circumcision of the heart."

Not made with hands (αχειροποιητω). This late and rare negative compound verbal occurs only in the N.T. (Mr 14:58; 2Co 5:1; Col 2:11) by merely adding α privative to the old verbal χειροποιητος (Ac 7:48; Eph 2:11), possibly first in Mr 14:58 where both words occur concerning the temple. In 2Co 5:1 the reference is to the resurrection body. The feminine form of this compound adjective is the same as the masculine.

In the putting off (εν τη απεκδυσε). As if an old garment (the fleshly body). From απεκδυομα (Col 2:15 , possibly also coined by Paul) and occurring nowhere else so far as known. The word is made in a perfectly normal way by the perfective use of the two Greek prepositions (απο, εκ), "a resource available for and generally used by any real thinker writing Greek" (Moulton and Milligan, *Vocabulary*). Paul had as much right to mint a Greek compound as any one and surely no one ever had more ideas to express and more power in doing it.

Of Christ (του Χριστου). Specifying genitive, the kind of circumcision that belongs to Christ, that of the heart.

Col 2:12

Having been buried with him in baptism (συνταφεντες αυτω εν τω βαπτισματ). Second aorist passive participle of συνθαπτω, old word, in N.T. only here and Ro 6:4 , followed by associative instrumental case (αυτω). Thayer's Lexicon says: "For all who in the rite of baptism are plunged under the water, thereby declare that they put faith in the expiatory death of Christ for the pardon of their past sins." Yes, and for all future sins also. This word gives Paul's vivid picture of baptism as a symbolic burial with Christ and resurrection also to newness of life in him as Paul shows by the addition "wherein ye were also raised with him" (εν ω κα συνηγερθητε). "In which baptism" (βαπτισματ, he means). First aorist passive indicative of συνεγειρω, late and rare verb (Plutarch for waking up together), in LXX, in N.T. only in Col 2:12; 3:1; Eph 2:6 . In the symbol of baptism the resurrection to new life in Christ is pictured with an allusion to Christ's own resurrection and to our final resurrection. Paul does not mean to say that the new life in Christ is caused or created by the act of baptism. That is grossly to misunderstand him. The Gnostics and the Judaizers

were sacramentalists, but not so Paul the champion of spiritual Christianity. He has just given the spiritual interpretation to circumcision which itself followed Abraham's faith (Ro 4:10-12). Cf. Ga 3:27 . Baptism gives a picture of the change already wrought in the heart "through faith" (δια της πιστεως).

In the working of God (της ενεργειας του θεου). Objective genitive after πιστεως. See 1:29 for ενεργεια. God had power to raise Christ from the dead (του εγειραντος, first aorist active participle of εγειρω, the fact here stated) and he has power (energy) to give us new life in Christ by faith.

Col 2:13

And you (κα υμας). Emphatic position, object of the verb συνεζωοποιησεν (did he quicken) and repeated (second υμας). You Gentiles as he explains.

Being dead through your trespasses (νεκρους οντας τοις παραπτωμασιν). Moral death, of course, as in Ro 6:11; Eph 2:1,5 . Correct text does not have εν, but even so παραπτωμασιν (from παραπιπτω, to fall beside or to lapse, Heb 6:6), a lapse or misstep as in Mt 6:14; Ro 5:15-18; Ga 6:1 , can be still in the locative, though the instrumental makes good sense also.

And the uncircumcision of your flesh (κα τη ακροβουστια της σαρκος υμων). "Dead in your trespasses and your alienation from God, of which the uncircumcision of your flesh was a symbol" (Abbott). Clearly so, "the uncircumcision" used merely in a metaphorical sense.

Did he quicken together with him (συνεζωοποιησεν συν αυτω). First aorist active indicative of the double compound verb συνζωοποιεω, to make alive (ζωοσ, ποιεω) with (συν, repeated also with αυτω, associative instrumental), found only here and in Eph 2:5 , apparently coined by Paul for this passage. Probably θεος (God) is the subject because expressly so stated in Eph 2:4f. and because demanded by συν αυτω here referring to Christ. This can be true even if Christ be the subject of ηρκεν in verse 14.

Having forgiven us (χαρισαμενος ημιν). First aorist middle participle of χαριζομα, common verb from χαρις (favour, grace). Dative of the person common as in 3:13. The act of forgiving is simultaneous with the quickening, though logically antecedent.

Col 2:14

Having blotted out (εξαλειψας). And so "cancelled." First aorist active participle of old verb εξαλειφω, to rub out, wipe off, erase. In N.T. only in Ac 3:19 (LXX); Re 3:5; Col 2:14 . Here the word explains χαρισαμενος and is simultaneous with it. Plato used it of blotting out a writing. Often MSS. were rubbed or scraped and written over again (palimpsests, like Codex C).

The bond written in ordinances that was against us (το καθ' ημων χειρογραφον τοις δογμασιν). The late compound χειρογραφον (χειρ, hand, γραφω) is very common in the papyri for a certificate of debt or bond, many of the original χειρογραφα (handwriting, "chirography"). See Deissmann, *Bible Studies*, p. 247. The signature made a legal debt or

bond as Paul says in Phm 1:18f. : "I Paul have written it with mine own hand, I will repay it." Many of the papyri examples have been "crossed out" thus X as we do today and so cancelled. One decree is described as "neither washed out nor written over" (Milligan, N. T. *Documents*, p. 16). Undoubtedly "the handwriting in decrees" (δογμασιν, the Mosaic law, Eph 2:15) was against the Jews (Ex 24:3; De 27:14-26) for they accepted it, but the Gentiles also gave moral assent to God's law written in their hearts (Ro 2:14f.). So Paul says "against us" (καθ' ημων) and adds "which was contrary to us" (ο ην υπεναντιον ημιν) because we (neither Jew nor Gentile) could not keep it. Hυπεναντιος is an old double compound adjective (υπο, εν, αντιος) set over against, only here in N.T. except Heb 10:27 when it is used as a substantive. It is striking that Paul has connected the common word χειρογραφον for bond or debt with the Cross of Christ (Deissmann, *Light, etc.*, p. 332).

And he hath taken it out of the way (κα ηρκεν εκ του μεσου). Perfect active indicative of αιρω, old and common verb, to lift up, to bear, to take away. The word used by the Baptist of Jesus as "the Lamb of God that bears away (αιρων) the sin of the world" (Joh 1:29). The perfect tense emphasizes the permanence of the removal of the bond which has been paid and cancelled and cannot be presented again. Lightfoot argues for Christ as the subject of ηρκεν, but that is not necessary, though Paul does use sudden anacolutha. God has taken the bond against us "out of the midst" (εκ του μεσου). Nailing it to the cross (προσηλωσας αυτο τω σταυρω). First aorist active participle of old and common verb προσηλοω, to fasten with nails to a thing (with dative σταυρω). Here alone in N.T., but in III Macc. 4:9 with the very word σταυρω. The victim was nailed to the cross as was Christ. "When Christ was crucified, God nailed the Law to His cross" (Peake). Hence the "bond" is cancelled for us. Business men today sometimes file cancelled accounts. No evidence exists that Paul alluded to such a custom here.

Col 2:15

Having put off from himself (απεκδυσαμενος). Only here and 3:9 and one MS. of Josephus (απεκδυς). Both αποδυω and εκδυω occur in ancient writers. Paul simply combines the two for expression of complete removal. But two serious problems arise here. Is God or Christ referred to by απεκδυσαμενος? What is meant by "the principalities and the powers" (τας αρχας κα τας εξουσιας)? Modern scholars differ radically and no full discussion can be attempted here as one finds in Lightfoot, Haupt, Abbott, Peake. On the whole I am inclined to look on God as still the subject and the powers to be angels such as the Gnostics worshipped and the verb to mean "despoil" (American Standard Version) rather than "having put off from himself." In the Cross of Christ God showed his power openly without aid or help of angels.

He made a show of them (εδειγματισεν). First aorist active indicative of δειγματιζω, late and rare verb from δειγμα (Jude 1:7), an example, and so to make an example of. Frequent in the papyri though later than παραδειγματιζω and in N.T. only here and Mt 1:19

of Joseph's conduct toward Mary. No idea of disgrace is necessarily involved in the word. The publicity is made plain by "openly" (εν παρρησια).

Triumphing over them on it (θριαμβευσας αυτους εν αυτω). On the Cross the triumph was won. This late, though common verb in *Koine* writers (εκθριαμβευω in the papyri) occurs only twice in the N.T., once "to lead in triumph" (2Co 2:14), here to celebrate a triumph (the usual sense). It is derived from θριαμβος, a hymn sung in festal procession and is kin to the Latin *triumphus* (our triumph), a triumphal procession of victorious Roman generals. God won a complete triumph over all the angelic agencies (αυτους, masculine regarded as personal agencies). Lightfoot adds, applying θριαμβευσας to Christ: "The convict's gibbet is the victor's car." It is possible, of course, to take αυτω as referring to χειρογραφον (bond) or even to Christ.

Col 2:16

Let no one judge you (μη τις υμας κρινετω). Prohibition present active imperative third singular, forbidding the habit of passing judgment in such matters. For κρινω see on Mt 7:1 . Paul has here in mind the ascetic regulations and practices of one wing of the Gnostics (possibly Essenic or even Pharisaic influence). He makes a plea for freedom in such matters on a par with that in 1Co 8-9; Ro 14; 15 . The Essenes went far beyond the Mosaic regulations. For the Jewish feasts see on Ga 4:10 . Josephus (*Ant*. III. 10, 1) expressly explains the "seventh day" as called "*sabbata*" (plural form as here, an effort to transliterate the Aramaic *sabbathah*).

Col 2:17

A shadow (σκια). Old word, opposed to substance (σωμα, body). In Heb 10:1 σκια is distinguished from εικων (picture), but here from σωμα (body, substance). The σωμα (body) casts the σκια (shadow) and so belongs to Christ (Χριστου, genitive case).

Col 2:18

Rob you of your prize (καταβραβευετω). Late and rare compound (κατα, βραβευω, Col 3:15) to act as umpire against one, perhaps because of bribery in Demosthenes and Eustathius (two other examples in Preisigke's *Worterbuch*), here only in the N.T. So here it means to decide or give judgment against. The judge at the games is called βραβευς and the prize βραβειον (1Co 9:24; Php 3:14). It is thus parallel to, but stronger than, κρινετω in verse 16.

By a voluntary humility (θελων εν ταπεινοφροσυνη). Present active participle of θελω, to wish, to will, but a difficult idiom. Some take it as like an adverb for "wilfully" somewhat like θελοντας in 2 Peter 3:5 . Others make it a Hebraism from the LXX usage, "finding pleasure in humility." The Revised Version margin has "of his own mere will, by humility." Hort suggested εν εθελοταπεινοφροσυνη (in gratuitous humility), a word that occurs in Basil and made like εθελοθρησκια in verse 23.

And worshipping of the angels (κα θρησκεια των αγγελων). In 3:12 humility (ταπεινοφροσυνην) is a virtue, but it is linked with worship of the angels which is idolatry

and so is probably false humility as in verse 23. They may have argued for angel worship on the plea that God is high and far removed and so took angels as mediators as some men do today with angels and saints in place of Christ.

Dwelling in the things which he hath seen (α εορακεν εμβατευων). Some MSS. have "not," but not genuine. This verb εμβατευω (from εμβατης, stepping in, going in) has given much trouble. Lightfoot has actually proposed κενεμβατευων (a verb that does not exist, though κενεμβατεω does occur) with αιωρα, to tread on empty air, an ingenious suggestion, but now unnecessary. It is an old word for going in to take possession (papyri examples also). W. M. Ramsay (*Teaching of Paul*, pp. 287ff.) shows from inscriptions in Klaros that the word is used of an initiate in the mysteries who "set foot in" (ενεβατευσεν) and performed the rest of the rites. Paul is here quoting the very work used of these initiates who "take their stand on" these imagined revelations in the mysteries.

Vainly puffed up (εικη φυσιουμενος). Present passive participle of φυσιοω, late and vivid verb from φυσα, pair of bellows, in N.T. only here and 1Co 4:6,18f.; 8:1 . Powerful picture of the self-conceit of these bombastic Gnostics.

Col 2:19

Not holding fast the Head (ου κρατων την κεφαλην). Note negative ου, not μη, actual case of deserting Christ as the Head. The Gnostics dethroned Christ from his primacy (1:18) and placed him below a long line of aeons or angels. They did it with words of praise for Christ as those do now who teach Christ as only the noblest of men. The headship of Christ is the keynote of this Epistle to the Colossians and the heart of Paul's Christology.

From whom (εξ ου). Masculine ablative rather than εξ ης (κεφαλης) because Christ is the Head. He develops the figure of the body of which Christ is Head (1:18,24).

Being supplied (επιχορηγουμενον). Present passive participle (continuous action) of επιχορηγεω, for which interesting verb see already 2Co 9:10; Ga 3:5 and further 2 Peter 1:5 .

Knit together (συνβιβαζομενον). Present passive participle also (continuous action) of συνβιβαζω, for which see Col 2:2 .

Through the joints (δια των αφων). Late word αφη (from απτω, to fasten together), connections (*junctura* and *nexus* in the Vulgate).

And bonds (κα συνδεσμων). Old word from συνδεω, to bind together. Aristotle and Galen use it of the human body. Both words picture well the wonderful unity in the body by cells, muscles, arteries, veins, nerves, skin, glands, etc. It is a marvellous machine working together under the direction of the head.

Increaseth with the increase of God (αυξε την αυξησιν του θεου). Cognate accusative (αυξησιν) with the old verb αυξε.

Col 2:20

If ye died (ε απεθανετε). Condition of the first class, assumed as true, ε and second aorist active indicative of αποθνησκω, to die. He is alluding to the picture of burial in baptism (2:12).

From the rudiments of the world (απο των στοιχειων του κοσμου). See 2:8.

As though living in the world (ως ζωντες εν κοσμω). Concessive use of the participle with ως. The picture is that of baptism, having come out (F. B. Meyer) on the other side of the grave, we are not to act as though we had not done so. We are in the Land of Beulah.

Why do ye subject yourselves to ordinances? (τ δογματιζεσθε?). Late and rare verb (three examples in inscriptions and often in LXX) made from δογμα, decree or ordinance. Here it makes good sense either as middle or passive. In either case they are to blame since the bond of decrees (2:14) was removed on the Cross of Christ. Paul still has in mind the rules of the ascetic wing of the Gnostics (2:16ff.).

Col 2:21

Handle not, nor taste, nor touch (μη αψη μηδε γευση μηδε θιγης). Specimens of Gnostic rules. The Essenes took the Mosaic regulations and carried them much further and the Pharisees demanded ceremonially clean hands for all food. Later ascetics (the Latin commentators Ambrose, Hilary, Pelagius) regard these prohibitions as Paul's own instead of those of the Gnostics condemned by him. Even today men are finding that the noble prohibition law needs enlightened instruction to make it effective. That is true of all law. The Pharisees, Essenes, Gnostics made piety hinge on outward observances and rules instead of inward conviction and principle. These three verbs are all in the aorist subjunctive second person singular with μη, a prohibition against handling or touching these forbidden things. Two of them do not differ greatly in meaning. Ηαψη is aorist middle subjunctive of απτω, to fasten to, middle, to cling to, to handle. Θιγης is second aorist active subjunctive of θιγγανω, old verb, to touch, to handle. In N.T. only here and Heb 11:28; 12:20 . Γευση is second aorist middle subjunctive of γευω, to give taste of, only middle in N.T. to taste as here.

Col 2:22

Are to perish with the using (εστιν εις φθοραν τη αποχρησε). Literally, "are for perishing in the using." Φθορα (from φθειρω) is old word for decay, decomposition. Αποχρησις (from αποχραομα, to use to the full, to use up), late and rare word (in Plutarch), here only in N.T. Either locative case here or instrumental. These material things all perish in the use of them.

Col 2:23

Which things (ατινα). "Which very things," these ascetic regulations.

Have indeed a show of wisdom (εστιν λογον μεν εχοντα σοφιας). Periphrastic present indicative with εστιν in the singular, but present indicative εχοντα in the plural (ατινα). Λογον σοφιας is probably "the repute of wisdom" (Abbott) like Plato and Herodotus. Μεν (in deed) has no corresponding δε.

In will-worship (εν εθελοθρησκια). This word occurs nowhere else and was probably coined by Paul after the pattern of εθελοδουλεια, to describe the voluntary worship of angels (see 2:18).

And humility (κα ταπεινοφροσυνη). Clearly here the bad sense, "in mock humility."

And severity to the body (κα αφειδια σωματος). Old word (Plato) from αφειδης, unsparing (α privative, φειδομα, to spare). Here alone in N.T. Ascetics often practice flagellations and other hardnesses to the body.

Not of any value (ουκ εν τιμη τιν). Τιμη usually means honour or price.

Against the indulgence of the flesh (προς πλησμονην της σαρκος). These words are sharply debated along with τιμη just before. It is not unusual for προς to be found in the sense of "against" rather than "with" or "for." See προς in sense of

against in 3:13; Eph 6:11f.; 2Co 5:12; 1Co 6:1 . Πλησμονη is an old word from πιμπλημ, to fill and means satiety. It occurs here only in the N.T. Peake is inclined to agree with Hort and Haupt that there is a primitive corruption here. But the translation in the Revised Version is possible and it is true that mere rules do not carry us very far in human conduct as every father or mother knows, though we must have some regulations in family and state and church. But they are not enough of themselves.

Colossians 3

Col 3:1

If then ye were raised together with Christ (ε ουν συνηγερθητε τω Χριστω). Condition of the first class, assumed as true, like that in 2:20 and the other half of the picture of baptism in 2:12 and using the same form συνηγερθητε as then which see for the verb συνεγειρω. Associative instrumental case of Χριστω.

The things that are above (τα ανω). "The upward things" (cf. Php 3:14), the treasure in heaven (Mt 6:20). Paul gives this ideal and goal in place of merely ascetic rules.

Seated on the right hand of God (εν δεξια του θεου καθημενος). Not periphrastic verb, but additional statement. Christ is up there and at God's right hand. Cf. 2:3.

Col 3:2

Set your mind on (φρονειτε). "Keep on thinking about." It does matter what we think and we are responsible for our thoughts.

Not on the things that are upon the earth (μη τα επ της γης). Paul does not mean that we should never think the things upon the earth, but that these should not be our aim, our goal, our master. The Christian has to keep his feet upon the earth, but his head in the heavens. He must be heavenly-minded here on earth and so help to make earth like heaven.

Col 3:3

For ye died (απεθανετε γαρ). Definite event, aorist active indicative, died to sin (Ro 6:2).

Is hid (κεκρυπτα). Perfect passive indicative of κρυπτω, old verb, to hide, remains concealed, locked "together with" (συν) Christ, "in" (εν) God. No hellish burglar can break that combination.

Col 3:4

When Christ shall be manifested (οταν ο Χριστος φανερωθη). Indefinite temporal clause with οταν and the first aorist passive subjunctive of φανεροω, "whenever Christ is manifested," a reference to the second coming of Christ as looked for and longed for, but wholly uncertain as to time. See this same verb used of the second coming in 1Jo 3:2 .

Ye also together with him (κα υμεις συν αυτω). That is the joy of this blessed hope. He repeats the verb about us φανερωθησεσθε (future passive indicative) and adds εν δοξη (in glory). Not to respond to this high appeal is to be like Bunyan's man with the muck-rake.

Col 3:5

Mortify (νεκρωσατε). First aorist active imperative of νεκροω, late verb, to put to death, to treat as dead. Latin Vulgate *mortifico*, but "mortify" is coming with us to mean putrify. Paul boldly applies the metaphor of death (2:20; 3:3) pictured in baptism (2:12) to the actual life of the Christian. He is not to go to the other Gnostic extreme of license on the plea that the soul is not affected by the deeds of the body. Paul's idea is that the body is the temple

of the Holy Spirit (1Co 6:19). He mentions some of these "members upon the earth" like fornication (πορνειαν), uncleanness (ακαθαρσιαν), passion (παθος), evil desire (επιθυμιαν κακην), covetousness (πλεονεξιαν) "the which is idolatry" (ητις εστιν ειδωλολατρια). See the longer list of the works of the flesh in Gal 5:19-21 , though covetousness is not there named, but it is in Eph 4:19; 5:5 .

Col 3:6

Cometh the wrath of God (ερχετα η οργη του θεου). Paul does not regard these sins of the flesh as matters of indifference, far otherwise. Many old MSS. do not have "upon the sons of disobedience," genuine words in Eph 5:6 .

Col 3:7

Walked aforetime (περιεπατησατε ποτε). First aorist (constative) indicative referring to their previous pagan state.

When ye lived (οτε εζητε). Imperfect active indicative of ζαω, to live, "ye used to live" (customary action). Sharp distinction in the tenses.

Col 3:8

But now (νυν δε). Emphatic form of νυν in decided contrast (to ποτε in verse 7) in the resurrection life of 2:12; 3:1 .

Put ye also away (αποθεσθε κα υμεις). Second aorist middle imperative of old verb αποτιθημ, to put away, lay aside like old clothes. This metaphor of clothing Paul now uses with several verbs (αποθεσθε here, απεκδυσαμενο in verse 9, ενδυσαμενο in verse 10, ενδυσασθε in verse 12).

All these (τα παντα). The whole bunch of filthy rags (anger οργην, wrath θυμον, malice κακιαν, railing βλασφημιαν, shameful speaking αισχρολογιαν). See somewhat similar lists of vices in Col 3:5; Ga 5:20; Eph 4:29-31 . These words have all been discussed except αισχρολογιαν, an old word for low and obscene speech which occurs here only in the N.T. It is made from αισχρολογος (αισχρος as in 1Co 11:6 and that from αισχος, disgrace). Note also the addition of "out of your mouth" (εκ του στοματος υμων). The word was used for both abusive and filthy talk and Lightfoot combines both ideas as often happens. Such language should never come out of the mouth of a Christian living the new life in Christ.

Col 3:9

Lie not to another (μη ψευδεσθε εις αλληλους). Lying (ψευδος) could have been included in the preceding list where it belongs in reality. But it is put more pointedly thus in the prohibition (μη and the present middle imperative). It means either "stop lying" or "do not have the habit of lying."

Seeing that ye have put off (απεκδυσαμενο). First aorist middle participle (causal sense of the circumstantial participle) of the double compound verb απεκδυομα, for which see 2:15. The απο has the perfective sense (wholly), "having stripped clean off." The same metaphor as αποθεσθε in verse 8.

The old man (τον παλαιον ανθρωπον). Here Paul brings in another metaphor (mixes his metaphors as he often does), that of the old life of sin regarded as "the ancient man" of sin already crucified (Ro 6:6) and dropped now once and for all as a mode of life (aorist tense). See same figure in Eph 4:22 . Παλαιος is ancient in contrast with νεος (young, new) as in Mt 9:17 or καινος (fresh, unused) as in Mt 13:52 .

With his doings (συν ταις πραξεσιν αυτου). Practice must square with profession.

Col 3:10

And have put on (κα ενδυσαμενο). First aorist middle participle (in causal sense as before) of ενδυνω, old and common verb (Latin *induo*, English endue) for putting on a garment. Used of putting on Christ (Ga 3:27; Ro 13:14).

The new man (τον νεον). "The new (young as opposed to old παλαιον) man" (though ανθρωπον is not here expressed, but understood from the preceding phrase). In Eph 4:24 Paul has ενδυσασθα τον καινον (fresh as opposed to worn out) ανθρωπον.

Which is being renewed (τον ανακαινουμενον). Present passive articular participle of ανακαινοω. Paul apparently coined this word on the analogy of ανανεομα. Ανακαινιζω already existed (Heb 6:6). Paul also uses ανακαινωσις (Ro 12:2; Tit 3:5) found nowhere before him. By this word Paul adds the meaning of καινος to that of νεος just before. It is a continual refreshment (καινος) of the new (νεος, young) man in Christ Jesus.

Unto knowledge (εις επιγνωσιν). "Unto full (additional) knowledge," one of the keywords in this Epistle.

After the image (κατ' εικονα). An allusion to Ge 1:26,28 . The restoration of the image of God in us is gradual and progressive (2Co 3:18), but will be complete in the final result (Ro 8:29; 1Jo 3:2).

Col 3:11

Where (οπου). In this "new man" in Christ. Cf. Ga 3:28 .

There cannot be (ουκ εν). Εν is the long (original) form of εν and εστιν is to be understood. "There does not exist." This is the ideal which is still a long way ahead of modern Christians as the Great War proved. Race distinctions (Greek Ηελλην and Jew Ιουδαιος) disappear in Christ and in the new man in Christ. The Jews looked on all others as Greeks (Gentiles). Circumcision (περιτομη) and uncircumcision (ακροβυστια) put the Jewish picture with the cleavage made plainer (cf. Eph 2). The Greeks and Romans regarded all others as barbarians (βαρβαρο, Ro 1:14), users of outlandish jargon or gibberish, onomatopoetic repetition (βαρ-βαρ).

A Scythian (Σκυθης) was simply the climax of barbarity, *bar-baris barbariores* (Bengel), used for any rough person like our "Goths and Vandals."

Bondman (δουλος, from δεω, to bind),

freeman (ελευθερος, from ερχομα, to go). Class distinctions vanish in Christ. In the Christian churches were found slaves, freedmen, freemen, masters. Perhaps Paul has

Philemon and Onesimus in mind. But labour and capital still furnish a problem for modern Christianity.

But Christ is all (αλλα παντα Χριστος). Demosthenes and Lucian use the neuter plural to describe persons as Paul does here of Christ. The plural παντα is more inclusive than the singular παν would be.

And in all (κα εν πασιν). Locative plural and neuter also. "Christ occupies the whole sphere of human life and permeates all its developments" (Lightfoot). Christ has obliterated the words barbarian, master, slave, all of them and has substituted the word αδελφος (brother).

Col 3:12

Put on therefore (ενδυσασθε ουν). First aorist middle imperative of ενδυνω (verse 10). He explains and applies (ουν therefore) the figure of "the new man" as "the new garment."

As God's elect (ως εκλεκτο του θεου). Same phrase in Ro 8:33; Tit 1:1 . In the Gospels a distinction exists between κλητος and εκλεκτος (Mt 24:22,24,31), but no distinction appears in Paul's writings. Here further described as "holy and beloved" (αγιο κα ηγαπημενο). The items in the new clothing for the new man in Christ Paul now gives in contrast with what was put off (3:8). The garments include a heart of compassion (σπλαγχνα οικτιρμου, the nobler *viscera* as the seat of emotion as in Lu 1:78; Php 1:8), kindness (χρηστοτητα, as in Ga 5:22), humility (ταπεινοφροσυνην, in the good sense as in Php 2:3), meekness (πραυτητα, in Ga 5:23 and in Eph 4:2 also with ταπεινοφροσυνη), long-suffering (μακροθυμιαν, in Ga 5:22; Col 1:11; Jas 5:10).

Col 3:13

Forbearing one another (ανεχομενο αλληλων). Present middle (direct) participle of ανεχω with the ablative case (αλληλων), "holding yourselves back from one another."

Forgiving each other (χαριζομενο εαυτοις). Present middle participle also of χαριζομα with the dative case of the reflexive pronoun (εαυτοις) instead of the reciprocal just before (αλληλων).

If any man have (εαν τις εχη). Third class condition (εαν and present active subjunctive of εχω).

Complaint (μομφην). Old word from μεμφομα, to blame. Only here in N.T. Note προς here with τινα in the sense of against for comparison with προς in 2:31.

Even as the Lord (καθως κα ο Κυριος). Some MSS. read Χριστος for Κυριος. But Christ's forgiveness of us is here made the reason for our forgiveness of others. See Mt 6:12,14f. where our forgiveness of others is made by Jesus a prerequisite to our obtaining forgiveness from God.

Col 3:14

And above all these things (επ πασιν δε τουτοις). "And upon all these things."

Put on love (την αγαπην). See Lu 3:20 . The verb has to be supplied (ενδυσασθε) from verse 12 as the accusative case αγαπην shows.

Which is (ο εστιν). Neuter singular of the relative and not feminine like αγαπη (the antecedent) nor masculine like συνδεσμος in the predicate. However, there are similar examples of ο εστιν in the sense of *quod est* (*id est*), "that is," in Mr 14:42; 15:42 , without agreement in gender and number. So also Eph 5:5 where ο εστιν = "which thing."

The bond of perfectness (συνδεσμος της τελειοτητος). See 2:19 for συνδεσμος. Here it is apparently the girdle that holds the various garments together. The genitive (τελειοτητος) is probably that of apposition with the girdle of love. In a succinct way Paul has here put the idea about love set forth so wonderfully in 1Co 13 .

Col 3:15

The peace of Christ (η ειρηνη του Χριστου). The peace that Christ gives (Joh 14:27).

Rule (βραβευετω). Imperative active third singular of βραβευω, to act as umpire (βραβευς), old verb, here alone in N.T. See 1Co 7:15 for called in peace.

In one body (εν εν σωματ). With one Head (Christ) as in 1:18,24 .

Be ye thankful (ευχαριστο γινεσθε). "Keep on becoming thankful." Continuous obligation.

Col 3:16

The word of Christ (ο λογος του Χριστου). This precise phrase only here, though "the word of the Lord" in 1Th 1:8; 4:15; 2Th 3:1 . Elsewhere "the word of God." Paul is exalting Christ in this Epistle. Χριστου can be either the subjective genitive (the word delivered by Christ) or the objective genitive (the word about Christ). See 1Jo 2:14 .

Dwell (ενοικειτω). Present active imperative of ενοικεω, to make one's home, to be at home.

In you (εν υμιν). Not "among you."

Richly (πλουσιως). Old adverb from πλουσιος (rich). See 1Ti 6:17 . The following words explain πλουσιως.

In all wisdom (εν παση σοφια). It is not clear whether this phrase goes with πλουσιως (richly) or with the participles following (διδασκοντες κα νουθετουντες, see 1:28). Either punctuation makes good sense. The older Greek MSS. had no punctuation. There is an anacoluthon here. The participles may be used as imperatives as in Ro 12:11f.,16 .

With psalms (ψαλμοις, the Psalms in the Old Testament originally with musical accompaniment),

hymns (υμνοις, praises to God composed by the Christians like 1Ti 3:16),

spiritual songs (ωιδαις πνευματικαις, general description of all whether with or without instrumental accompaniment). The same song can have all three words applied to it.

Singing with grace (εν χαριτ αιδοντες). In God's grace (2Co 1:12). The phrase can be taken with the preceding words. The verb αιδω is an old one (Eph 5:19) for lyrical emotion in a devout soul.

In your hearts (εν ταις καρδιαις υμων). Without this there is no real worship "to God" (τω θεω). How can a Jew or Unitarian in the choir lead in the worship of Christ as Saviour? Whether with instrument or with voice or with both it is all for naught if the adoration is not in the heart.

Col 3:17

Whatsoever ye do (παν οτ εαν ποιητε). Indefinite relative (everything whatever) with εαν and the present active subjunctive, a common idiom in such clauses.

Do all (παντα). The imperative ποιειτε has to be supplied from ποιητε in the relative clause. Παντα is repeated from παν (singular), but in the plural (all things). Παν is left as a nominative absolute as in Mt 10:32; Lu 12:10 . This is a sort of Golden Rule for Christians "in the name of the Lord Jesus" (εν ονοματ Κυριου Ιησου), in the spirit of the Lord Jesus (Eph 5:20). What follows (directions to the various groups) is in this same vein. Sociological problems have always existed. Paul puts his finger on the sore spot in each group with unerring skill like a true diagnostician.

Col 3:18

Wives (κα γυναικες). The article here distinguishes class from class and with the vocative case can be best rendered "Ye wives." So with each group.

Be in subjection to your husbands (υποτασσεσθε τοις ανδρασιν). "Own" (ιδιοις) is genuine in Eph 5:22 , but not here. The verb υποτασσομα has a military air, common in the *Koine* for such obedience. Obedience in government is essential as the same word shows in Ro 13:1,5 .

As is fitting in the Lord (ως ανηκεν εν Κυριω). This is an idiomatic use of the imperfect indicative with verbs of propriety in present time (Robertson, *Grammar*, p. 919). Wives have rights and privileges, but recognition of the husband's leadership is essential to a well-ordered home, only the assumption is that the husband has a head and a wise one.

Col 3:19

Love your wives (αγαπατε τας γυναικας). Present active imperative, "keep on loving." That is precisely the point.

Be not bitter (μη πικραινεσθε). Present middle imperative in prohibition: "Stop being bitter" or "do not have the habit of being bitter." This is the sin of husbands. Πικραινω is an old verb from πικρος (bitter). In N.T. only here and Re 8:11; 10:9f . The bitter word rankles in the soul.

Col 3:20

Obey your parents (υπακουετε τοις γονευσιν). Old verb to listen under (as looking up), to hearken, to heed, to obey.

In all things (κατα παντα). This is the hard part for the child, not occasional obedience, but continual. Surely a Christian father or mother will not make unreasonable or unjust demands of the child. Nowhere does modern civilization show more weakness than just here. Waves of lawlessness sweep over the world because the child was not taught to obey. Again Paul argues that this is "in the Lord" (εν Κυριω).

Col 3:21

Provoke not (μη ερεθιζετε). Present imperative of old verb from ερεθω, to excite. Only twice in N.T., here in bad sense, in good sense in 2Co 9:2 (to stimulate). Here it means to nag and as a habit (present tense).

That they be not discouraged (ινα μη αθυμωσιν). Negative purpose (ινα μη) with the present subjunctive (continued discouragement) of αθυμεω, old verb, but only here in N.T., from αθυμος (dispirited, α privative, θυμος, spirit or courage). One does not have to read *Jane Eyre* or *Oliver Twist* to know something of the sorrows of childhood as is witnessed by runaway children and even child suicides.

Col 3:22

Your masters according to the flesh (τοις κατα σαρκα κυριοις). "Lords" really, but these Christian slaves (δουλο) had Christ as lord, but even so they were to obey their lords in the flesh.

Not with eye-service (μη εν οφθαλμοδουλιαις). Another Pauline word (here only and Eph 6:6), elsewhere only in Christian writers after Paul, an easy and expressive compound, service while the master's eye was on the slave and no longer.

Men-pleasers (ανθρωπαρεσκο). Late compound only in LXX and Paul (here and Eph 6:6).

In singleness of heart (εν απλοτητ καρδιας). So in Eph 6:5 . Old and expressive word from απλους (simple, without folds). See 2Co 11:3 .

Fearing the Lord (φοβουμενο τον Κυριον). Rather than the lords according to the flesh.

Col 3:23

Whatsoever ye do (ο εαν ποιητε). See same idiom in 3:17 except ο instead of παν οτ.

Heartily (εκ ψυχης). From the soul and not with mere eye service. In Eph 6:7 Paul adds μετ' ευνοιας (with good will) in explanation of εκ ψυχης.

As unto the Lord (ως τω Κυριω). Even when unto men. This is the highest test of worthwhile service. If it were only always true!

Col 3:24

Ye shall receive (απολημψεσθε). Future middle indicative of απολαμβανω, old verb, to get back (απο), to recover.

The recompense (ανταποδοσιν). "The full recompense," old word, in LXX, but only here in N.T., but ανταποδομα twice (Lu 14:12; Ro 11:9). Given back (απο) in return (αντ).

Ye serve the Lord Christ (το Κυριω Χριστω δουλευετε). As his slaves and gladly so. Perhaps better as imperatives, keep on serving.

Col 3:25

Shall receive again for the wrong that he hath done (κομισετα ο ηδικησεν). It is not clear whether ο αδικων (he that doeth wrong) is the master or the slave. It is true of either and Lightfoot interprets it of both, "shall receive back the wrong which he did." This is a general law of life and of God and it is fair and square.

There is no respect of persons (ουκ εστιν προσωπολημψια). There is with men, but not with God. For this word patterned after the Hebrew see Ro 2:11; Eph 6:9; Jas 2:1 The next verse should be in this chapter also.

Colossians 4

Col 4:1

That which is just and equal (το δικαιον κα την ισοτητα). Paul changes from το ισον (like το δικαιον, neuter singular adjective with article for abstract idea) to the abstract substantive ισοτης, old word, in N.T. only here and 2Co 8:13f . If employers always did this, there would be no labour problem.

A Master in heaven (Κυριον εν ουρανω). A wholesome reminder to the effect that he keeps his eye on the conduct of masters of men here towards their employees.

Col 4:2

Continue steadfastly (προσκαρτερειτε). See Mr 3:9; Ac 2:42,46 for this interesting word from προς and καρτερος (strong), common in the *Koine*.

Watching (γρηγορουντες). Present active participle of γρηγορεω, late present made on perfect active stem εγρηγορα with loss of ε-, found first in Aristotle.

Col 4:3

Withal (αμα). At the same time.

That God may open (ινα ο θεος ανοιξη). Common use of ινα and the subjunctive (aorist), the sub-final use so common in the N.T. as in the *Koine*.

A door for the word (θυραν του λογου). Objective genitive, a door for preaching. It is comforting to other preachers to see the greatest of all preachers here asking prayer that he may be set free again to preach. He uses this figure elsewhere, once of a great and open door with many adversaries in Ephesus (1Co 16:9), once of an open door that he could not enter in Troas (2Co 2:12).

The mystery of Christ (το μυστηριον του Χριστου). The genitive of apposition, the mystery which is Christ (2:2), one that puts out of comparison the foolish "mysteries" of the Gnostics.

For which I am also in bonds (δι' ο κα δεδεμα). Perfect passive indicative of δεω. Paul is always conscious of this limitation, this chain. At bottom he is a prisoner because of his preaching to the Gentiles.

Col 4:4

As I ought to speak (ως δε με λαλησα). Wonderful as Paul's preaching was to his hearers and seems to us, he was never satisfied with it. What preacher can be?

Col 4:5

Toward them that are without (προς τους εξω). A Pauline phrase for those outside the churches (1Th 5:12; 1Co 5:12f.). It takes wise walking to win them to Christ.

Redeeming the time (τον καιρον εξαγοραζομενο). We all have the same time. Paul goes into the open market and buys it up by using it rightly. See the same metaphor in Eph 5:16 .

Col 4:6

Seasoned with salt (αλατ ηρτυμενος). The same verb αρτυω (old verb from αιρω, to fit, to arrange) about salt in Mr 9:50; Lu 14:34 . Nowhere else in the N.T. Not too much salt, not too little. Plutarch uses salt of speech, the wit which flavours speech (cf. Attic salt). Our word salacious is this same word degenerated into vulgarity. Grace and salt (wit, sense) make an ideal combination. Every teacher will sympathize with Paul's desire "that ye know how ye must answer each one" (ειδενα πως δε υμας εν εκαστω αποκρινεσθα). Who does know?

Col 4:7

All my affairs (τα κατ' εμε παντα). "All the things relating to me." The accusative case the object of γνωρισε. The same idiom in Ac 25:14; Php 1:2 .

Tychicus (Τυχικος). Mentioned also in Eph 6:21 as the bearer of that Epistle and with the same verb γνωρισε (future active of γνωριζω) and with the same descriptive epithet as here (ο αγαπητος αδελφος κα πιστος διακονος εν Κυριω, the beloved brother and faithful minister in the Lord) except that here we have also κα συνδουλος (and fellow-servant). Abbott suggests that Paul adds συνδουλος because he had used it of Epaphras in 1:7. Perhaps πιστος goes with both substantives and means faithful to Paul as well as to Christ.

Col 4:8

I have sent (επεμψα). Epistolary aorist active indicative of πεμπω as in Eph 6:22 .

That ye may know (ινα γνωτε). Second aorist (ingressive) active subjunctive of γινωσκω, "that ye may come to know." This the correct text, not γνω (third singular).

Our estate (τα περ ημων). "The things concerning us."

May comfort (παρακαλεση). First aorist active subjunctive. Proper rendering here and not "may exhort."

Col 4:9

Together with Onesimus (συν Ονησιμω). Co-bearer of the letter with Tychicus and praised on a par with him, runaway slave though he is.

Who is one of you (ος εστιν εξ υμων). Said not as a reproach to Colossae for having such a man, but as a privilege to the church in Colossae to give a proper welcome to this returning converted slave and to treat him as a brother as Paul argues to Philemon.

Col 4:10

Aristarchus (Αριστ αρχος). He was from Thessalonica and accompanied Paul to Jerusalem with the collection (Ac 19:29; 20:4) and started with Paul to Rome (Ac 27:2; Phm 1:24). Whether he has been with Paul all the time in Rome we do not know, but he is here now.

My fellow-prisoner (ο συναιχμαλωτος μου). One of Paul's compounds, found elsewhere only in Lucian. Paul uses it of Epaphras in Phm 1:23 , but whether of actual voluntary imprisonment or of spiritual imprisonment like συνστρατιωτες (fellow-soldier) in Php 2:25;

Phm 1:2 we do not know. Abbott argues for a literal imprisonment and it is possible that some of Paul's co-workers (συν-εργο) voluntarily shared imprisonment with him by turns.

Mark (Μαρκος). Once rejected by Paul for his defection in the work (Ac 15:36-39), but now cordially commended because he had made good again.

The cousin of Barnabas (ο ανεψιος Βαρναβα). It was used for "nephew" very late, clearly "cousin" here and common so in the papyri. This kinship explains the interest of Barnabas in Mark (Ac 12:25; 13:5; 15:36-39).

If he come unto you, receive him (εαν ελθη προς υμας δεξασθε αυτον). This third class conditional sentence (εαν and second aorist active subjunctive of ερχομα) gives the substance of the commands (εντολας) about Mark already sent, how we do not know. But Paul's commendation of Mark is hearty and unreserved as he does later in 2Ti 4:11 . The verb δεχομα is the usual one for hospitable reception (Mt 10:14; Joh 4:45) like προσδεχομα (Php 2:29) and υποδεχομα (Lu 10:38).

Col 4:11

Jesus which is called Justus (Ιησους ο λεγομενος Ιουστος). Another illustration of the frequency of the name Jesus (Joshua). The surname Justus is the Latin *Justus* for the Greek Δικαιος and the Hebrew *Zadok* and very common as a surname among the Jews. The name appears for two others in the N.T. (Ac 1:23; 18:7).

Who are of the circumcision (ο οντες εκ περιτομης). Jewish Christians certainly, but not necessarily Judaizers like those so termed in Ac 11:3 (ο εκ περιτομης. Cf. Ac 35:1,5).

These only (ουτο μονο). "Of the circumcision" (Jews) he means.

A comfort unto me (μο παρηγορια). Ethical dative of personal interest. Παρηγορια is an old word (here only in N.T.) from παρηγορεω, to make an address) and means solace, relief. A medical term. Curiously enough our word paregoric comes from it (παρηγορικος).

Col 4:12

Epaphras who is one of you (Επαφρας ο εξ υμων). See 1:7 for previous mention of this brother who had brought Paul news from Colossae.

Always striving for you (παντοτε αγωνιζομενος υπερ ημων). See 1:29 of Paul.

That ye may stand (ινα σταθητε). Final clause, first aorist passive subjunctive (according to Aleph B) rather than the usual second aorist active subjunctives (στητε) of ιστημ (according to A C D).

Fully assured (πεπληροφορημενο). Perfect passive participle of πληροφορεω, late compound, for which see Lu 1:1; Ro 14:5 .

Col 4:13

And for them in Hierapolis (κα των εν Ηιερα Πολε). The third of the three cities in the Lycus Valley which had not seen Paul's face (2:1). It was across the valley from Laodicea. Probably Epaphras had evangelized all three cities and all were in peril from the Gnostics.

Col 4:14

Luke, the beloved physician (Λουκας ο ιατρος ο αγαπητος). Mentioned also in Phm 1:24; 2Ti 4:11 . The author of the Gospel and the Acts. Both Mark and Luke are with Paul at this time, possibly also with copies of their Gospels with them. The article here (repeated) may mean "my beloved physician." It would seem certain that Luke looked after Paul's health and that Paul loved him. Paul was Luke's hero, but it was not a one-sided affection. It is beautiful to see preacher and physician warm friends in the community.

Demas (Δημας). Just his name here (a contraction of Demetrius), but in 2Ti 4:10 he is mentioned as one who deserted Paul.

Col 4:15

Nymphas (Νυμφαν). That is masculine, if αυτου (his) is genuine (D E K L) after κατ' οικον, but Νυμφα (feminine) if αυτης (her) is read (B 67). Aleph A C P read αυτων (their), perhaps including αδελφους (brethren) and so locating this church (εκκλησια) in Laodicea. It was not till the third century that separate buildings were used for church worship. See Ro 16:5 for Prisca and Aquila. It is not possible to tell whether it is "her" or "his" house here.

Col 4:16

When this epistle hath been read among you (οταν αναγνωσθη παρ' υμιν η επιστολη). Indefinite temporal clause with οταν (οτε αν) and the first aorist passive subjunctive of αναγινωσκω. The epistle was read in public to the church (Re 1:3).

Cause that (ποιησατε ινα). Same idiom in Joh 11:37; Re 13:15 . Old Greek preferred οπως for this idiom. See 1Th 5:27 for injunction for public reading of the Epistle.

That ye also read (κα υμεις αναγνωτε). Second aorist active subjunctive of αναγινωσκω, to read.

And the epistle from Laodicea (κα την εκ Λαοδικιας). The most likely meaning is that the so-called Epistle to the Ephesians was a circular letter to various churches in the province of Asia, one copy going to Laodicea and to be passed on to Colossae as the Colossian letter was to be sent on to Laodicea. This was done usually by copying and keeping the original. See Eph 1:1 for further discussion of this matter.

Col 4:17

Take heed (βλεπε). Keep an eye on.

Thou hast received in the Lord (παρελαβες εν Κυριω). Second aorist active indicative of παραλαμβανω, the verb used by Paul of getting his message from the Lord (1Co 15:3). Clearly Archippus had a call "in the Lord" as every preacher should have.

That thou fulfil it (ινα αυτην πληροις). Present active subjunctive of πληροω, "that thou keep on filling it full." It is a life-time job.

Col 4:18

Of me Paul with mine own hand (τη εμη χειρ Παυλου). More precisely, "with the hand of me Paul." The genitive Παυλου is in apposition with the idea in the possessive pronoun

εμη, which is itself in the instrumental case agreeing with χειρ. So also 2Th 3:17; 1Co 16:21 .

My bonds (μου των δεσμων). Genitive case with μνεμονευετε (remember). The chain (εν αλυσε Eph 6:20) clanked afresh as Paul took the pen to sign the salutation. He was not likely to forget it himself

FIRST THESSALONIANS
FROM CORINTH A.D. 50 TO 51

BY WAY OF INTRODUCTION

We cannot say that this is Paul's first letter to a church, for in 2Th 2:2 he speaks of some as palming off letters as his and in 2Th 3:17 he says that he appends his own signature to every letter after dictating it to an amanuensis (Ro 16:22). We know of one lost letter (1Co 5:11) and perhaps another (2Co 2:3). But this is the earliest one that has come down to us and it may even be the earliest New Testament book, unless the Epistle of James antedates it or even Mark's Gospel. We know, as already shown, that Paul was in Corinth and that Timothy and Silas had just arrived from Thessalonica (1Th 3:6; Ac 18:5). They had brought supplies from the Macedonian churches to supply Paul's need (2Co 11:9), as the church in Philippi did once and again while Paul was in Thessalonica (Php 4:15f.). Before Timothy and Silas came to Corinth Paul had to work steadily at his trade as tent-maker with Aquila and Priscilla (Ac 18:3) and could only preach in the synagogue on sabbaths, but the rich stores from Macedonia released his hands and "Paul devoted himself to the word" (συνειχετο τω λογω Παυλος). He gave himself wholly to preaching now. But Timothy and Silas brought news of serious trouble in the church in Thessalonica. Some of the disciples there had misunderstood Paul's preaching about the second coming of Christ and had quit work and were making a decided disturbance on the subject. Undoubtedly Paul had touched upon eschatological matters while in Thessalonica. The Jewish leaders at Thessalonica charged it against Paul and Silas to the politarchs that they had preached another king, Jesus, in place of Caesar. Paul had preached Jesus as King of the spiritual kingdom which the Jews misrepresented to the politarchs as treason against Caesar as the Sanhedrin had done to Pilate about Jesus. Clearly Paul had said also that Jesus was going to come again according to his own promise before his ascension. Some asserted that Paul said Jesus was going to come right away and drew their own inferences for idleness and fanaticism as some do today. Strange as it may seem, there are scholars today who say that Paul did believe and say that Jesus was going to come back right away. They say this in spite of 2Th 2:1f. where Paul denies having ever said it. Undoubtedly Paul hoped for the early return of Jesus as most of the early Christians did, but that is a very different thing from setting a time for his coming. It is open to us all to hope for the speedy return of Christ, but times and seasons are with God and not with us. It is not open to us to excuse our negligence and idleness as Christians because of such a hope. That hope should serve as a spur to increased activity for Christ in order to hasten his coming. So Paul writes this group of Epistles to correct gross misapprehension and misrepresentation of his preaching about last things (eschatology). It is a rare preacher who has never been misunderstood or misrepresented.

There are excellent commentaries on the Thessalonian Epistles .

On the Greek text one may note those by

Dibelius, *Handbuch zum N.T. Zweite Auflage* (1925); Dobschutz, *Meyer-Kommentar* (1909); Ellicott, *Crit. and Grammat. Comm.* (1884); Findlay, *Cambridge Gk. Test.* (1904); Frame, *Intern. Critical Comm.* (1912); Lightfoot, *Notes on Epistles of Paul* (1895); Mayer, *Die Thessalonischerbriefe* (1908); Milligan, *St. Paul's Epistles to the Thess.* (1908); Moffatt, *Expos. Gk. Test.* (1910); Plummer, *First Thess.* (1908), *Second Thess.* (1908); Wohlenberg, *Zahn-Komm. 2 aufl.* (1908).

On the English text note those by

Adeney, *New Century Bible* (1907); Denney, *Expos. Bible* (1892); Findlay, *Cambridge Bible* (1891); Hutchinson, *Lectures on I & II Thess.* (1883).

1 Thessalonians 1

1Thess 1:1

Paul, and Silvanus, and Timothy (Παυλος κα Σιλουανος κα Τιμοθεος). Nominative absolute as customary in letters. Paul associates with himself Silvanus (Silas of Acts, spelled Σιλβανος in D and the papyri), a Jew and Roman citizen, and Timothy, son of Jewish mother and Greek father, one of Paul's converts at Lystra on the first tour. They had both been with Paul at Thessalonica, though Timothy is not mentioned by Luke in Acts in Macedonia till Beroea (Ac 17:14f.). Timothy had joined Paul in Athens (1Th 3:1f.), had been sent back to Thessalonica, and with Silas had rejoined Paul in Corinth (1Th 3:5; Ac 18:5, 2Co 1:19). Silas is the elder and is mentioned first, but neither is in any sense the author of the Epistle any more than Sosthenes is co-author of I Corinthians or Timothy of II Corinthians, though Paul may sometimes have them in mind when he uses "we" in the Epistle. Paul does not here call himself "apostle" as in the later Epistles, perhaps because his position has not been so vigorously attacked as it was later. Ellicott sees in the absence of the word here a mark of the affectionate relations existing between Paul and the Thessalonians.

Unto the church of the Thessalonians (τη εκκλησια Θεσσαλονικεων). The dative case in address. Note absence of the article with Θεσσαλονικεων because a proper name and so definite without it. This is the common use of εκκλησια for a local body (church). The word originally meant "assembly" as in Ac 19:39 , but it came to mean an organization for worship whether assembled or unassembled (cf. Ac 8:3). The only superscription in the oldest Greek manuscripts (Aleph B A) is Προς Θεσσαλονικεις A (**To the Thessalonians First**). But probably Paul wrote no superscription and certainly he would not write A to it before he had written II Thessalonians (B). His signature at the close was the proof of genuineness (2Th 3:17) against all spurious claimants (2Th 2:2). Unfortunately the brittle papyrus on which he wrote easily perished outside of the sand heaps and tombs of Egypt or the lava covered ruins of Herculaneum. What a treasure that autograph would be!

In God the Father and the Lord Jesus Christ (εν θεω πατρ κα κυριω Ιησου Χριστω). This church is grounded in (εν, with the locative case) and exists in the sphere and power of

God the Father and the Lord Jesus Christ . No article in the Greek, for both θεω πατρ and κυριω Ιησου Χριστω are treated as proper names. In the very beginning of this first Epistle of Paul we meet his Christology. He at once uses the full title, "Lord Jesus Christ," with all the theological content of each word. The name "Jesus" (Saviour, Mt 1:21) he knew, as the "Jesus of history," the personal name of the Man of Galilee, whom he had once persecuted (Ac 9:5), but whom he at once, after his conversion, proclaimed to be "the Messiah," (ο Χριστος, Ac 9:22). This position Paul never changed. In the great sermon at Antioch in Pisidia which Luke has preserved (Ac 13:23) Paul proved that God fulfilled his promise to

Israel by raising up "Jesus as Saviour" (σωτηρα Ιησουν). Now Paul follows the Christian custom by adding Χριστος (verbal from χριω, to anoint) as a proper name to Jesus (Jesus Christ) as later he will often say "Christ Jesus" (Col 1:1). And he dares also to apply κυριος (Lord) to "Jesus Christ," the word appropriated by Claudius (*Dominus*, Κυριος) and other emperors in the emperor-worship, and also common in the Septuagint for God as in Ps 32:1f. (quoted by Paul in Ro 4:8). Paul uses Κυριος of God (1Co 3:5) or of Jesus Christ as here. In fact, he more frequently applies it to Christ when not quoting the Old Testament as in Ro 4:8 . And here he places "the Lord Jesus Christ" in the same category and on the same plane with "God the father." There will be growth in Paul's Christology and he will never attain all the knowledge of Christ for which he longs (Php 3:10-12), but it is patent that here in his first Epistle there is no "reduced Christ" for Paul. He took Jesus as "Lord" when he surrendered to Jesus on the Damascus Road: "And I said, What shall I do, Lord? And the Lord said to me" (Ac 22:10). It is impossible to understand Paul without seeing clearly this first and final stand for the Lord Jesus Christ. Paul did not get this view of Jesus from current views of Mithra or of Isis or any other alien faith. The Risen Christ became at once for Paul the Lord of his life.

Grace to you and peace (χαρις υμιν κα ειρηνη). These words, common in Paul's Epistles, bear "the stamp of Paul's experience" (Milligan). They are not commonplace salutations, but the old words "deepened and spiritualised" (Frame). The infinitive (χαιρειν) so common in the papyri letters and seen in the New Testament also (Ac 15:23; 23:26; Jas 1:1) here gives place to χαρις, one of the great words of the New Testament (cf. Joh 1:16f.) and particularly of the Pauline Epistles. Perhaps no one word carries more meaning for Paul's messages than this word χαρις (from χαιρω, rejoice) from which χαριζομα comes.

Peace (ειρηνη) is more than the Hebrew *shalom* so common in salutations. One recalls the "peace" that Christ leaves to us (Joh 14:27) and the peace of God that passes all understanding (Php 4:7). This introduction is brief, but rich and gracious and pitches the letter at once on a high plane.

1Thess 1:2

We give thanks (ευχαριστουμεν). Late denominative verb ευχαριστεω from ευχαριστος (grateful) and that from ευ, well and χαριζομα, to show oneself kind. See χαρις in verse 1. "The plural implies that all three missionaries prayed together" (Moffatt).

Always (παντοτε). Late word, rare in LXX. So with ευχαριστεω in 2Th 1:3; 2:13; 1Co 1:4; Eph 5:20; Php 1:3 . Moffatt takes it to mean "whenever Paul was at his prayers." Of course, he did not make audible prayer always, but he was always in the spirit of prayer, "a constant attitude" (Milligan), "in tune with the Infinite."

For you all (περ παντων υμων). Paul "encircled (περ, around) them all," including every one of them and the church as a whole. Distance lends enchantment to the memory of slight drawbacks. Paul is fond of this phrase "you all," particularly in Phil. (Php 1:3,7).

Making mention (μνειαν ποιουμενο). Paul uses this very idiom in Rom 1:9; Eph 1:16; Phm 1:4 . Milligan cites a papyrus example of μνειαν ποιουμενο in prayer (B. Y. U. 652, 5). Did Paul have a prayer list of the Thessalonian disciples which he read over with Silas and Timothy?

In here is επι="in the time of our prayers." "Each time that they are engaged in prayers the writers mention the names of the converts" (Frame).

1Thess 1:3

Remembering (μνημονευοντες). Present active participle of old verb from adjective μνημων (mindful) and so to call to mind, to be mindful of, used either with the accusative as in 1Th 2:9 or the genitive as here.

Without ceasing (αδιαλειπτως). Double compound adverb of the *Koine* (Polybius, Diodorus, Strabo, papyri) from the verbal adjective α-δια-λειπτος (α privative and δια-λειπω, to leave off). In the N.T. alone by Paul and always connected with prayer. Milligan prefers to connect this adverb (amphibolous in position) with the preceding participle ποιουμενο rather than with μνημονευοντες as Revised Version and Westcott and Hort rightly do.

Your work of faith (υμων του εργου της πιστεως). Note article with both εργου and πιστεως (correlation of the article, both abstract substantives). Εργου is genitive case the object of μνημονευοντες as is common with verbs of emotion (Robertson, *Grammar*, pp. 508f.), though the accusative κοπον occurs in 1Th 2:9 according to common Greek idiom allowing either case. Εργου is the general term for work or business, employment, task. Note two genitives with εργου. Ηυμων is the usual possessive genitive,

your work , while της πιστεως is the descriptive genitive, marked by, characterized by, faith, "the activity that faith inspires" (Frame). It is interesting to note this sharp conjunction of these two words by Paul. We are justified by faith, but faith produces works (Ro 6-8) as the Baptist taught and as Jesus taught and as James does in Jas 2 .

Labour of love (του κοπου της αγαπης). Note article with both substantives. Here again του κοπου is the genitive the object of μνημονευοντες while της αγαπης is the descriptive genitive characterizing the "labour" or "toil" more exactly. Κοπος is from κοπτω, to cut, to lash, to beat the bread, to toil. In Re 14:13 the distinction is drawn between κοπου (toil) from which the saints rest and εργα (works, activities) which follow with them into heaven. So here it is the labour that love prompts, assuming gladly the toil. Αγαπη is one of the great words of the N.T. (Milligan) and no certain example has yet been found in the early papyri or the inscriptions. It occurs in the Septuagint in the higher sense as with the sensuous associations. The Epistle of Aristeas calls love (αγαπη) God's gift and Philo uses αγαπη in describing love for God. "When Christianity first began to think and speak in Greek, it took up αγαπη and its group of terms more freely, investing them with the new glow with which the N.T. writings make us familiar, a content which is invariably religious" (Moffatt, *Love in the New Testament*, p. 40). The New Testament never uses the word ερως (lust).

Patience of hope (της υπομονης της ελπιδος). Note the two articles again and the descriptive genitive της ελπιδος. It is patience marked by hope, "the endurance inspired by hope" (Frame), yes, and sustained by hope in spite of delays and set-backs. Hυπομονη is an old word (υπο, μενω, to remain under), but it "has come like αγαπη to be closely associated with a distinctively Christian virtue" (Milligan). The same order as here (εργου, κοποσ, υπομονη) appears in Re 2:2 and Lightfoot considers it" an ascending scale as practical proofs of self-sacrifice." The church in Thessalonica was not old, but already they were called upon to exercise the sanctifying grace of hope (Denney).

In our Lord Jesus Christ (του Κυριου ημων Ιησου Χριστου). The objective genitive with ελπιδος (hope) and so translated by "in" here (Robertson, *Grammar*, pp. 499f.). Jesus is the object of this hope, the hope of his second coming which is still open to us. Note "Lord Jesus Christ" as in verse 1.

Before our God and Father (εμπροσθεν του θεου κα πατρος ημων). The one article with both substantives precisely as in Ga 1:4 , not "before God and our Father," both article and possessive genitive going with both substantives as in 2 Peter 1:1,11; Tit 2:13 (Robertson, *Grammar*, pp. 785f.). The phrase is probably connected with ελπιδος. Εμπροσθεν in the N.T. occurs only of place, but it is common in the papyri of time. The picture here is the day of judgment when all shall appear before God.

1Thess 1:4

Knowing (ειδοτες). Second perfect active participle of οιδα (ειδον), a so-called causal participle=since we know, the third participle with the principal verb ευχαριστουμεν, the Greek being fond of the circumstantial participle and lengthening sentences thereby (Robertson, *Grammar*, P. 1128).

Beloved by God (ηγαπημενο υπο [του] θεου). Perfect passive participle of αγαπαω, the verb so common in the N.T. for the highest kind of love. Paul is not content with the use of αδελφο here (often in this Epistle as 2:1,14,17; 3:7; 4:1,10), but adds this affectionate phrase nowhere else in the N.T. in this form (cf. Jude 1:3) though in Sirach 45:1 and on the Rosetta Stone. But in 2Th 2:13 he quotes "beloved by the Lord" from De 33:12 . The use of αδελφο for members of the same brotherhood can be derived from the Jewish custom (Ac 2:29,37) and the habit of Jesus (Mt 12:48) and is amply illustrated in the papyri for burial clubs and other orders and guilds (Moulton and Milligan's *Vocabulary*).

Your election (την εκλογην υμων). That is the election of you by God. It is an old word from εκλεγομα used by Jesus of his choice of the twelve disciples (Joh 15:16) and by Paul of God's eternal selection (Eph 1:4). The word εκλογη is not in the LXX and only seven times in the N.T. and always of God's choice of men (Ac 9:15; 1Th 1:4; Ro 9:11; 11:5,7,58; 2 Peter 1:10). The divine εκλογη was manifested in the Christian qualities of verse 3 (Moffatt).

1Thess 1:5

How that (οτ). It is not certain whether οτ here means "because" (θυια) as in 2Th 3:7; 1Co 2:14; Ro 8:27 or declarative οτ "how that," knowing the circumstances of your election (Lightfoot) or explanatory, as in Ac 16:3; 1Th 2:1; 1Co 16:15; 2Co 12:3f.; Ro 13:11 .

Our gospel (το ευαγγελιον ημων). The gospel (see on Mt 4:23; Mr 1:1,15 for ευαγγελιον) which we preach, Paul's phrase also in 2Th 2:14; 2Co 4:3; Ro 2:16; 16:25; 2Ti 2:8 . Paul had a definite, clear-cut message of grace that he preached everywhere including Thessalonica. This message is to be interpreted in the light of Paul's own sermons in Acts and Epistles, not by reading backward into them the later perversions of Gnostics and sacramentarians. This very word was later applied to the books about Jesus, but Paul is not so using the term here or anywhere else. In its origin Paul's gospel is of God (1Th 2:2,8,9), in its substance it is Christ's (3:2; 2Th 1:8), and Paul is only the bearer of it (1Th 2:4,9; 2Th 2:14) as Milligan points out. Paul and his associates have been entrusted with this gospel (1Th 2:4) and preach it (Ga 2:2). Elsewhere Paul calls it God's gospel (2Co 11:7; Ro 1:1; 15:16) or Christs (1Co 9:12; 2Co 2:12; 9:13; 10:14; Ga 1:7; Ro 15:19; Php 1:27). In both instances it is the subjective genitive.

Came unto you (εγενηθη εις υμας). First aorist passive indicative of γινομα in practically same sense as εγενετο (second aorist middle indicative as in the late Greek generally). So also εις υμας like the *Koine* is little more than the dative υμιν (Robertson, *Grammar*, p. 594).

Not only--but also (ουκ--μονον, αλλα κα). Sharp contrast, negatively and positively. The contrast between λογος (word) and δυναμις (power) is seen also in 1Co 2:4; 4:20 . Paul does not refer to miracles by δυναμις.

In the Holy Spirit and much assurance (εν πνευματ αγιω κα πληροφορια πολλη). Preposition εν repeated with λογωι, δυναμε, but only once here thus uniting closely

Holy Spirit and

much assurance . No article with either word. The word πληροφορια is not found in ancient Greek or the LXX. It appears once in Clement of Rome and one broken papyrus example. For the verb πληροφορεω see on Lu 1:1 . The substantive in the N.T. only here and Col 2:2; Heb 6:11; 10:22 . It means the full confidence which comes from the Holy Spirit.

Even as ye know (καθως οιδατε). Paul appeals to the Thessalonians themselves as witnesses to the character of his preaching and life among them.

What manner of men we showed ourselves toward you (οιο εγενηθημεν υμιν). Literally,

What sort of men we became to you . Qualitative relative οιο and dative υμιν and first aorist passive indicative εγενηθημεν, (not ημεθα, we were). An epexegetical comment with

for your sake (δι' υμας) added. It was all in their interest and for their advantage, however it may have seemed otherwise at the time.

1Thess 1:6

Imitators of us and of the Lord (μιμητα ημων κα του κυριου). Μιμητης (-της expresses the agent) is from μιμεομα, to imitate and that from μιμος (μιμιχ, actor). Old word, more than "followers," in the N.T. only six times (1Th 1:6; 2:14; 1Co 4:16; 11:1; Eph 5:1; Heb 6:12). Again Paul uses γινομα, to become, not ειμ, to be. It is a daring thing to expect people to "imitate" the preacher, but Paul adds "and of the Lord," for he only expected or desired "imitation" as he himself imitated the Lord Jesus, as he expressly says in 1Co 11:1 . The peril of it all is that people so easily and so readily imitate the preacher when he does not imitate the Lord. The fact of the "election" of the Thessalonians was shown by the character of the message given them and by this sincere acceptance of it (Lightfoot).

Having received the word (δεξαμενο τον λογον). First aorist middle participle of δεχομα, probably simultaneous action (receiving), not antecedent.

In much affliction (εν θλιψε πολλη). Late word, pressure. Tribulation (Latin *tribulum*) from θλιβω, to press hard on. Christianity has glorified this word. It occurs in some Christian papyrus letters in this same sense. Runs all through the N.T. (2Th 1:4; Ro 5:3). Paul had his share of them (Col 1:24; 2Co 2:4) and so he understands how to sympathize with the Thessalonians (1Th 3:3f.). They suffered after Paul left Thessalonica (1Th 2:14).

With joy of the Holy Spirit (μετα χαρας πνευματος αγιου). The Holy Spirit gives the joy in the midst of the tribulations as Paul learned (Ro 5:3). "This paradox of experience" (Moffatt) shines along the pathway of martyrs and saints of Christ.

1Thess 1:7

So that ye became (ωστε γενεσθα υμας). Definite result expressed by ωστε and the infinitive γενεσθα (second aorist middle of γινομα) as is common in the *Koine*.

An ensample (τυπον). So B D, but Aleph A C have τυπους (plural). The singular looks at the church as a whole, the plural as individuals like υμας. Τυπος is an old word from τυπτω, to strike, and so the mark of a blow, print as in John 20:25. Then the figure formed by the blow, image as in Ac 7:43 . Then the mould or form (Ro 6:17; Ac 23:25). Then an example or pattern as in Ac 7:44 , to be imitated as here, Php 3:17 , etc. It was a great compliment for the church in Thessalonica to be already a model for believers in Macedonia and Achaia. Our word *type* for printers is this same word with one of its meanings. Note separate article with both Macedonia (τη Μακεδονια) and Achaia (τη Αχαια) treated as separate provinces as they were.

1Thess 1:8

From you hath sounded forth (αφ' υμων εξηχητα). Perfect passive indicative of εξηχεω, late compound verb (εξ, ηχοσ, ηχω, ηχη, our echo) to sound out of a trumpet or of thunder, to reverberate like our echo. Nowhere else in the N.T. So "from you" as a sounding board or radio transmitting station (to use a modern figure). It marks forcibly "both the clear and the persuasive nature of the λογος του Κυριου" (Ellicott). This phrase, the word of the Lord, may be subjective with the Lord as its author or objective with the Lord as the object. It is

both. It is a graphic picture with a pardonable touch of hyperbole (Moffatt) for Thessalonica was a great commercial and political centre for disseminating the news of salvation (on the Egnation Way).

But in every place (αλλ' εν παντ τοπω). In contrast to Macedonia and Achaia. The sentence would naturally stop here, but Paul is dictating rapidly and earnestly and goes on.

Your faith to God-ward (η πιστις υμων η προς τον θεον). Literally,

the faith of you that toward the God . The repeated article makes clear that their faith is now directed toward the true God and not toward the idols from which they had turned (verse 10).

Is gone forth (εξεληλυθεν). Second perfect active indicative of old verb εξερχομα, to go out, state of completion like εξηχητα above.

So that we need not to speak anything (ωστε μη χρειαν εχειν ημας λαλειν τ). Ηωστε with the infinitive for actual result as in verse 7. No vital distinction between λαλειν (originally to chatter as of birds) and λεγειν, both being used in the *Koine* for speaking and preaching (in the N.T.).

1Thess 1:9

They themselves (αυτο). The men of Macedonia, voluntarily.

Report (απαγγελλουσιν). Linear present active indicative, keep on reporting.

What manner of entering in (οποιαν εισοδον). What sort of entrance, qualitative relative in an indirect question.

We had (εσχομεν). Second aorist active (ingressive) indicative of the common verb εχω.

And how (κα πως). Here the interrogative adverb πως in this part of the indirect question. This part about "them" (you) as the first part about Paul. The verb επιστρεφω is an old verb for turning and is common in the Acts for Gentiles turning to God, as here from idols, though not by Paul again in this sense. In Ga 4:9 Paul uses it for turning to the weak and beggarly elements of Judaism.

From idols (απο των ειδολων). Old word from ειδος (figure) for image or likeness and then for the image of a heathen god (our *idol*). Common in the LXX in this sense. In Ac 14:15 Paul at Lystra urged the people

to turn from these vain things to the living God (απο τουτων των ματαιων επιστρεφειν επ θεον ζωντα), using the same verb επιστρεφειν. Here also Paul has a like idea,

to serve a living and true God (δουλευειν θεω ζωντ κα αληθινω). No article, it is true, but should be translated "the living and true God" (cf. Ac 14:15). Not "dead" like the idols from which they turned, but alive and genuine (αληθινος, not αληθης).

1Thess 1:10

To wait for his Son from heaven (αναμενειν τον υιον αυτου εκ των ουρανων). Present infinitive, like δουλευειν, and so linear, to keep on waiting for. The hope of the second

coming of Christ was real and powerful with Paul as it should be with us. It was subject to abuse then as now as Paul will have to show in this very letter. He alludes to this hope at the close of each chapter in this Epistle.

Whom he raised from the dead (ον ηγειρεν εκ [των] νεκρων). Paul gloried in the fact of the resurrection of Jesus from the dead of which fact he was himself a personal witness. This fact is the foundation stone for all his theology and it comes out in this first chapter.

Jesus which delivereth us from the wrath to come (Ιησουν τον ρυομενον ημας εκ της οργης της ερχομενης). It is the historic, crucified, risen, and ascended Jesus Christ, God's Son, who delivers from the coming wrath. He is our Saviour (Mt 1:21) true to his name Jesus. He is our Rescuer (Ro 11:26 , ο ρυομενος, from Isa 59:20). It is eschatological language, this coming wrath of God for sin (1Th 2:16; Ro 3:5; 5:9; 9:22; 13:5). It was Paul's allusion to the day of judgment with Jesus as Judge whom God had raised from the dead that made the Athenians mock and leave him (Ac 17:31f.). But Paul did not change his belief or his preaching because of the conduct of the Athenians. He is certain that God's wrath in due time will punish sin. Surely this is a needed lesson for our day. It was coming then and it is coming now.

1 Thessalonians 2

1Thess 2:1

For yourselves know (αυτο γαρ οιδατε). This explanatory γαρ takes up in verses 1-12 the allusion in 1:9 about the "report" concerning the entrance (εισοδον, way in, εισ, οδον),

unto you (την προς υμας). Note repeated article to sharpen the point. This proleptic accusative is common enough. It is expanded by the epexegetic use of the οτ clause

that it hath not been found vain (οτ ου κενη γεγονεν). Literally,

that it has not become empty . Second perfect active (completed state) of γινομα. Every pastor watches wistfully to see what will be the outcome of his work. Bengel says: *Non inanis, sed plena virtutis*. Cf. 1:5. Κενος is hollow, empty, while ματαιος is fruitless, ineffective. In 1Co 15:14,17 Paul speaks of κενον το κηρυγμα (**empty the preaching**) and ματαια η πιστις (**vain the faith**). One easily leads to the other.

1Thess 2:2

But having suffered before (αλλα προπαθοντες). Strong adversative αλλα, antithesis to κενη. Appeal to his personal experiences in Thessalonica known to them (**as ye know** , καθως οιδατε). Second aorist active participle of προπασχω, old compound verb, but here alone in the N.T. The force of προ- (before) is carried over to the next verb. The participle may be regarded as temporal (Ellicott) or concessive (Moffatt).

And been shamefully entreated in Philippi (κα υβρισθεντες εν Φιλιπποις). First aorist passive participle of υβριζω, old verb, to treat insolently. "More than the bodily suffering it was the personal indignity that had been offered to him as a Roman citizen" (Milligan), for which account see Ac 16:16-40 , an interesting example of how Acts and the Epistles throw light on each other. Luke tells how Paul resented the treatment accorded to him as a Roman citizen and here Paul shows that the memory still rankled in his bosom.

We waxed bold in our God (επαρρησιασαμεθα εν τω θεω ημων). Ingressive first aorist middle of παρρησιαζομα, old deponent verb from παρρησια (full story, παν-, ρησια). In his reply to Festus (Ac 26:26) Paul uses παρρησιαζομενος λαλω,

being bold I speak , while here he has

we waxed bold to speak (επαρρησιασαμεθα λαλησα). The insult in Philippi did not close Paul's mouth, but had precisely the opposite effect "in our God." It was not wild fanaticism, but determined courage and confidence in God that spurred Paul to still greater boldness in Thessalonica,

unto you (προς υμας), be the consequences what they might,

the gospel of God in much conflict , (το ευαγγελιον του θεου εν πολλω αγων). This figure of the athletic games (αγων) may refer to outward conflict like Php 1:30 or inward anxiety (Col 2:1). He had both in Thessalonica.

1Thess 2:3

Exhortation (παρακλησις). Persuasive discourse, calling to one's side, for admonition, encouragement, or comfort.

Not of error (ουκ εκ πλανης). This word is same as πλαναω, to lead astray (2Ti 3:13) like Latin *errare*. Passive idea of

error here rather than deceit. That is seen in

nor in guile (ουδε εν δολω) from δελω, to catch with bait. Paul is keenly sensitive against charges against the correctness of his message and the purity of his life.

Nor of uncleanness (ουδε εξ ακαθαρσιας). "This disclaimer, startling as it may seem, was not unneeded amidst the impurities consecrated by the religions of the day" (Lightfoot). There was no necessary connection in the popular mind between religion and morals. The ecstatic initiations in some of the popular religions were grossly sensual.

1Thess 2:4

But even as we have been approved by God (αλλα καθως δεδοκιμασμεθα υπο του θεου). Perfect passive indicative of δοκιμαζω, old verb to put to the test, but here the tense for completed state means tested and proved and so approved by God. Paul here claims the call of God for his ministry and the seal of God's blessing on his work and also for that of Silas and Timothy.

To be entrusted with the gospel (πιστευθηνα το ευαγγελιον). First aorist passive infinitive of πιστευω, common verb for believing, from πιστις (faith), but here to entrust rather than to trust. The accusative of the thing is retained in the passive according to regular Greek idiom as in 1Co 9:17; Ga 2:7; Ro 3:2; 1Ti 1:11; Tit 1:3 , though the active had the dative of the person.

So we speak (ουτως λαλουμεν). Simple, yet confident claim of loyalty to God's call and message. Surely this should be the ambition of every preacher of the gospel of God.

Not as pleasing men (ουχ ως ανθρωποις αρεσκοντες). Dative case with αρεσκω as in Ga 1:10 . Few temptations assail the preacher more strongly than this one to please men, even if God is not pleased, though with the dim hope that God will after all condone or overlook. Nothing but experience will convince some preachers how fickle is popular favour and how often it is at the cost of failure to please God. And yet the preacher wishes to win men to Christ. It is all as subtle as it is deceptive. God tests our hearts (the very verb δοκιμαζω used in the beginning of this verse) and he is the only one whose approval matters in the end of the day (1Co 4:5).

1Thess 2:5

Using words of flattery (εν λογω κολακειας). Literally,

in speech of flattery or fawning . Old word, only here in N.T., from κολακς, a flatterer. An Epicurean, Philodemus, wrote a work Περ Κολακειας (Concerning Flattery). Milligan (*Vocabulary*, etc.) speaks of "the selfish conduct of too many of the rhetoricians of the day,"

conduct extremely repugnant to Paul. The third time (verses 1,2,5) he appeals to their knowledge of his work in Thessalonica. Frame suggests "cajolery."

Nor a cloke of covetousness (ουτε προφασε πλεονεξιας). Pretext (προφασις from προφαινω, to show forth, or perhaps from προ-φημ, to speak forth). This is the charge of self-interest rather than the mere desire to please people. Pretext of greediness is Frame's translation. Πλεονεξια is merely "having more" from πλεονεκτης, one eager for more, and πλεονεκτεω, to have more, then to over-reach, all old words, all with bad meaning as the result of the desire for more. In a preacher this sin is especially fatal. Paul feels so strongly his innocence of this charge that he calls God as witness as in 2Co 1:23; Ro 9:1; Php 1:8 , a solemn oath for his own veracity.

1Thess 2:6

Nor seeking glory of men (ουτε ζητουντες εξ ανθρωπων δοξαν). "Upon the repudiation of covetousness follows naturally the repudiation of worldly ambition" (Milligan). See Ac 20:19; 2Co 4:5; Eph 4:2 . This third disclaimer is as strong as the other two. Paul and his associates had not tried to extract praise or glory out of (εξ) men.

Neither from you nor from others (ουτε αφ' υμων ουτε αφ' αλλων). He widens the negation to include those outside of the church circles and changes the preposition from εξ (out of) to απο (from).

When we might have been burdensome, as apostles of Christ (δυναμενο εν βαρε εινα ως Χριστου αποστολο). Westcott and Hort put this clause in verse 7. Probably a concessive participle,

though being able to be in a position of weight (either in matter of finance or of dignity, or a burden on your funds or "men of weight" as Moffatt suggests). Milligan suggests that Paul "plays here on the double sense of the phrase" like the Latin proverb: *Honos propter onus*. So he adds, including Silas and Timothy,

as Christ's apostles , as missionaries clearly, whether in the technical sense or not (cf. Ac 14:4,14; 2Co 8:23; 11:13; Ro 16:7; Php 2:25; Re 2:2). They were entitled to pay as "Christ's apostles" (cf. 1Co 9; 2Co 11:7ff.), though they had not asked for it.

1Thess 2:7

But we were gentle in the midst of you (αλλα εγενηθημεν νηπιο εν μεσω υμων). Note εγενηθημεν (became), not ημεθα (were). This rendering follows ηπιο instead of νηπιο (Aleph B D C Vulg. Boh.) which is clearly correct, though Dibelius, Moffatt, Ellicott, Weiss prefer ηπιο as making better sense. Dibelius terms νηπιο *unmoglich* (impossible), but surely that is too strong. Paul is fond of the word νηπιο (babes). Lightfoot admits that he here works the metaphor to the limit in his passion, but does not mar it as Ellicott holds.

As when a nurse cherishes her own children (ως εαν τροφος θαλπη τα εαυτης τεκνα). This comparative clause with ως εαν (Mr 4:26; Ga 6:10 without εαν or αν) and the subjunctive

(Robertson, *Grammar*, p. 968) has a sudden change of the metaphor, as is common with Paul (1Ti 5:24; 2Co 3:13ff.) from

babes to

nurse (τροφος), old word, here only in the N.T., from τρεφω, to nourish, τροφη, nourishment. It is really the mother-nurse "who suckles and nurses her own children" (Lightfoot), a use found in Sophocles, and a picture of Paul's tender affection for the Thessalonians. Θαλπω is an old word to keep warm, to cherish with tender love, to foster. In N.T. only here and Eph 5:29 .

1Thess 2:8

Even so, being affectionately desirous of you (ουτως ομειρομενο υμων). Clearly the correct text rather than ιμειρομενο from ιμειρω, old verb to long for. But the verb ομειρομα (Westcott and Hort *om*., smooth breathing) occurs nowhere else except MSS. in Job 3:21; Ps 62:2 (Symmachus) and the Lycaonian sepulchral inscription (4th cent. A.D.) about the sorrowing parents ομειρομενο περ παιδος,

greatly desiring their son (Moulton and Milligan, *Vocabulary*). Moulton suggests that it comes from a root σμερ, remember, and that ο- is a derelict preposition ο like ο-δυρομαι, ο-κελλω, ω-κεανος. Wohlenberg (Zahn, *Kommentar*) calls the word "a term of endearment," "derived from the language of the nursery" (Milligan).

We were well pleased (ηυδοκουμεν). Imperfect active of ευδοκεω, common verb in later Greek and in N.T. (see on Mt 3:17), picturing Paul's idea of their attitude while in Thessalonica. Paul often has it with the infinitive as here.

To impart (μεταδουνα). Second aorist active infinitive of μεταδιδωμ, old verb to share with (see on Lu 3:11). Possible zeugma with

souls (ψυχας), though Lightfoot renders "lives." Paul and his associates held nothing back.

Because ye were become very dear to us (διοτ αγαπητο ημιν εγενηθητε). Note διοτ (double cause, δια, οτ, for that), use of γινομα again for become, and dative ημιν with verbal αγαπητο, beloved and so dear. A beautiful picture of the growth of Paul's affection for them as should be true with every pastor.

1Thess 2:9

Travail (μοχθον). Old word for difficult labour, harder than κοπος (toil). In the N.T. only here, 2Th 3:8; 2Co 11:27 . Note accusative case here though genitive with μνημονευω in 1:3.

Night and day (νυκτος κα ημερας). Genitive case, both by day and by night, perhaps beginning before dawn and working after dark. So in 3:10.

That we might not burden any of you (προς το μη επιβαρησα τινα υμων). Use of προς with the articular infinitive to express purpose (only four times by Paul). The verb επιβαρεω is late, but in the papyri and inscriptions for laying a burden (βαρος) on (επι-) one. In N.T.

only here and 2Th 3:8; 2Co 2:5 . Paul boasted of his financial independence where he was misunderstood as in Thessalonica and Corinth (2Co 9-12), though he vindicated his right to remuneration.

We preached (εκηρυξαμεν).

We heralded (from κηρυξ, herald) to you, common verb for preach.

1Thess 2:10

How holily and righteously and unblameably (ως οσιως κα δικαιως κα αμεμπτως). Paul calls the Thessalonians and God as witnesses (μαρτυρες) to his life toward you the believers (υμιν τοις πιστευουσιν) dative of personal interest. He employs three common adverbs that show how holily toward God and how righteously toward men so that they did not blame him and his associates in either respect. So there is a reason for each adverb. All this argues that Paul spent a considerable time in Thessalonica, more than the three sabbaths mentioned by Luke. The pastor ought to live so that his life will bear close inspection.

1Thess 2:11

As a father with his own children (ως πατηρ τεκνα εαυτου). Change from the figure of the mother-nurse in verse 7. There is ellipse of a principal verb with the participles παρακαλουντεσ, παραμυθουμενοι, μαρτυρουμενο. Lightfoot suggests ενουθετουμεν (we admonished) or εγενηθημεν (we became). The three participles give three phases of the minister's preaching (exhorting, encouraging or consoling, witnessing or testifying). They are all old verbs, but only the first (παρακαλεω) is common in the N.T.

1Thess 2:12

To the end that (εις το). Final use of εις and the articular infinitive, common idiom in the papyri and Paul uses εις to and the infinitive fifty times (see again in 3:2), some final, some sub-final, some result (Robertson, *Grammar*, pp. 989-91).

Walk worthily of God (περιπατειν αξιως του θεου). Present infinitive (linear action), and genitive case with adverb αξιως as in Col 1:10 (cf. Php 1:27; Eph 4:1), like a preposition.

Calleth (καλουντος). Present active participle, keeps on calling. Some MSS. have καλεσαντος, called.

Kingdom (βασιλειαν) here is the future consummation because of glory (δοξαν) as in 2Th 1:5; 1Co 6:9; 15:50; Ga 5:21; 2Ti 4:1,18), but Paul uses it for the present kingdom of grace also as in 1Co 4:20; Ro 14:17; Col 1:13 .

1Thess 2:13

And for this cause we also (κα δια τουτο κα ημεις). Note κα twice. We as well as you are grateful for the way the gospel was received in Thessalonica.

Without ceasing (αδιαλειπτως). Late adverb for which see on 1:2 and for ευχαριστουμεν see on 1:2.

The word of the message (λογον ακοης). Literally,

the word of hearing, as in Sir. 42:1 and Heb 4:2 ο λογος της ακοης, the word marked by hearing (genitive case), the word which you heard. Here with του θεου (of God) added as a second descriptive genitive which Paul expands and justifies.

Ye received it so (παραλαβοντες) and

accepted or welcomed it (εδεξασθε) so,

not as the word of men (ου λογου ανθρωπων),

but as the word of God (αλλα λογον θεου),

as it is in truth (καθως αληθως εστιν). This last clause is literally,

as it truly is . Paul had not a doubt that he was proclaiming God's message. Should any preacher preach his doubts if he has any? God's message can be found and Paul found it.

Worketh in you (ενεργειτα εν υμιν). Perhaps middle voice of ενεργεω (εν, εργον, work) late verb, not in ancient Greek or LXX, but in papyri and late writers (Polybius, etc.) and in N.T. only by Paul and James. If it is passive, as Milligan thinks, it means "is set in operation," as Polybius has it. The idea then is that the word of God is set in operation in you that believe.

1Thess 2:14

Imitators of the churches of God which are in Judea (μιμητα των εκκλησιων του θεου των ουσων εν τη Ιουδαια). On μιμητα see on 1:5. "This passage, implying an affectionate admiration of the Jewish churches on the part of St. Paul, and thus entirely bearing out the impression produced by the narrative in the Acts, is entirely subversive of the theory maintained by some and based on a misconception of Ga 2 , and by the fiction of the Pseudo-Clementines, of the feud existing between St. Paul and the Twelve" (Lightfoot).

In Christ Jesus (εν Χριστω Ιησου). It takes this to make a *Christian* church of God. Note order here

Christ Jesus as compared with

Jesus Christ in 1:1,3 .

Ye also--even as they (κα υμεισ--κα αυτο). Note κα twice (correlative use of κα).

Countrymen (συμφυλετων). Fellow-countrymen or tribesmen. Late word that refers primarily to Gentiles who no doubt joined the Jews in Thessalonica who instigated the attacks on Paul and Silas so that it "was taken up by the native population, without whose co-operation it would have been powerless" (Lightfoot).

Own (ιδιων) here has apparently a weakened force. Note υπο here with the ablative both with συμφυλετων and Ιουδαιων after the intransitive επαθετε (suffered). The persecution of the Christians by the Jews in Judea was known everywhere.

1Thess 2:15

Who both killed the Lord Jesus and the prophets (των κα τον Κυριον αποκτειναντων Ιησουν κα τους προφητας). First aorist active participle of αποκτεινω. Vivid justification of his praise of the churches in Judea. The Jews killed the prophets before the Lord Jesus who

reminded them of their guilt (Mt 23:29). Paul, as Peter (Ac 2:23), lays the guilt of the death of Christ on the Jews.

And drove us out (κα ημας εκδιωξαντων). An old verb to drive out or banish, to chase out as if a wild beast. Only here in N.T. It is Paul's vivid description of the scene told in Ac 17:5ff. when the rabbis and the hoodlums from the agora chased him out of Thessalonica by the help of the politarchs.

Please not God (Θεω μη αρεσκοντων). The rabbis and Jews thought that they were pleasing God by so doing as Paul did when he ravaged the young church in Jerusalem. But Paul knows better now.

And are contrary to all men (κα πασιν ανθρωποις εναντιων). Dative case with the adjective εναντιων (old and common word, face to face, opposite). It seems like a bitter word about Paul's countrymen whom he really loved (Ro 9:1-5; 10:1-6), but Paul knew only too well the middle wall of partition between Jew and Gentile as he shows in Eph 2 and which only the Cross of Christ can break down. Tacitus (*Hist*. V. 5) says that the Jews are *adversus omnes alios hostile odium*.

1Thess 2:16

Forbidding us (κωλυοντων ημας). Explanatory participle of the idea in εναντιων. They show their hostility to Paul at every turn. Right here in Corinth, where Paul is when he writes, they had already shown venomous hostility toward Paul as Luke makes plain (Ac 18:6ff.). They not simply oppose his work among the Jews, but also to the Gentiles (εθνεσ, nations outside of the Abrahamic covenant as they understood it).

That they may be saved (ινα σωθωσιν). Final use of ινα with first aorist passive subjunctive of σωζω old verb to save. It was the only hope of the Gentiles, Christ alone and not the mystery-religions offered any real hope.

To fill up their sins alway (εις το αναπληρωσα αυτων τας αμαρτιας παντοτε). Another example of εις το and the infinitive as in verse 12. It may either be God's conceived plan to allow the Jews to go on and fill up (αναπληρωσα, note ανα, fill up full, old verb) or it may be the natural result from the continual (παντοτε) sins of the Jews.

Is come (εφθασεν). First aorist (timeless aorist) active indicative of φθανω which no longer means to come before as in 1Th 4:15 where alone in the N.T. it retains the old idea of coming before. Some MSS. have the perfect active εφθακεν, prophetic perfect of realization already. Frame translates it: "But the wrath has come upon them at last." This is the most likely meaning of εις τελος. Paul vividly foresees and foretells the final outcome of this attitude of hate on the part of the Jews. *Tristis exitus*, Bengel calls it. Paul speaks out of a sad experience.

1Thess 2:17

Being bereaved of you (απορφανισθεντες αφ' υμων). First aorist passive participle of the rare compound verb (απορφανιζω, in Aeschylus, but nowhere else in N.T.). Literally,

being orphaned from you (αφ' υμων, ablative case). Paul changes the figure again (τροφος or mother nurse in verse 7, νηπιος or babe in verse 7, πατηρ or father in verse 11) to

orphan (ορφανος). He refers to the period of separation from them,

for a short season (προς καιρον ωρας) for a season of an hour. This idiom only here in N.T., but προς καιρον in Lu 8:13 and προς ωραν in 2Co 7:8 . But it has seemed long to Paul. Precisely how long he had been gone we do not know, some months at any rate.

In presence, not in heart (προσωπω ου καρδια). Locative case. Προσωπον, old word (προσ, οπς, in front of the eye, face) for face, look, person. Literally,

in face or person . His heart was with them, though they no longer saw his face. Heart, originally καρδια, is the inner man, the seat of the affections and purposes, not always in contrast with intellect (νους). "Out of sight, not out of mind" (Rutherford).

Endeavoured the more exceedingly (περισσοτερως εσπουδασαμεν). Ingressive aorist active indicative of σπουδαζω, old word to hasten (from σπουδη, σπευδω).

We became zealous . Comparative adverb περισσοτερως from περισσον, more abundantly than before being orphaned from you.

Your face (το προσωπον υμων). Cf. his

face above.

With great desire (εν πολλη επιθυμια).

In much longing (επιθυμια from επ and θυμος, επιθυμεω, to run after, to yearn after, whether good or bad).

1Thess 2:18

Because (διοτ). As in 2:8.

We would fain have come to you (ηθελησαμεν ελθειν προς υμας). First aorist active indicative of θελω. Literally,

we desired to come to you. I Paul (εγω μεν Παυλος). Clear example of literary plural ηθελεσαμεν with singular pronoun εγω. Paul uses his own name elsewhere also as in 2Co 10:1; Ga 5:2; Col 1:23; Eph 3:1; Phm 1:19 .

Once and again (κα απαξ κα δις).

Both once and twice as in Php 4:16 . Old idiom in Plato.

And Satan hindered us (κα ενεκοψεν ημας ο Σατανας). Adversative use of και= but or and yet. First aorist active indicative of ενκοπτω, late word to cut in, to hinder. Milligan quotes papyrus example of third century, B.C. Verb used to cut in a road, to make a road impassable. So Paul charges Satan with cutting in on his path. Used by Paul in Ac 24:4; Ga 5:7 and passive ενεκοπτομην in Ro 15:22; 1Pe 3:7 . This hindrance may have been illness, opposition of the Jews in Corinth, what not.

1Thess 2:19

Crown of glorying (στεφανος καυχησεως). When a king or conqueror came on a visit he was given a chaplet of glorying. Paul is answering the insinuation that he did not really wish to come.

At his coming (εν τη αυτου παρουσια). This word παρουσια is untechnical (just *presence* from παρειμ) in 2Th 2:9; 1Co 16:17; 2Co 7:6f.; 10:10; Php 1:26; 2:12 . But here (also 1Th 3:13; 4:15; 5:23; 2Th 2:1,8; 1Co 15:23) we have the technical sense of the second coming of Christ. Deissmann (*Light from the Ancient East*, pp. 372ff.) notes that the word in the papyri is almost technical for the arrival of a king or ruler who expects to receive his "crown of coming." The Thessalonians, Paul says, will be his crown, glory, joy when Jesus comes.

1 Thessalonians 3

1Thess 3:1

When we could no longer forbear (μηκετ στεγοντες). Στεγω is old verb to cover from στεγη, roof (Mr 2:4), to cover with silence, to conceal, to keep off, to endure as here and 1Co 9:12; 13:7 . In the papyri in this sense (Moulton and Milligan's *Vocabulary*). Μηκετ usual negative with participle in the *Koine* rather than ουκετ.

We thought it good (ηυδοκησαμεν). Either literary plural as in 2:18 or Paul and Silas as more likely. If so, both Timothy and Silas came to Athens (Ac 17:15f.), but Timothy was sent (**we sent** , επεμψαμεν, verse 2) right back to Thessalonica and later Paul sent Silas on to Beroea or Thessalonica (verse 5,

I sent , επεμψα). Then both Silas and Timothy came from Macedonia to Corinth (Ac 18:5).

Alone (μονο). Including Silas.

God's minister (διακονον του θεου). See on Mt 22:13 for this interesting word, here in general sense not technical sense of deacon. Some MSS. have

fellow-worker (συνεργον). Already

apostle in 2:7 and now

brother, minister (and possibly

fellow-worker).

1Thess 3:3

That no man be moved (το μηδενα σαινεσθα). Epexegetical articular infinitive in accusative case of general reference. Σαινω is old word to wag the tail, to flatter, beguile and this sense suits here (only N.T. example). The sense of "moved" or troubled or disheartened is from σιαινεσθα the reading of F G and found in the papyri.

We are appointed (κειμεθα). Present middle, used here as passive of τιθημ. We Christians are set

hereunto (εις τουτο) to be beguiled by tribulations. We must resist.

1Thess 3:4

We told you beforehand (προελεγομεν υμιν). Imperfect active, we used to tell you beforehand. Old verb, rare in N.T. (only in Paul).

That we are to suffer persecution (οτ μελλομεν θλιβεσθα). Μελλω and present passive infinitive. Not mere prediction, but God's appointed will as it turned out in Thessalonica.

1Thess 3:5

That I might know (εις το γνωνα). Paul's common idiom (verse 2), εις το and the infinitive of purpose (second aorist ingressive active of γινωσκω, come to know).

Lest by any means the tempter had tempted you (μη πως επειρασεν υμας ο πειραζων). Findlay takes this as a question with negative answer, but most likely negative final clause

with μη πως about a past action with aorist indicative according to the classic idiom as in Ga 2:2 (μη πωσ--εδραμον) and Ga 4:11 after verb of fearing (Robertson, *Grammar*, p. 988). It is a fear that the thing may turn out to be so about the past.

Should be (γενητα). Here the usual construction appears (aorist subjunctive with μη πως) about the future.

1Thess 3:6

Even now (αρτ). Just now, Timothy having come (ελθοντος Τιμοθεου, genitive absolute). Why Silas is not named is not clear, unless he had come from Beroea or elsewhere in Macedonia.

Glad tidings of (ευαγγελισαμενου). First aorist middle participle of the verb for evangelizing (gospelizing).

Good remembrance (μνειαν). Same word used by Paul 1:2.

Longing to see us (επιποθουντες ημας ιδειν). Old and strong verb, επι-, directive, to long after. Mutual longing that pleased Paul ("we also you").

1Thess 3:7

Over you (εφ' υμιν). Επ with the locative, the basis on which the "comfort" rests.

In (επ). Locative case again with επ.

Distress (αναγκη).

Physical necessity , common sense in late Greek, choking (αγχω, ανγορ), and

crushing trouble (θλιψισ, θλιβω).

1Thess 3:8

If ye stand fast (εαν υμεις στηκετε). Condition of first class, εαν and present active indicative (correct text, not στηκητε subj.) of στηκω, late form from perfect εστηκα of ιστημ, to place.

1Thess 3:9

Render again unto God (τω θεω ανταποδουνα). Second aorist active infinitive of double compound verb αντ-αποδιδωμ, to give back (απο) in return for (αντ). Old verb rare in N.T., but again in 2Th 1:6 .

For you (περ υμων). Around (concerning) you, while in verse 2 υπερ (over is used for "concerning your faith."

For (επ). Basis again as cause or ground for the joy.

Wherewith we joy (η χαιρομεν). Probably cognate accusative ην with χαιρομεν attracted to locative χαρα (Mt 2:10).

1Thess 3:10

Exceedingly (υπερεκπερισσου). Double compound adverb, only in 1Th 3:10; 5:13 (some MSS. -ως). Like piling Ossa on Pelion, περισσως, abundantly, εκ περισσου, out of bounds, υπερεκπερισσου, more than out of bounds (overflowing all bounds).

And perfect (κα καταρτισα). First aorist active articular infinitive of purpose (εις το ιδειν--κα) of καταρτιζω, to mend nets (Mt 4:21) or men (Ga 6:1) repair. Chiefly late.

That which is lacking in (τα υστερηματα). The shortcomings, the lacks or left-overs (Col 1:24). From υστερεω (υστερον), to be late.

1Thess 3:11

Our God and Father himself (αυτος ο θεος κα πατηρ ημων). Note one article with both substantives for one person.

And our Lord Jesus (κα ο Κυριος ημων Ιησους). Separate article here with Ιησους. In Tit 2:13; 2 Peter 1:1 only one article (not two) treating "our God and Saviour Jesus Christ" as one just like "our Lord and Saviour Jesus Christ" in 2 Peter 1:11; 2:20; 3:18 .

Direct our way (κατευθυνα την οδον ημων). First aorist optative (acute accent on penult, not circumflex first aorist active infinitive) of κατευθυνω, old verb to make straight path. Singular verb also, though both God and Christ mentioned as subject (unity in the Godhead). Apart from μη γενοιτο (**may it not come to pass**) the optative in a wish of the third person is found in N.T. only in 1Th 3:11,12; 5:23; 2Th 2:17; 3:5,16; Ro 15:5,13 .

1Thess 3:12

The Lord (ο Κυριος). The Lord Jesus. Paul prays to Christ.

Make you to increase (υμας πλεονασα). First aorist active optative (wish for future) of πλεοναζω, late verb from πλεον (more),

to superabound .

And abound (περισσευσα). First aorist active optative (wish for future) of περισσευω from περισσος, old verb, to be over (common in N.T.). It is hard to see much difference between the two verbs.

1Thess 3:13

To the end he may stablish (εις το στηριξα). Another example of εις and the articular infinitive of purpose. Same idiom in 3:2. From στηριζω, from στηριγξ, a support.

Unblameable (αμεμπτους). Old compound adjective (α privative and verbal of μεμφομα, to blame). Rare in N.T. Predicate position here. Second coming of Christ again.

1 Thessalonians 4

1Thess 4:1

Finally (λοιπον). Accusative of general reference of λοιπος, as for the rest. It does not mean actual conclusion, but merely a colloquial expression pointing towards the end (Milligan) as in 2Co 13:11; 2Ti 4:8 . So το λοιπον in 2Th 3:1; Php 3:1; 4:8 .

We beseech (ερωτωμεν). Not "question" as in ancient Greek, but as often in N.T. (1Th 5:12; 2Th 2:1; Php 4:3) and also in papyri to make urgent request of one.

How ye ought (το πως δε υμας). Literally, explanatory articular indirect question (το πως) after παρελαβητε according to common classic idiom in Luke (Lu 1:62; 22:2,4,23,24) and Paul (Ro 8:26).

That ye abound (ινα περισσευητε). Loose construction of the ινα clause with present subjunctive after two subordinate clauses with καθως (as, even as) to be connected with "beseech and exhort."

More and more (μαλλον). Simply

more , but added to same idea in περισσευητε. See also verse 11.

1Thess 4:2

What charge (τινας παραγγελιας). Plural, charges or precepts, command (Ac 16:24), prohibition (Ac 5:28), right living (1Ti 1:5). Military term in Xenophon and Polybius.

1Thess 4:3

Your sanctification (ο αγιασμος υμων). Found only in the Greek Bible and ecclesiastical writers from αγιαζω and both to take the place of the old words αγιζω, αγισμος with their technical ideas of consecration to a god or goddess that did not include holiness in life. So Paul makes a sharp and pointed stand here for the Christian idea of sanctification as being "the will of God" (apposition) and as further explained by the epexegetic infinitive

that ye abstain from fornication (απεχεσθα υμας απο της πορνειας). Pagan religion did not demand sexual purity of its devotees, the gods and goddesses being grossly immoral. Priestesses were in the temples for the service of the men who came.

1Thess 4:4

That each one of you know how (ειδενα εκαστον υμων). Further epexegetic infinitive (second perfect active), learn how and so know how (learn the habit of purity).

To possess himself of his own vessel (το εαυτου σκευος κτασθα). Present middle infinitive of κταομα, to acquire, not κεκτησθα, to possess. But what does Paul mean by "his own vessel"? It can only mean his own body or his own wife. Objections are raised against either view, but perhaps he means that the man shall acquire his own wife "in sanctification and honour," words that elevate the wife and make it plain that Paul demands sexual purity on the part of men (married as well as unmarried). There is no double standard here. When the husband comes to the marriage bed, he should come as a chaste man to a chaste wife.

1Thess 4:5

Not in the passion of lust (μη εν παθε επιθυμιας). Plain picture of the wrong way for the husband to come to marriage.

That know not God (τα μη ειδοτα τον θεον). Second perfect participle of οιδα. The heathen knew gods as licentious as they are themselves, but not God. One of the reasons for the revival of paganism in modern life is professedly this very thing that men wish to get rid of the inhibitions against licentiousness by God.

1Thess 4:6

That no man transgress (το μη υπερβαινειν). Old verb to go beyond. Final use of το (accusative of general reference) and the infinitive (negative μη), parallel to απεχεσθα and ειδενα κτασθα above.

And wrong his brother (κα πλεονεκτειν τον αδελφον αυτου). To take more, to overreach, to take advantage of, to defraud.

In the matter (εν τω πραγματ). The delicacy of Paul makes him refrain from plainer terms and the context makes it clear enough as in 2Co 7:11 (τω πραγματ).

An avenger (εκδικος). Regular term in the papyri for legal avenger. Modern men and women need to remember that God is the avenger for sexual wrongs both in this life and the next.

1Thess 4:7

Not for uncleanness, but in sanctification (επ ακαθαρσια αλλ' εν αγιασμω). Sharp contrast made still sharper by the two prepositions επ (on the basis of) and εν (in the sphere of). God has "called" us all for a decent sex life consonant with his aims and purposes. It was necessary for Paul to place this lofty ideal before the Thessalonian Christians living in a pagan world. It is equally important now.

1Thess 4:8

Therefore (τοιγαρουν). This old triple compound particle (τοι, γαρ, ουν) is in the N.T. only here and Heb 12:1 . Paul applies the logic of the case.

He that rejecteth (ο αθετων). This late verb (Polybius and LXX) is from α-θετος (α privative and verbal of τιθημ, to proscribe a thing, to annul it.

But God (αλλα τον θεον). Paul sees this clearly and modern atheists see it also. In order to justify their licentiousness they do not hesitate to set aside God.

1Thess 4:9

Concerning love of the brethren (περ της φιλαδελφιας). Late word, love of brothers or sisters. In profane Greek (one papyrus example) and LXX the word means love of those actually kin by blood, but in the N.T. it is the kinship in the love of Christ as here.

Are taught by God (θεοδιδακτο εστε). Only here and ecclesiastical writers. Passive verbal adjective in -τος from διδασκω as if θεο- in ablative case like διδακτο θεου (Joh 6:45).

To love one another (εις το αγαπαιν αλληλους). Another example of εις το and the infinitive. Only those taught of God keep on loving one another, love neighbours and even enemies as Jesus taught (Mt 5:44). Note the use of αγαπαω, not φιλεω.

1Thess 4:10

Ye do it (ποιειτε αυτο). The αυτο refers to το αγαπαιν αλληλους (to love one another). Delicate praise.

1Thess 4:11

That ye study to be quiet (φιλοτιμεισθα ησυχαζειν). First infinitive dependent on παρακαλουμεν (verse 10, we exhort you), the second on φιλοτιμεισθα (old verb from φιλοτιμος, fond of honour, φιλοσ, τιμη). The notion of ambition appears in each of the three N.T. examples (1Th 4:11; 2Co 5:9; Ro 5:20), but it is ambition to do good, not evil. The word ambition is Latin (*ambitio* from *ambo, ire*), to go on both sides to accomplish one's aims and often evil). A preacher devoid of ambition lacks power. There was a restless spirit in Thessalonica because of the misapprehension of the second coming. So Paul urges an ambition to be quiet or calm, to lead a quiet life, including silence (Ac 11:18).

To do your own business (πρασσειν τα ιδια). Present infinitive like the others, to have the habit of attending to their own affairs (τα ιδια). This restless meddlesomeness here condemned Paul alludes to again in 2Th 3:11 in plainer terms. It is amazing how much wisdom people have about other people's affairs and so little interest in their own.

To work with your own hands (εργαζεσθα ταις χερσιν υμων). Instrumental case (χερσιν). Paul gave a new dignity to manual labour by precept and example. There were "pious" idlers in the church in Thessalonica who were promoting trouble. He had commanded them when with them.

1Thess 4:12

That ye may walk honestly (ινα περιπατητε ευσχημονως). Present subjunctive (linear action). Old adverb from ευσχημων (ευ, σχημα, Latin *habitus*, graceful figure), becomingly, decently. In N.T. only here and Ro 13:13 . This idea includes honest financial transactions, but a good deal more. People outside the churches have a right to watch the conduct of professing Christians in business, domestic life, social life, politics.

1Thess 4:13

We would not have (ου θελομεν). We do not wish.

You ignorant (υμας αγνοειν). Old word, not to know (α privative, γνο-, root of γινωσκω). No advantage in ignorance of itself.

Concerning them that fall asleep (περ των κοιμωμενων). Present passive (or middle) participle (Aleph B) rather than the perfect passive κεκοιμημενων of many later MSS. From old κοιμαω, to put to sleep. Present tense gives idea of repetition, from time to time fall asleep. Greeks and Romans used this figure of sleep for death as Jesus does (Joh 11:11) and

N.T. generally (cf. our word *cemetery*). Somehow the Thessalonians had a false notion about the dead in relation to the second coming.

Even as the rest which have no hope (καθως ο λοιπο ο μη εχοντες ελπιδα). This picture of the hopelessness of the pagan world about the future life is amply illustrated in ancient writings and particularly by inscriptions on tombs (Milligan). Some few pagans clung to this hope, but most had none.

1Thess 4:14

For if we believe (ε γαρ πιστευομεν). Condition of first class, assuming the death and resurrection of Jesus to be true.

In Jesus (δια του Ιησου). Literally, through or by means of Jesus. It is amphibolous in position and can be taken either with τους κοιμηθεντας (that are fallen asleep in or through Jesus) like ο κοιμηθεντες εν Χριστω in 1Co 15:18 and probably correct or with αξε (through Jesus with God).

With him (συν αυτω). Together with Jesus. Jesus is the connecting link (δια) for those that sleep (κοιμηθεντας first aorist passive, but with middle sense) and their resurrection.

1Thess 4:15

By the word of the Lord (εν λογω Κυριου). We do not know to what word of the Lord Jesus Paul refers, probably Paul meaning only the point in the teaching of Christ rather than a quotation. He may be claiming a direct revelation on this important matter as about the Lord's Supper in 1Co 11:23 . Jesus may have spoken on this subject though it has not been preserved to us (cf. Mr 9:1).

Ye that are alive (ημεις ο ζωντες). Paul here includes himself, but this by no means shows that Paul knew that he would be alive at the Parousia of Christ. He was alive, not dead, when he wrote.

Shall in no wise precede (ου μη φθασωμεν). Second aorist active subjunctive of φθανω, to come before, to anticipate. This strong negative with ου μη (double negative) and the subjunctive is the regular idiom (Robertson, *Grammar*, p. 929). Hence there was no ground for uneasiness about the dead in Christ.

1Thess 4:16

With a shout (εν κελευσματ). Note this so-called instrumental use of εν. Old word, here only in N.T., from κελευω, to order, command (military command). Christ will come as Conqueror.

With the voice of the archangel (εν φωνη αρχαγγελου). Further explanation of κελευσματ (command). The only archangel mentioned in N.T. is Michael in Jude 1:9 . But note absence of article with both φωνη and αρχαγγελου. The reference may be thus indefinite.

With the trump of God (εν σαλπιγγ θεου). Trumpet. See same figure in 1Co 15:52 .

The dead in Christ shall rise first (ο νεκρο εν Χριστω αναστησοντα πρωτον).

First here refers plainly to the fact that, so far from the dead in Christ having no share in the Parousia, they will rise before those still alive are changed.

1Thess 4:17

Then (επειτα). The next step, not the identical time (τοτε), but immediately afterwards.

Together with them (αμα συν αυτοις). Note both αμα (at the same time) and συν (together with) with the associative instrumental case αυτοις (the risen saints).

Shall be caught up (αρπαγησομεθα). Second future passive indicative of αρπαζω, old verb to seize, to carry off like Latin *rapio*.

To meet the Lord in the air (εις απαντησιν του Κυριου εις αερα). This special Greek idiom is common in the LXX like the Hebrew, but Polybius has it also and it occurs in the papyri (Moulton, *Proleg.*, p. 14, n. 3). This rapture of the saints (both risen and changed) is a glorious climax to Paul's argument of consolation.

And so (κα ουτως). This is the outcome, to be forever with the Lord, whether with a return to earth or with an immediate departure for heaven Paul does not say. To be with Christ is the chief hope of Paul's life (1Th 5:10; Php 1:23; Col 3:4; 2Co 5:8).

1Thess 4:18

With these words (εν τοις λογοις τουτοις). In these words. They were a comfort to the Thessalonians as they still comfort the people of God.

1 Thessalonians 5

1Thess 5:1

But concerning the times and the seasons (περ δε των χρονων κα των καιρων). See both words used also in Tit 1:2f . Χρονος is rather an extended period and καιρος a definite space of time.

1Thess 5:2

Know perfectly (ακριβως οιδατε). Accurately know, not "the times and the seasons," but their own ignorance.

As a thief in the night (ως κλεπτης εν νυκτ). As a thief at night, suddenly and unexpectedly. Reminiscence of the word of Jesus (Mt 24:43; Lu 12:39), used also in 2 Peter 3:10; Re 3:3; 16:15 .

Cometh (ερχετα). Prophetic or futuristic present tense.

1Thess 5:3

When they are saying (οταν λεγωσιν). Present active subjunctive picturing these false prophets of

peace and safety like Eze 13:10 (Peace, and there is no peace). Ασφαλεια only in N.T. in Lu 1:4 (which see); Ac 5:23 and here.

Sudden destruction (αιφνιδιος ολεθρος). Ολεθρος old word from ολλυμ, to destroy. See also 2Th 1:9 . Αιφνιδιος, old adjective akin to αφνω and in N.T. only here and Lu 21:34 where Westcott and Hort spell it εφνιδιος.

Cometh upon them (αυτοις επιστατα). Unaspirated form instead of the usual εφιστατα (present middle indicative) from εφιστημ perhaps due to confusion with επισταμα.

As travail upon a woman with child (ωσπερ η ωδιν τη εν γαστρ εχουση). Earlier form ωδις for birth-pang used also by Jesus (Mr 13:8; Mt 24:8). Technical phrase for pregnancy,

to the one who has it in belly (cf. Mt 1:18 of Mary).

They shall in no wise escape (ου μη εκφυγωσιν). Strong negative like that in 4:15 ου μη (double negative) and the second aorist active subjunctive.

1Thess 5:4

As a thief (ως κλεπτης). As in verse 2, but A B Bohairic have κλεπτας (thieves), turning the metaphor round.

1Thess 5:5

Sons of light (υιο φωτος),

sons of day (υιο ημερας). Chiefly a translation Hebraism (Deissmann, *Bible Studies*, pp. 161ff.). Cf. words of Jesus in Lu 16:8 and Paul in Eph 5:9 . He repeats the same idea in turning from "ye" to "we" and using νυκτος (night) and σκοτους (darkness), predicate genitives.

1Thess 5:6

So then (αρα ουν). Two inferential particles, accordingly therefore, as in 2Th 2:15 and only in Paul in N.T.

Let us not sleep (μη καθευδωμεν). Present active subjunctive (volitive), let us not go on sleeping.

Let us watch (γρηγορωμεν). Present active subj. (volitive) again, let us keep awake (late verb γρηγορεω from perfect εγρηγορα).

Be sober (νηφωμεν). Present active subjunctive (volitive). Old verb not to be drunk. In N.T. only in figurative sense, to be calm, sober-minded. Also in verse 8 with the metaphor of drunkenness in contrast.

1Thess 5:7

They that be drunken are drunken in the night (ο μεθυσκομενο νυκτος μεθυουσιν). No need of "be" here, they that are drunken. No real difference in meaning between μεθυσκω and μεθυω, to be drunk, except that μεθυσκω (inceptive verb in -σκω) means to get drunk.

Night (νυκτος, genitive by night) is the favourite time for drunken revelries.

1Thess 5:8

Putting on the breastplate of faith and love (ενδυσαμενο θωρακα πιστεως κα αγαπης). First aorist (ingressive) middle participle of ενδυω. The same figure of breastplate in Eph 6:14 , only there "of righteousness." The idea of watchfulness brings the figure of a sentry on guard and armed to Paul's mind as in Ro 13:12 "the weapons of light." The word θωραξ (breastplate) is common in the LXX.

For a helmet, the hope of salvation (περικεφαλαιαν ελπιδα σωτηριας). Same figure in Eph 6:17 and both like Isa 59:17 . Late word meaning around (περ) the head (κεφαλη) and in Polybius, LXX, and in the papyri. Σωτηριας is objective genitive.

1Thess 5:9

But unto the obtaining of salvation through our Lord Jesus Christ (αλλα εις περιποιησιν σωτηριας δια του Κυριου ημων Ιησου Χριστου). The difficult word here is περιποιησιν which may be passive, God's possession as in 1Pe 2:9 , or active, obtaining, as in 2Th 2:14 . The latter is probably the idea here. We are to keep awake so as to fulfil God's purpose (εθετο, appointed, second aorist middle indicative of τιθημ) in calling us. That is our hope of final victory (salvation in this sense).

1Thess 5:10

For us (περ ημων).

Around us . So Westcott and Hort, but υπερ (over, in behalf of) as in many MSS. These prepositions often interchanged in N.T. MSS.

Whether we wake or sleep (ειτε γρηγορωμεν ειτε καθευδωμεν). Alternative condition of third class with present subjunctive, though εαντε--εαντε more usual conjunction (Robertson, *Grammar*, P. 1017). Used here of life and death, not as metaphor.

That we should live together with him (ινα αμα συν αυτω ζησωμεν). First aorist active subjunctive constative aorist covering all life (now and hereafter) together with (αμα συν as in 5:17) Jesus.

1Thess 5:11

Build each other up (οικοδομειτε εις τον ενα). Literally, build ye, one the one (εις nominative in partitive apposition with unexpressed υμεις subject of οικοδομειτε. Then τον ενα the accusative in partitive apposition with the unexpressed εαυτους or αλληλους. See the same idiom in 1Co 4:6 **one in behalf of the one** , εις υπερ του ενος. Build is a favourite Pauline metaphor.

1Thess 5:12

Them that labour among you (τους κοπιωντας εν υμιν). Old word for toil even if weary.

And are over you in the Lord (κα προισταμενους υμων εν Κυριω). Same article with this participle. Literally, those who stand in front of you, your leaders in the Lord, the presbyters or bishops and deacons. Get acquainted with them and follow them.

And admonish you (κα νουθετουντας υμας). Old verb from νουθετης and this from νους (mind) and τιθημ, to put. Putting sense into the heads of people. A thankless, but a necessary, task. The same article connects all three participles, different functions of the same leaders in the church.

1Thess 5:13

And to esteem them (κα ηγεισθα). Get acquainted with them and esteem the leaders. The idlers in Thessalonica had evidently refused to follow their leaders in church activities. We need wise leadership today, but still more wise following. An army of captains and colonels never won a battle.

1Thess 5:14

Admonish the disorderly (νουθετειτε τους ατακτους). Put sense into the unruly mob who break ranks (α privative and τακτος, verbal adjective of τασσω, to keep military order). Recall the idlers from the market-place used against Paul (Ac 17:5). This is a challenging task for any leader.

Encourage the fainthearted (παραμυθεισθε τους ολιγοψυχους). Old verb to encourage or console as in Joh 11:31 , though not so common in N.T. as παρακαλεω, the compound adjective (ολιγος, little or small, ψυχη, soul), small-souled, little-souled, late word in LXX. The verb ολιγοψυχεω occurs in the papyri. Local conditions often cause some to lose heart and wish to drop out, be quitters. These must be held in line.

Support the weak (αντεχεσθε των ασθενων). Middle voice with genitive of αντεχω, old verb, in N.T. only in middle, to cling to, to hold on to (with genitive). The weak are those tempted to sin (immorality, for instance).

Be long-suffering toward all (μακροθυμειτε προς παντας). These disorderly elements try the patience of the leaders. Hold out with them. What a wonderful ideal Paul here holds up for church leaders!

1Thess 5:15

See to it that no one render unto any one evil for evil (ορατε μη τις κακον αντ κακου αποδω). Note μη with the aorist subjunctive (negative purpose) αποδω from αποδιδωμ, to give back. Retaliation, condemned by Jesus (Mt 5:38-42) and by Paul in Ro 12:17 , usually takes the form of "evil for evil," rather than "good for good" (καλον αντ καλου). Note idea of exchange in αντ.

Follow after (διωκετε). Keep up the chase (διωκω) after the good.

1Thess 5:18

In everything give thanks (εν παντ ευχαριστειτε). There is a silver lining to every cloud. God is with us whatever befalls us. It is God's will that we find joy in prayer in Christ Jesus in every condition of life.

1Thess 5:19

Quench not the spirit (το πνευμα μη σβεννυτε). Μη with the present imperative means to stop doing it or not to have the habit of doing it. It is a bold figure. Some of them were trying to put out the fire of the Holy Spirit, probably the special gifts of the Holy Spirit as verse 20 means. But even so the exercise of these special gifts (1Co 12-14; 2Co 12:2-4; Ro 12:6-9) was to be decently (ευσχημονως, 1Th 4:12) and in order (κατα ταξιν, 1Co 14:40) and for edification (προς οικοδομην, 1Co 14:26). Today, as then, there are two extremes about spiritual gifts (cold indifference or wild excess). It is not hard to put out the fire of spiritual fervor and power.

1Thess 5:20

Despise not prophesyings (προφητειας μη εξουθενειτε). Same construction, stop counting as nothing (εξουθενεω, ουθεν=ουδεν), late form in LXX. Plutarch has εξουδενιζω. Plural form προφητειας (accusative). Word means

forth-telling (προ-φημ) rather than

fore-telling and is the chief of the spiritual gifts (1Co 14) and evidently depreciated in Thessalonica as in Corinth later.

1Thess 5:21

Prove all things (παντα [δε] δοκιμαζετε). Probably δε (but) is genuine. Even the gift of prophecy has to be tested (1Co 12:10; 14:29) to avoid error. Paul shows fine balance here.

Hold fast that which is good (το καλον κατεχετε). Keep on holding down the beautiful (noble, morally beautiful). Present imperative κατ-εχω (perfective use of κατα- here).

1Thess 5:22

Abstain from every form of evil (απο παντος ειδους πονηρου απεχεσθε). Present middle (direct) imperative of απ-εχω (contrast with κατ-εχω) and preposition απο repeated

with ablative as in 1Th 4:3 . Note use of πονηρου here for evil without the article, common enough idiom. Ειδος (from ειδον) naturally means look or appearance as in Lu 3:23; 9:29; Joh 5:37; 2Co 5:7 . But, if so taken, it is not semblance as opposed to reality (Milligan). The papyri give several examples of ειδος in the sense of class or kind and that idea suits best here. Evil had a way of showing itself even in the spiritual gifts including prophecy.

1Thess 5:23

The God of peace (ο θεος της ειρηνης). The God characterized by peace in his nature, who gladly bestows it also. Common phrase (Milligan) at close of Paul's Epistles (2Co 13:11; Ro 15:33; 16:20; Php 4:9) and

the Lord of peace in 2Th 3:6 .

Sanctify you (αγιασα υμας). First aorist active optative in a wish for the future. New verb in LXX and N.T. for the old αγιζω, to render or to declare holy (αγιος), to consecrate, to separate from things profane.

Wholly (ολοτελεις). Predicate adjective in plural (ολος, whole, τελος, end), not adverb ολοτελως. Late word in Plutarch, Hexapla, and in inscription A.D. 67 (Moulton and Milligan, *Vocabulary*). Here alone in N.T. Here it means the whole of each of you, every part of each of you, "through and through" (Luther), qualitatively rather than quantitatively.

Your spirit and soul and body (υμων το πνευμα κα η ψυχη κα το σωμα). Not necessarily trichotomy as opposed to dichotomy as elsewhere in Paul's Epistles. Both believers and unbelievers have an inner man (soul ψυχη, mind νους, heart καρδια, the inward man ο εσω ανθρωπος) and the outer man (σωμα, ο εξω ανθρωπος). But the believer has the Holy Spirit of God, the renewed spirit of man (1Co 2:11; Ro 8:9-11).

Be preserved entire (ολοκληρον τηρηθειη). First aorist passive optative in wish for the future. Note singular verb and singular adjective (neuter) showing that Paul conceives of the man as "an undivided whole" (Frame), prayer for the consecration of both body and soul (cf. 1Co 6). The adjective ολοκληρον is in predicate and is an old form and means complete in all its parts (ολος, whole, κληρος, lot or part). There is to be no deficiency in any part. Τελειος (from τελος, end) means final perfection.

Without blame (αμεμπτως). Old adverb (α privative, μεμπτος, verbal of μεμφομα, to blame) only in I Thess. in N.T. (2:10; 3:13; 5:23). Milligan notes it in certain sepulchral inscriptions discovered in Thessalonica.

At the coming (εν τη παρουσια). The Second Coming which was a sustaining hope to Paul as it should be to us and mentioned often in this Epistle (see on 2:19).

1Thess 5:24

Faithful (πιστος). God, he means, who calls and will carry through (Php 1:6).

1Thess 5:25

Pray for us (προσευχεσθε [και] περ ημων). He has made his prayer for them. He adds this "human touch" (Frame) and pleads for the prayers of his converts (2Th 3:1; Col 4:2f.). Probably κα also is genuine (B D).

1Thess 5:26

With a holy kiss (εν φιληματ αγιω). With a kiss that is holy (Milligan) a token of friendship and brotherly love (1Co 16:20; 2Co 13:12; Ro 16:16). In 1Pe 5:14 it is "with a kiss of love." This was the customary salutation for rabbis.

1Thess 5:27

I adjure you by the Lord (ενορκιζω υμας τον Κυριον). Late compound for old ορκιζω (Mr 5:7), to put one on oath, with two accusatives (Robertson, *Grammar*, pp. 483f.). Occurs in inscriptions.

That this epistle be read unto all the brethren (αναγνωσθηνα την επιστολην πασιν τοις αδελφοις). First aorist passive infinitive of αναγινωσκω with accusative of general reference in an indirect command. Clearly Paul wrote for the church as a whole and wished the epistles read aloud at a public meeting. In this first epistle we see the importance that he attaches to his epistles.

1Thess 5:28

The grace (η χαρις). Paul prefers this noble word to the customary ερρωσθε (Farewell, Be strong). See 2Th 3:18 for identical close save added παντων (all). A bit shorter form in 1Co 16:23; Ro 16:20 and still shorter in Col 4:18; 1Ti 6:21; Tit 3:15; 2Ti 4:22 . The full Trinitarian benediction we find in 2Co 13:13 .

SECOND THESSALONIANS
FROM CORINTH A.D. 50 OR 51

BY WAY OF INTRODUCTION

It is plain that First Thessalonians did not settle all the difficulties in Thessalonica. With some there was precisely the opposite result. There was some opposition to Paul's authority and even defiance. So Paul repeats his "command" for discipline (2Th 3:6) as he had done when with them (3:10). He makes this Epistle a test of obedience (3:14) and finds it necessary to warn the Thessalonians against the zeal of some deceivers who even invent epistles in Paul's name to carry their point in the church (2:1f.), an early instance of pseudepigraphic "Pauline" epistles, but not for a "pious" purpose. Paul's keen resentment against the practise should make us slow to accept the pseudepigraphic theory about other Pauline Epistles. He calls attention to his own signature at the close of each genuine letter. As a rule he dictated the epistle, but signed it with his own hand (3:17). Paul writes to calm excitement (Ellicott) and to make it plain that he had not said that the Second Coming was to be right away.

This Epistle is a bit sharper in tone than the First and also briefer. It has been suggested that there were two churches in Thessalonica, a Gentile Church to which First Thessalonians was sent, and a Jewish Church to which Second Thessalonians was addressed. There is no real evidence for such a gratuitous hypothesis. It assumes a difficulty about his sending a second letter to the same church that does not exist. The bearer of the first letter brought back news that made a second necessary. It was probably sent within the same year as the first.

2 Thessalonians 1

2Thess 1:1

Paul, etc. (Παυλοσ, ετχ.). This address or superscription is identical with that in 1Th 1:1 save that our (ημων) is added after

Father (πατρ).

2Thess 1:2

From God the Father and the Lord Jesus Christ (απο θεου πατρος κα Κυριου Ιησου Χριστου). These words are not genuine in 1Th 1:1 , but are here and they appear in all the other Pauline Epistles. Note absence of article both after εν and απο, though both God and Lord Jesus Christ are definite. In both cases Jesus Christ is put on a par with God, though not identical. See on 1Th 1:1 for discussion of words, but note difference between εν, in the sphere of, by the power of, and απο, from, as the fountain head and source of grace and peace.

2Thess 1:3

We are bound (οφειλομεν). Paul feels a sense of obligation to keep on giving thanks to God (ευχαριστειν τω θεω, present infinitive with dative case) because of God's continued blessings on the Thessalonians. He uses the same idiom again in 2:13 and nowhere else in his thanksgivings. It is not necessity (δε) that Paul here notes, but a sense of personal obligation as in 1Jo 2:6 (Milligan).

Even as it is meet (καθως αξιον εστιν). Οφειλομεν points to the divine, αξιον to the human side of the obligation (Lightfoot), perhaps to cheer the fainthearted in a possible letter to him in reply to Paul's First Thessalonian epistle (Milligan). This adjective αξιος is from αγω, to drag down the scales, and so weighty, worthy, worthwhile, old word and appropriate here.

For that your faith groweth exceedingly (οτ υπεραυξανε η πιστις υμων). Causal use of οτ referring to the obligation stated in οφειλομεν. The verb υπεραυξανω is one of Paul's frequent compounds in υπερ (υπερ-βαινω, 1Th 4:6 ; υπερ-εκ-τεινω, 2Co 10:14 ; υπερ-εν-τυγχανω, Ro 8:26 ; υπερ-νικαω, Ro 8:37 ; υπερ-πλεοναζω, 1Ti 1:14) and occurs only here in N.T. and rare elsewhere (Galen, Dio Cass.). Figure of the tree of faith growing above (υπερ) measure. Cf. parable of Jesus about faith-like a grain of mustard seed (Mt 13:31f.).

Aboundeth (πλεοναζε). Same verb in 1Th 3:12 , here a fulfilment of the prayer made there. Milligan finds *diffusive* growth of love in this word because of "each one" (ενος εκαστου). Frame finds in this fulfilment of the prayer of 1Th 3:12 one proof that II Thessalonians is later than I Thessalonians.

2Thess 1:4

So that (ωστε). Another example of ωστε and the infinitive (ενκαυχασθα) for result as in 1Th 1:7 which see.

We ourselves (αυτους ημας). Accusative of general reference with the infinitive, but not merely ημας (or εαυτους), perhaps in contrast with εν υμιν (in you), as much as to say, "so that we ourselves, contrary to your expectations, are boasting" (Frame). Ενκαυχαομα occurs here alone in N.T., but is found in the LXX and in *Aesop's Fables*, proof enough of its vernacular use. Paul was not above praising one church to other churches, to provoke them to good works. Here he is boasting of Thessalonica in Macedonia to the Corinthians as he did later to the Corinthians about the collection (2Co 8:1-15) after having first boasted to the Macedonians about the Corinthians (2Co 9:1-5). There were other churches in Achaia besides Corinth (2Co 1:1).

For (υπερ). Over, about, like περ (1Th 1:2).

In all your persecutions (εν πασιν τοις διωγμοις υμων). Their patience and faith had already attracted Paul's attention (1Th 1:3) and their tribulations θλιψεσιν (1Th 1:6). Here Paul adds the more specific term διωγμος, old word from διωκω, to chase, to pursue, a word used by Paul of his treatment in Corinth (2Co 12:10).

Which ye endure (αις ανεχεσθε). B here reads ενεχεσθε, to be entangled in, to be held in as in Ga 5:1 , but ανεχεσθε is probably correct and the αις is probably attracted to locative case of θλιψεσιν from the ablative ων after ανεχεσθε,

from which ye hold yourselves back (cf. Col 3:13).

2Thess 1:5

A manifest token of the righteous judgment of God (ενδειγμα της δικαιας κρισεως του θεου). Old word from ενδεικνυμ, to point out, result reached (-μα), a thing proved. It is either in the accusative of general reference in apposition with the preceding clause as in Ro 8:3; 12:1 , or in the nominative absolute when ο εστιν, if supplied, would explain it as in Php 1:28 . This righteous judgment is future and final (verses 6-10).

To the end that you may be counted worthy (εις το καταξιωθηνα υμας). Another example of εις το for purpose with first aorist passive infinitive from καταξιοω, old verb, with accusative of general reference υμας and followed by the genitive της βασιλειας (kingdom of God). See 1Th 2:12 for

kingdom of God .

For which ye also suffer (υπερ ης κα πασχετε). Ye

also as well as we and the present tense means that it is still going on.

2Thess 1:6

If so be that it is a righteous thing with God (ειπερ δικαιον παρα θεω). Condition of first class, determined as fulfilled, assumed as true, but with ειπερ (if on the whole, provided that) as in Ro 8:9,17 , and with no copula expressed. A righteous thing "with God" means by the side of God (παρα θεω) and so from God's standpoint. This is as near to the idea of absolute right as it is possible to attain. Note the phrase in verse 5.

To recompense affliction to them that afflict you (ανταποδουνα τοις θλιβουσιν ημας θλιψιν). Second aorist active infinitive of double compound αντ-αποδιδωμ, old verb, either in good sense as in 1Th 3:9 or in bad sense as here. Paul is certain of this principle, though he puts it conditionally.

2Thess 1:7

Rest with us (ανεσιν μεθ' ημων). Let up, release. Old word from ανιημ, from troubles here (2Co 2:13; 7:5; 8:13), and hereafter as in this verse. Vivid word. They shared suffering with Paul (verse 5) and so they will share (μεθ') the

rest .

At the revelation of the Lord Jesus (εν τη αποκαλυψε του Κυριου Ιησου). Here the Παρουσια (1Th 2:19; 3:13; 5:23) is pictured as a

Revelation (Un-veiling, απο-καλυψις) of the Messiah as in 1Co 1:7, 1Pe 1:7,13 (cf. Lu 17:30). At this Unveiling of the Messiah there will come the

recompense (verse 6) to the persecutors and the

rest from the persecutions. This Revelation will be

from heaven (απ' ουρανου) as to place and

with the angels of his power (μετ' αγγελων δυναμεως αυτου) as the retinue and

in flaming fire (εν πυρ φλογος, in a fire of flame, fire characterized by flame). In Ac 7:30 the text is

flame of fire where πυρος is genitive (like Isa 66:15) rather than φλογος as here (Ex 3:2).

2Thess 1:8

Rendering (διδοντος). Genitive of present active participle of διδωμ, to give, agreeing with Ιησου.

Vengeance (εκδικησιν). Late word from εκδικεω, to vindicate, in Polybius and LXX.

To them that know not God (τοις μη ειδοσιν θεον). Dative plural of perfect active participle ειδως. Apparently chiefly Gentiles in mind (1Th 4:3; Ga 4:8; Ro 1:28; Eph 2:12), though Jews are also guilty of wilful ignorance of God (Ro 2:14).

And to them that obey not the gospel of our Lord Jesus (κα τοις μη υπακουουσιν τω ευαγγελιω του κυριου ημων Ιησου). Repetition of the article looks like another class and so Jews (Ro 10:16). Both Jews as instigators and Gentiles as officials (πολιταρχς) were involved in the persecution in Thessalonica (Ac 17:5-9; 2Th 1:6). Note the use of "gospel" here as in Mr 1:15 "believe in the gospel."

2Thess 1:9

Who (οιτινες). Qualitative use, such as. Vanishing in papyri though surviving in Paul (1Co 3:17; Ro 1:25; Ga 4:26; Php 4:3).

Shall suffer punishment (δικην τισουσιν). Future active of old verb τινω, to pay penalty (δικην, right, justice), here only in N.T., but αποτινω once also to repay Phm 1:19 . In the

papyri δικη is used for a case or process in law. This is the regular phrase in classic writers for paying the penalty.

Eternal destruction (ολεθρον αιωνιον). Accusative case in apposition with δικην (penalty). This phrase does not appear elsewhere in the N.T., but is in IV Macc. 10:15 τον αιωνιον του τυραννου ολεθρον the eternal destruction of the tyrant (Antiochus Epiphanes). Destruction (cf. 1Th 5:3) does not mean here annihilation, but, as Paul proceeds to show, separation

from the face of the Lord (απο προσωπου του κυριου) and from the

glory of his might (κα απο της δοξης της ισχυος αυτου), an eternity of woe such as befell Antiochus Epiphanes. Αιωνιος in itself only means age-long and papyri and inscriptions give it in the weakened sense of a Caesar's life (Milligan), but Paul means by age-long

the coming age in contrast with

this age , as

eternal as the New Testament knows how to make it. See on Mt 25:46 for use of αιωνιος both with ζωην, life, and κολασιν, punishment.

2Thess 1:10

When he shall come (οταν ελθη). Second aorist active subjunctive with οταν, future and indefinite temporal clause (Robertson, *Grammar*, pp. 971ff.) coincident with εν τη αποκαλυψε in verse 7.

To be glorified (ενδοξασθηνα). First aorist passive infinitive (purpose) of ενδοξαζω, late verb, in N.T. only here and verse 12, in LXX and papyri.

In his saints (εν τοις αγιοις αυτου). The sphere in which Christ will find his glory at the Revelation.

And to be marvelled at (κα θαυμασθηνα). First aorist passive infinitive (purpose), common verb θαυμαζω.

That believed (τοις πιστευσασιν). Why aorist active participle instead of present active πιστευουσιν (that believe)? Frame thinks that Paul thus reassures those who believed his message when there (1Th 1:6ff.; 2:13f.). The parenthetical clause, though difficult, falls in with this idea:

Because our testimony unto you was believed (οτ επιστευθη το μαρτυριον ημων εφ' υμας). Moffatt calls it an anti-climax.

On that day (εν τη ημερα εκεινη). The day of Christ's coming (2Ti 1:12,18; 4:8).

2Thess 1:11

To which end (εις ο). So Col 1:29 . Probably purpose with reference to the contents of verses 5-10. We have had the Thanksgiving (verses 3-10) in a long, complicated, but rich period or sentence. Now he makes a brief Prayer (verses 11-12) that God will fulfil all their hopes and endeavours. Paul and his colleagues can still pray for them though no longer with them (Moffatt).

That (ινα). Common after προσευχομα (Col 4:3; Eph 1:17; Php 1:9) when the content of the prayer blends with the purpose (purport and purpose).

Count you worthy (υμας αξιωση). Causative verb (aorist active subjunctive) like καταξιοω in verse 5 with genitive.

Of your calling (της κλησεως). Κλησις can apply to the beginning as in 1Co 1:26; Ro 11:29 , but it can also apply to the final issue as in Php 3:14; Heb 3:1 . Both ideas may be here. It is God's calling of the Thessalonians.

And fulfil every desire of goodness (κα πληρωση πασαν ευδοκιαν αγαθωσυνης). "Whom he counts worthy he first makes worthy" (Lillie). Yes, in purpose, but the wonder and the glory of it all is that God begins to count us worthy in Christ before the process is completed in Christ (Ro 8:29f.). But God will see it through and so Paul prays to God. Ευδοκια (cf. Lu 2:14) is more than mere desire, rather good pleasure, God's purpose of goodness, not in ancient Greek, only in LXX and N.T. Αγαθωσυνη like a dozen other words in -συνη occurs only in late Greek. This word occurs only in LXX, N.T., writings based on them. It is made from αγαθος, good, akin to αγαμα, to admire. May the Thessalonians find delight in goodness, a worthy and pertinent prayer.

Work of faith (εργον πιστεως). The same phrase in 1Th 1:3 . Paul prays for rich fruition of what he had seen in the beginning. Work marked by faith, springs from faith, sustained by faith.

With power (εν δυναμε). In power. Connect with πληρωση (fulfil), God's power (Ro 1:29; Col 1:4) in Christ (1Co 1:24) through the Holy Spirit (1Th 1:5).

2Thess 1:12

That (οπως). Rare with Paul compared with ινα (1Co 1:29; 2Co 8:14). Perhaps here for variety (dependent on ινα clause in verse 11).

The name (το ονομα). The Old Testament (LXX) uses ονομα embodying the revealed character of Jehovah. So here the

Name of our Lord Jesus means the Messiahship and Lordship of Jesus. The common Greek idiom of ονομα for title or dignity as in the papyri (Milligan) is not quite this idiom. The papyri also give examples of ονομα for person as in O.T. and Ac 1:15 (Deissmann, *Bible Studies*, pp. 196ff.).

In you, and ye in him (εν υμιν, κα υμεις εν αυτω). This reciprocal glorying is Pauline, but it is also like Christ's figure of the vine and the branches in Joh 15:1-11 .

According to the grace (κατα την χαριν). Not merely standard, but also aim (Robertson, *Grammar*, p. 609).

Of our God and the Lord Jesus Christ (του θεου ημων κα κυριου Ιησου Χριστου). Here strict syntax requires, since there is only one article with θεου and κυριου that one person be meant, Jesus Christ, as is certainly true in Tit 2:13; 2 Peter 1:1 (Robertson, *Grammar*, p.786). This otherwise conclusive syntactical argument, admitted by Schmiedel,

is weakened a bit by the fact that Κυριος is often employed as a proper name without the article, a thing not true of σωτηρ in Tit 2:13; 2 Peter 1:1 . So in Eph 5:5 εν τη βασιλεια του Χριστου κα θεου the natural meaning is

in the Kingdom of Christ and God regarded as one, but here again θεος, like Κυριος, often occurs as a proper name without the article. So it has to be admitted that here Paul may mean "according to the grace of our God and the Lord Jesus Christ," though he may also mean "according to the grace of our God and Lord, Jesus Christ."

2 Thessalonians 2

2Thess 2:1

Touching the coming of our Lord Jesus Christ (υπερ της παρουσιας του Κυριου (ημων) Ιησου Χριστου). For ερωτωμεν, to beseech, see on 1Th 4:1; 4:12 . Υπερ originally meant over, in behalf of, instead of, but here it is used like περ, around, concerning as in 1:4; 1Th 3:2; 5:10 , common in the papyri (Robertson, *Grammar*, p. 632). For the distinction between Παρουσια, Επιφανεια (Epiphany), and Αποκαλυψις (Revelation) as applied to the Second Coming of Christ see Milligan on *Thessalonian Epistles*, pp. 145-151, in the light of the papyri. Παρουσια lays emphasis on the

presence of the Lord with his people, επιφανεια on his

manifestation of the power and love of God, αποκαλυψις on the

revelation of God's purpose and plan in the Second Coming of the Lord Jesus.

And our gathering together unto him (κα ημων επισυναγωγης επ' αυτον). A late word found only in II Macc. 2:7; 2Th 2:1; Heb 10:25 till Deissmann (*Light from the Ancient East*, p. 103) found it on a stele in the island of Syme, off Caria, meaning "collection." Paul is referring to the rapture, mentioned in 1Th 4:15-17 , and the being forever with the Lord thereafter. Cf. also Mt 24:31; Mr 13:27 .

2Thess 2:2

To the end that (εις το). One of Paul's favourite idioms for purpose, εις το and the infinitive.

Ye be not quickly shaken (μη ταχεως σαλευθηνα υμας). First aorist passive infinitive of σαλευω, old verb to agitate, to cause to totter like a reed (Mt 11:7), the earth (Heb 12:26). Usual negative μη and accusative of general reference υμας with the infinitive.

From your mind (απο του νοος). Ablative case of nous, mind, reason, sober sense, "from your witte" (Wyclif), to "keep their heads."

Nor yet be troubled (μηδε θροεισθα). Old verb θροεω, to cry aloud (from θροος, clamour, tumult), to be in a state of nervous excitement (present passive infinitive, as if it were going on), "a continued state of agitation following the definite shock received (σαλευθηνα)" (Milligan).

Either by spirit (μητε δια πνευματος). By ecstatic utterance (1Th 5:10). The nervous fear that the coming was to be at once prohibited by μηδε Paul divides into three sources by μητε, μητε, μητε. No individual claim to divine revelation (the gift of prophecy) can justify the statement.

Or by word (μητε δια λογου). Oral statement of a conversation with Paul (Lightfoot) to this effect

as from us . An easy way to set aside Paul's first Epistle by report of a private remark from Paul.

Or by epistle as from us (μητε δι' επιστολης ως δι' ημων). In 1Th 4:13-5:3 Paul had plainly said that Jesus would come as a thief in the night and had shown that the dead would not be left out in the rapture. But evidently some one claimed to have a private epistle from Paul which supported the view that Jesus was coming at once,

as that the day of the Lord is now present (ως οτ ενεστηκεν η ημερα του κυριου). Perfect active indicative of ενιστημ, old verb, to place in, but intransitive in this tense to stand in or at or near. So "is imminent" (Lightfoot). The verb is common in the papyri. In 1Co 3:22; Ro 8:38 we have a contrast between τα ενεστωτα, the things present, and τα μελλοντα, the things future (to come). The use of ως οτ may be disparaging here, though that is not true in 2Co 5:19 . In the *Koine* it comes in the vernacular to mean simply "that" (Moulton, *Proleg.*, p. 212), but that hardly seems the case in the N.T. (Robertson, *Grammar*, p. 1033). Here it means "to wit that," though "as that" or "as if" does not miss it much. Certainly it flatly denies that by conversation or by letter he had stated that the second coming was immediately at hand. "It is this misleading assertion that accounts both for the increased discouragement of the faint-hearted to encourage whom Paul writes 1:3-2:17, and for the increased meddlesomeness of the idle brethren to warn whom Paul writes 3:1-18" (Frame). It is enough to give one pause to note Paul's indignation over this use of his name by one of the over-zealous advocates of the view that Christ was coming at once. It is true that Paul was still alive, but, if such a "pious fraud" was so common and easily condoned as some today argue, it is difficult to explain Paul's evident anger. Moreover, Paul's words should make us hesitate to affirm that Paul definitely proclaimed the early return of Jesus. He hoped for it undoubtedly, but he did not specifically proclaim it as so many today assert and accuse him of misleading the early Christians with a false presentation.

2Thess 2:3

Let no man beguile you in any wise (μη τις υμας εξαπατηση κατα μηδενα τροπον). First aorist active subjunctive of εξαπαταω (old verb to deceive, strengthened form of simple verb απαταω) with double negative (μη τισ, μηδενα) in accord with regular Greek idiom as in 1Co 16:11 rather than the aorist imperative which does occur sometimes in the third person as in Mr 13:15 (μη καταβατω). Paul broadens the warning to go beyond conversation and letter. He includes "tricks" of any kind. It is amazing how gullible some of the saints are when a new deceiver pulls off some stunts in religion.

For it will not be (οτ). There is an ellipse here of ουκ εστα (or γενησετα) to be supplied after οτ. Westcott and Hort make an anacoluthon at the end of verse 4. The meaning is clear. Ηοτ is causal, because, but the verb is understood. The second coming not only is not "imminent," but will not take place before certain important things take place, a definite rebuff to the false enthusiasts of verse 2.

Except the falling away come first (εαν μη ελθη η αποστασια πρωτον). Negative condition of the third class, undetermined with prospect of determination and the aorist sub-

junctive. Αποστασια is the late form of αποστασις and is our word apostasy. Plutarch uses it of political revolt and it occurs in I Macc. 2:15 about Antiochus Epiphanes who was enforcing the apostasy from Judaism to Hellenism. In Jos 22:22 it occurs for rebellion against the Lord. It seems clear that the word here means a religious revolt and the use of the definite article (η) seems to mean that Paul had spoken to the Thessalonians about it. The only other New Testament use of the word is in Ac 21:21 where it means apostasy from Moses. It is not clear whether Paul means revolt of the Jews from God, of Gentiles from God, of Christians from God, or of the apostasy that includes all classes within and without the body of Christians. But it is to be

first (πρωτον) before Christ comes again. Note this adverb when only two events are compared (cf. Ac 1:1).

And the man of sin be revealed, the son of perdition (κα αποκαλυφθη ο ανθρωπος της ανομιασ, ο υιος της απωλειας). First aorist passive subjunctive after εαν μη and same condition as with ελθη. The use of this verb αποκαλυπτω, like αποκαλυψιν of the second coming in 1:7, seems to note the superhuman character (Milligan) of the event and the same verb is repeated in verses 6,8 . The implication is that

the man of sin is hidden somewhere who will be suddenly manifested just as false apostles pose as angels of light (2Co 11:13ff.), whether the crowning event of the apostasy or another name for the same event. Lightfoot notes the parallel between the man of sin, of whom sin is the special characteristic (genitive case, a Hebraism for the lawless one in verse 8) and Christ. Both Christ and the adversary of Christ are revealed, there is mystery about each, both make divine claims (verse 4). He seems to be the Antichrist of 1Jo 2:18 . The terrible phrase, the son of perdition, is applied to Judas in Joh 17:12 (like Judas doomed to perdition), but here to the lawless one (ο ανομος, verse 8), who is not Satan, but some one definite person who is doing the work of Satan. Note the definite article each time.

2Thess 2:4

He that opposeth and exalteth himself (ο αντικειμενος κα υπεραιρομενος). Like John's Antichrist this one opposes (αντι-) Christ and exalts himself (direct middle of υπεραιρω, old verb to lift oneself up

above others, only here and 2Co 12:7 in N.T.), but not Satan, but an agent of Satan. This participial clause is in apposition with the two preceding phrases, the man of sin, the son of perdition. Note 1Co 8:5 about one called God and Ac 17:23 for σεβασμα (from σεβαζομα), object of worship, late word, in N.T. only in these two passages.

So that he sitteth in the temple of God (ωστε αυτον εις τον ναον του θεου καθισα). Another example of the infinitive with ωστε for result. Caius Caligula had made a desperate attempt to have his statue set up for worship in the Temple in Jerusalem. This incident may lie behind Paul's language here.

Setting himself forth as God (αποδεικνυντα εαυτον οτ εστιν θεος). Present active participle (μ form) of αποδεικνυμ, agreeing in case with αυτον,

showing himself that he is God . Caligula claimed to be God. Moffatt doubts if Paul is identifying this deception with the imperial cultus at this stage. Lightfoot thinks that the deification of the Roman emperor supplied Paul's language here. Wetstein notes a coin of Julius with θεος on one side and Θεσσαλονικεων on the other. In 1Jo 2:18 we are told of "many antichrists" some of whom had already come. Hence it is not clear that Paul has in mind only one individual or even individuals at all rather than evil principles, for in verse 6 he speaks of το κατεχον (that which restraineth) while in verse 7 it is ο κατεχων (the one that restraineth). Frame argues for a combination of Belial and Antichrist as the explanation of Paul's language. But the whole subject is left by Paul in such a vague form that we can hardly hope to clear it up. It is possible that his own preaching while with them gave his readers a clue that we do not possess.

2Thess 2:5

When I was yet with you (ετ ων προς υμας). The present participle takes the time of the verb ελεγον (imperfect active),

I used to tell you these things . So Paul recalls their memory of his words and leaves us without the clue to his idea. We know that one of the charges against him was that Jesus was another king, a rival to Caesar (Ac 17:7). That leads one to wonder how far Paul went when there in contrasting the kingdom of the world of which Rome was ruler and the kingdom of God of which Christ is king. Frame notes Paul's abrupt question here "with an unfinished sentence behind him" (verses 3f.), even "with a trace of impatience."

2Thess 2:6

That which restraineth (το κατεχον).

And now you know (κα νυν οιδατε), says Paul in this cryptic apocalyptic passage. Unfortunately we do not know what Paul means by

that which restrains (holds back, κατεχον), neuter here and masculine in verse 7 ο κατεχων. "This impersonal principle or power is capable also of manifesting itself under a personal form" (Milligan). "He is Satan's messiah, an infernal caricature of the true Messiah" (Moffatt). Warfield (*Expositor*, III, iv, pp. 30ff.) suggested that the man of lawlessness is the imperial line with its rage for deification and that the Jewish state was the restraining power. But God overrules all human history and his ultimate purpose is wrought out.

To the end that (εις το). Another example of εις το and the infinitive for purpose.

In his own season (εν τω αυτου καιρω). Note αυτου (his), not εαυτου (his own),

revealed in his time , in the time set him by God.

2Thess 2:7

For the mystery of lawlessness doth already work (το γαρ μυστηριον ηδη ενεργειτα της ανομιας). See 1Th 2:13 for ενεργειτα. The genitive της ανομιας (lawlessness) describes

το μυστηριον (note emphatic position of both). This mystery (μυστηριον secret, from μυστης, an initiate, μυεω, to wink or blink) means here the secret purpose of lawlessness already at work, the only instance of this usage in the N.T. where it is used of the kingdom of God (Mt 13:11), of God (1Co 2:1) and God's will (Eph 1:9), of Christ (Eph 3:4), of the gospel (Eph 6:9), of faith (1Ti 3:9), of godliness (1Ti 3:16), of the seven stars (Re 1:20), of the woman (Re 17:7). But this secret will be "revealed" and then we shall understand clearly what Paul's meaning is here.

Until he be taken out of the way (εως εκ μεσου γενητα). Usual construction with εως for the future (aorist middle subjunctive, γενητα). Note absence of αν as often in N.T. and the Koινη. Paul uses εως only here and 1Co 4:5 . When the obstacle is removed then the mystery of lawlessness will be revealed in plain outline.

2Thess 2:8

And then (κα τοτε). Emphatic note of time,

then when the restraining one (ο κατεχων) is taken out of the way, then θε λαwλεσς ονε (ο ανομος), the man of sin, the man of perdition, will be revealed.

Whom the Lord [Jesus] shall slay (ον ο κυριος [Ιησουσ] ανελε). Whether Jesus is genuine or not, he is meant by Lord. Ανελε is a late future from αναιρεω, in place of αναιρησε. Paul uses Isa 11:4 (combining

by the word of his mouth with

in breath through lips) to picture the triumph of Christ over this adversary. It is a powerful picture how the mere breath of the Lord will destroy this arch-enemy (Milligan).

And bring to naught by the manifestation of his coming (κα καταργησε τη επιφανεια της παρουσιας αυτου). This verb καταργεω (κατα, αργος) to render useless, rare in ancient Greek, appears 25 times in Paul and has a variety of renderings. In the papyri it has a weakened sense of hinder. It will be a grand fiasco, this advent of the man of sin. Paul here uses both επιφανεια (επιφανψ, elsewhere in N.T. in the Pastorals, familiar to the Greek mind for a visit of a god) and παρουσια (more familiar to the Jewish mind, but common in the papyri) of the second coming of Christ. "The apparition of Jesus heralds his doom" (Moffatt). The mere appearance of Christ destroys the adversary (Vincent).

2Thess 2:9

Whose coming is (ου εστιν η παρουσια). Refers to ον in verse 8. The Antichrist has his παρουσια also. Deissmann (*Light from the Ancient East*, pp. 374, 378) notes an inscription at Epidaurus in which "Asclepius manifested his Παρουσια." Antiochus Epiphanes is called *the manifest god* (III Macc. 5:35). So the two Epiphanies coincide.

Lying wonders (τερασιν ψευδους). "In wonders of a lie." Note here the three words for the miracles of Christ (Heb 2:4), power (δυναμις), signs (σημεια), wonders (τερατα), but all according to the working of Satan (κατα ενεργειαν του Σατανα, the energy of Satan) just as Jesus had foretold (Mt 24:24), wonders that would almost lead astray the very elect.

2Thess 2:10

With all deceit of unrighteousness (εν παση απατη αδικιας). This pastmaster of trickery will have at his command all the energy and skill of Satan to mislead and deceive. How many illustrations lie along the pathway of Christian history.

For them that are perishing (τοις απολλυμενοις). Dative case of personal interest. Note this very phrase in 2Co 2:15; 4:3 . Present middle participle of απολλυμ, to destroy, the dreadful process goes on.

Because (ανθ' ον). In return for which things (αντ and the genitive of the relative pronoun). Same idiom in Lu 1:20; 12:3; 19:44; Ac 12:23 and very common in the LXX.

The love of the truth (την αγαπην της αληθειας). That is the gospel in contrast with *lying* and *deceit*.

That they might be saved (εις το σωθηνα αυτους). First aorist passive infinitive of σωζω with εις το, again, epexegetic purpose of

the truth if they had heeded it.

2Thess 2:11

And for this reason God sendeth them (κα δια τουτο πεμπε αυτοις ο θεος). Futuristic (prophetic) present of the time when the lawless one is revealed. Here is the definite judicial act of God (Milligan) who gives the wicked over to the evil which they have deliberately chosen (Ro 1:24,26,28).

A working of error (ενεργειαν πλανης). Terrible result of wilful rejection of the truth of God.

That they should believe a lie (εις το πιστευσα αυτους τω ψευδε). Note εις το again and τω ψευδε (the lie, the falsehood already described), a contemplated result. Note Ro 1:25 "who changed the truth of God into the lie."

2Thess 2:12

That they all might be judged (ινα κριθωσιν παντες). First aorist passive subjunctive of κρινω, to sift, to judge, with ινα. Ultimate purpose, almost result, of the preceding obstinate resistance to the truth and "the judicial infatuation which overtakes them" (Lightfoot), now final punishment. Condemnation is involved in the fatal choice made. These victims of the man of sin did not believe the truth and found pleasure in unrighteousness.

2Thess 2:13

See 1:3 for same beginning.

Beloved of the Lord (ηγαπημενο υπο κυριου). Perfect passive participle of αγαπαω with υπο and the ablative as in 1Th 1:4 , only here κυριου instead of θεου, the Lord Jesus rather than God the Father.

Because that God chose you (οτ ειλατο υμας ο θεος). First aorist middle indicative of αιρεω, to take, old verb, but uncompounded only in N.T. here, Php 1:22; Heb 11:25 , and here only in sense of

choose , that being usually εξαιρεομα or προοριζω.

From the beginning (απ' αρχης). Probably the correct text (Aleph D L) and not απαρχην (first fruits, B G P), though here alone in Paul's writings and a hard reading, the eternal choice or purpose of God (1Co 2:7; Eph 1:4; 2Ti 1:9), while απαρχην is a favourite idea with Paul (1Co 15:20,23; 16:15; Ro 8:23; 11:16; 16:5).

Unto salvation (εις σωτηριαν). The ultimate goal, final salvation.

In sanctification of the Spirit (εν αγιασμω πνευματος). Subjective genitive πνευματος, sanctification wrought by the Holy Spirit.

And belief of the truth (κα πιστε αληθειας). Objective genitive αληθειας, belief in the truth.

2Thess 2:14

Whereunto (εις ο). The goal, that is the final salvation (σωτηρια). Through our gospel (δια του ευαγγελιου ημων). God called the Thessalonians through Paul's preaching as he calls men now through the heralds of the Cross as God

chose (cf. 1Th 2:12; 5:24).

To the obtaining (εις περιποιησιν). Probably correct translation rather than possession. See on 1Th 5:9 , there

of salvation , here

of glory (the *shekinah*, glory of Jesus).

2Thess 2:15

So then (αρα ουν). Accordingly then. The illative αρα is supported (Ellicott) by the collective ουν as in 1Th 5:6; Ga 6:10 , etc. Here is the practical conclusion from God's elective purpose in such a world crisis.

Stand fast (στηκετε). Present imperative active of the late present στηκο from εστηκα (perfect active of ιστημ). See on 1Th 3:8 .

Hold the traditions (κρατειτε τας παραδοσεις). Present imperative of κρατεω, old verb, to have masterful grip on a thing, either with genitive (Mr 1:31) or usually the accusative as here. Παραδοσις (tradition) is an old word for what is handed over to one. Dibelius thinks that Paul reveals his Jewish training in the use of this word (Ga 1:14), but the word is a perfectly legitimate one for teaching whether oral,

by word (δια λογου), or written,

by epistle of ours (δι' επιστολης ημων). Paul draws here no distinction between oral tradition and written tradition as was done later. The worth of the tradition lies not in the form but in the source and the quality of the content. Paul in 1Co 11:23 says: "I received from the Lord what I also handed over (παρεδωκα) unto you." He praises them because ye "hold fast the traditions even as I delivered them unto you." The

tradition may be merely that of men and so worthless and harmful in place of the word of God (Mr 7:8; Col 2:6-8). It all depends. It is easy to scoff at truth as mere tradition. But

human progress in all fields is made by use of the old, found to be true, in connection with the new if found to be true. In Thessalonica the saints were already the victims of theological charlatans with their half-baked theories about the second coming of Christ and about social duties and relations.

Which ye were taught (ας εδιδαχθητε). First aorist passive indicative of διδασκω, to teach, retaining the accusative of the thing in the passive as is common with this verb like *doceo* in Latin and teach in English.

2Thess 2:16

And God our Father (κα [ο] θεος ο πατηρ ημων). It is uncertain whether the first article ο is genuine as it is absent in B D. Usually Paul has the Father before Christ except here, 2Co 13:13; Ga 1:1 .

Which loved us (ο αγαπησας ημας). This singular articular participle refers to ο πατηρ, "though it is difficult to see how St. Paul could otherwise have expressed his thought, if he had intended to refer to the Son, as well as to the Father. There is probably no instance in St. Paul of a plural adjective or verb, when the two Persons of the Godhead are mentioned" (Lightfoot).

Eternal comfort (παρακλησιν αιωνιαν). Distinct feminine form of αιωνιος here instead of masculine as in Mt 25:46 .

2Thess 2:17

Comfort and stablish (παρακαλεσα κα στηριξα). First aorist active optative of wish for the future of two common verbs παρακαλεω (see on 1Th 3:7; 4:18; 5:14) and στεριζω (see on 1Th 3:2,13). God is the God of

comfort (2Co 1:3-7) and strength (Ro 1:11; 16:25).

2 Thessalonians 3

2Thess 3:1

Finally (το λοιπον). Accusative of general reference. Cf. λοιπον 1Th 4:1 .

Pray (προσευχεσθε). Present middle, keep on praying. Note περ as in 1Th 5:25 .

That the word of the Lord may run and be glorified (ινα ο λογος του κυριου τρεχη κα δοξαζητα). Usual construction of ινα after προσευχομα, sub-final use, content and purpose combined. Note present subjunctive with both verbs rather than aorist, may keep on running and being glorified, two verbs joined together nowhere else in the N.T. Paul probably derived this metaphor from the stadium as in 1Co 9:24ff.; Ga 2:2; Ro 9:16; Php 2:16; 2Ti 4:7 . Lightfoot translates "may have a triumphant career." On the word of the Lord see on 1Th 1:8 . Paul recognizes the close relation between himself and the readers. He needs their prayers and sympathy and he rejoices in their reception of the word of the Lord already,

even as also it is with you (καθως κα προς υμας). "As it does in your case" (Frame).

2Thess 3:2

And that we may be delivered (κα ινα ρυσθωμεν). A second and more personal petition (Milligan). First aorist passive subjunctive of ρυομα, old verb to rescue. Note change in tense from present to aorist (effective aorist).

From unreasonable and evil men (απο των ατοπων κα πονηρων ανθρωπων). Ablative case with απο. Originally in the old Greek ατοπος (α privative and τοπος) is out of place, odd, unbecoming, perverse, outrageous, both of things and persons. Πονηρος is from πονεω, to work (πονος), looking on labour as an annoyance, bad, evil. Paul had a plague of such men in Corinth as he had in Thessalonica.

For all have not faith (ου γαρ παντων η πιστις). Copula εστιν not expressed. Παντων is predicate possessive genitive, faith (article with abstract substantive) does not belong to all. Hence their evil conduct.

2Thess 3:3

But the Lord is faithful (πιστος δε εστιν ο κυριος).

But faithful is the Lord (correct rendition), with a play (paronomasia) on πιστις by πιστος as in Ro 3:3 we have a word-play on απιστεω and απιστια. The Lord can be counted on, however perverse men may be.

From the evil one (απο του πονηρου). Apparently a reminiscence of the Lord's Prayer in Mt 6:13 ρυσα ημας απο του πονηρου. But here as there it is not certain whether του πονηρου is neuter (evil) like to πονηρον in Ro 12:9 or masculine (the evil one). But we have ο πονηρος (the evil one) in 1Jo 5:18 and του πονηρου is clearly masculine in Eph 6:16 . If masculine here, as is probable, is it "the Evil One" (Ellicott) or merely the evil man like those mentioned in verse 2? Perhaps Paul has in mind the representative of Satan, the man of sin, pictured in 2:1-12, by the phrase here without trying to be too definite.

2Thess 3:4

And we have confidence (πεποιθομεν). Second perfect indicative of πειθω, to persuade, intransitive in this tense, we are in a state of trust.

In the Lord touching you (εν κυριω εφ' υμας). Note the two prepositions, εν in the sphere of the Lord (1Th 4:1) as the *ground* of Paul's confident trust, εφ' (επ) with the accusative (towards you) where the dative could have been used (cf. 2Co 2:3).

Ye both do and will do ([και] ποιειτε κα ποιησετε). Compliment and also appeal, present and future tenses of ποιεω.

The things which we command (α παραγγελλομεν). Note of apostolic authority here, not advice or urging, but command.

2Thess 3:5

Direct (κατευθυνα). First aorist active optative of wish for the future as in 2:17; 1Th 5:23 from κατευθυνω, old verb, as in 1Th 3:11 (there

way , here

hearts) and Lu 1:79 of

feet (ποδας). Perfective use of κατα. Bold figure for making smooth and direct road. The Lord here is the Lord Jesus.

Into the love of God (εις την αγαπην του θεου). Either subjective or objective genitive makes sense and Lightfoot pleads for both, "not only as an objective attribute of deity, but as a ruling principle in our hearts," holding that it is "seldom possible to separate the one from the other." Most scholars take it here as subjective, the characteristic of God.

Into the patience of Christ (εις την υπομνην του Χριστου). There is the same ambiguity here, though the subjective idea, the patience shown by Christ, is the one usually accepted rather than "the patient waiting for Christ" (objective genitive).

2Thess 3:6

Now we command you (παραγγελλομεν δε υμιν). Paul puts into practice the confidence expressed on their obedience to his commands in verse 4.

In the name of the Lord Jesus Christ (εν ονοματ του κυριου Ιησου Χριστου).

Name (ονομα) here for authority of Jesus Christ with which compare

through the Lord Jesus (δια του κυριου Ιησου) in 1Th 4:2 . For a full discussion of the phrase see the monograph of W. Heitmuller, *Im Namen Jesu*. Paul wishes his readers to realize the responsibility on them for their obedience to his command.

That ye withdraw yourselves (στελλεσθα υμας). Present middle (direct) infinitive of στελλω, old verb to place, arrange, make compact or shorten as sails, to move oneself from or to withdraw oneself from (with απο and the ablative). In 2Co 8:20 the middle voice (στελλομενο) means taking care.

From every brother that walketh disorderly (απο παντος αδελφου ατακτως περιπατουντος). He calls him "brother" still. The adverb ατακτως is common in Plato and

is here and verse 11 alone in the N.T., though the adjective ατακτος, equally common in Plato we had in 1Th 5:14 which see. Military term, out of ranks.

And not after the tradition (κα μη κατα την παραδοσιν). See on 2:15 for παραδοσιν.

Which they received of us (ην παρελαβοσαν παρ ημων). Westcott and Hort put this form of the verb (second aorist indicative third person plural of παραλαμβανω, the -οσαν form instead of -ον, with slight support from the papyri, but in the LXX and the Boeotian dialect, Robertson, *Grammar*, pp. 335f.) in the margin with παρελαβετε (ye received) in the text. There are five different readings of the verb here, the others being παρελαβον, παρελαβε, ελαβοσαν.

2Thess 3:7

How ye ought to imitate us (πως δε μιμεισθα ημας). Literally, how it is necessary to imitate us. The infinitive μιμεισθα is the old verb μιμεομα from μιμος (actor, mimic), but in N.T. only here (and verse 9), Heb 13:7; 3Jo 1:11 . It is a daring thing to say, but Paul knew that he had to set the new Christians in the midst of Jews and Gentiles a model for their imitation (Php 3:17).

For we behaved not ourselves disorderly among you (οτ ουκ ητακτησαμεν εν υμιν). First aorist active indicative of old verb ατακτεω, to be out of ranks of soldiers. Specific denial on Paul's part in contrast to verse 6,17 .

2Thess 3:8

For nought (δωρεαν). Adverbial accusative, as a gift, gift-wise (δωρεα, gift, from διδωμ). Same claim made to the Corinthians (2Co 11:7), old word, in LXX, and papyri. He lodged with Jason, but did not receive his meals *gratis*, for he paid for them. Apparently he received no invitations to meals. Paul had to make his financial independence clear to avoid false charges which were made in spite of all his efforts. To eat bread is merely a Hebraism for eat (verse 10). See 1Th 2:9 for labour and travail, and night and day (νυκτος κα ημερας, genitive of time, by night and by day). See 1Th 2:9 for rest of the verse in precisely the same words.

2Thess 3:9

Not because we have not the right (ουχ οτ ουκ εχομεν εξουσιαν). Paul is sensitive on his

right to receive adequate support (1Th 2:6; 1 Co 9:4 where he uses the same word εξουσιαν in the long defence of this

right , 1Co 9:1-27). So he here puts in this limitation to avoid misapprehension. He did allow churches to help him where he would not be misunderstood (2Co 11:7-11; Php 4:45f.). Paul uses ουχ οτ elsewhere to avoid misunderstanding (2Co 1:24; 3:5; Php 4:17).

But to make ourselves an ensample unto you (αλλ' ινα εαυτους τυπον δωμεν υμιν). Literally,

but that we might give ourselves a type to you . Purpose with ινα and second aorist active subjunctive of διδωμ. On τυπον see on 1Th 1:7 .

2Thess 3:10

This (τουτο). What he proceeds to give.

If any will not work, neither let him eat (οτ ε τις ου θελε εργαζεσθα μηδε εσθιετω). Recitative οτ here not to be translated, like our modern quotation marks. Apparently a Jewish proverb based on Ge 3:19 . Wetstein quotes several parallels. Moffatt gives this from Carlyle's *Chartism*: "He that will not work according to his faculty, let him perish according to his necessity." Deissmann (*Light from the Ancient East*, p. 314) sees Paul borrowing a piece of workshop morality. It was needed, as is plain. This is a condition of the first class (note negative ου) with the negative imperative in the conclusion.

2Thess 3:11

For we hear (ακουομεν γαρ). Fresh news from Thessalonica evidently. For the present tense compare 1Co 11:18 . The accusative and the participle is a regular idiom for indirect discourse with this verb (Robertson, *Grammar*, pp. 1040-2). Three picturesque present participles, the first a general description, περιπατουντας ατακτως, the other two specifying with a vivid word-play,

that work not at all, but are busy-bodies (μηδεν εργαζομενους αλλα περιεργαζομενους). Literally,

doing nothing but doing around . Ellicott suggests,

doing no business but being busy bodies . "The first persecution at Thessalonica had been fostered by a number of fanatical loungers (Ac 17:5)" (Moffatt). These theological dead-beats were too pious to work, but perfectly willing to eat at the hands of their neighbours while they piddled and frittered away the time in idleness.

2Thess 3:12

We command and exhort (παραγγελλομεν κα παρακαλουμεν). Paul asserts his authority as an apostle and pleads as a man and minister.

That with quietness they work, and eat their own bread (ινα μετα ησυχιας εργαζομενο τον εαυτων αρτον εσθιωσιν). Substance of the command and exhortation by ινα and the present subjunctive εσθιωσιν. Literally,

that working with quietness they keep on eating their own bread . The precise opposite of their conduct in verse 11.

2Thess 3:13

But ye, brethren, be not weary in well-doing (υμεις δε, αδελφοι, μη ενκακησητε καλοποιουντες). Emphatic position of υμεις in contrast to these piddlers. Μη and the aorist subjunctive is a prohibition against beginning an act (Robertson, *Grammar*, pp. 851-4). It is a late verb and means to behave badly in, to be cowardly, to lose courage, to flag, to faint, (εν, κακος) and outside of Lu 18:1 in the N.T. is only in Paul's Epistles (2Th 3:13; 2Co 4:1,16;

Ga 6:9; Eph 3:13). It occurs in Polybius. The late verb καλοποιεω, to do the fair (καλος) or honourable thing occurs nowhere else in the N.T., but is in the LXX and a late papyrus. Paul uses το καλον ποιειν in 2Co 13:7; Ga 6:9; Ro 7:21 with the same idea. He has αγαθοποιεω, to do good, in 1Ti 6:18 .

2Thess 3:14

And if any one obeyeth not our word by this epistle (ε δε τις ουχ υπακουε τω λογω ημων δια της επιστολης). Paul sums up the issue bluntly with this ultimatum. Condition of the first class, with negative ου, assuming it to be true.

Note that man (τουτον σημειουσθε). Late verb σημειοω, from σημειον, sign, mark, token. Put a tag on that man. Here only in N.T. "The verb is regularly used for the signature to a receipt or formal notice in the papyri and the ostraca of the Imperial period" (Moulton & Milligan's *Vocabulary*). How this is to be done (by letter or in public meeting) Paul does not say.

That ye have no company with him (μη συναναμιγνυσθα αυτω). The MSS. are divided between the present middle infinitive as above in a command like Ro 12:15; Php 3:16 or the present middle imperative συναναμιγνυσθε (-α and -ε often being pronounced alike in the *Koine*). The infinitive can also be explained as an indirect command. This double compound verb is late, in LXX and Plutarch, in N.T. only here and 1Co 5:9,11 . Αυτω is in associative instrumental case.

To the end that he may be ashamed (ινα εντραπη). Purpose clause with ινα. Second aorist passive subjunctive of εντρεπω, to turn on, middle to turn on oneself or to put to shame, passive to be made ashamed. The idea is to have one's thoughts turned in on oneself.

2Thess 3:15

Not as an enemy (μη ως εχθρον). This is always the problem in such ostracism as discipline, however necessary it is at times. Few things in our churches are more difficult of wise execution than the discipline of erring members. The word εχθρος is an adjective, hateful, from εχθος, hate. It can be passive,

hated , as in Ro 11:28 , but is usually active

hostile , enemy, foe.

2Thess 3:16

The Lord of peace himself (αυτος ο κυριος της ειρηνης). See 1Th 5:23 for

the God of peace himself .

Give you peace (δοιη υμιν την ειρηνην). Second aorist active optative (*Koine*) of διδωμ, not δωη (subjunctive). So also Ro 15:5; 2Ti 1:16,18 . The Lord Jesus whose characteristic is peace, can alone give real peace to the heart and to the world. (Joh 14:27).

2Thess 3:17

Of me Paul with mine own hand (τη εμη χειρ Παυλου). Instrumental case χειρ. Note genitive Παυλου in apposition with possessive idea in the possessive pronoun εμη. Paul had dictated the letter, but now wrote the salutation in his hand.

The token in every epistle (σημειον εν παση επιστολη). Mark (verse 14) and proof of the genuineness of each epistle, Paul's signature. Already there were spurious forgeries (2Th 2:2). Thus each church was enabled to know that Paul wrote the letter. If only the autograph copy could be found!

2Thess 3:18

Salutation just like that in 1Th 5:28 with the addition of παντων (all).

THE FOURTH GROUP
THE PASTORAL EPISTLES

FIRST TIMOTHY
TITUS
SECOND TIMOTHY

A.D. 65 TO 68

BY WAY OF INTRODUCTION

It is necessary to discuss introductory matters concerning the three because they are common to them all. It is true that some modern scholars admit as Pauline the personal passages in 2Ti 1:15-18; 4:9-22 while they deny the genuineness of the rest. But that criticism falls by its own weight since precisely the same stylistic characteristics appear in these admitted passages as in the rest and no earthly reason can be advanced for Paul's writing mere scraps or for the omission of the other portions and the preservation of these by a second century forger.

The external evidence for the Pauline authorship is strong and conclusive (Clement, Polycarp, Irenaeus, Tertullian, Theophilus, the Muratorian Canon). "Traces of their circulation in the church before Marcion's time are clearer than those which can be found for Romans and II Corinthians" (Zahn, *Introduction to the N.T.*, tr. II, p. 85). Marcion and Tatian rejected them because of the condemnation of asceticism by Paul.

Objections on internal grounds are made on the lines laid down by Baur and followed by Renan. They are chiefly four. The "most decisive" as argued by McGiffert (*History of Christianity in the Apostolic Age*, p. 402) is that "the Christianity of the Pastoral Epistles is not the Christianity of Paul." He means as we know Paul in the other Epistles. But this charge is untrue. It is true that Paul here lists faith with the virtues, but he does that in Ga 5:22 . Nowhere does Paul give a loftier word about faith than in 1Ti 1:12-17 . Another objection urged is that the ecclesiastical organization seen in the Pastoral Epistles belongs to the second century, not to the time of Paul's life. Now we have the Epistles of Ignatius in the early part of the second century in which "bishop" is placed over "elders" of which there is no trace in the New Testament (Lightfoot). A forger in the second century would certainly have reproduced the ecclesiastical organization of that century instead of the first as we have it in the Pastoral Epistles. There is only here the normal development of bishop (=elder) and deacon. A third objection is made on the ground that there is no room in Paul's life as we know it in the Acts and the other Pauline Epistles for the events alluded to in the Pastoral Epistles and it is also argued on late and inconclusive testimony that Paul was put to death A.D. 64 and had only one Roman imprisonment. If Paul was executed A.D. 64, this objection has force in it, though Bartlet (*The Apostolic Age*) tries to make room for them in the period covered by the Acts. Duncan makes the same attempt for the Pauline scraps admitted by

him as belonging to the hypothecated imprisonment in Ephesus. But, if we admit the release of Paul from the first Roman imprisonment, there is ample room before his execution in A.D. 68 for the events referred to in the Pastoral Epistles and the writing of the letters (his going east to Ephesus, Macedonia, to Crete, to Troas, to Corinth, to Miletus, to Nicopolis, to Rome), including the visit to Spain before Crete once planned for (Ro 15:24,28) and mentioned by Clement of Rome as a fact ("the limit of the west"). The fourth objection is that of the language in the Pastoral Epistles. Probably more men are influenced by this argument than by any other. The ablest presentation of this difficulty is made by P. N. Harrison in *The Problem of the Pastoral Epistles* (1921). Besides the arguments Dr. Harrison has printed the Greek text in a fashion to help the eye see the facts. Words not in the other Pauline Epistles are in red, Pauline phrases (from the other ten) are underlined, *hapax legomena* are marked by an asterisk. At a superficial glance one can see that the words here not in the other Pauline Epistles and the common Pauline phrases are about equal. The data as to mere words are broadly as follows according to Harrison: Words in the Pastorals, not elsewhere in the N.T. (Pastoral *hapax legomena*) 175 (168 according to Rutherford); words in the other ten Pauline Epistles not elsewhere in the N.T. 470 (627 according to Rutherford). Variations in MSS. will account for some of the difficulty of counting. Clearly there is a larger proportion of new words in the Pastorals (about twice as many) than in the other Pauline Epistles. But Harrison's tables show remarkable differences in the other Epistles also. The average of such words per page in Romans is 4, but 5.6 in II Corinthians, 6.2 in Philippians, and only 4 in Philemon. Parry (*Comm.*, p. CXVIII) notes that of the 845 words in the Pastorals as compared with each other 278 occur only in I Tim., 96 only in Titus, 185 only in II Tim. "If vocabulary alone is taken, this would point to separate authorship of each epistle." And yet the same style clearly runs through all three. After all vocabulary is not wholly a personal problem. It varies with age in the same person and with the subject matter also. Precisely such differences exist in the writings of Shakespeare and Milton as critics have long ago observed. The only problem that remains is whether the differences are so great in the Pastoral Epistles as to prohibit the Pauline authorship when "Paul the aged" writes on the problem of pastoral leadership to two of the young ministers trained by him who have to meet the same incipient Gnostic heresy already faced in Colossians and Ephesians. My judgment is that, all things considered, the contents and style of the Pastoral Epistles are genuinely Pauline, mellowed by age and wisdom and perhaps written in his own hand or at least by the same amanuensis in all three instances. Lock suggests Luke as the amanuensis for the Pastorals.

The conclusion of Lock is that "either they are genuine 'letters' or artificial 'Epistles'" (*Int. Crit. Comm.*, p. XXV). If not genuine, they are forgeries in Paul's name (pseudepigraphic). "The argument from style is in favour of the Pauline authorship, that from vocabulary strongly, though not quite conclusively, against it" (Lock, *Op. Cit.*, p. XXIX). I should put

the case for the Pauline authorship more strongly than that and shall treat them as Paul's own. Parry (*Comm.*, p. CXIII) well says: "It is not reasonable to expect that a private letter, addressed to a personal friend, for his own instruction and consideration, should exhibit the same features as a letter addressed to a community for public, oral communication."

Special Books on the Pastoral Epistles (besides Introductions to the N.T., Apostolic History, Lives of Paul, the Epistles of Paul as a whole): Belser (1907), Bernard (*Cambridge Gr. T., 1899), E. F. Brown (*Westminster, *1917), Bowen (*Dates of P. Letters, *1900), Dibelius (*Handbuch, *1913), Ellicott (1883), P. Fairbairn, P. N. Harrison (*Problem of the Past. Eps., *1921), Harvey (1890), Hesse (*Die Entst., *1889), Humphreys (*Camb. B., *1897), Huther (1890), H. J. Holtzmann (1880), James (*Genuineness and Authorship of P. Eps., *1906), Kohler (*Schriften N.T., *2 Aufl. 1907), Knabenbauer (1913), Kraukenberg (1901), Laughlin (*Past. Eps. in Light of One Rom. Imp., *1905), Lilley (1901), W. Lock (*Int. & Crit. Comm., *1924), Lutgert (*Die Irrlehre d. P., *1909), Maier (*Die Hauptprobleme d. P., *1910), Mayer (1913), Meinertz (1913), Michaelis, W (Pastoralbriefe etc. zur Echtheitsfrage der Pastoralbriefe, 1930), Niebergall (*Handbuch, *1909), Parry (1920), Plummer (*Exp. B., *1896), Pope (1901), Riggenbach (1898), Stock (*Plain Talks on, *1914), Strachan (*Westm. N.T., *1910), von Soden (*Hand-Comm., *1891), Wace (*Sp. Comm., *1885), B. Weiss (*Meyer Komm., *ed. 5, 1886), White (Exp. Grk. T., 1910), Wohlenberg (*Zahn's Komm._, 1906).

FIRST TIMOTHY
PROBABLY A.D. 65

FROM MACEDONIA
BY WAY OF INTRODUCTION

Assuming the Pauline authorship the facts shape up after this fashion. Paul had been in Ephesus (1Ti 1:3) after his arrival from Rome, which was certainly before the burning of Rome in A.D. 64. He had left Timothy in charge of the work in Ephesus and has gone on into Macedonia (1Ti 1:3), possibly to Philippi as he had hoped (Php 2:24). He wishes to help Timothy meet the problems of doctrine (against the Gnostics), discipline, and church training which are increasingly urgent. There are personal touches of a natural kind about Timothy's own growth and leadership. There are wise words here from the greatest of all preachers to a young minister whom Paul loved.

1 Timothy 1

1Tim 1:1

According to the commandment (κατ' επιταγην). A late *Koine* word (Polybius, Diodorus), but a Pauline word also in N.T. This very idiom ("by way of command") in 1Co 7:6; 2Co 8:8; Ro 16:26; 1Ti 1:1; Tit 1:3 . Paul means to say that he is an apostle under orders.

Of God our Saviour (θεου σωτηρος ημων). Genitive case with επιταγην. In the LXX σωτηρ (old word from σωζω for agent in saving, applied to deities, princes, kings, etc.) occurs 20 times, all but two to God. The Romans called the emperor "Saviour God." In the N.T. the designation of God as Saviour is peculiar to Lu 1:47; Jude 1:25; 1Ti 1:3; 2:3; 4:10; Tit 1:3; 2:10; 3:4 . In the other Epistles Paul uses it of Christ (Php 3:20; Eph 5:23) as in 2Ti 1:10 . In 2 Peter 1:1 we have "our God and Saviour Jesus Christ" as in Tit 2:13 .

Our hope (της ελπιδος ημων). Like Col 1:27 . More than the author and object of hope, "its very substance and foundation" (Ellicott).

1Tim 1:2

True (γνησιω). Legitimate, not spurious. Old word from γινομα, but Pauline only in N.T. (Php 4:3; 2Co 8:8; Tit 1:4). In Php 2:20 the adverb γνησιως occurs and of Timothy again.

Christ Jesus (Χριστου Ιησου). So twice already in verse 1 and as usual in the later Epistles (Col 1:1; Eph 1:1).

1Tim 1:3

As I exhorted (καθως παρεκαλεσα). There is an ellipse of the principal clause in verse 4 (**so do I now** not being in the Greek).

To tarry (προσμεινα). First aorist active infinitive of προσμενω, old verb, attributed by Luke to Paul in Ac 13:43 .

That thou mightest charge (ινα παραγγειλης). Subfinal clause with ινα and the first aorist active subjunctive of παραγγελλω, old verb, to transmit a message along (παρα) from one to another. See 2Th 3:4,6,10 . Lock considers this idiom here an elliptical imperative like Eph 4:29; 5:33 .

Certain men (τισιν). Dative case. Expressly vague (no names as in 1:20), though Paul doubtless has certain persons in Ephesus in mind.

Not to teach a different doctrine (μη ετεροδιδασκαλειν). Earliest known use of this compound like κακοδιδασκαλειν of Clement of Rome. Only other N.T. example in 6:3. Eusebius has ετεροδιδασκαλος. Same idea in Ga 1:6; 2Co 11:4; Ro 16:17 . Perhaps coined by Paul.

1Tim 1:4

To give heed (προσεχειν). With νουν understood. Old and common idiom in N.T. especially in Luke and Acts (Ac 8:10ff.). Not in Paul's earlier Epistles. 1Ti 3:8; 4:1,13; Tit 1:14 .

To fables (μυθοις). Dative case of old word for speech, narrative, story, fiction, falsehood. In N.T. only 2 Peter 1:16; 1Ti 1:4; 4:7; Tit 1:14; 2Ti 4:4 .

Genealogies (γενεαλογιαις). Dative of old word, in LXX, in N.T. only here and Tit 3:9 .

Endless (απεραντοις). Old verbal compound (from α privative and περαινω, to go through), in LXX, only here in N.T. Excellent examples there for old words used only in the Pastorals because of the subject matter, describing the Gnostic emphasis on aeons.

Questionings (εκζητησεις). "Seekings out." Late and rare compound from εκζητεω (itself *Koine* word, Ro 3:11 from LXX and in papyri). Here only in N.T. Simplex ζητησις in Ac 15:2; 1Ti 6:4; Tit 3:9; 2Ti 2:23 .

A dispensation (οικονομιαν). Pauline word (1Co 9:17; Col 1:25; Eph 1:9; 3:9; 1Ti 1:4), Lu 16:2-4 only other N.T. examples.

In faith (εν πιστε). Pauline use of πιστις.

1Tim 1:5

The end (το τελος). See Ro 6:21; 10:4 for τελος (the good aimed at, reached, result, end).

Love (αγαπη). Not "questionings." Ro 13:9 . "Three conditions for the growth of love" (Parry): "Out of a pure heart" (εκ καθαρας καρδιας, O.T. conception), "and a good conscience" (κα συνειδησεως αγαθης, for which see Ro 2:25), "and faith unfeigned" (κα πιστεως ανυποκριτου, late compound verbal in 2Co 6:6; Ro 12:9).

1Tim 1:6

Having swerved (αστοχησαντες). First aorist active participle of αστοχεω, compound *Koine* verb (Polybius, Plutarch) from αστοχος (α privative and στοχος, a mark), "having missed the mark." In N.T. only here, 6:21; 2Ti 2:18 . With the ablative case ων (which).

Have turned aside (εξετραπησαν). Second aorist passive indicative of εκτρεπω, old and common verb, to turn or twist out or aside. In medical sense in Heb 12:13 . As metaphor in 1Ti 1:6; 6:20; 2Ti 4:4 .

Vain talking (ματαιολογιαν). Late word from ματαιολογος, only here in N.T., in the literary *Koine*.

1Tim 1:7

Teachers of the law (νομοδιδασκαλο). Compound only in N.T. (here, Lu 5:17; Ac 5:34) and ecclesiastical writers.

Though they understand (νοουντες). Concessive participle of νοεω, old verb (Eph 3:4,20).

Neither what (μητε α). Relative α (which things).

Nor whereof (μητε περ τινων). Here the interrogative τινων used in sense of relative ων. It may be regarded as the use of an indirect question for variety (Parry).

They confidently affirm (διαβεβαιουντα). Present middle indicative of the common *Koine* compound, in N.T. only here and Tit 3:8 .

1Tim 1:8

If a man use it lawfully (εαν τις αυτω χρητα). Condition of third class with εαν and present middle subjunctive of χραομα with instrumental case.

1Tim 1:9

Is not made for (ου κειτα). The use of κειτα for τεθειτα (perfect passive of τιθημ) is a common enough idiom. See the same point about law in Ga 18-23; Ro 13:13 . For "knowing this" (ειδως τουτο) see Eph 5:5 .

Unruly (ανυποτακτοις). Dative (like all these words) of the late verbal (α privative and υποτασσω). In N.T. only here, Tit 1:6,10; Heb 2:8 .

Ungodly (ασεβεσ). See Ro 4:5; 5:6 .

Sinners (αμαρτωλοις). See Ro 3:7 .

Unholy (ανοσιοις). Common word (α privative and οσιος. In N.T. only here and 2Ti 3:2 .

Profane (βεβηλοις). Old word from βαινω, to go, and βηλος, threshold. See Heb 12:16 .

Murderers of fathers (πατρολωιαις). Late form for common Attic πατραλωιαις (from πατηρ, father, and αλοιαω, to smite) only here in N.T.

Murderers of mothers (μητρολωιαις). Late form Attic μητραλωιαις. Only here in N.T.

Manslayers (ανδραφονοις). Old compound (ανηρ, man, φονος, murder). Only here in N.T.

1Tim 1:10

For abusers of themselves with men (αρσενοκοιταις). Late compound for sodomites. In N.T. only here and 1Co 6:9 .

Men-stealers (ανδραποδισταις). Old word from ανδραποδιζω (from ανηρ, man, πους, foot, to catch by the foot), to enslave. So enslavers, whether kidnappers (men-stealers) of free men or stealers of the slaves of other men. So slave-dealers. By the use of this word Paul deals a blow at the slave-trade (cf. Philemon).

Liars (ψευσταις). Old word, see Ro 3:4 .

False swearers (επιορκοις). Old word (επι, ορκος, oath). Perjurers. Only here in N.T. For similar lists, see 1Co 5:11; 6:9f.; Ga 5:19f.; Ro 1:28f.; 13:13; Col 3:5; Eph 5:5; 2Ti 3:2f .

The sound doctrine (τη υγιαινουση διδασκαλια). Dative case after αντικειτα, for which verb see Ga 5:17 for the conflict between the Spirit and the flesh. "The healthful (υγιαινω, old word for being well, as Lu 5:31; 3Jo 1:2 , in figurative sense in N.T. only in the Pastorals) teaching." See Tit 1:9; 2Ti 4:3 .

1Tim 1:11

Of the blessed God (του μακαριου θεου). Applied to God only here and 6:15, but in Tit 2:13 μακαριος occurs with ελπις (hope) of the "epiphany of our great God and Saviour Jesus Christ."

Which was committed to my trust (ο επιστευθην εγω). "with which (ο accusative retained with first aorist passive verb επιστευθην) I was entrusted."

1Tim 1:12

I thank (χαριν εχω). "I have gratitude to." Common phrase (Lu 17:9), not elsewhere in Paul.

That enabled me (τω ενδυναμωσαντ με). First aorist active articular participle of ενδυναμοω. Late verb, but regular Pauline idiom (Ro 4:20; Php 4:13; Eph 6:10; 1Ti 1:12; 2Ti 4:17).

Appointing me to his service (θεμενος εις διακονιαν). Second aorist middle participle. Pauline phrase and atmosphere (Ac 20:24; 1Co 3:5; 12:18,28; 2Co 3:6; 4:1; Col 1:23; Eph. 3:7; 1Ti 4:6; 2Ti 4:5,11).

1Tim 1:13

Before (το προτερον). Accusative of general reference of the articular comparative, "as to the former-time," formerly, as in Ga 4:13 .

Though I was (οντα). Concessive participle agreeing with με.

Blasphemer (βλασφημον). Old word either from βλαξ (stupid) and φημη, speech, or from βλαπτω, to injure. Rare in N.T. but Paul uses βλασφημεω, to blaspheme in Ro 2:24 .

Persecutor (διωκτης). So far found only here. Probably made by Paul from διωκω, which he knew well enough (Ac 22:4,7; 26:14f.; Ga 1:13,23; Php 3:6; 2Ti 3:12).

Injurious (υβριστην). Substantive, not adjective, "an insolent man." Old word from υβριζω, in N.T. only here and Ro 1:30 .

I obtained mercy (ελεηθην). First aorist passive indicative of ελεεω, old verb. See 2Co 4:1; Ro 11:30f .

Ignorantly (αγνοων). Present active participle of αγνοεω, "not knowing." Old verb (Ro 2:4). In a blindness of heart.

In unbelief (εν απιστια). See Ro 11:20,25 .

1Tim 1:14

Abounded exceedingly (υπερεπλεονασεν). Aorist active indicative of the late and rare (So 5:19 and in Herond.) compound υπερπλεοναζω (here alone in N.T.), in later ecclesiastical writers. The simplex πλεοναζω Paul used in Ro 5:20; 6:1 and the kindred υπερεπερισσευσεν used also with η χαρις. Paul is fond of compounds with υπερ. For "faith in Christ Jesus" see Ga 3:26 , for "faith and love in Christ Jesus" as here, see 2Ti 1:13 .

1Tim 1:15

Faithful is the saying (πιστος ο λογος). Five times in the Pastorals (1Ti 1:15; 3:1; 4:9; Tit 3:8; 2Ti 2:11). It will pay to note carefully πιστις, πιστευω, πιστος. Same use of πιστος (trustworthy) applied to λογος in Tit 1:9; Re 21:5; 22:6 . Here and probably in 2Ti 2:11 a definite saying seems to be referred to, possibly a quotation (οτ) of a current saying quite like the Johannine type of teaching. This very phrase (Christ coming into the world) occurs in Joh 9:37; 11:27; 16:28; 18:37 . Paul, of course, had no access to the Johannine writings, but such "sayings" were current among the disciples. There is no formal quotation, but "the whole phrase implies a knowledge of Synoptic and Johannine language" (Lock) as in Lu 5:32; Joh 12:47 .

Acceptation (αποδοχης). Genitive case with αξιος (worthy of). Late word (Polybius, Diod., Jos.) in N.T. only here and 4:9.

Chief (πρωτος). Not ην (I was), but ειμ (I am). "It is not easy to think of any one but St. Paul as penning these words" (White). In 1Co 15:9 he had called himself "the least of the apostles" (ελαχιστος των αποστολων). In Eph 3:8 he refers to himself as "the less than the least of all saints" (τω ελαχιστοτερω παντων αγιων). On occasion Paul would defend himself as on a par with the twelve apostles (Ga 2:6-10) and superior to the Judaizers (2Co 11:5f.; 12:11). It is not mock humility here, but sincere appreciation of the sins of his life (cf. Ro 7:24) as a persecutor of the church of God (Ga 1:13), of men and even women (Ac 22:4f.; 26:11). He had sad memories of those days.

1Tim 1:16

In me as chief (εν εμο πρωτω). Probably starts with the same sense of πρωτος as in verse 15 (rank), but turns to order (first in line). Paul becomes the "specimen" sinner as an encouragement to all who come after him.

Might shew forth (ενδειξητα). First aorist middle subjunctive (purpose with ινα) of ενδεικνυμ, to point out, for which see Eph 2:7 (same form with ινα).

Longsuffering (μακροθυμιαν). Common Pauline word (2Co 6:6).

For an ensample (προς υποτυπωσιν). Late and rare word (in Galen, Sext. Emp., Diog. Laert., here only in N.T.) from late verb υποτυποω (in papyri) to outline. So substantive here is a sketch, rough outline. Paul is a sample of the kind of sinners that Jesus came to save. See υποδειγμα in 2 Peter 2:6 .

1Tim 1:17

This noble doxology is a burst of gratitude for God's grace to Paul. For other doxologies see Ga 1:5; Ro 11:36; 16:27; Php 4:20; Eph 3:21; 1Ti 6:16 . White suggests that Paul may have often used this doxology in his prayers. Lock suggests "a Jewish liturgical formula" (a needless suggestion in view of Paul's wealth of doxologies seen above). For God's creative activity (King of the ages) see 1Co 10:11; Eph 2:7; 3:9,11 .

Incorruptible (αφθαρτω). As an epithet of God also in Ro 1:23 .

Invisible (αορατω). Epithet of God in Col 1:15 .

The only God (μονω θεω). So Ro 16:27; Joh 5:44; 17:3 .

For ever and ever (εις τους αιωνας των αιωνων). "Unto the ages of ages." Cf. Eph 3:21 "of the age of the ages."

1Tim 1:18

I commit (παρατιθεμα). Present middle indicative of old and common verb, to place beside (παρα) as food on table, in the middle to entrust (Lu 12:48) and used by Jesus as he was dying (Lu 23:46). Here it is a banking figure and repeated in 2Ti 2:2 .

According to the prophecies which went before on thee (κατα τας προαγουσας επ σε προφητειας). Intransitive use of προαγω, to go before. When Timothy first comes before us (Ac 16:2) "he was testified to" (εμαρτυρειτο) by the brethren. He began his ministry rich in hopes, prayers, predictions.

That by them thou mayest war the good warfare (ινα στρατευη εν αυταις την καλην στρατειαν). Cognate accusative (στρατειαν, old word from στρατευω, in N.T. only here and 2Co 4:4) with στρατευη (second person singular middle present subjunctive of στρατευω, old verb chiefly in Paul in N.T., 1Co 9:7; 2Co 10:3). As if in defensive armour.

1Tim 1:19

Holding faith and a good conscience (εχων πιστιν κα αγαθην συνειδησιν). Possibly as a shield (Eph 6:16) or at any rate possessing (Ro 2:20) faith as trust and a good conscience. A leader expects them of his followers and must show them himself.

Having thrust from them (απωσαμενο). First aorist indirect middle participle of απωθεω, to push away from one. Old verb (see Ro 11:1f.).

Made shipwreck (εναυαγησαν). First aorist active indicative of ναυαγεω, old verb from ναυαγος (shipwrecked, ναυς, ship, αγνυμ, to break), to break a ship to pieces. In N.T. only here and 2Co 11:25 .

Concerning the faith (περ την πιστιν). Rather, "concerning their faith" (the article here used as a possessive pronoun, a common Greek idiom).

1Tim 1:20

Hymenaeus (Υμεναιος). The same heretic reappears in 2Ti 2:17 . He and Alexander are the chief "wreckers" of faith in Ephesus.

Alexander (Αλεξανδρος). Probably the same as the one in 2Ti 4:14 , but not the Jew of that name in Ac 19:33 , unless he had become a Christian since then.

I delivered unto Satan (παρεδωκα τω Σατανα). See this very idiom (παραδουνα τω Σατανα) in 1Co 5:5 . It is a severe discipline of apostolic authority, apparently exclusion and more than mere abandonment (1Th 2:18; 1Co 5:11; 2Co 2:11), though it is an obscure matter.

That they might be taught not to blaspheme (ινα παιδευθωσιν μη βλασφημειν). Purpose clause with ινα and first aorist passive subjunctive of παιδευω. For this use of this common late verb, see 1Co 11:32; 2Co 6:9 .

1 Timothy 2

1Tim 2:1

First of all (πρωτον παντων). Take with παρακαλω. My first request (first in importance).

Intercessions (εντευξεις). Late word (Polybius, Plutarch, etc.), only here in N.T. and 4:5, though the verb εντυγχανω in Ro 8:27,34; 11:2,25 . The other three words for prayer are common (Php 4:6).

For all men (υπερ παντων ανθρωπων). The scope of prayer is universal including all kinds of sinners (and saints).

1Tim 2:2

For kings (υπερ βασιλεων). And this included Nero who had already set fire to Rome and laid it on the Christians whom he was also persecuting.

And all them that are in high place (κα παντων των εν υπεροχη οντων). Hυπεροχη is old word (from υπεροχος and this from υπερ and εχω), but in N.T. only here and 1Co 2:1 .

That we may lead (ινα διαγωμεν). Purpose clause with present active subjunctive of διαγω, an old and common verb, but in N.T. only here and Tit 3:3 .

Tranquil (ηρεμον). Late adjective from the old adverb ηρεμα (stilly, quietly). Here only in N.T.

Quiet (ησυχιον). Old adjective, once in LXX (Isa 66:2), in N.T. only here and 1Pe 3:4 .

Life (βιον). Old word for course of life (not ζωη). So Lu 8:14 .

Gravity (σεμνοτητ). Old word from σεμνος (Php 4:8), in N.T. only here, 3:4; Tit 2:7 .

1Tim 2:3

Acceptable (αποδεκτον). Late verbal adjective from αποδεχομα. In inscriptions and papyri. In N.T. only here and 5:4.

1Tim 2:4

Willeth (θελε). God's wish and will in so far as he can influence men.

That all men should be saved (παντας ανθρωπους σωθηνα). First aorist passive infinitive of σωζω with accusative of general reference. See 1Co 10:33; 2Co 5:18f .

To the knowledge (εις επιγνωσιν). "The full knowledge" as in Col 1:6; Eph 4:13 (ten times in Paul). See 2Ti 3:7 for the whole phrase "full knowledge of the truth" (αληθεια 14 times in the Pastorals). Paul is anxious as in Colossians and Ephesians that the Gnostics may not lead the people astray. They need the full intellectual apprehension of Christianity.

1Tim 2:5

One God (εις θεος). Regular Pauline argument for a universal gospel (Ga 3:20; Ro 3:30; Eph 4:6).

One mediator (εις μεσιτης). Late word (Polybius, Philo) from μεσος (middle), a middle man. In N.T. only here, Ga 3:20; Heb 8:6; 9:15; 12:24 .

Between God and men (θεου κα ανθρωπων). Ablative case (though objective genitive may explain it) after μεσιτης (notion of separation) as in Ro 10:12; Heb 5:14 .

Himself man (ανθρωπος). No "himself" (αυτος) in the Greek.

1Tim 2:6

A ransom for all (αντιλυτρον υπερ παντων). "A reminiscence of the Lord's own saying" (Lock) in Mt 20:28 (Mr 10:45) where we have λυτρον αντ πολλων. In the papyri υπερ is the ordinary preposition for the notion of substitution where benefit is involved as in this passage. Αντ has more the idea of exchange and αντιλυτρον υπερ combines both ideas. Λυτρον is the common word for ransom for a slave or a prisoner. Paul may have coined αντιλυτρον with the saying of Christ in mind (only one MS. of Ps 48:9 and Orph. *Litt*. 588). See Ga 1:4 "who gave himself for our sins."

The testimony (το μαρτυριον). Either the nominative absolute or the accusative absolute in apposition to the preceding clause like το αδυνατον in Ro 8:3 .

In its own times (καιροις ιδιοις). Locative case as in 6:15; Tit 1:3 . See Ga 6:9 for "due season." There is no predicate or participle here, "the testimony in its due seasons" (plural).

1Tim 2:7

For which (εις ο). The testimony of Jesus in his self-surrender (verse 6). See εις ο in 2Ti 1:11 .

I was appointed (ετεθην εγω). First aorist passive indicative of τιθημ.

Preacher and apostle (κηρυξ κα αποστολος). In 2Ti 1:10 Paul adds διδασκαλος (herald, apostle, teacher) as he does here with emphasis. In Col 1:23f. he has διακονος (minister). He frequently uses κηρυσσω of himself (1Co 1:23; 9:27; Ga 2:2; Ro 10:8f.).

I speak the truth, I lie not (αληθειαν λεγω, ου ψευδομα). A Pauline touch (Ro 9:1). Cf. Ga 1:20; 2Co 11:31 . Here alone he calls himself "a teacher of the Gentiles," elsewhere apostle (Ro 11:13), minister (Ro 15:16), prisoner (Eph 3:1).

1Tim 2:8

I desire (βουλομα). So Php 1:12 .

The men (τους ανδρας). Accusative of general reference with the infinitive προσευχεσθα. The men in contrast to "women" (γυναικας) in 9. It is public worship, of course, and "in every place" (εν παντ τοπω) for public worship. Many modern Christians feel that there were special conditions in Ephesus as in Corinth which called for strict regulations on the women that do not always apply now.

Lifting up holy hands (επαιροντας οσιους χειρας). Standing to pray. Note also οσιους used as feminine (so in Plato) with χειρας instead of οσιας. The point here is that only men should lead in public prayer who can lift up "clean hands" (morally and spiritually clean). See Lu 24:50 . Adverb οσιως in 1Th 2:10 and οσιοτης in Eph 4:24 .

Without wrath and disputing (χωρις οργης κα διαλογισμου). See Php 2:14 .

1Tim 2:9

In like manner that women (οσαυτως γυναικας). Βουλομα must be repeated from verse 8, involved in οσαυτως (old adverb, as in Ro 8:26). Parry insists that προσευχομενας (when they pray) must be supplied also. Grammatically that is possible (Lock), but it is hardly consonant with verses 11-15 (White).

Adorn themselves (κοσμειν εαυτας). Present active infinitive after βουλομα understood. Old word from κοσμος (arrangement, ornament, order, world). See Lu 21:5; Tit 2:10 . See 1Co 11:5ff. for Paul's discussion of women's dress in public worship.

In modest apparel (εν καταστολη κοσμιω). Καταστολη is a late word (a letting down, καταστελλω, of demeanour or dress, arrangement of dress). Only here in N.T. Κοσμιος is old adjective from κοσμος and means well-arranged, becoming. W. H. have adverb in margin (κοσμιως).

With shamefastness (μετα αιδους). Old word for shame, reverence, in N.T. only here and Heb 12:28 .

Sobriety (σωφροσυνης). Old word, in N.T. only here, verse 15, and Ac 26:15 (Paul also).

Not with braided hair (μη εν πλεγμασιν). Old word from πλεκω, to plait, to braid, for nets, baskets, here only in N.T. Cf. 1Pe 3:1 (εμπλοκης).

And gold (εν χρυσιω). Locative case with εν repeated. Some MSS. read χρυσω. Both used for gold ornaments.

Or pearls (η μαργαριταις). See Mt 7:6 for this word.

Or costly raiment (η ιματισμω πολυτελε). Ιματισμος a common *Koine* word from ιματιζω, to clothe. Πολυτελης, old word from πολυς and τελος (great price). See Mr 14:3 .

1Tim 2:10

Becometh (πρεπε). Old word for seemly. Paul wishes women to wear "becoming" clothes, but θεοσεβειαν (godliness, from θεοσεβης, Joh 9:31 , θεοσ, σεβομα, worship) is part of the "style" desired. Only here in N.T. Good dress and good works combined.

1Tim 2:11

In quietness (εν ησυχια). Old word from ησυχιος. In N.T. only here, Ac 22:2; 2Th 3:12 .

In all subjection (εν παση υποταγη). Late word (Dion. Hal., papyri), in N.T. only here, 2Co 9:13; Ga 2:5 . See 1Co 14:33-35 .

1Tim 2:12

I permit not (ουκ επιτρεπω). Old word επιτρεπω, to permit, to allow (1Co 16:7). Paul speaks authoritatively.

To teach (διδασκειν). In the public meeting clearly. And yet all modern Christians allow women to teach Sunday school classes. One feels somehow that something is not expressed here to make it all clear.

Nor to have dominion over a man (ουδε αυθεντειν ανδρος). The word αυθεντεω is now cleared up by Kretschmer (*Glotta*, 1912, pp. 289ff.) and by Moulton and Milligan's *Vocabulary*. See also Nageli, *Der Wortschatz des Apostels Paulus* and Deissmann, *Light, etc.*, pp. 88f. Αυτοδικεω was the literary word for playing the master while αυθεντεω was the vernacular term. It comes from αυτ-εντες, a self-doer, a master, autocrat. It occurs in the papyri (substantive αυθεντης, master, verb αυθεντεω, to domineer, adjective αυθεντικος, authoritative, "authentic"). Modern Greek has αφεντες = Effendi = "Mr."

1Tim 2:13

Was first formed (πρωτος επλασθη). Note πρωτος, not πρωτον, first before Eve. First aorist passive indicative of πλασσω, old verb, in N.T. only here and Ro 9:20 (cf. Ge 2:7f.).

1Tim 2:14

Being beguiled (εξαπατηθεισα). First aorist passive participle of εξαπατεω, old compound verb, in N.T. only by Paul (2Th 2:3; 1Co 3:18; 2Co 11:3; Ro 7:11; 16:18; 1Ti 2:14). Not certain that εξ- here means "completely deceived" in contrast to simplex (ουκ ηπατηθη) used of Adam, though possible.

Hath fallen (γεγονεν). Second perfect indicative active, permanent state. See 1Co 11:7 .

1Tim 2:15

Through the child-bearing (δια της τεκνογονιας). Late and rare word (in Aristotle). Here alone in N.T. From τεκνογονος and this from τεκνον and root γενω. This translation makes it refer to the birth of the Saviour as glorifying womanhood. That is true, but it is not clear that Paul does not have mostly in mind that child-bearing, not public teaching, is the peculiar function of woman with a glory and dignity all its own. "She will be saved" (σωθησετα) in this function, not by means of it.

If they continue (εαν μεινωσιν). Condition of third class, εαν with first aorist active subjunctive of μενω, to continue. Note change to plural from the singular (σωθησετα).

1 Timothy 3

1Tim 3:1

Faithful is the saying (πιστος ο λογος). Here the phrase points to the preceding words (not like 1:15) and should close the preceding paragraph.

If a man seeketh (ε τις ορεγετα). Condition of first class, assumed as true. Present middle indicative of ορεγω, old verb to reach out after something, governing the genitive. In N.T. only here, 6:10; Heb 11:16 .

The office of a bishop (επισκοπης). Genitive case after ορεγετα. Late and rare word outside of LXX and N.T. (in a Lycaonian inscription). From επισκοπεω and means "overseership" as in Ac 1:20 .

1Tim 3:2

The bishop (τον επισκοπον). The overseer. Old word, in LXX, and inscriptions and papyri. Deissmann (*Bible Studies*, pp. 230f.) has shown it is applied to communal officials in Rhodes. See Ac 20:28 for its use for the elders (presbyters) in verse 17. So also in Tit 1:5,7 . See Php 1:1 . The word does not in the N.T. have the monarchical sense found in Ignatius of a bishop over elders.

Without reproach (ανεπιλημπτον). Accusative case of general reference with δε and ειναι. Old and common verbal (α privative and επιλαμβανω, not to be taken hold of), irreproachable. In N.T. only here, 5:7; 6:14 .

Of one wife (μιας γυναικος). One at a time, clearly.

Temperate (νηφαλιον). Old adjective. In N.T. only here, verse 11; Tit 2:2 . But see νηφω, to be sober in 1Th 5:6,8 .

Soberminded (σωφρονα). Another old adjective (from σαος or σως, sound, φρην, mind) in N.T. only here, Tit 1:8; 2:2,5 .

Orderly (κοσμιον). See on 2:9. Seemly, decent conduct.

Given to hospitality (φιλοξενον). Old word (see φιλοξενια in Ro 12:13), from φιλος and ξενος, in N.T. only here, Tit 1:8; 1Pe 4:9 .

Apt to teach (διδακτικον). Late form for old διδασκαλικος, one qualified to teach. In Philo and N.T. only (1Ti 3:2; 2Ti 2:24).

1Tim 3:3

No brawler (μη παροινον). Later word for the earlier παροινιος, one who sits long at (beside, παρα) his wine. In N.T. only here and Tit 1:3 .

No striker (μη πληκτην). Late word from πλησσω, to strike. In N.T. only here and Tit 1:3 .

Gentle (επιεικη). See on Php 4:5 for this interesting word.

Not contentious (αμαχον). Old word (from α privative and μαχη), not a fighter. In N.T. only here and Tit 3:2 .

No lover of money (αφιλαργυρον). Late word (α privative and compound φιλ-αργυρος) in inscriptions and papyri (Nageli; also Deissmann, *Light*, etc., pp. 85f.). In N.T. only here and Heb 13:5 .

1Tim 3:4

Ruling (προισταμενον). Present middle participle of προιστημ, old word to place before and (intransitive as here) to stand before. See 1Th 5:12; Ro 12:8 .

In subjection (εν υποταγη). See verse 11.

1Tim 3:5

If a man knoweth not (ε τις ουκ οιδεν). Condition of first class, assumed as true.

How to rule (προστηνα). Second aorist active infinitive of same verb προιστημ and with οιδεν means "know how to rule," not "know that he rules."

How (πως). Rhetorical question expecting negative answer.

Shall he take care of (επιμελησετα). Future middle of επιμελεομα, old compound (επ, direction of care towards) verb, in LXX, in N.T. only here and Lu 10:34f .

The church of God (εκκλησιας θεου). Anarthrous as in verse 15, elsewhere with article (1Co 10:32; 15:9; 2Co 1:1; Ga 1:13). The local church described as belonging to God. No one in N.T. but Paul (Ac 20:28) so describes the church. This verse is a parenthesis in the characteristics of the bishop.

1Tim 3:6

Not a novice (μη νεοφυτον). Our "neophyte." Vernacular word from Aristophanes on, in LXX, and in papyri in the original sense of "newly-planted" (νεοσ, φυω). Only here in N.T.

Lest (ινα μη). "That not."

Being puffed up (τυφωθεις). First aorist passive participle of τυφοω, old word (from τυφος, smoke, pride), to raise a smoke or mist (a smoke-screen of pride). In N.T. only here; 6:4; 2Ti 3:4 .

He fall into (εμπεση εις). Second aorist active subjunctive with ινα μη, negative purpose, of εμπιπτω, old verb, to fall into. Note both εν and εις as in Mt 12:11; Lu 10:36 .

The condemnation of the devil (κριμα του διαβολου). See Ro 3:8 for κριμα. Best to take του διαβολου as objective genitive, though subjective in verse 7, "the condemnation passed on or received by the devil" (not just "the slanderer," any slanderer).

1Tim 3:7

From them that are without (απο των εξωθεν). "From the outside (of the church) ones." Paul's care for the witness of outsiders is seen in 1Th 4:12; 1Co 10:32; Col 4:5 . There are, of course, two sides to this matter.

Reproach (ονειδισμον). Late word from ονειδιζω. See Ro 15:3 .

The snare of the devil (παγιδα του διαβολου). Here subjective genitive, snare set by the devil. Παγις, old word from πηγνυμ, to make fast. So a snare for birds (Lu 21:35), any

sudden trap (Ro 11:9), of sin (1Ti 6:9), of the devil (1Ti 3:7; 2Ti 2:26). Ancients used it of the snares of love. The devil sets special snares for preachers (conceit verse 6, money 6:9, women, ambition).

1Tim 3:8

Deacons (διακονους). Accusative case of general reference like the preceding with δε εινα understood. Technical sense of the word here as in Php 1:1 which see (two classes of church officers, bishops or elders, deacons).

Grave (σεμνους). See Php 4:8 . Repeated in verse 11; Tit 2:2 .

Not double-tongued (μη διλογους). Rare word (δισ, λεγω) saying same thing twice. Xenophon has διλογεω and διλογια. In Pollux, but LXX has διγλωσσος (double-tongued, Latin *bilinguis*). Only here in N.T. One placed between two persons and saying one thing to one, another to the other. Like Bunyan's Parson "Mr. Two-Tongues."

Not given to much wine (μη οινω πολλω προσεχοντας). "Not holding the mind (τον νουν understood as usual with προσεχω, 1Ti 1:4) on much wine" (οινω, dative case). That attitude leads to over-indulgence.

Not greedy of filthy lucre (μη αισχροκερδεις). Old word from αισχρος (Eph 5:12) and κερδος (Php 1:21). "Making small gains in mean ways" (Parry). Not genuine in verse 3. In N.T. only here and Tit 1:7 (of bishops).

1Tim 3:9

The mystery of the faith (το μυστηριον της πιστεως). "The inner secret of the faith," the revelation given in Christ. See for μυστηριον in Paul (2Th 2:7; 1Co 2:7; Ro 16:25; Col 1:26; Eph 3:9).

In a pure conscience (εν καθαρα συνειδησε). See 1:19. "The casket in which the jewel is to be kept" (Lock).

1Tim 3:10

First be proved (δοκιμαζεσθωσαν πρωτον). Present passive imperative third plural of δοκιμαζω, old and common verb, to test as metals, etc. (1Th 2:4 , and often in Paul). How the proposed deacons are to be "first" tested before approved Paul does not say. See Php 1:10 for the two senses (test, approve) of the word.

Let them serve as deacons (διακονειτωσαν). Present active imperative of διακονεω (same root as διακονος), common verb, to minister, here "to serve as deacons." Cf. διακονειν in Ac 6:2 . See also verse 13.

If they be blameless (ανεγκλητο οντες). "Being blameless" (conditional participle, οντες). See 1Co 1:8; Col 1:22 for ανεγκλητος.

1Tim 3:11

Women (γυναικας). Accusative with δε εινα understood (οσαυτως, likewise) as in verse 8. Apparently "women as deacons" (Ro 16:1 about Phoebe) and not women in general or just "wives of deacons." See Pliny (*Ep*. X. 97) *ministrae*.

Not slanderers (μη διαβολους). Original meaning of διαβολος (from διαβαλλω, Lu 16:1), the devil being the chief slanderer (Eph 6:11). "She-devils" in reality (Tit 2:3). "While men are more prone to be διλογους, double-tongued, women are more prone than men to be slanderers" (White).

Faithful in all things (πιστας εν πασιν). Perhaps as almoners (Ellicott) the deaconesses had special temptations.

1Tim 3:12

Of one wife (μιας γυναικος). At a time as in verse 2.

Ruling well (προισταμενο καλως). As in 4.

1Tim 3:13

Gain to themselves (εαυτοις περιποιουντα). Present middle indicative of περιποιεω, old verb, to make besides (περ, around, over), to lay by. Reflexive (indirect) middle with reflexive pronoun (εαυτοις) repeated as often happens in the *Koine*. In N.T. only here, Lu 17:33; Ac 20:28 (Paul also, quoting Isa 43:21).

A good standing (βαθμον καλον). Late word from βαινω, in LXX for steps at a door (1Sa 5:5). In plural the steps of a stair. In the inscriptions it means a good foothold or standing. The ecclesiastical writers (Theodoret) take it to be a higher grade or rank, but it is doubtful if Paul means that here.

Much boldness (πολλην παρρησιαν). A Pauline phrase (2Co 3:12; 7:4; Php 1:20).

In the faith which is in Christ Jesus (εν πιστε τη εν Χριστω Ιησου). Pauline phrase again (Ac 26:18; Ga 3:26; Col 1:4; Eph 1:15; 2Ti 1:13; 3:15).

1Tim 3:14

Shortly (εν ταχε). Old idiom (locative case of ταχος, quickness, speed). See Ro 16:20 . A pseudonymous writer would hardly have put in this phrase. Paul's hopes were not to be realized, but he did not know that.

1Tim 3:15

But if I tarry long (εαν δε βραδυνω). Condition of third class with εαν and the present active subjunctive of βραδυνω, old verb, to be slow (usually intransitive), from βραδυς (slow, dull, Lu 24:25), in N.T. only here and 2 Peter 3:9 .

That thou mayest know (ινα ειδης). Final clause with ινα and second perfect active subjunctive of οιδα, to know.

How men ought (πως δε). "How it is necessary for thee" (supply σε more naturally than τινα, any one). Indirect question.

To behave themselves (αναστρεφεσθα). Present middle (direct) infinitive of αναστρεφω, old verb, to turn up and down. See 2Co 1:12; Eph 2:3 .

In the house of God (εν οικω θεου). Probably here "household of God," that is "the family of God" rather than "the house (or temple) of God." Christians as yet had no separate houses of worship and οικος commonly means "household." Christians are the ναος (sanc-

tuary) of God (1Co 3:16f.; 2Co 6:16), and Paul calls them οικειο του θεου (Eph 2:19) "members of God's family." It is conduct as members of God's family (οικος) that Paul has in mind.

Which (ητις). "Which very house of God," agreeing (feminine) with the predicate word εκκλησια (church).

The church of the living God (εκκλησια θεου ζωντος). Probably here the general church or kingdom as in Colossians and Ephesians, though the local church in verse 5.

The pillar and ground of the truth (στυλος κα εδραιωμα της αληθειας). Paul changes the metaphor again as he often does. Those words are in apposition to εκκλησια and οικος. On στυλος, old word for pillar, see Ga 2:9; Re 3:12 (only other N.T. examples). Hεδραιωμα, late and rare word (from εδραιοω, to make stable) occurs here first and only in ecclesiastical writers later. Probably it means stay or support rather than foundation or ground. See Co 1:23; 2Ti 2:19 for similar idea. See also Mt 16:18f .

1Tim 3:16

Without controversy (ομολογουμενως). Old adverb from the participle ομολογουμενος from ομολογεω. Here only in N.T. "Confessedly."

Great (μεγα). See Eph 5:32 . "A great mystery."

The mystery of godliness (το της ευσεβειας μυστηριον). See verse 9 "the mystery of the faith," and 2:2 for ευσεβεια. Here the phrase explains "a pillar and stay of the truth" (verse 15). See in particular Co 1:27 . "The revealed secret of true religion, the mystery of Christianity, the Person of Christ" (Lock).

He who (ος). The correct text, not θεος (God) the reading of the Textus Receptus (Syrian text) nor ο (neuter relative, agreeing with μυστηριον) the reading of the Western documents. Westcott and Hort print this relative clause as a fragment of a Christian hymn (like Eph 5:14) in six strophes. That is probably correct. At any rate ος (who) is correct and there is asyndeton (no connective) in the verbs. Christ, to whom ος refers, is the mystery (Col 1:27; 2:2).

Was manifested (εφανερωθη). First aorist passive indicative of φανεροω, to manifest. Here used to describe the incarnation (εν σαρκ) of Christ (an answer also to the Docetic Gnostics). The verb is used by Paul elsewhere of the incarnation (Ro 16:26; Col 1:26) as well as of the second coming (Col 3:4).

Justified in the spirit (εδικαιωθη εν πνευματ). First aorist passive indicative of δικαιοω, to declare righteous, to vindicate. Christ was vindicated in his own spirit (Heb 9:14) before men by overcoming death and rising from the dead (Ro 1:3f.).

Seen of angels (ωφθη αγγελοις). First aorist passive indicative of οραω, to see, with either the instrumental or the dative case of angels (αγγελοις). The words were probably suggested by the appearance of Jesus (ωφθη, the usual form for the resurrection appearances of Christ) of the angels at the tomb and at the ascension of Christ. See Php 2:10; 1Pe 3:22

for the appearance of Jesus to the angels in heaven at the ascension. Some would take "angels" here to be "messengers" (the women).

Preached among the nations (εκηρυχθη εν εθνεσιν). First aorist passive indicative of κηρυσσω, to proclaim. The word εθνος may mean "all creation" (Col 1:23) and not just Gentiles as distinct from Jews. Paul had done more of this heralding of Christ among the Gentiles than any one else. It was his glory (Eph 3:1,8). Cf. 2:7.

Believed on in the world (επιστευθη εν κοσμω). First aorist indicative passive again of πιστευω, to believe (2Th 1:10). Cf. 1:15; 2Co 5:19 .

Received up in glory (ανελημφθη εν δοξη). First aorist passive again (six verbs in the same voice and tense in succession, a rhythmic arrangement like a hymn). Cf. Ro 8:29f . This time the verb is αναλαμβανω, the verb used of the ascension (Ac 1:11,22 , which see). In a wonderful way this stanza of a hymn presents the outline of the life of Christ.

1 Timothy 4

1Tim 4:1

Expressly (ρητως). Late adverb, here alone in N.T., from verbal adjective ρητος (from root ρεω). The reference is to the Holy Spirit, but whether to O.T. prophecy (Ac 1:16) or to some Christian utterance (2Th 2:2; 1Co 14:1ff.) we do not know. Parry recalls the words of Jesus in Mt 24:10,24 .

In later times (εν υστεροις καιροις). Old adjective (Mt 21:31) usually as adverb, υστερον (Mt 4:2). Relative time from the prediction, now coming true (a present danger).

Some shall fall away (αποστησονται τινες). Future middle of αφιστημ, intransitive use, shall stand off from, to fall away, apostatize (2Co 12:8).

From the faith (της πιστεως). Ablative case (separation). Not creed, but faith in God through Christ.

Giving heed (προσεχοντες). Supply τον νουν (the mind) as in 3:8.

Seducing spirits (πνευμασιν πλανοις). Old adjective (πλανη, wandering), here active sense (deceiving). As substantive in 2Co 6:8 . Probably some heathen or the worst of the Gnostics.

Doctrines of devils (διδασκαλιαις δαιμονιων). "Teachings of δαιμονς." Definite explanation of the preceding. Cf. 1Co 10:20f .

1Tim 4:2

Through the hypocrisy of men that speak lies (εν υποκρισε ψευδολογων). For υποκρισις, see Ga 2:13 . Ψευδολογος (ψευδησ, λεγω) *Koine* word from Aristophanes on. Here only in N.T. "A good classical word for liars on a large scale" (Parry).

Branded in their own conscience as with a hot iron (κεκαυστηριασμενων την ιδιαν συνειδησιν). Accusative case συνειδησιν retained with the perfect passive participle of καυστηριαζω, a rare verb only here and once in Strabo. Branded with the mark of Satan (2Ti 2:26) as Paul was with the marks of Christ (Ga 6:17). Agreeing in case with ψευδολογων.

1Tim 4:3

Forbidding to marry (κωλυοντων γαμειν). Present active participle of common verb κωλυω, to hinder, genitive case agreeing with ψευδολογων. See Col 2:16,21f. , where Paul condemns the ascetic practices of the Gnostics. The Essenes, Therapeutae and other oriental sects forbade marriage. In 1Co 7 Paul does not condemn marriage.

To abstain from meats (απεχεσθα βρωματων). Infinitive dependent, not on κωλυοντων, but on the positive idea κελευοντων (implied, not expressed). Ablative case of βρωματων after απεχεσθα (present direct middle, to hold oneself away from). See 1Co 8-10; Ro 14; 15 for disputes about "meats offered to idols" and Co 1:22f. for the Gnostic asceticism.

Which God created (α ο θεος εκτισεν). First active indicative of κτιζω (Co 1:16). Cf. 1Co 10:25 .

To be received (εις μεταλημψιν). "For reception." Old word, only here in N.T.

By them that believe and know (τοις πιστοις κα επεγνωκοσ). Dative case, "for the believers and those who (one article unites closely) have known fully" (perfect active participle of επιγινωσκω), a Pauline use of the word (Col 1:6).

1Tim 4:4

Creature (κτισμα). Late word from κτιζω, result of creating. See Ge 1:31; Mr 7:15; Ro 14:14 for the idea stated.

To be rejected (αποβλητον). Old verbal adjective in passive sense from αποβαλλω, to throw away, here only in N.T.

If it be received (λαμβανομενον). "Being received." Present passive participle of λαμβανω, in conditional sense, "with thanksgiving."

1Tim 4:5

It is sanctified (αγιαζετα). Present passive indicative of αγιαζω, here "rendered holy" rather than "declared holy." Cf. verse 4.

Through the word of God and prayers (δια λογου θεου κα εντευξεως). See 2:1 for εντευξις. Paul seems to refer to Genesis 1. It is almost a hendiadys "by the use of Scripture in prayer."

1Tim 4:6

If thou put the brethren in mind of these things (ταυτα υποτιθεμενος τοις αδελφοις). Present middle participle of υποτιθημ, to place under, to suggest, old and common verb, here only in N.T., "suggesting these things to the brethren."

Thou shalt be a good minister of Christ Jesus (καλος εση διακονος Χριστου Ιησου). This beautiful phrase covers one's whole service for Christ (3:1-7).

Nourished in (εντρεφομενος). Present passive participle of εντρεφω, old verb, to nourish in, used by Plato of "nourished in the laws," here only in the N.T.

The words of the faith (τοις λογοις της πιστεως). Locative case. The right diet for babes in Christ. The Bolshevists in Russia are feeding the children on atheism to get rid of God.

Which thou hast followed (η παρηκολουθηκας). Perfect active indicative of παρακολουθεω, old verb, to follow beside, of persons (often in old Greek) or of ideas and things (Lu 1:3; 1Ti 4:6; 2Ti 3:10). With associative instrumental case η (which).

1Tim 4:7

Refuse (παραιτου). Present middle imperative second person singular of παραιτεω, old verb, to ask of one and then to beg off from one as in Lu 14:18f.; Ac 25:11; 1Ti 4:7; 5:11; Tit 3:10; 2Ti 2:23 .

Profane (βεβηλους). See 1:9.

Old wives' fables (γραωδεις μυθους). On μυθος, see 1:4. Γραωδεις, late word (Strabo, Galen) from γραυς, old woman, and ειδος (look, appearance). Such as old women tell to children like the Gnostic aeons.

Exercise thyself (γυμναζε σεαυτον). Present active imperative of γυμναζω, originally to exercise naked (γυμνος). Old and common verb, but in N.T. only here and Heb 5:14; 12:11 .

1Tim 4:8

Bodily exercise (η σωματικη γυμνασια). Γυμνασια (from γυμναζω), also a common old word, here only in N.T. So also σωματικη (from σωμα, body) in N.T. only here and Lu 3:22 .

Profitable (ωφελιμος). Another old word (from ωφελεω, to help, to profit), in N.T. only here, Tit 3:8; 2Ti 3:16 .

For a little (προς ολιγον). "For little." Probably extent in contrast to προς παντα (for all things), though in Jas 4:14 it is time "for a little while."

Which now is (της νυν). "The now life."

Of that which is to come (της μελλουσης). "Of the coming (future) life."

1Tim 4:9

See 1:15 for these very words, but here the phrase points to the preceding words, not to the following as there.

1Tim 4:10

To this end (εις τουτο). The godliness (ευσεβεια) of verse 8. See 2Co 6:10 as Paul's own commentary.

We labour (κοπιωμεν, Col 1:29)

and strive (κα αγωνιζομεθα, Col 1:29). Both Pauline words.

Because we have set our hope (οτ ελπικαμεν). Perfect active indicative of ελπιζω (Ro 15:12).

Saviour of all men (σωτηρ παντων ανθρωπων). See 1:1 for σωτηρ applied to God as here. Not that all men "are saved" in the full sense, but God gives life (6:13) to all (Ac 17:28).

Specially of them that believe (μαλιστα πιστων). Making a distinction in the kinds of salvation meant. "While God is potentially Saviour of all, He is actually Saviour of the πιστο" (White). So Jesus is termed "Saviour of the World" (Joh 4:42). Cf. Ga 6:10 .

1Tim 4:12

Despise (καταφρονειτω). Imperative active third singular of καταφρονεω, old verb, to think down on, to despise (Ro 2:4).

Thy youth (σου της νεοτητος). Genitive case of old word (from νεος) as in Mr 10:20 .

Be thou (γινου). Present middle imperative of γινομα. "Keep on becoming thou."

An ensample (τυπος). Old word from τυπτω, a type. Pauline use of the word (1Th 1:7; 2Th 3:9; Php 3:17; Tit 2:7).

To them that believe (των πιστων). Objective genitive.

In word (εν λογω). In conversation as well as in public speech.

In manner of life (εν αναστροφη). "In bearing" (Ga 1:13; Eph 4:22).

In purity (εν αγνεια). Old word from αγνευω (αγνος). Sinlessness of life. Used of a Nazirite (Nu 6:2,21). Only here and 5:2 in N.T.

1Tim 4:13

Till I come (εως ερχομα). "While I am coming" (present indicative with εως), not "till I come" (εως ελθω).

Give heed (προσεχε). Present active imperative, supply τον νουν, "keep on putting thy mind on."

The reading (τη αναγνωσε). Old word from αναγινωσκω. See 2Co 3:14 . Probably in particular the public reading of the Scriptures (Ac 13:15), though surely private reading is not to be excluded.

To exhortation (τη παρακλησε),

to teaching (τη διδασκαλια). Two other public functions of the minister. Probably Paul does not mean for the exhortation to precede the instruction, but the reverse in actual public work. Exhortation needs teaching to rest it upon, a hint for preachers today.

1Tim 4:14

Neglect not (μη αμελε). Present active imperative in prohibition of αμελεω, old verb, rare in N.T. (Mt 22:5; 1Ti 4:14; Heb 2:3; 8:9). From αμελης (α privative and μελε, not to care). Use with genitive.

The gift that is in thee (του εν σο χαρισματος). Late word of result from χαριζομα, in papyri (Preisigke), a regular Pauline word in N.T. (1Co 1:7; 2Co 1:11; Ro 1:11 ; etc.). Here it is God's gift to Timothy as in 2Ti 1:6 .

By prophecy (δια προφητειας). Accompanied by prophecy (1:18), not bestowed by prophecy.

With the laying on of the hands of the presbytery (μετα επιθεσεως των χειρων του πρεσβυτεριου). In Ac 13:2f. , when Barnabas and Saul were formally set apart to the mission campaign (not then ordained as ministers, for they were already that), there was the call of the Spirit and the laying on of hands with prayer. Here again μετα does not express instrument or means, but merely accompaniment. In 2Ti 1:6 Paul speaks only of his own laying on of hands, but the rest of the presbytery no doubt did so at the same time and the reference is to this incident. There is no way to tell when and where it was done, whether at Lystra when Timothy joined Paul's party or at Ephesus just before Paul left Timothy there (1:3). Επιθεσις (φρομ επιτιθημ, to lay upon) is an old word, in LXX, etc. In the N.T. we find it only here, 2Ti 1:16; Ac 8:18; Heb 6:2 , but the verb επιτιθημ with τας χειρας more frequently (Ac 6:6 of the deacons; 8:19; 13:3; 1Ti 5:22 , etc.). Πρεσβυτεριον is a late word (ecclesiastical use also), first for the Jewish Sanhedrin (Lu 22:66; Ac 22:5), then (here only in N.T.) of Christian elders (common in Ignatius), though πρεσβυτερος (elder) for preachers (bishops) is common (Ac 11:30; 15:2; 20:17 , etc.).

1Tim 4:15

Be diligent in these things (ταυτα μελετα). Old verb from μελετη (care, practice), present active imperative, "keep on practising these things." In N.T. only here and Ac 4:25 .

Give thyself wholly to them (εν τουτοις ισθ). Present imperative second person singular of ειμ, "keep on in these things." Note five uses of εν in verse 12 and three datives in verse 14. Plutarch (Pomp. 656 B) says Caesar was εν τουτοις ("in these things"). It is like our "up to his ears" in work (ιν μεδιας ρες) and sticking to his task.

Thy progress (σου η προκοπη). *Koine* word from προκοπτω, to cut forward, to blaze the way, in N.T. only here and Php 1:12,25 . Paul's concern (purpose, ινα and present subjunctive η of ειμ) is that Timothy's "progress" may be "manifest to all." It is inspiring to see a young preacher grow for then the church will grow with him.

1Tim 4:16

Take heed to thyself (επεχε σεαυτω). Present active imperative of old verb επεχω, to hold upon (Php 2:1,16), but here τον νουν (the mind) must be supplied as in Ac 3:5 and as is common with προσεχω. With dative case σεαυτω. "Keep on paying attention to thyself." Some young preachers are careless about their health and habits. Some are too finical.

And to the teaching (κα τη διδασκαλια). This is important also.

Continue in these things (επιμενε αυτοις). Present active imperative of επιμενω, old and common verb to stay by the side of a person or thing. See Ro 6:1; Col 1:23 . "Stay by them," "stick to them," "see them through." "Stick to the business of framing your own life and your teaching on right lines" (Parry).

Thou shalt save (σωσεις). Future active of σωζω, effective future, finally save. Cf. 1Co 9:27; Joh 10:9 .

1 Timothy 5

1Tim 5:1

Rebuke not an elder (πρεσβυτερω μη επιπληξης). Dative case πρεσβυτερω used in the usual sense of an older man, not a minister (bishop as in 3:2) as is shown by "as a father." First aorist (ingressive) active subjunctive with negative μη (prohibition against committing the act) of επιπλησσω, to strike upon, old verb, but here only in N.T. and in figurative sense with words rather than with fists. Respect for age is what is here commanded, an item appropriate to the present time.

The younger men as brethren (νεωτερους ως αδελφους). Comparative adjective νεωτερος from νεος (young). No article, "younger men." Wise words for the young minister to know how to conduct himself with old men (reverence) and young men (fellowship, but not stooping to folly with them).

1Tim 5:2

The elder women as mothers (πρεσβυτερας ως μητερας). Anarthrous again, "older women as mothers." Respect and reverence once more.

The younger as sisters, in all purity (νεωτερας ως αδελφας εν παση αγνια). Anarthrous also and comparative form as in verse 1. See 4:12 for αγνια. No sort of behavior will so easily make or mar the young preacher as his conduct with young women.

1Tim 5:3

That are widows indeed (τας οντως χηρας). For οντως (actually, really), see Lu 23:47; 1Co 14:25 ; and verse 5. For widows (χηρα) see Mr 12:40,42; Ac 6:1; 1Co 7:8 . Parry notes that in verses 3-8 Paul discusses widows who are in distress and 9-16 those who are in the employment of the local church for certain work. Evidently, as in Acts 6:1-6, so here in Ephesus there had arisen some trouble over the widows in the church. Both for individual cases of need and as a class Timothy is to show proper respect (τιμα, keep on honouring) the widows.

1Tim 5:4

Grandchildren (εκγονα). Old word from εκγινομα, here only in N.T.

Let them learn (μανθανετωσαν). The children and grandchildren of a widow. Present active imperative third person plural of μανθανω. "Let them keep on learning."

First (πρωτον). Adverb, first before anything else. No "corban" business here. No acts of "piety" toward God will make up for impiety towards parents.

To shew piety (ευσεβειν). Present active infinitive with μανθανετωσαν and old verb, in N.T. only here and Ac 17:23 . From ευσεβης (ευ, σεβομα), pious, dutiful.

Their own family (τον ιδιον οικον). "Their own household." Filial piety is primary unless parents interfere with duty to Christ (Lu 14:26).

To requite (αμοιβας αποδιδονα). Present active infinitive of αποδιδωμ, to give back, old and common verb (Ro 2:6), to keep on giving back. Αμοιβας (from αμειβομα, to requite like for like) is old and common word, but here only in N.T.

Their parents (τοις προγονοις). Dative case of old and common word προγονος (from προγινομα, to come before), "ancestor." In N.T. only here and 2Ti 1:3 . See 2:3 for "acceptable" (αποδεκτον).

1Tim 5:5

Desolate (μεμονωμενη). Perfect passive participle of μονοω (from μονος), "left alone," old verb, here alone in N.T. Without husband, children, or other close kin.

Hath her hope set on God (ηλπικεν επ θεον). Perfect active indicative of ελπιζω, "hath placed her hope (and keeps it) on God." Text doubtful whether God (θεον) or Lord (Κυριον).

Continues (προσμενε). See on 1:3. With dative case here.

Night and day (νυκτος κα ημερας). "By night and by day" (genitive, not accusative). Paul does not say that she should pray "all night and day."

1Tim 5:6

She that giveth herself to pleasure (η σπαταλωσα). Present active participle of σπλαταλαω, late verb (Polybius) from σπαταλη (riotous, luxurious living). In N.T. only here and Jas 5:5 .

1Tim 5:7

That they may be without reproach (ινα ανεπιλημπτο ωσιν). See 3:2 for ανεπιλημπτος. Final clause with ινα and present subjunctive.

1Tim 5:8

Provideth not for his own (των ιδιων ου προνοε). Condition of first class with ε and present active (or middle προνοειτα) indicative of προνοεω, old verb, to think beforehand. Pauline word in N.T. only here, 2Co 8:21; Ro 12:7 . With genitive case.

He hath denied the faith (την πιστιν ηρνητα). Perfect middle indicative of old verb αρνεομα. His act of impiety belies (Tit 1:16) his claim to the faith (Re 2:13).

Worse than an unbeliever (απιστου χειρων). Ablative case of απιστου after the comparative χειρων. Who makes no profession of piety.

1Tim 5:9

Let none be enrolled as a widow (χηρα καταλεγεσθω). Present passive imperative of καταλεγω, old verb, to set down in an official list, only here in N.T. "Let a widow be enrolled," the negative coming later, "having become of no less than sixty years" (μη ελαττον ετων εξηκοντα γεγονυια). Second perfect active participle of γινομα. For the case of ετων, see Lu 2:42 . This list of genuine widows (verses 3,5) apparently had some kind of church work to do (care for the sick, the orphans, etc.).

The wife of one man (ενος ανδρος γυνη). Widows on this list must not be married a second time. This interpretation is not so clear for 3:2,12; Tit 1:6 .

1Tim 5:10

If she hath brought up children (ε ετεκνοτροφησεν). Condition of first class. Late and rare word (Aristotle, Epictetus), first aorist active indicative of τεκνοτροφεω (τεκνοτροφος, from τεκνον, τρεφω), here only in N.T. Qualification for her work as leader.

If she hath used hospitality to strangers (ε εξενοδοχησεν). First aorist again and same condition. Late form (Dio Cassius) of old verb ξενοδοκεω (Herodotus), to welcome strangers (ξενους δεχομα). Only here in N.T. Hospitality another qualification for such leadership (3:2).

If she hath washed the saints' feet (ε αγιων ποδας ενιψεν). Same condition and tense of νιπτω (old form νιζω), common in N.T. (Joh 13:5). Proof of her hospitality, not of its being a church ordinance.

If she hath relieved the afflicted (ε θλιβομενοις επηρκεσεν). Same condition and tense of επαρκεω, to give sufficient aid, old word, in N.T. only here and verse 16. Experience that qualified her for eleemosynary work.

If she hath diligently followed (ε επηκολουθησεν). Same condition and tense of επακολουθεω, old verb, to follow close upon (επ). So here, verse 24; 1Pe 2:21 . In a word such a widow must show her qualifications for leadership as with bishops and deacons.

1Tim 5:11

But younger widows refuse (νεωτερας δε χηρας παραιτου). Present middle imperative as in 4:7. "Beg off from." They lack experience as above and they have other ambitions.

When they have waxed wanton (οταν καταστρηνιασωσιν). First aorist (ingressive) active subjunctive of καταστρηνιαω, late compound (only here and Ignatius), to feel the impulse of sexual desire, but simplex στρηνιαω (Re 18:7,9). Souter renders it here "exercise youthful vigour against Christ" (του Χριστου, genitive case after κατα in composition).

1Tim 5:12

Condemnation (κριμα). See 3:6.

They have rejected (ηθετησαν). First aorist passive of αθετεω, late verb (first in LXX and Polybius), to reject, set aside (from αθετος). See 1Th 4:8; Ga 2:21 .

Their first faith (την πρωτην πιστιν). "Their first pledge" (promise, contract) to Christ. It is like breaking the marriage contract. Evidently one of the pledges on joining the order of widows was not to marry. Parry suggests a kind of ordination as with deacons and bishops (technical use of κριμα and πιστις).

1Tim 5:13

And withal (αμα δε κα). See Phm 1:22 for this very phrase, "and at the same time also." Such young enrolled widows have other perils also.

They learn to be idle (αργα μανθανουσιν). There is no ειναι (to be) in the Greek. This very idiom without ειναι after μανθανω occurs in Plato and Dio Chrysostom, though unusual. Αργα (idle) is old adjective (α privative and εργον, without work). See Mt 20:3; Tit 1:12 .

Going about (περιερχομενα). Present middle participle of περιερχομα, old compound verb. See Ac 19:13 of strollers.

From house to house (τας οικιας). Literally "the houses," "wandering around the houses." Vivid picture of idle tattlers and gossipers.

But tattlers also (αλλα κα φλυαρο). Old word from φλυω (to boil up, to throw up bubbles, like blowing soap bubbles). Only here in N.T. Φλυαρεω in 3Jo 1:10 only in N.T.

And busybodies (κα περιεργο). Old word (from περι, εργον), busy about trifles to the neglect of important matters. In N.T. only here and Ac 19:19 . See 2Th 3:11 for περιεργαζομα.

Things which they ought not (τα μη δεοντα). "The not necessary things," and, as a result, often harmful. See Tit 1:11 α μη δε (which things are not necessary).

1Tim 5:14

I desire (βουλομα). See 2:8.

The younger widows (νεωτερας). No article and no word for widows, though that is clearly the idea. Νεωτερας is accusative of general reference with γαμειν (to marry) the object (present infinitive active) of βουλομα.

Bear children (τεκνογονειν). A compound verb here only in N.T. and nowhere else save in Anthol. See τεκνογονια in 2:15.

Rule the household (οικοδεσποτειν). Late verb from οικοδεσποτης (Mr 14:14), twice in the papyri, only here in N.T. Note that the wife is here put as ruler of the household, proper recognition of her influence, "new and improved position" (Liddon) .

Occasion (αφορμην). Old word (απο, ορμη), a base to rush from, Pauline use in 2Co 5:12; 11:12; Ga 5:13 .

To the adversary (τω αντικειμενω). Dative case of the articular participle of αντικειμα, a Pauline idiom (Php 1:28).

Reviling (λοιδοριας). Old word (from λοιδορεω), in N.T. only here and 1Pe 3:9 . Genitive case with χαριν.

1Tim 5:15

Are turned aside (εξετραπησαν). Second aorist (effective) passive indicative of εκτρεπω. See 1:6.

After Satan (οπισω του Σατανα). "Behind Satan." Late use of οπισω (behind) as a preposition. Used by Jesus of disciples coming behind (after) him (Mt 16:24).

1Tim 5:16

That believeth (πιστη). "Believing woman."

Hath widows (εχε χηρας). The "any believing woman" is one of the household-rulers of verse 14. The "widows" here are the widows dependent on her and who are considered as candidates to be enrolled in the list.

Let her relieve them (επαρκειτω αυταις). For this verb (imperative present active) see verse 10.

Let not be burdened (μη βαρεισθω). Present passive imperative (in prohibition μη) of βαρεω, old verb (βαρος, burden), Pauline word (2Co 1:8).

That are widows indeed (ταις οντως χηραις). Dative case with επαρκεση (first aorist active subjunctive with ινα, final clause). See verse 3 for this use of οντως with χηραις "the qualified and enrolled widows." Cf. verse 9.

1Tim 5:17

The elders that rule well (ο καλως προεστωτες πρεσβυτερο). See verse 1 for ordinary sense of πρεσβυτερος for "older man." But here of position in same sense as επισκοπος (3:2) as in Tit 1:5 = επισκοπος in verse 7. Cf. Luke's use of πρεσβυτερος (Ac 20:17) = Paul's επισκοπους (Ac 20:28). Προεστωτες is second perfect active participle of προιστημ (intransitive use) for which see 3:4.

Let be counted worthy (αξιουσθωσαν). Present passive imperative of αξιοω, to deem worthy (2Th 1:11). With genitive case here.

Of double honour (διπλης τιμης). Old and common contract adjective (διπλοος, twofold, in opposition to απλοος, single fold). But why "of double honour"? See 6:1 for "of all honour." White suggests "remuneration" rather than "honour" for τιμης (a common use for price or pay). Liddon proposes "honorarium" (both honour and pay and so "double"). Wetstein gives numerous examples of soldiers receiving double pay for unusual services. Some suggest twice the pay given the enrolled widows.

Especially those who labour in word and teaching (μαλιστα ο κοπιωντες εν λογω κα διδασκαλια). Either those who work hard or toil (usual meaning of κοπιαω, 2Ti 2:6) in preaching and teaching (most probable meaning. See verse 18) or those who teach and preach and not merely preside (a doubtful distinction in "elders" at this time). See Tit 1:8f . See both κοπιαω and προισταμα used for same men (elders) in 1Th 5:12 and the use of κοπιαω in 1Co 15:10; 16:16 .

1Tim 5:18

Thou shalt not muzzle (ου φιμωσεις). Prohibition by ου and future (volitive) indicative of φιμοω (from φιμος, muzzle), old word, quoted also in 1Co 9:9 as here from De 25:4 , and for the same purpose, to show the preacher's right to pay for his work. See 1Co 9:9 for αλοωντα (**when he treadeth out the corn**).

The labourer is worthy of his hire (αξιος ο εργατης του μισθου αυτου). These words occur in precisely this form in Lu 10:7 . It appears also in Mt 10:10 with της τροφης (food) instead of του μισθου. In 1Co 9:14 Paul has the sense of it and says: "so also the Lord ordained," clearly meaning that Jesus had so said. It only remains to tell whether Paul here is quoting an unwritten saying of Jesus as he did in Ac 20:35 or even the Gospel of Luke or Q (the Logia of Jesus). There is no way to decide this question. If Luke wrote his Gospel before A.D. 62 as is quite possible and Acts by A.D. 63, he could refer to the Gospel. It is not clear

whether Scripture is here meant to apply to this quotation from the Lord Jesus. For εργατης (labourer) see Php 3:2 .

1Tim 5:19

Against an elder (κατα πρεσβυτερου). In the official sense of verses 17f .

Receive not (μη παραδεχου). Present middle imperative with μη (prohibition) of παραδεχομα, to receive, to entertain. Old verb. See Ac 22:18 .

Accusation (κατηγοριαν). Old word (from κατηγορος). In N.T. only here, Tit 1:6; Joh 18:29 in critical text.

Except (εκτος ε μη). For this double construction see 1Co 14:5; 15:2 .

At the mouth of (επ). Idiomatic use of επ (upon the basis of) as in 2Co 13:1 .

1Tim 5:20

Them that sin (τους αμαρτανοντας). The elders who continue to sin (present active participle).

In the sight of all (ενωπιον παντων). "In the eye of (ο εν οπ ων, the one who is in the eye of, then combined = ενωπιον) all" the elders (or even of the church). See next verse 21 and Ga 1:20 . Public rebuke when a clear case, not promiscuous gossip.

May be in fear (φοβον εχωσιν). Present active subjunctive with ινα (final clause), "may keep on having fear" (of exposure). Possibly, "the rest of the elders."

1Tim 5:21

The elect angels (των εκλεκτων αγγελων). For this triad of God, Christ, angels, see Lu 9:26 . "Elect" in the sense of the "holy" angels who kept their own principality (Jude 1:6) and who did not sin (2 Peter 2:4). Paul shows his interest in angels in 1Co 4:9; 11:10 .

Observe (φυλαξης). First aorist active subjunctive of φυλασσω, to guard, to keep (Ro 2:26). Subfinal use of ινα.

Without prejudice (χωρις προκριματος). Late and rare word (from προκινω, to judge beforehand), three times in the papyri, here only in N.T. "Without prejudgment."

By partiality (κατα προσκλισιν). Late word from προσκλινω, to incline towards one (Ac 5:36), only here in N.T.

1Tim 5:22

Lay hands hastily (χειρας ταχεως επιτιθε). Present active imperative of επιτιθημ in the sense of approval (ordination) as in Ac 6:6; 13:3 . But it is not clear whether it is the case of ministers just ordained as in 4:14 (επιθεσις), or of warning against hasty ordination of untried men, or the recognition and restoration of deposed ministers (verse 20) as suits the context. The prohibition suits either situation, or both.

Be partakers of other men's sins (κοινωνε αμαρτιαις αλλοτριαις). Present active imperative of κοινωνεω (from κοινωνος, partner) with μη in prohibition with associative instrumental case as in 2Jo 1:11; Ro 12:13 . On αλλοτριος (belonging to another) see Ro 14:4 .

Keep thyself pure (σεαυτον αγνον τηρε). "Keep on keeping thyself pure." Present active imperative of τηρεω.

1Tim 5:23

Be no longer a drinker of water (μηκετ υδροποτε). Present active imperative (prohibition) of υδροποτεω, old verb (from υδροποτης, water drinker, υδωρ, πινω), here only in N.T. Not complete asceticism, but only the need of some wine urged in Timothy's peculiar physical condition (a sort of medical prescription for this case).

But use a little wine (αλλα αινω ολιγω χρω). Present middle imperative of χραομα with instrumental case. The emphasis is on ολιγω (a little).

For thy stomach's sake (δια τον στομαχον). Old word from στομα (mouth). In Homer throat, opening of the stomach (Aristotle), stomach in Plutarch. Here only in N.T. Our word "stomach."

Thine often infirmities (τας πυκνας σου ασθενειας). Πυκνος is old word, dense, frequent. In N.T. only here, Lu 5:33; Ac 24:26 . Ασθενειας = weaknesses, lack of strength (Ro 8:26). Timothy was clearly a semi-invalid.

1Tim 5:24

Evident (προδηλο). "Openly plain," "plain before all." Old word, in N.T. only here and Heb 7:24 .

Going before unto judgment (προαγουσα εις κρισιν). See 1:18 for προαγω. The sins are so plain that they receive instant condemnation.

And some men also they follow after (τισιν δε κα επακολουθουσιν). Associative instrumental case τισιν with επακολουθουσιν for which verb see verse 10, "dog their steps" (Parry) like 1Pe 2:21 , not clearly manifest at first, but come out plainly at last. How true that is of secret sins.

1Tim 5:25

Such as are otherwise (τα αλλως εχοντα). "Those (deeds, εργα) which have it otherwise." That is good deeds not clearly manifest.

Cannot be hid (κρυβηνα ου δυναντα). Second aorist passive infinitive of κρυπτω. There is comfort here for modest preachers and other believers whose good deeds are not known and not blazoned forth. They will come out in the end. See Mt 5:14-16 .

1 Timothy 6

1Tim 6:1

Under the yoke (υπο ζυγον). As slaves (δουλο, bondsmen). Perhaps under heathen masters (1Pe 2:18). For the slave problem, see also Phm 1; Col 3:22; Eph 6:5; Tit 2:9 . See Mt 11:29 for Christ's "yoke" (ζυγον, from ζευγνυμ, to join).

Their own masters (τους ιδιους δεσποτας). That is always where the shoe pinches. Our "despot" is this very Greek word, the strict correlative of slave (δουλος), while κυριος has a wider outlook. Old word only here, Tit 2:9; 2Ti 2:21; 1Pe 2:18 for human masters. Applied to God in Lu 2:29; Ac 4:24,29 and to Christ in 2 Peter 2:1 .

The name of God (το ονομα του θεου). See Ro 2:24 . If the heathen could say that Christian slaves were not as dependable as non-Christian slaves. Negative purpose with ινα μη and present passive subjunctive (βλασφημητα).

1Tim 6:2

Let not despise them (μη καταφρονειτωσαν). Negative imperative active third plural of καταφρονεω, to think down on. See 4:12. He must not presume on the equality of Christian brotherhood not allowed by the state's laws. Some of these Christian slaves might be pastors of churches to which the master belonged. For the difficulty of the Christian master's position, see 1Co 7:22; Phm 1:16 .

But rather (αλλα μαλλον). Render the Christian Master better service.

They that partake of the benefit (ο της ενεργεσιας αντιλαμβανομενο). For ευεργεσιας (genitive case after participle) see Ac 4:9 , only other N.T. example of this old word. Present middle participle of αντιλαμβανω, old verb, to take in turn, to lay fast hold of, in N.T. only here, Lu 1:54; Ac 20:35 .

1Tim 6:3

Teacheth a different doctrine (ετεροδιδασκαλε). See 1:3 for this verb, present active indicative here in condition of first class.

Consenteth not (μη προσερχετα). Also condition of first class with μη instead of ου. Προσερχομα (old verb, to come to, to approach, with dative) is common enough in N.T. (Heb 4:16; 7:25 , etc.), but in the metaphorical sense of coming to one's ideas, assenting to, here only in N.T., but is so used in Philo and Irenaeus (Ellicott).

Sound words (υγιαινουσιν λογοις). See 1:10 for υγιαινω.

The words of our Lord Jesus Christ (τοις του κυριου ημων Ιησου Χριστου). Either subjective genitive (the words from the Lord Jesus, a collection of his sayings in Lock's opinion like 5:18; Ac 20:35 , at least in the Spirit of Jesus as Ac 16:7; 1Co 11:23) or objective genitive about Jesus like 2Ti 1:8; 1Co 1:18 .

According to godliness (κατα ευσεβειαν). Promoting (designed for) godliness as in Tit 1:1 .

1Tim 6:4

He is puffed up (τετυφωτα). Perfect passive indicative of τυφοω, for which see 3:6.

Knowing nothing (μηδεν επισταμενος). Present middle participle of επισταμα. Ignorance is a frequent companion of conceit.

Doting (νοσων). Present active participle of νοσεω, to be sick, to be morbid over, old word, only here in N.T.

Disputes of words (λογομαχιας). Our "logomachy." From λογομαχεω (2Ti 2:14), and that from λογος and μαχομα, to fight over words, late and rare word, here only in N.T. See Plato (*Tim.* 1085 F) for "wars in words" (μαχας εν λογοις).

Whereof (εξ ων). "From which things."

Surmisings (υπονοια). Old word from υπονοεω, to surmise, to suspect (Ac 25:18), only here in N.T. All these words are akin (envy, φθονος, strife, ερις, railings or slanders, βλασφημια), all products of an ignorant and conceited mind.

1Tim 6:5

Wranglings (διαπαρατριβα). Late and rare (Clem. of Alex.) double compound (δια, mutual or thorough, παρατριβα, irritations or rubbings alongside). "Mutual irritations" (Field).

Corrupted in mind (διεφθαρμενων τον νουν). Perfect passive participle of διαφθειρω, to corrupt, genitive case agreeing with ανθρωπων (of men) and retaining the accusative τον νουν.

Bereft of the truth (απεστερημενων της αληθειας). Perfect passive participle of αποστερεω, old verb (1Co 6:8) with the ablative case after it (αληθειας).

A way of gain (πορισμον). Late word from πορίζω, to provide, to gain. Only here in N.T. "Rich Christians." Predicate accusative with ειναι (indirect assertion) in apposition with ευσεβειαν, the accusative of general reference.

1Tim 6:6

With contentment (μετα αυταρκειας). Old word from αυταρκης (αυτος, αρκεω) as in Php 4:11 . In N.T. only here and 2Co 9:8 . This attitude of mind is Paul's conception of "great gain."

1Tim 6:7

Brought into (εισηνεγκαμεν, second aorist active stem with first aorist ending, common in the *Koine*),

carry out (εξενεγκειν, second aorist active infinitive). Note play on the prepositions εισ- and εξ-.

1Tim 6:8

Food (διατροφας). Plural, supports or nourishments (from διατρεφω, to support). Old word, here only in N.T.

Covering (σκεπασματα). Plural, "coverings." Late word from σκεπαζω, to cover. Here only in N.T.

We shall be content (αρκεσθησομεθα). First future passive of αρκεω, to be content. Old word. See 2Co 12:9 . This is the αυταρκεια of verse 6.

There with (τουτοις). Associative instrumental case, "with these."

1Tim 6:9

Desire to be rich (βουλομενο πλουτειν). The will (βουλομα) to be rich at any cost and in haste (Pr 28:20). Some MSS. have "trust in riches" in Mr 10:24 . Possibly Paul still has teachers and preachers in mind.

Fall into (εμπιπτουσιν εις). See on 3:6 for εν -- εις and 3:7 for παγιδα (snare).

Foolish (ανοητους). See Ga 3:1,3 .

Hurtful (βλαβερας). Old adjective from βλαπτω, to injure, here alone in N.T.

Drown (βυθιζουσιν). Late word (literary *Koine*) from βυθος (bottom), to drag to the bottom. In N.T. only here and Lu 5:7 (of the boat). Drown in the lusts with the issue "in destruction and perdition" (εις ολεθρον κα απωλειαν). Not annihilation, but eternal punishment. The combination only here, but for ολεθρος, see 1Th 5:3; 2Th 1:9; 1Co 5:5 and for απωλεια, see 2Th 2:3; Php 3:19 .

1Tim 6:10

The love of money (η φιλαργυρια). Vulgate, *avaritia*. Common word (from φιλαργυρος, 2Ti 3:12 , and that from φιλοσ, αργυρος), only here in N.T. Refers to verse 9 (βουλομενο πλουτειν).

A root of all kinds of evil (ριζα παντων των κακων). A root (ριζα). Old word, common in literal (Mt 3:10) and metaphorical sense (Ro 11:11-18). Field (*Ot. Norv.*) argues for "the root" as the idea of this predicate without saying that it is the only root. Undoubtedly a proverb that Paul here quotes, attributed to Bion and to Democritus (την φιλαργυριαν ειναι μητροπολιν παντων των κακων), where "metropolis" takes the place of "root." Surely men today need no proof of the fact that men and women will commit any sin or crime for money.

Reaching after (ορεγομενο). Present middle participle of ορεγω (see 3:1) with genitive ης (which).

Have been led astray (απεπλανηθησαν). First aorist passive indicative of αποπλαναω, old compound verb, in N.T. only here and Mr 13:22 .

Have pierced themselves through (εαυτους περιεπειραν). First aorist active (with reflexive pronoun) of late compound περιπειρω, only here in N.T. Perfective use of περ (around, completely to pierce).

With many sorrows (οδυναις πολλαις). Instrumental case of οδυνη (consuming, eating grief). In N.T. only here and Ro 9:2 .

1Tim 6:11

O man of God (ω ανθρωπε θεου). In N.T. only here and 2Ti 3:17 , there general and here personal appeal to Timothy. Cf. De 33:1; 1Sa 2:27 .

Flee (φευγε),

follow after (διωκε). Vivid verbs in present active imperative. The preacher can not afford to parley with such temptations.

Meekness (πραυπαθιαν). Late compound from πραυπαθης, in Philo about Abraham, here only in N.T.

1Tim 6:12

Fight the good fight (αγωνιζου τον καλον αγωνα). Cognate accusative with present middle imperative of αγωνιζω, Pauline word (1Co 9:25; Col 1:29).

Lay hold on (επιλαβου). Second (ingressive) aorist middle imperative of επιλαμβανω, "get a grip on." See same verb with genitive also in verse 19.

Thou wast called (εκληθης). First aorist passive of καλεω as in 1Co 1:9; Col 3:15 .

The good confession (την καλην ομολογιαν). Cognate accusative with ωμολογησας (first aorist active indicative of ομολογεω, the public confession in baptism which many witnessed. See it also in verse 13 of Jesus.

1Tim 6:13

Who quickeneth all things (του ζωογονουντος τα παντα). Present active participle of ζωογονεω (ζωογονος, from ζωοσ, γενω), late word to give life, to bring forth alive, in N.T. only here and Ac 7:19 . See 1Sa 2:6 .

Before Pontius Pilate (επ Ποντιου Πειλατου). Not "in the time of," but "in the presence of."

Witnessed (μαρτυρησαντος). Note μαρτυρεω, not ομολογεω as in verse 12. Christ gave his evidence as a witness to the Kingdom of God. Evidently Paul knew some of the facts that appear in Joh 18 .

1Tim 6:14

That thou keep (τηρησα σε). First aorist active infinitive of τηρεω, with accusative of general reference (σε) in indirect command after παραγγελλω.

Without spot (ασπιλον). Late adjective (α privative, σπιλος, spot, Eph 5:27). In inscription and papyri.

Without reproach (ανεπιλημπτον). See 3:2; 5:7 .

Until the appearing (μεχρ της επιφανειας). "Until the epiphany" (the second epiphany or coming of Christ). Late word in inscriptions for important event like the epiphany of Caligula, in the papyri as a medical term. In 2Th 2:18 we have both επιφανεια and παρουσια. See Tit 2:13; 2Ti 1:10; 4:1,8 .

1Tim 6:15

In its own times (καιροις ιδιοις). Locative case. May be "in his own times." See 2:6. Clearly not for us to figure out.

Who is the blessed and only Potentate (ο μακαριος κα μονος δυναστης). "The happy and alone Potentate." Δυναστης, old word, in N.T. only here, Lu 1:52; Ac 8:27 (the Eunuch). See 1:11 for μακαριος.

The King of kings (ο βασιλευς των βασιλευοντων). "The King of those who rule as kings." Oriental title. So with "Lord of lords." See Re 10:16 .

1Tim 6:16

Who only hath immortality (ο μονος εχων αθανασιαν). "The one who alone has immortality." Αθανασια (αθανατος, α privative and θανατος), old word, in N.T. only here and 1Co 15:53f . Domitian demanded that he be addressed as "*Dominus et Deus noster*." Emperor worship may be behind the use of μονος (alone) here.

Unapproachable (απροσιτον). See Ps 104:2 . Late compound verbal adjective (α privative, προσ, ιενα, to go). Here only in N.T. Literary *Koine* word.

Nor can see (ουδε ιδειν δυνατα). See αορατον in Col 1:15 and also Joh 1:18; Mt 11:27 . The "amen" marks the close of the doxology as in 1:17.

1Tim 6:17

In this present world (εν τω νυν αιων). "In the now age," in contrast with the future.

That they be not high-minded (μη υψηλοφρονειν). Present active infinitive with negative in indirect command after παραγγελλε, "not to be high-minded." Only instance of the word save some MSS. of Ro 11:20 (for μη υψηλαφρονε) and a scholion on Pindar.

Have their hope set (ηλπικενα). Perfect active infinitive of ελπιζω.

On the uncertainty of riches (επ πλουτου αδηλοτητ). Literary *Koine* word (αδηλοτης), only here in N.T. A "vigorous oxymoron" (White). Cf. Ro 6:4 . Riches have wings.

But on God (αλλ' επ θεω). He alone is stable, not wealth.

Richly all things to enjoy (παντα πλουσιως εις απολαυσιν). "A lavish emphasis to the generosity of God" (Parry). Απολαυσις is old word from απολαυω, to enjoy, in N.T. only here and Heb 11:25 .

1Tim 6:18

That they do good (αγαθοεργειν). Late word (αγαθος, εργω), in N.T. only here and Ac 14:17 .

Rich in good works (πλουτειν εν εργοις καλοις). See Lu 12:21 "rich toward God" and Mt 6:19f. for "treasures in heaven."

Ready to distribute (ευμεταδοτους). Late and rare verbal (ευ, μετα, διδωμ). Free to give, liberal. Only here in N.T.

Willing to communicate (κοινωνικους). Old adjective, ready to share, gracious, liberal again. Only here in N.T. See Ga 6:6; Php 4:15 .

1Tim 6:19

Laying up in store (αποθησαυριζοντας). Late literary word (απο and θησαυριζω), only here in N.T. Same paradox as in Mt 6:19f. , "laying up in store" by giving it away.

Which is life indeed (της οντως ζωης). See 5:3 for οντως. This life is merely the shadow of the eternal reality to come.

1Tim 6:20

Guard that which is committed unto thee (την παραθηκην φυλαξον). "Keep (aorist of urgency) the deposit." Παραθηκην (from παρατιθημ, to place beside as a deposit, 2Ti 2:2), a banking figure, common in the papyri in this sense for the Attic παρακαταθηκη (Textus Receptus here, 2Ti 1:12,14). See substantive also in 2Ti 1:12,14 .

Turning away from (εκτρεπομενος). Present middle participle of εκτρεπω, for which see 1:6; 5:15 .

Babblings (κενοφωνιας). From κενοφωνος, uttering emptiness. Late and rare compound, in N.T. only here and 2Ti 2:16 .

Oppositions (αντιθεσεις). Old word (αντι, θεσις), antithesis, only here in N.T.

Of the knowledge which is falsely so called (της ψευδωνυμου γνωσεως). "Of the falsely named knowledge." Old word (ψευδησ, ονομα). Our "pseudonymous." Only here in N.T.

1Tim 6:21

Have erred (ηστοχησαν). First aorist active indicative of αστοχεω. See 1:6 for this word.

SECOND TIMOTHY
FROM ROME

PROBABLY EARLY AUTUMN OF 67 OR SPRING OF 68

2 Timothy 1

2Tim 1:1

According to the promise of the life which is in Christ Jesus (κατ' επαγγελιαν ζωης της εν Χριστω Ιησου). "With a view to the fulfilment of the promise." See Tit 1:1 for this same use of κατα. For κατ' επαγγελιαν see Ga 3:29 . See 1Ti 4:8 for the phrase "promise of life." Here or there "life that in Christ Jesus" includes the present as well as the future.

2Tim 1:2

Beloved (αγαπητο). Instead of γνησιω (genuine) in 1Ti 1:2 . He had already called Timothy αγαπητον (verbal adjective of αγαπαω) in 1Co 4:17 , an incidental and strong proof that it is Paul who is writing here. This argument applies to each of the Pastorals for Paul is known by other sources (Acts and previous Pauline Epistles) to sustain precisely the affectionate relation toward Timothy and Titus shown in the Pastorals.

2Tim 1:3

I thank (χαριν εχω). "I have gratitude." As in 1Ti 1:12 . Robinson cites examples of this phrase from the papyri. It occurs also in Lu 17:9; Ac 2:47 . Χαρις in doxologies Paul uses (1Co 15:57; 2:14; 8:16; 9:15; Ro 6:17; 7:25). His usual idiom is ευχαριστω (1Co 1:4; Ro 1:8; Phm 1:4; Php 1:3) or ευχαριστουμεν (1Th 1:2; Col 1:3) or ου παυομα ευχαριστων (Eph 1:16) or ευχαριστειν οφειλομεν (2Th 1:3).

Whom I serve from my forefathers (ω λατρευω απο προγονων). The relative ω is the dative case with λατρευω (see Ro 1:9 for this verb), progressive present (I have been serving). For προγονων (forefathers) see 1Ti 5:4 . Paul claims a pious ancestry as in Ac 24:14; Ac 26:5; Ga 2:14; Php 3:4-7 .

In a pure conscience (εν καθαρα συνειδησε). See 1Ti 1:5; Ac 23:1 .

Unceasing (αδιαλειπτον). Late and rare compound, in N.T. only here and Ro 9:2 which see. The adverb αδιαλειπτως is more frequent (in the papyri, literary *Koine*, 1Th 1:2; Ro 1:9). The adjective here is the predicate accusative, "how I hold the memory concerning thee unceasing." The use of αδιαλειπτως (adverb) is a sort of epistolary formula (papyri, 1Th 1:2; 2:13; 5:17; Ro 1:9).

Remembrance (μνειαν). Old word, in N.T. only Pauline (seven times, 1Th 1:2; Ro 1:9; Php 1:3).

2Tim 1:4

Night and day (νυκτος κα ημερας). Genitive of time, "by night and by day." As in 1Th 2:9; 3:10 .

Longing (επιποθων). Present active participle of επιποθεω, old word, eight times in Paul (1Th 3:6; Php 1:8 , etc.).

Remembering thy tears (μεμνημενος σου των δακρυων). Perfect middle participle of μιμνησκω, old and common verb with the genitive, only here in the Pastorals and elsewhere

by Paul only in 1Co 11:2 . Probably an allusion to the scene at Miletus (Ac 20:37). Cf. Ac 20:19 .

That I may be filled with joy (ινα χαρας πληρωθω). Final clause with ινα and first aorist passive subjunctive of πληροω (with genitive case χαρας), a verb common with Paul (Ro 8:4; 13:8).

2Tim 1:5

Having been reminded (υπομνησιν λαβων). "Having received (second aorist active participle of λαμβανω) a reminder" (old word from υπομιμνησκω, to remind, in N.T. only here and 1Pe 1:13). For the idiom see Ro 7:8,11 . A reminder by another while αναμνησις remembrance (1Co 11:24f.) is rather a recalling by oneself (Vincent).

Of the unfeigned faith (της ανυποκριτου πιστεως). Late compound for which see 2Co 6:6; Ro 12:9 .

Dwelt (ενωικησεν). First aorist active indicative of ενοικεω, old verb, in N.T. only in Paul (Ro 8:11; Col 3:16).

First (πρωτον). Adverb, not adjective (πρωτη).

In thy grandmother Lois (εν τη μαμμη Λωιδ). Old word, originally the infantile word for μητηρ (mother), then extended by writers to grandmother as here. Common for grandmother in the papyri. Lois is the mother of Eunice, Timothy's mother, since Timothy's father was a Greek (Ac 16:1). Probably both grandmother and mother became Christians.

I am persuaded (πεπεισμα). Perfect passive indicative of πειθω, "I stand persuaded." In the Pastorals only here and verse 12, common in Paul's other writings (Ro 8:38 , etc.).

2Tim 1:6

For the which cause (δι' ην αιτιαν). "For which cause," stronger than διο. So in verse 12; Tit 1:13 . Only example of αιτια by Paul save in Ac 28:20 .

I put thee in remembrance (αναμιμνησκω). Old compound to remind (1Co 4:17; 2Co 7:15).

That thou stir up (σε αναζωπυρειν). Present active infinitive of αναζωπυρεω, old double compound (ανα and ζωπυρον, live coal, ζωος and πυρ, then the bellows for kindling), to rekindle, to stir into flame, to keep blazing (continuous action, present time), only here in N.T. See 1Th 5:19 for the figure of fire concerning the Holy Spirit. See αναπτω in Lu 12:49 .

The gift of God (το χαρισμα του θεου). See 1Ti 4:14 . Here Paul says μου (my), there he mentions the presbytery. Paul felt a deep personal interest in Timothy. See 1Co 7:7; Ro 6:23; 11:29 for the gift of God.

2Tim 1:7

A spirit of fearfulness (πνευμα δειλιας). Here πνευμα is the χαρισμα of verse 6, the human spirit as endowed by the Holy Spirit (Ro 8:15). Δειλια is an old word (δειλοσ, δειδω) and always in a bad sense of cowardice, only here in N.T.

Of power (δυναμεως). One of Paul's characteristic words (Ro 1:16).

Of love (αγαπης). One of the gifts of the Spirit (Ga 5:22). "Which drives out fear" (Lock) as in 1Jo 4:18 .

Of discipline (σωφρονισμου). Late *Koine* word (from σωφρονιζω, to control), self-control, here only in N.T. See 1Ti 2:9 for σωφροσυνη.

2Tim 1:8

Be not ashamed of (μη επαισχυνθης). First aorist (ingressive) passive subjunctive (in prohibition) of επαισχυνομα, old word, to be ashamed. Again in verse 16 without augment (επαισχυνθην), transitive use of the passive voice as often in the *Koine* (Robertson, *Grammar*, p. 818). See Ro 1:16; 6:21 . "Do not become ashamed" (as he had not).

The testimony of our Lord (το μαρτυριον του κυριου). For the old word μαρτυριον see 1Co 1:6; 2:1 . Paul probably has in mind the saying of Jesus preserved in Mr 8:38 (Lu 9:26). See also 2:12.

His prisoner (τον δεσμιον αυτου). As in Php 1:12; Phm 1:1,9; Eph 3:1; 4:1 (the first Roman captivity). Paul is in his last captivity and refers to it again in verse 16; 2:9 .

Suffer hardship with (συνκακοπαθησον). First aorist active imperative of the double compound συνκακοπαθεω, first known use and in N.T. only here and 2:3 (in eccles. writers). But κακοπαθεω, to suffer evil, is old verb (2:9; 4:5). Paul is fond of compounds of συν. Paul challenges Timothy by this verb which he apparently coins for the purpose to a joint (συν) suffering with the Lord Jesus and Paul "for the gospel" (τω ευαγγελιω, dative case rather than associative instrumental "with").

According to the power of God (κατα δυναμιν θεου). Given by God (2Co 6:7).

2Tim 1:9

Called us with a holy calling (καλεσαντος κλησε αγια). Probably dative, "to a holy calling." Κλησις here apparently not the invitation, but the consecrated service, "the upward calling" (Php 3:14). See 1Co 7:20; Eph 4:1,4 for the use of καλεω with κλησις. Paul often uses καλεω of God's calling men (1Th 2:12; 1Co 1:9; Ga 1:6; Ro 8:20; 9:11).

Purpose (προθεσιν). See Ro 9:11; Eph 1:11 for προθεσιν.

Which was given (την δοθεισαν). First aorist passive articular participle agreeing with χαρις (grace), a thoroughly Pauline expression (1Co 3:10; Ro 12:3,6 , etc.), only here in Pastoral Epistles.

Before times eternal (προ χρονων αιωνιων). See Tit 1:2 .

2Tim 1:10

But hath now been manifested (φανερωθεισαν δε νυν). First aorist passive participle of φανεροω agreeing with χαριν. See Tit 1:3; Col 1:26; 3:4 for φανεροω and the contrast made.

By the appearing (δια της επιφανειας). Only here of the Incarnation (except the verb, Tit 2:11; 3:4), but for the second coming see Tit 2:13 .

Who abolished death (καταργησαντος μεν τον θανατον). First aorist active participle of καταργεω, the very phrase in 1Co 15:26; Heb 2:14 .

Brought to light (φωτισαντος δε). First aorist active participle of φωτιζω, literary *Koine* word for which see 1Co 4:5; Eph 1:18 , to turn the light on.

Life and incorruption (ζωην κα αφθαρσιαν). The opposite of θανατος, "life and immortality" (unchangeable life).

2Tim 1:11

For which (εις ο). For the gospel. See 1Ti 2:7 for this verse.

2Tim 1:12

These things (ταυτα). His imprisonment in Rome.

Yet I am not ashamed (αλλ' ουκ επαισχυνομα). Plain reference to the exhortation to Timothy in verse 8.

Him whom I have believed (ω πεπιστευκα). Dative case of the relative (ω) with the perfect active of πιστευω, the antecedent to the relative not expressed. It is not an indirect question. Paul knows Jesus Christ whom he has trusted.

I am persuaded (πεπεισμα). See verse 5.

To guard (φυλαξα). First aorist active infinitive of φυλασσω, the very word used in 1Ti 6:20 with παραθηκην as here, to guard against robbery or any loss.

That which I have committed unto him (την παραθηκην μου). Literally, "my deposit," as in a bank, the bank of heaven which no burglar can break (Mt 6:19f.). See this word also in verse 14. Some MSS. have the more common παρακαταθηκη (a sort of double deposit, παρα, beside, down, κατα).

Against that day (εις εκεινην την ημεραν). The day of Christ's second coming. See also 1:18; 4:8; 2Th 1:10 , and often in the Gospels. Elsewhere, the day of the Lord (1Th 5:2; 2Th 2:2; 1Co 1:8; 2Co 1:14), the day of Christ or Jesus Christ (Php 1:6,10; 2:16), the day (1Th 5:4; 1Co 3:13; Ro 13:12), the day of redemption (Eph 4:20), the day of judgment (Ro 2:5,16).

2Tim 1:13

The pattern of sound words (υποτυπωσιν υγιαινοντων λογων). See 1Ti 1:16 for υποτυπωσιν and 1Ti 1:10 for υγιαινω.

Which (ων). Genitive plural with ηκουσας (didst hear) or attracted to case of λογων (ακουω is used either with the accusative or the genitive).

2Tim 1:14

That good thing which was committed unto thee (την καλην παραθηκην). Simply, "the good deposit."

Guard (φυλαξον). As in 1Ti 6:20 . God has also made an investment in Timothy (cf. verse 12). Timothy must not let that fail.

Which dwelleth in us (του ενοικουντος εν ημιν). It is only through the Holy Spirit that Timothy or any of us can guard God's deposit with us.

2Tim 1:15

Are turned away from me (απεστραφησαν με). Second aorist passive (still transitive here with με) of αποστρεφω, for which verb see Tit 1:14 . For the accusative with these passive deponents see Robertson, *Grammar*, p. 484. It is not known to what incident Paul refers, whether the refusal of the Christians in the Roman province of Asia to help Paul on his arrest (or in response to an appeal from Rome) or whether the Asian Christians in Rome deserted Paul in the first stage of the trial (4:16). Two of these Asian deserters are mentioned by name, perhaps for reasons known to Timothy. Nothing else is known of Phygelus and Hermogenes except this shameful item.

2Tim 1:16

Grant mercy (δωιη ελεος). The phrase nowhere else in the N.T. Second aorist active optative of διδωμ, the usual form being δοιη. This is the usual construction in a wish about the future.

Unto the house of Onesiphorus (τω Ονησιφορου οικω). The same phrase in 4:19. Apparently Onesiphorus is now dead as is implied by the wish in 1:18.

For he oft refreshed me (οτ πολλακις με ανεψυξεν). First aorist active indicative of αναψυχω, old verb, to cool again, in LXX and *Koine* often, here only in N.T., but αναψυξις in Ac 3:20 . In the first imprisonment or the second. If he lost his life for coming to see Paul, it was probably recently during this imprisonment.

Was not ashamed of my chain (αλυσιν μου ουκ επαισχυνθη). Passive deponent again (first aorist indicative) with accusative as in 1:8. For αλυσιν (chain) see Eph 6:20 . Note absence of augment in επαισχυνθη.

2Tim 1:17

When he was in Rome (γενομενος εν Ρομη). Second aorist middle participle of γινομα (coming to Rome, happening in Rome).

He sought me diligently and found me (σπουδαιως εζητησεν με κα ευρεν). Effective aorists both of them (first of ζητεω, second of ευρισκω). He did it at the risk of his own life apparently.

2Tim 1:18

Grant to him to and mercy (δωιη αυτω ευρειν ελεος). Second aorist active optative in wish for the future again as in verse 16. Find mercy from the Lord (Jesus) as he found me.

Thou knowest very well (βελτιον συ γινωσκεις). Literally, "thou knowest better (than I)," for he did those things in Ephesus where thou art. Only N.T. example of βελτιον, in D text of Ac 10:28 .

2 Timothy 2

2Tim 2:1

Be strengthened (ενδυναμου). Present passive imperative of ενδυναμοω. See already 1Ti 1:12; Ro 4:20; Php 4:13; Eph 6:10 . "Keep on being empowered," "keep in touch with the power."

In the grace that is in Christ Jesus (εν τη χαριτ τη εν Χριστω Ιησου). Where the power is located. Christ is the dynamo for power only when and while we keep in touch with him.

2Tim 2:2

From me (παρ' εμου). As in 1:13. Paul was Timothy's chief teacher of Christ.

Among many witnesses (δια πολλων μαρτυρων). Plutarch has δια in this sense and Field (*Ot. Norv.*) suggests that it is a legal phrase "supported by many witnesses." Not mere spectators, but testifiers. See Paul's use of δια 1Th 4:2; 2Co 2:4; Ro 2:27; 14:20 . Paul in 1Co 15:1-8 gives many witnesses of the resurrection of Christ.

Commit thou (παραθου). Second aorist middle imperative of παρατιθημ (1Ti 1:18) to deposit, same metaphor as παραθηκη in 1:12,14 . "Deposit thou."

Faithful (πιστοις). "Trustworthy," "reliable," as in 1Ti 1:12 of Paul himself.

Able (ικανο). Capable, qualified, as in 1Co 15:9; 2Co 2:16; 3:5 .

Others also (κα ετερους). Not necessarily "different," but "others in addition." This is the way to pass on the torch of the light of the knowledge of God in Christ. Paul taught Timothy who will teach others who will teach still others, an endless chain of teacher-training and gospel propaganda.

2Tim 2:3

Suffer hardship with me (συνκακοπαθησον). See 1:8 for this verb. The old preacher challenges the young one to share hardship with him for Christ.

As a good soldier (ος καλος στρατιωτης). Paul does not hesitate to use this military metaphor (this word only here for a servant of Christ) with which he is so familiar. He had already used the metaphor in 1Co 9:7; 2Co 10:3f.; 1Ti 1:18 . In Php 2:25 he called Epaphroditus "my fellow-soldier" (συνστρατιωτην μου) as he did Archippus in Phm 1:2 .

2Tim 2:4

No soldier on service (ουδεις στρατευομενος). "No one serving as a soldier." See 1Co 9:7 for this old verb and 2Co 10:3; 1Ti 1:18 for the metaphorical use.

Entangleth himself (εμπλεκετα). Old compound, to inweave (see Mt 27:29 for πλεκω), in N.T. only here and 2 Peter 2:20 . Present middle (direct) indicative.

In the affairs (ταις πραγματειαις). Old word (from πραγματευομα, Lu 19:13), business, occupation, only here in N.T.

Of this life (του βιου). No "this" in the Greek, "of life" (course of life as in 1Ti 2:2 , not existence ζωη).

Him who enrolled him as a soldier (τω στρατολογησαντ). Dative case after αρεση (first aorist active subjunctive of αρεσκω, to please, 1Th 2:4 , purpose clause with ινα) of the articular first aorist active participle of στρατολογεω, literary *Koine* word (στρατολογος, from στρατος and λεγω), only here in N.T.

2Tim 2:5

If also a man contend in the games (εαν δε κα αθλη τις). Condition of third class with present (linear) active subjunctive of αθλεω, old and common verb (from αθλος, a contest), only this verse in N.T., but συναθλεω in Php 1:27 . Note sharp distinction between αθλη (present subjunctive, engage in a contest in general) and αθληση (first aorist active subjunctive, engage in a particular contest). Not "except he have contended," but simply "unless he contend" (in any given case) "lawfully" (νομιμως). Old adverb, agreeably to the law, in N.T. only here and 1Ti 1:8 .

Is not crowned (ου στεφανουτα). Present passive indicative of στεφανοω, old verb (from στεφανος, crown), in N.T. only here and Heb 2:7,9 . One apodosis for two protases. The victor in the athletic contests was crowned with a garland.

2Tim 2:6

The husbandman that laboureth (τον κοπιωντα γεωργον). "The toiling tiller of the soil" (γεωργον, from γη and εργω, worker of the earth). See γεωργιον (field) in 1Co 3:9 and also 1Co 9:7 .

First (πρωτον). As is natural and right.

To partake (μεταλαμβανειν). Old word as in Ac 2:46 to share in. Paul elsewhere uses μετεχω as in 1Co 9:12 .

2Tim 2:7

Consider (νοε). Present active imperative of νοεω, old verb, to put your mind (νους) on. See Eph 3:4 and like command in 1Co 10:15 .

Understanding (συνεσιν). "Comprehension" (from συνιημ, to send together, to grasp). See Col 1:9; 2:2 . This is a blessed promise that calls for application.

2Tim 2:8

Risen from the dead (εγηγερμενον εκ νεκρων). Perfect passive participle of εγειρω, still risen as the perfect tense shows in 1Co 15:4,12-20 . Predicate accusative. "Remember Jesus Christ as risen from the dead." This is the cardinal fact about Christ that proves his claim to be the Messiah, the Son of God. Christ is central for Paul here as in Php 2:5-11 .

Of the seed of David (εκ σπερματος Δαυειδ). The humanity of Christ as in Ro 1:3; Php 2:7f .

According to my gospel (κατα το ευαγγελιον μου). Paul's very phrase in Ro 2:16; 16:25 . Not a written gospel, but my message. See also 1Co 15:1; 2Co 11:7; Ga 1:11; 2:2; 1Ti 1:11 .

2Tim 2:9

Wherein (εν ω). In my gospel.

I suffer hardship (κακοπαθω). "I suffer evil." Old compound (κακον, πασχω), elsewhere in N.T., 4:5; Jas 5:13 .

Unto bonds (μεχρ δεσμων). "Up to bonds." A common experience with Paul (2Co 11:23; Php 1:7,13,14; Col 4:18).

As a malefactor (ως κακουργος), old compound (κακον, εργω, doer of evil), in N.T. only here and Lu 23:32ff. (of the robbers). One of the charges made against Paul.

Is not bound (ου δεδετα). Perfect passive indicative of δεω, to bind. Old verb. See 1Co 7:27,39; Ro 7:2 . I am bound with a chain, but no fetters are on the word of God (Pauline phrase; 1Th 2:13; 1Co 14:36; 2Co 2:17; Php 1:14; Tit 2:5).

2Tim 2:10

For the elect's sake (δια τους εκλεκτους). "Because of the elect." God's elect (Ro 8:33; Col 3:12; Tit 1:1) for whom Paul suffered so much (Col 1:6; 12:15; Php 2:17; Eph 3:1,13).

That they also may obtain (ινα κα αυτο τυχωσιν). Purpose clause with second aorist (effective) active subjunctive of τυγχανω with genitive. "They as well as I," Paul means.

The salvation (της σωτηριας). The final salvation "with eternal glory" (μετα δοξης αιωνιου). This phrase only here and 1Pe 5:10 , but in 2Co 4:17 we have "eternal weight of glory."

2Tim 2:11

Faithful is the saying (πιστος ο λογος). The saying which follows here though it can refer to the preceding as in 1Ti 4:9 . See 1Ti 1:15 . It is possible that from here to the end of 13 we have the fragment of an early hymn. There are four conditions in these verses (11-13), all of the first class, assumed to be true. Parallels to the ideas here expressed are found in 2Th 1:5; 1Co 4:8; 2Co 7:3; Ro 6:3-8; Col 3:1-4 . Note the compounds with συν (συναπεθανομεν,

we died with , from συναποθνεσκο as in 2Co 7:3 ; συνζησομεν,

we shall live with , from συνζαω as in 2Co 7:3 ; συμβασιλευσομεν,

we shall reign with , from συμβασιλευω as in 1Co 4:8). For υπομενομεν (we endure) see 1Co 13:7 and for απιστουμεν (we are faithless) see Ro 3:3 . The verb αρνεομα, to deny (αρνησομεθα, we shall deny, αρνησετα, he will deny, αρνησασθα, deny, first aorist middle infinitive) is an old word, common in the Gospels in the sayings of Jesus (Mt 10:33; Lu 12:9), used of Peter (Mr 14:70), and is common in the Pastorals (1Ti 5:8; Tit 2:12; 2Ti 3:5). Here in verse 13 it has the notion of proving false to oneself, a thing that Christ "cannot" (ου δυνατα) do.

2Tim 2:14

That they strive not about words (μη λογομαχειν). Word apparently coined by Paul from λογομαχια (1Ti 6:4 which see), a back formation in that case. A mere war of words displeases Paul. (Tit 3:9).

Useful (χρησιμον). Late and rare word from χραομα, here only in N.T.

To the subverting (επ καταστροφη). Old word (from καταστρεφω, to turn down or over), here only in N.T. (except 2 Peter 2:6 in some MSS., not in Westcott and Hort)." Because of the overthrow" (result επ, not aim), useless for this reason. Such war of words merely upsets the hearers.

2Tim 2:15

Give diligence (σπουδασον). First aorist active imperative of σπουδαζω, old word, as in 1Th 2:17; Ga 2:10 .

To present (παραστησα). First aorist active infinitive of παριστημ as in Col 1:22,28 .

Approved unto God (δοκιμον τω θεω). Dative case θεω with δοκιμον, predicate accusative, old adjective (from δεχομα), for which see 1Co 11:19; 2Co 10:18 .

A workman (εργατην). See 2Co 11:3; Php 3:2 .

That needeth not to be ashamed (ανεπαισχυντον). Late double compound verbal adjective (α privative, επαισχυνω), in Josephus and here alone.

Handling aright (ορθοτομουντα). Present active participle of ορθοτομεω, late and rare compound (ορθοτομος), cutting straight, ορθος and τεμνω), here only in N.T. It occurs in Pr 3:6; 11:5 for making straight paths (οδους) with which compare Heb 12:13 and "the Way" in Ac 9:2 . Theodoret explains it to mean ploughing a straight furrow. Parry argues that the metaphor is the stone mason cutting the stones straight since τεμνω and ορθος are so used. Since Paul was a tent-maker and knew how to cut straight the rough camel-hair cloth, why not let that be the metaphor? Certainly plenty of exegesis is crooked enough (crazy-quilt patterns) to call for careful cutting to set it straight.

2Tim 2:16

Shun (περιστασο). See Tit 3:9 .

Babblings (κενοφωνιας). See 1Ti 6:20 .

Will proceed (προκοψουσιν). Future active of προκοπτω, "will cut forward." See Ga 1:14; Ro 13:12 .

Further in ungodliness (επ πλειον ασεβειας). "To more of ungodliness." See Ro 1:18; 1Ti 2:2 .

2Tim 2:17

Will eat (νομην εξε). "Will have (future active of εχω) pasturage or increase" (νομη, old word from νεμω, to pasture, in N.T. only here and Joh 10:9).

As doth gangrene (ως γαγγραινα). Late word (medical writers and Plutarch), only here in N.T. From γραω or γραινω, to gnaw, to eat, an eating, spreading disease. Hymenaeus is probably the one mentioned in 1Ti 1:20 . Nothing is known of Philetus.

2Tim 2:18

Men who (οιτινες). "The very ones who."

Have erred (ηστοχησαν). "Missed the mark." First aorist active indicative of αστοχεω, for which see 1Ti 1:6; 6:21 .

That the resurrection is past already (αναστασιν ηδη γεγονενα). Second perfect active infinitive of γινομα in indirect assertion after λεγοντες (saying) with the accusative of general reference (αναστασιν).

Overthrow (ανατρεπουσιν). See Tit 1:11 .

2Tim 2:19

Howbeit (μεντο). Strong adversative, "however."

Firm (στερεος). Old adjective, solid, compact, in N.T. only here, 1Pe 5:9; Heb 5:12,14 . See στερεωμα in Col 2:5 . For θεμελιος see 1Co 3:11; Rom 15:20; 1Ti 6:19 . Cf. εδραιωμα in 1Ti 3:15 .

Seal (σφραγις). See 1Co 9:2; Ro 4:11 .

Knoweth (εγνω). Timeless aorist active indicative of γινωσκω. Quotation from Nu 16:5 .

Let every one depart (αποστητω πας). Paraphrase of Nu 16:27; Isa 26:13; 52:11; Jer 20:9 . Second aorist active imperative of αφιστημ (intransitive use), "Let every one stand off from." Probably another echo of the rebellion of Korah.

2Tim 2:20

In a great house (εν μεγαλη οικια). Metaphor of a palace. He doubtless has the Kingdom of God in mind, but he works out the metaphor of a great house of the rich and mighty.

Vessels (σκευη). Old word σκευος. See Ro 9:21 for the same double use as here.

Of gold (χρυσα). Old contracted adjective χρυσεος, only here by Paul.

Of silver (αργυρα). Old contracted adjective αργυρεος, in N.T. here, Ac 19:24; Re 9:20 .

Of wood (ξυλινα). Old adjective, in N.T. only here and Re 9:20 .

Of earth (οστρακινα). Late adjective, from οστρακον, baked clay, in LXX, in N.T. only here and 2Co 4:7 .

2Tim 2:21

If a man purge himself (εαν τις εκκαθαρη). Paul drops the metaphor of the house and takes up the individual as one of the "vessels." Condition of third class with first aorist active subjunctive of εκκαθαιρω, old verb, to cleanse out, in LXX, in N.T. only here and 1Co 5:7 .

From these (απο τουτων). From the vessels for dishonour of verse 20.

Sanctified (ηγιασμενον). Perfect passive participle of αγιαζω, for which verb see 1Co 6:11 .

Meet for the master's use (ευχρηστον τω δεσποτω). Dative case δεσποτη (for which word see 1Ti 6:1) with ευχρηστον, neuter singular like ηγιασμενον agreeing with σκευος. Old verbal adjective (ευ and χραομα, to use well), useful or usable for the master. In N.T. only here and 4:11. See αχρηστον in Phm 11 .

Prepared (ητοιμασμενον). Perfect passive participle of ετοιμαζω, in a state of readiness, old and common word, elsewhere by Paul only 1Co 2:9 (LXX).

2Tim 2:22

Youthful (νεωτερικας). Literary *Koine* word (Polybius, Josephus), only here in N.T. There are lusts peculiar to flaming youth.

Flee (φευγε). Present active imperative of φευγω, old and common verb. In this sense see 1Co 6:18 .

Follow after (διωκε). Present active imperative of διωκω as if in a chase for which sense see 1Th 5:15 . Steady pursuit of these virtues like those in Ga 5:22 .

Call on the Lord (επικαλουμενον τον κυριον). See 1Co 1:2; Ro 10:12-14 .

2Tim 2:23

Ignorant (απαιδευτους). Old verbal, here only in N.T. (α privative and παιδευω). Untrained, uneducated, "speculations of a half-educated mind" (Parry).

Refuse (παραιτου). See 1Ti 4:7 .

They gender strifes (γεννωσιν μαχας). Present active indicative of old and common verb γενναω (Ro 9:11). "They beget battles." See 2:14.

2Tim 2:24

Must not strive (ου δε μαχεσθα). Rather, "it is not necessary for him to fight" (in such verbal quibbles). The negative ου goes with δε, not with the infinitive μαχεσθα.

Gentle (ηπιον). Old word (from επος, speech), affable, mild, in N.T. only here (and 1Th 2:7 in some MSS.; W. H. have νηπιος).

Teachable (διδακτικον). See 1Ti 3:2 .

Forbearing (ανεξικακον). Late compound (from future of ανεχω, ανεξω, and κακον, putting up with evil). Here only in N.T.

2Tim 2:25

Correcting (παιδευοντα). See Tit 2:12 . "Schooling" (Parry).

Oppose themselves (αντιδιατιθεμενους). Present middle (direct) participle of αντιδιατιθημ, late double compound (Diodorus, Philo) to place oneself in opposition, here only in N.T.

If peradventure God may give (μη ποτε δωιη ο θεος). Here Westcott and Hort read the late form of the second aorist active optative of διδωμ for the usual δοιη as they do in 1:18. But there it is a wish for the future and so regular, while here the optative with μη ποτε in a sort of indirect question is used with a primary tense δε (present) and parallel with an undoubted subjunctive ανανηψωσιν, while in Lu 3:15 μη ποτε ειε is with a secondary tense. Examples of such an optative do occur in the papyri (Robertson, *Grammar*, p. 989) so that we cannot go as far as Moulton does and say that we "must" read the subjunctive δωη here (*Prolegomena*, pp. 55, 193).

Repentance (μετανοιαν). "Change of mind" (2Co 7:10; Ro 2:4).

Unto the knowledge of the truth (εις επιγνωσιν αληθειας). Paul's word "full knowledge" (Co 1:9).

2Tim 2:26

They may recover themselves (ανανηψωσιν). First aorist active subjunctive of ανανηφω, late and rare word, to be sober again, only here in N.T., though νηφω is in 1Th 5:6 .

Out of the snare of the devil (εκ της του διαβολου παγιδος). They have been caught while mentally intoxicated in the devil's snare (1Ti 3:7). See Ro 11:9 for παγις.

Taken captive (εζωγρημενο). Perfect passive participle of ζωγρεω, old verb, to take alive (ζωοσ, αγρεω), in N.T. only here and Lu 5:10 (of Peter). "Taken captive alive."

By him unto his will (υπ' αυτου εις το εκεινου θελημα). This difficult phrase is understood variously. One way is to take both αυτου and εκεινου, to refer to the devil. Another way is to take both of them to refer to God. Another way is to take αυτου of the devil and εκεινου, of God. This is probably best, "taken captive by the devil" "that they may come back to soberness to do the will of God." There are difficulties in either view.

2 Timothy 3

2Tim 3:1

Know this (τουτο γινωσκε). See 1Co 11:3; Php 1:12 .

In the last days (εν εσχαταις ημεραις). See Jas 5:3; 1Ti 4:1 .

Grievous (χαλεπο). Hard. See Eph 5:16 .

Shall come (ενστησοντα). Future middle of ενιστημ (intransitive use), old verb, to stand on or be at hand, as in 2Th 2:2 .

2Tim 3:2

Lovers of self (φιλαυτο). Old compound adjective (φιλοσ, αυτος), here only in N.T.

Lovers of money (φιλαργυρο). Old compound adjective, in N.T. only here and Lu 16:14 . See 1Ti 6:10 .

Boastful (αλαζονες). Old word for empty pretender, in N.T. only here and Ro 1:30 .

Haughty (υπερηφανο). See also Ro 1:30 for this old word.

Railers (βλασφημο). See 1Ti 1:13 .

Disobedient to parents (γονευσιν απειθεις). See Ro 1:30 .

Unthankful (αχαριστο). Old word, in N.T. only here and Lu 6:35 .

Unholy (ανοσιο). See 1Ti 1:9 .

Without natural affection (αστοργο). See Ro 1:31 .

2Tim 3:3

Implacable (ασπονδο). Truce-breakers. Old word, only here in N.T. though in MSS. in Ro 1:31 (from α privative and σπονδη, a libation).

Slanderers (διαβολο). See 1Ti 3:11; Tit 2:3 .

Without self-control (ακρατεις). Old word (α privative and κρατος), here only in N.T.

Fierce (ανημερο). Old word (α privative and ημερος, tame), only here in N.T.

No lovers of good (αφιλαγαθο). Found only here (α privative and φιλαγαθος, for which see Tit 1:8). See also Php 4:8 . A papyrus describes Antoninus as φιλαγαθος and has αφιλοκαγαθια.

2Tim 3:4

Traitors (προδοτα). Old word (from προδιδωμ), in N.T. only here, Lu 6:16; Ac 7:52 .

Headstrong (προπετεις). Old word (from προ and πιπτω), falling forward, in N.T. only here and Ac 19:36 .

Puffed up (τετυφωμενο). Perfect passive participle of τυφοω. See 1Ti 3:6 .

Lovers of pleasure (φιληδονο). Literary *Koine* word (φιλοσ, ηδονη), only here in N.T.

Lovers of God (φιλοθεο). Old word (φιλοσ, θεος), only here in N.T.

2Tim 3:5

A form of godliness (μορφωσιν ευσεβειας). For μορφωσιν, see Ro 2:20 . The outward shape without the reality.

Having denied (ηρνημενο). Perfect middle participle of αρνεομα (see 2:12f.).

Power (δυναμιν). See 1Co 4:20 . See Ro 1:29-31 for similar description.

Turn away (αποτρεπου). Present middle (direct) imperative of αποτρεπω, "turn thyself away from." Old verb, only here in N.T. See IV Macc. 1:33.

2Tim 3:6

That creep (ο ενδυνοντες). Old and common verb (also ενδυω) either to put on (1Th 5:8) or to enter (to slip in by insinuation, as here). See same idea in Jude 1:4 (παρεισεδυησαν), 2 Peter 2:1 (παρεισαξουσιν), Ga 2:4 (παρεισηλθον and παρεισακτους). These stealthy "creepers" are pictured also in Tit 1:11 .

Take captive (αιχμαλωτιζοντες). "Taking captive." Present active participle of αιχμαλωτιζω, for which see 2Co 10:5; Ro 7:23 .

Silly women (γυναικαρια). Literally, "little women" (diminutive of γυνη), found in Diocles (comedian of 5 century B.C.) and in Epictetus. The word here is neuter (grammatical gender) plural. Used contemptuously here (only N.T. example). Ramsay suggests "society ladies." It is amazing how gullible some women are with religious charlatans who pose as exponents of "new thought."

Laden with sins (σεσωρευμενα αμαρτιαις). Perfect passive participle of σωρευω, old word from Aristotle down (from σωρος, a heap) to heap up. In N.T. only here and Ro 12:20 . Associative instrumental case αμαρτιαις.

Divers (ποικιλαις). Many coloured. See Tit 3:3 . One has only to recall Schweinfurth, the false Messiah of forty odd years ago with his "heavenly harem" in Illinois and the recent infamous "House of David" in Michigan to understand how these Gnostic cults led women into licentiousness under the guise of religion or of liberty. The priestesses of Aphrodite and of Isis were illustrations ready to hand. Αγομενα (present passive participle) means "continually led astray or from time to time."

2Tim 3:7

Never able to come to the knowledge of the truth (μηδεποτε εις επιγνωσιν αληθειας ελθειν δυναμενα). Pathetic picture of these hypnotized women without intellectual power to cut through the fog of words and, though always learning scraps of things, they never come into the full knowledge (επιγνωσιν) of the truth in Christ. And yet they even pride themselves on belonging to the intelligentsia!

2Tim 3:8

Like as (ον τροπον). "In which manner." Adverbial accusative and incorporation of the antecedent τροπον into the relative clause.

Jannes and Jambres (Ιαννης κα Ιαμβρης). Traditional names of the magicians who withstood Moses (*Targum of Jonathan* on Ex 7:11).

Withstood (αντεστησαν). Second aorist active (intransitive) of ανθιστημ, to stand against, "they stood against" (with dative Μωυσε). Same word used of Elymas in Ac 13:8

and repeated here ανθισταντα (present middle indicative). Paul here pictures the seducers of the γυναικαρια above.

Corrupted in mind (κατεφθαρμενο τον νουν). Perfect passive participle of καταφθειρω, old compound, in N.T. only here in critical text. See 2Co 11:3; 1Ti 6:5 for διαφθειρω. The accusative νουν is retained in the passive.

Reprobate (αδοκιμο). See 1Co 9:27; Tit 1:16 . They had renounced their trust (πιστιν) in Christ.

2Tim 3:9

They shall proceed no further (ου προκοψουσιν επ πλειον). Future active of προκοπτω. See 2:16.

Folly (ανοια). Old word (from ανοος, a privative and νους), want of sense, here only in N.T.

Evident (εκδηλος). Old word (εκ, δηλος, outstanding), here only in N.T.

Theirs (εκεινων). Of Jannes and Jambres (Ex 7:12).

2Tim 3:10

Didst follow (παρηκολουθησας). First aorist active indicative of παρακολουθεω, for which see 1Ti 4:6 . Some MSS. have perfect active παρηκολουθηκας (thou hast followed). Nine associative-instrumental cases here after the verb (**teaching** , διδασκαλια, Ro 12:7 ;

conduct , αγωγη, old word here only in N.T.;

purpose , προθεσε, Ro 8:28 ;

faith , πιστε, 1Th 3:6 ;

longsuffering , μακροθυμια, Col 1:11 ;

persecutions , διωγμοις, 2Th 1:4 ;

sufferings , παθημασιν, 2Co 1:6f.). The two last items belong to verse 11.

2Tim 3:11

What things befell me (οια μο εγενετο). Qualitative relative (οια) referring to actual experiences of Paul (εγενετο, second aorist middle indicative of γινομα) more fully described in 2Co 11:30-33 . The Acts of the Apostles tell of his experiences in Antioch in Pisidia (Ac 13:14,45,50), in Iconium (Ac 14:1-5), in Lystra (Ac 14:6-19). See also Ga 2:11 .

What persecutions I endured (οιους διωγμους υπηνεγκα). Qualitative relative again with διωγμους. The verb is first aorist active indicative of υποφερω, old verb, to bear under as in 1Co 10:13 .

Delivered me (με ερυσατο). First aorist middle of ρυομα, old verb, with εκ here as in 1Th 1:10 . Used again of the Lord Jesus in 4:18.

2Tim 3:12

That would live godly (ο θελοντες ζηιν ευσεβως). "Those who desire (will, determine) to live godly." Paul does not regard his experience as peculiar, but only part of the price of loyal service to Christ.

Shall suffer persecution (διωχθησοντα). Future passive of διωκω, "shall be persecuted" (shall be hunted as wild beasts).

2Tim 3:13

Impostors (γοητες). Old word from wailers (γοαω, to bewail), professional mourners, deceivers, jugglers. Here only in the N.T. Modern impostors know all the tricks of the trade.

Shall wax worse and worse (προκοψουσιν επ το χειρον). "Shall cut forward to the worse stage." See 2:16 for προκοπτω. Χειρον is comparative of κακος, "to the worse than now."

Deceiving and being deceived (πλανωντες κα πλανωμενο). Present active and present passive participles of πλαναω. The tragedy of it all is that these seducers are able to deceive others as well as themselves.

2Tim 3:14

But abide thou (συ δε μενε). Emphatic contrast (συ δε), "But thou." Present active imperative of μενω, common verb, to remain.

In the things which (εν οις). The antecedent to οις is not expressed ("in which things") and the relative is attracted from α accusative with εμαθες (didst learn, second aorist active indicative of μανθανω) to the case of the unexpressed antecedent (locative with εν).

Hast been assured of (επιστωθης). First aorist passive indicative of πιστοω, old verb (from πιστος, faithful), to make reliable, only here in N.T.

Knowing from whom (ειδως παρα τινων). Second perfect active participle of οιδα. Note τινων (ablative case after παρα in an indirect question). The list included the O.T. prophets, Paul, Eunice, Lois. There ought to be moral authority in such personages.

2Tim 3:15

From a babe (απο βρεφους). Only here in the Pastorals. This teaching from the fifth year, covering the whole of Timothy's recollections. See Mr 9:21 εκ παιδιοθεν, from a child.

Thou has known (οιδας). Present active indicative, progressive perfect reaching from a babe till now. Would that Christian parents took like pains today.

The sacred writings (ιερα γραμματα). "Sacred writings" or "Holy Scriptures." Here alone in N.T., though in Josephus (Proem to *Ant.* 3; *Apion* 1, etc.) and in Philo. The adjective ιερος occurs in 1Co 9:13 of the temple worship, and γραμμα in contrast to πνευμα in 2Co 3:6f.; Ro 2:29 and in Joh 5:47 of Moses' writings, in Ac 28:21 of an epistle, in Ga 6:11 of letters (characters). In Ephesus there were Εφεσια γραμματα that were βεβηλα (Ac 19:19), not ιερα.

To make thee wise (σε σοφισα). First aorist active infinitive of σοφιζω, old verb (from σοφος), in N.T. only here, and 2 Peter 1:16 .

Which is in (της εν). Common idiom with the article, "the in." The use of the Scriptures was not magic, but of value when used "through faith that is in Christ Jesus."

2Tim 3:16

Every scripture inspired of God is also profitable (πασα γραφη θεοπνευστος κα ωφελιμος). There are two matters of doubt in this clause. One is the absence of the article η before γραφη, whether that makes it mean "every scripture" or "all scripture" as of necessity if present. Unfortunately, there are examples both ways with both πας and γραφη. Twice we find γραφη in the singular without the article and yet definite (1Pe 2:6; 2 Peter 1:20). We have πας Ισραηλ (Ro 11:26) for all Israel (Robertson, *Grammar*, p. 772). So far as the grammatical usage goes, one can render here either "all scripture" or "every scripture." There is no copula (εστιν) in the Greek and so one has to insert it either before the κα or after it. If before, as is more natural, then the meaning is: "All scripture (or every scripture) is inspired of God and profitable." In this form there is a definite assertion of inspiration. That can be true also of the second way, making "inspired of God" descriptive of "every scripture," and putting εστιν (is) after κα: "All scripture (or every scripture), inspired of God, is also profitable."

Inspired of God (θεοπνευστος). "God-breathed." Late word (Plutarch) here only in N.T. Perhaps in contrast to the commandments of men in Tit 1:14 .

Profitable (ωφελιμος). See 1Ti 4:8 . See Ro 15:4 . Four examples of προς (facing, with a view to, for): διδασκαλιαν, teaching; ελεγμον, reproof, in LXX and here only in N.T.; επανορθωσιν, correction, old word, from επανορθοω, to set up straight in addition, here only in N.T., with which compare επιδιορθοω in Tit 1:5 ; παιδειαν, instruction, with which compare Eph 6:4 .

2Tim 3:17

The man of God (ο του θεου ανθρωπος). See 1Ti 6:11 .

May be complete (ινα η αρτιος). Final clause with ινα and present subjunctive of ειμ. Αρτιος is old word (from root αρω, to fit), specially adapted, here only in N.T.

Furnished completely (εξηρτισμενος). Perfect passive participle of εξαρτιζω, rare verb, to furnish (fit) fully (perfective use of εξ), in N.T. only here and Ac 21:5 . In Josephus. For καταρτιζω, see Lu 6:40; 2Co 13:11 .

2 Timothy 4

2Tim 4:1

I charge thee (διαμαρτυρομα). Rather, "I testify." See 1Th 4:6 . See 1Ti 5:21 for this verb and appeal to God and Christ.

Who shall judge (του μελλοντος κρινειν). "The one going or about to judge" (regular idiom with μελλω). The quick and the dead (ζωντας κα νεκρους). "Living and dead." See 1Th 4:16f .

And by his appearing (κα την επιφανειαν). Accusative of conjuration (verbs of swearing), after διαμαρτυρομα as is βασιλειαν (by his kingdom). See 1Th 5:27 . For επιφανειαν, see 1:10; Tit 2:13; 1Ti 6:14; 2Th 2:8 .

2Tim 4:2

Preach the word (κηρυξον τον λογον). First aorist active imperative of κηρυσσω. For "the word" used absolutely, see 1Th 1:6; Ga 6:6 .

Be instant in season, out of season (επιστηθ ευκαιρως ακαιρως). Second aorist (ingressive) active imperative of εφιστημ (intransitive use), "take a stand," "stand upon it or up to it," "carry on," "stick to it." The Vulgate has "*insta*." The two adverbs are like a proverb or a play (pun) on the word καιρος. There are all sorts of seasons (καιρο), some difficult (χαλεπο, 3:1), some easy (ευκαιρη, 1Co 16:12).

Reprove (ελεγξον). First aorist active imperative of ελεγχω. "Bring to proof." Eph 5:11 .

Rebuke (επιτιμησον). First aorist active imperative of επιτιμαω, to give honour (or blame) to, to chide. Common in the Gospels (Lu 17:3).

Exhort (παρακαλεσον). First aorist active imperative of παρακαλεω, common Pauline word.

2Tim 4:3

A time when (καιρος οτε). One of the ακαιρως (out of season) times.

Will not endure (ουκ ανεξοντα). Future middle (direct) of ανεχω. "Will not hold themselves back from" (Col. 3:13). Having itching ears (κνηθομενο την ακοην). Present middle (causative) participle of κνηθω, late and rare form of the Attic κναω, to scratch, to tickle, here only in N.T. "Getting the ears (the hearing, την ακοην) tickled." The Vulgate has πρυριεντες. Cf. the Athenians (Ac 17:21). Clement of Alexandria tells of speakers tickling (κνηθοντες) the ears of those who want to be tickled. This is the temptation of the merely "popular" preacher, to furnish the latest tickle.

2Tim 4:4

Will turn away their ears (την ακοην αποστρεψουσιν). Future active of old verb αποστρεφω. See 1Co 12:17 for this use of ακοη. The people stopped their ears and rushed at Stephen in Ac 7:57 .

Will turn aside (εκτραπησοντα). Second future passive of εκτρεπω. They prefer "myths" to "the truth" as some today turn away to "humanism," "bolshevism," "new thought" or any other fad that will give a new momentary thrill to their itching ears and morbid minds.

2Tim 4:5

But be thou sober (συ δε νηφε). Present active imperative of νηφω, for which see 1Th 5:6,8 . "Be sober in thy head."

Suffer hardship (κακοπαθησον). See 2:9.

Do the work of an evangelist (εργον ποιησον ευαγγελιστου). See 1Co 1:17; Eph 4:11 for ευαγγελιστης, gospelizer.

Fulfil (πληροφορησον). First aorist active imperative of πληροφορεω, for which see Col 4:12 . In Col 4:17 Paul uses πληροω to Archippus about his ministry as he here employs πληροφορεω. Both verbs mean to fill full.

2Tim 4:6

I am already being offered (ηδη σπενδομα). Present (progressive) passive indicative of σπενδω, old verb, to pour out a libation or drink offering. In N.T. only here and Php 2:17 . "What was then a possibility is now a certainty" (Parry). The sacrifice of Paul's life-blood has begun.

Of my departure (της αναλυσεως μου). Our very word "analysis." Old word from αναλυω, to loosen up or back, to unloose. Only here in N.T., though αναλυσα for death is used by Paul in Php 1:23 which see for the metaphor.

Is come (εφεστηκεν). Perfect active indicative of εφιστημ (intransitive use). See 1Th 5:3; Lu 21:34 . The hour has struck. The time has come.

2Tim 4:7

I have fought the good fight (τον καλον αγωνα ηγωνισμα). Perfect middle indicative of αγωνιζομα, a favourite figure with Paul (1Co 9:25; Col 1:29), with the cognate accusative αγωνα (Php 1:27,30 , etc.). The "fight" is the athletic contest of his struggle for Christ.

I have finished the course (τον δρομον τετελεκα). Perfect active indicative of τελεω. He had used this metaphor also of himself to the elders at Ephesus (Ac 20:24). Then the "course" was ahead of him. Now it is behind him.

I have kept the faith (την πιστιν τετηρηκα). Perfect active indicative again of τηρεω. Paul has not deserted. He has kept faith with Christ. For this phrase, see Re 14:12 . Deissmann (*Light, etc.*, p. 309) gives inscriptions in Ephesus of a man who says: "I have kept faith" (την πιστιν ετηρησα) and another of a man of whom it is said: "He fought three fights, and twice was crowned."

2Tim 4:8

Henceforth (λοιπον). Accusative case, "for the rest."

There is laid up for me (αποκειτα μο). Present passive of αποκειμα, old verb, to be laid away. See Col 1:5 for the hope laid away. Paul's "crown of righteousness" (ο της δικαιοσυνης

στεφανος, genitive of apposition, the crown that consists in righteousness and is also the reward for righteousness, the victor's crown as in 1Co 9:25 which see) "is laid away" for him.

At that day (εν εκεινη τη ημερα). That great and blessed day (1:12,18).

The righteous judge (ο δικαιος κριτης). "The just judge," the umpire who makes no mistakes who judges us all (2Co 5:10).

Shall give me (αποδωσε μο). Future active of αποδιδωμ. "Will give back" as in Ro 2:6 and in full.

But also to all them that have loved his appearing (αλλα πασιν τοις ηγαπηκοσιν την επιφανειαν αυτου). Dative case of the perfect active participle of αγαπαω, to love, who have loved and still love his second coming. Επιφανεια here can as in 1:10 be interpreted of Christ's Incarnation.

2Tim 4:9

Shortly (ταχεως). In verse 21 he more definitely says "before winter." Apparently the trial might drag on through its various stages.

2Tim 4:10

Forsook me (με εγκατελειπεν). Imperfect (MSS. also have aorist, εγκατελιπεν) active of the old double compound verb εγκαταλειπω, for which see Ro 9:29 . Clearly in contrast to verse 9 and in the sense of 1Ti 6:17 , wilful desertion. Only mentioned elsewhere in Col 4:14 .

Crescens (Κρησκης). No other mention of him.

Titus to Dalmatia (Τιτος εις Δαλματιαν). Titus had been asked to rejoin Paul in Nicopolis where he was to winter, probably the winter previous to this one (Tit 3:12). He came and has been with Paul.

2Tim 4:11

Only Luke is with me (Λουκας εστιν μονος μετ' εμου). Luke is with Paul now in Rome as during the first Roman imprisonment (Phm 1:24; Col 4:14).

Take Mark (Μαρκον αναλαβων). Second aorist active participle of αναλαμβανω, old verb, to pick up, as in Eph 6:13,16 . "Pick up Mark."

He is useful to me (εστιν μο ευχρηστος). See 2:21 for ευχρηστος. Paul had long ago changed his opinion of Mark (Col 4:10) because Mark had changed his conduct and had made good in his ministry. Now Paul longs to have the man that he once scornfully rejected (Ac 15:37ff.).

2Tim 4:12

Tychicus I sent to Ephesus (Τυχικον απεστειλα εις Εφεσον). Perhaps Paul had sent him on before he came to Rome. He may have been still on the way to Ephesus.

2Tim 4:13

The cloke (την φελονην). More common form φειλονη. By metathesis for φαινολη, Latin *paenula*, though which language transliterated the word into the other is not known.

The meaning is also uncertain, though probably "cloke" as there are so many papyri examples in that sense (Moulton and Milligan, *Vocabulary*). Milligan (N.T. *Documents*, p. 20) had previously urged "book wrap" as probable but he changed his mind and rightly so.

With Carpus (παρα Καρπω). "Beside Carpus," at his house. Not mentioned elsewhere. Probably a visit to Troas after Paul's return from Crete.

The books (τα βιβλια). Probably papyrus rolls. One can only guess what rolls the old preacher longs to have with him, probably copies of Old Testament books, possibly copies of his own letters, and other books used and loved. The old preacher can be happy with his books.

Especially the parchments (μαλιστα τας μεμβρανας). Latin *membrana*. The dressed skins were first made at Pergamum and so termed "parchments." These in particular would likely be copies of Old Testament books, parchment being more expensive than papyrus, possibly even copies of Christ's sayings (Lu 1:1-4). We recall that in Ac 26:24 Festus referred to Paul's learning (τα γραμματα). He would not waste his time in prison.

2Tim 4:14

Alexander the coppersmith (Αλεξανδρος ο χαλκευς). Old word, only here in N.T., for metal-worker (copper, iron, gold, etc.). Possibly the one in 1:20, but not the one in Ac 19:33f. unless he afterwards became a Christian.

Did me much evil (μο κακα ενεδειξατο). Evidently he had some personal dislike towards Paul and possibly also he was a Gnostic.

Will render (αποδωσε). Future active of the same verb used in verse 8, but with a very different atmosphere.

2Tim 4:15

Be thou ware also (κα συ φυλασσου). Present middle (direct) imperative of φυλασσω, "from whom keep thyself away."

Withstood (αντεστη). Second aorist active indicative of ανθιστημ, "stood against my words." See 3:8; Ga 2:11 .

2Tim 4:16

At my first defence (εν τη πρωτη απολογια). Original sense of "apology" as in Php 1:7,16 . Either the first stage in this trial or the previous trial and acquittal at the end of the first Roman imprisonment. Probably the first view is correct, though really there is no way to decide.

No one took my part (ουδεις μο παρεγενετο). "No one came by my side" (second aorist middle indicative of παραγινομα). See 1Co 16:3 .

But all forsook me (αλλα παντες με εγκατελειπον). Same verb and tense used of Demas above (verse 10), "But all were forsaking me" (one by one) or, if aorist εγκατελιπον, "all at once left me."

May it not be laid to their account (μη αυτοις λογισθειη). First aorist passive optative in future wish with negative μη. Common Pauline verb λογιζομα (1Co 13:5; Ro 4:3,5).

2Tim 4:17

But the Lord stood by me (ο δε κυριος μο παρεστη). Second aorist active of παριστημ (intransitive use), "took his stand by my side." See Ro 16:2 . Clearly Jesus appeared to Paul now at this crisis and climax as he had done so many times before.

Strengthened me (ενεδυναμωσεν με). "Poured power into me." See Php 4:13 .

That through me the message might be fully proclaimed (ινα δι' εμου το κηρυγμα πληροφορηθη). Final clause with ινα and first aorist passive subjunctive of πληροφορεω (see verse 5). Either to the rulers in Rome now or, if the first imprisonment, by his release and going to Spain.

And that all the Gentiles might hear (κα ακουσωσιν παντα τα εθνη). Continuation of the purpose with the aorist active subjunctive of ακουω.

I was delivered out of the mouth of the lion (ερυσθην εκ στοματος λεοντος). First aorist passive indicative of ρυομα (1Th 1:10). A proverb, but not certain what the application is whether to Nero or to Satan (1Th 2:18) or to the lion in the arena where Paul could not be sent because a Roman citizen.

2Tim 4:18

Will deliver me (ρυσετα με). Future middle. Recall the Lord's Prayer. Paul is not afraid of death. He will find his triumph in death (Php 1:21f.).

Unto his heavenly kingdom (εις την βασιλειαν αυτου την επουρανιον). The future life of glory as in 1Co 15:24,50 . He will save (σωσε, effective future) me there finally and free from all evil.

To whom be the glory (ω η δοξα). No verb in the Greek. Paul's final doxology, his Swan Song, to Christ as in Ro 9:5; 16:27 .

2Tim 4:19

Prisca and Aquila (Πρισχαν κα Ακυλαν). Paul's friends now back in Ephesus, no longer in Rome (Rom 16:3). See 1:16 for the house of Onesiphorus.

2Tim 4:20

Erastus (Εραστος). See Ac 19:22; Ro 16:23 .

Trophimus (Τροφιμον). A native of Ephesus and with Paul in Jerusalem (Ac 20:4; 21:29).

At Miletus sick (εν Μιλητω ασθενουντα). Present active participle of ασθενεω, to be weak. Probably on Paul's return from Crete.

2Tim 4:21

Before winter (προ χειμωνος). Pathetic item if Paul was now in the Mamertine Dungeon in Rome with winter coming on and without his cloak for which he asked. How long he had been in prison this time we do not know. He may even have spent the previous winter or

part of it here. Eubulus, Pudens, Linus, Claudia are all unknown otherwise. Irenaeus does speak of Linus.

The Lord be with thy Spirit (ο κυριος μετα του πνευματος σου). Let us hope that Timothy and Mark reached Paul before winter, before the end came, with the cloak and with the books. Our hero, we may be sure, met the end nobly. He is already more than conqueror in Christ who is by his side and who will welcome him to heaven and give him his crown. Luke, Timothy, Mark will do all that mortal hands can do to cheer the heart of Paul with human comfort. He already had the comfort of Christ in full measure.

EPISTLE TO TITUS
PROBABLY 66 OR 67

APPARENTLY FROM NICOPOLIS

Titus 1

Titus 1:1

According to the faith of God's elect (κατα πιστιν εκλεκτων θεου). Here κατα expresses the aim of Paul's apostleship, not the standard by which he was chosen as in Php 3:14 ; a classic idiom, repeated here with επιγνωσιν, ευσεβειαν, επιταγην, "with a view to" in each case. For "God's elect" see Ro 8:33; Col 3:12 .

The knowledge (επιγνωσιν). "Full knowledge," one of Paul's favourite words. For the phrase see 1Ti 2:4 .

Which is according to godliness (της κατ' ευσεβειαν). "The (truth) with a view to godliness." The combination of faith and full knowledge of the truth is to bring godliness on the basis of the hope of life eternal.

Titus 1:2

God who cannot lie (ο αψευδης θεος). "The non-lying God." Old adjective (α privative and ψευδης), here only in N.T. See 2Ti 2:13 . In Polycarp's last prayer.

Promised (επηγγειλατο). First aorist middle indicative of επαγγελλω. Antithesis in εφανερωσεν δε (manifested) in verse 3 (first aorist active indicative of φανεροω). Same contrast in Ro 16:25; Col 1:26 .

Before times eternal (προ χρονων αιωνων). Not to God's purpose before time began (Eph 1:4; 2Ti 1:9), but to definite promises (Ro 9:4) made in time (Lock). "Long ages ago." See Ro 16:25 .

Titus 1:3

In his own seasons (καιροις ιδιοις). Locative case. See 1Ti 2:6; 6:15 .

In the message (εν κηρυγματ). See 1Co 1:21; 2:4 for this word, the human proclamation (preaching) of God's word.

Wherewith I was intrusted (ο επιστευθην). Accusative relative ο retained with the first aorist passive indicative of πιστευω as in 1Ti 1:11 . See 1Ti 2:7 .

Of God our Saviour (του σωτηρος ημων θεου). In verse 4 he applies the words "του σωτηρος ημων" to Christ. In 2:13 he applies both θεου and σωτηρος to Christ.

Titus 1:4

My true child (γνησιω τεκνω). See 1Ti 1:2 for this adjective with Timothy. Titus is not mentioned in Acts, possibly because he is Luke's brother. But one can get a clear picture of him by turning to 2Co 2:13; 7:6-15; 8:6-24; 12:16-18; Ga 2:1-3; Tit 1:4f.; 3:12; 2Ti 4:10 . He had succeeded in Corinth where Timothy had failed. Paul had left him in Crete as superintendent of the work there. Now he writes him from Nicopolis (Tit 3:12).

After a common faith (κατα κοινην πιστιν). Here κατα does mean standard, not aim, but it is a faith (πιστιν) common to a Gentile (a Greek) like Titus as well as to a Jew like Paul

and so common to all races and classes (Jude 1:3). Κοινος does not here have the notion of unclean as in Ac 10:14; 11:8 .

Titus 1:5

For this cause (τουτου χαριν). In N.T. only here and Eph 3:1,14 . Paul may be supplementing oral instruction as in Timothy's case and may even be replying to a letter from Titus (Zahn).

Left I thee in Crete (απελειπον σε εν Κρητη). This is the imperfect active of απολειπω, though MSS. give the aorist active also (απελιπον) and some read κατελειπον or κατελιπον. Both are common verbs, though Paul uses καταλειπω only in 1Th 3:1 except two quotations (Ro 11:4; Eph 5:31) and απολειπω only here and 2Ti 4:13,20 . Perhaps απολειπω suggests a more temporary stay than καταλειπω. Paul had apparently stopped in Crete on his return from Spain about A.D. 65.

That thou shouldest set in order (ινα επιδιορθωση). Late and rare double compound (inscriptions, here only in N.T.), first aorist middle subjunctive (final clause with ινα) of επιδιορθοω, to set straight (ορθοω) thoroughly (δια) in addition (επ), a clean job of it.

The things that were wanting (τα λειποντα). "The things that remain." See 3:13; Lu 18:22 . Either things left undone or things that survive. In both senses the new pastor faces problems after the tornado has passed. Parry takes it "of present defects" in Cretan character.

And appoint (κα καταστησις). Final clause still and first aorist active subjunctive of καθιστημ, the word used in Ac 6:13 about the deacons. The word does not preclude the choice by the churches (in every city, κατα πολιν, distributive use of κατα). This is a chief point in the επιδορθωσις (White).

Elders (πρεσβυτερους). See 1Ti 3:2; 4:17 .

As I gave thee charge (ως εγω σο διεταξαμην). First aorist (constative) middle imperative of διατασσω, clear reference to previous personal details given to Titus on previous occasions.

Titus 1:6

Blameless (ανεγκλητος). In a condition of first class. Used in 1Ti 3:10 of deacons which see.

That believe (πιστα). Added to what is in 1Ti 3:4 . "Believing children."

Not accused of riot (μη εν κατηγορια ασωτιας). See 1Ti 5:19 for κατηγορια and Eph 5:18 for ασωτια. "Not in accusation of profligacy."

Unruly (ανυποτακτα). See 1Ti 1:9 . Public disorder, out of doors. See also verse 10.

Titus 1:7

The bishop (τον επισκοπον). Same office as "elder" in 1:5. "Elder is the title, oversight is the function" (B. Weiss).

As God's steward (ως θεου οικονομον). See 1Co 4:1f. for Paul's idea of the bishop (elder) as God's steward (cf. 1Co 9:17; Col 1:25; Eph 3:2; 1Ti 1:4).

Not self-willed (μη αυθαδη). Old word (from αυτοσ, ηδομα), self-pleasing, arrogant. In N.T. only here and 2 Peter 2:10 .

Not soon angry (οργιλον). Old adjective from οργη (anger). Here only in N.T. Vulgate, *iracundum*. For "brawler" and "striker" see 1Ti 3:2 .

Not greedy of filthy lucre (αισχροκερδη). "Not greedy of shameful gain." Used of deacons in 1Ti 3:8 , αφιλαργυρον used of elders in 1Ti 3:3 .

Titus 1:8

A lover of good (φιλαγαθον). Late double compound (φιλοσ, αγαθος). See Wisdom 7:22. Here only in N.T. Just (δικαιον), holy (οσιον) not in 1Ti 3 .

Temperate (εγκρατη). Old and common adjective (εν, κρατος, strength), having power over, controlling, here only in N.T. Picture of self-control.

Titus 1:9

Holding to (αντεχομενον). Present middle participle of αντεχω, old verb, to hold back, in middle to hold oneself face to face with, to cling to, as in 1Th 5:14 .

The faithful word (του πιστου λογου). See 1Ti 1:15; 6:3; Ro 16:17 . Some would see a reference here to Christ as the Personal Logos.

That he may be able (ινα δυνατος η). Final clause with present active subjunctive. Paul several times uses δυνατος ειμ in the sense of δυναμα, with infinitive as here (Ro 4:21; 11:23; 2Ti 1:12).

The gainsayers (τους αντιλεγοντας). Present active participle of αντιλεγω, old word, to answer back, as in Ro 10:21 . "The talkers back."

Titus 1:10

Vain talkers (ματαιολογο). Late and rare compound, empty talkers, in Vett. Val. and here. See 1Ti 1:6 for ματαιολογια.

Deceivers (φρεναπατα). Late and rare compound, in papyri, eccl. writers, here alone in N.T. "Mind-deceivers." See Ga 6:3 for φρεναπαταιν.

Specially they of the circumcision (μαλιστα ο εκ της περιτομης). Same phrase in Ac 11:2; Ga 2:12; Col 4:11 . Jews are mentioned in Crete in Ac 2:11 . Apparently Jewish Christians of the Pharisaic type tinged with Gnosticism.

Titus 1:11

Whose mouths must be stopped (ους δε επιστομιζειν). Literally, "whom it is necessary to silence by stopping the mouth." Present active infinitive επιστομιζειν, old and common verb (επ, στομα, mouth), here only in N.T. To stop the mouth either with bridle or muzzle or gag.

Overthrow (ανατρεπουσιν). Old and common verb, to turn up, to overturn. In N.T. only here and 2Ti 2:18 . In papyri to upset a family by perversion of one member.

Things which they ought not (α μη δε). Note subjective negative μη with indefinite relative and indicative mode.

For filthy lucre's sake (αισχρου κερδους χαριν). The Cretans are given a bad reputation for itinerating prophets for profit by Polybius, Livy, Plutarch. Paul's warnings in 1Ti 3:3,8; 6:5 reveal it as "a besetting temptation of the professional teacher" (Parry). See verse 7 above. Disgraceful gain, made in shameful ways.

Titus 1:12

A prophet of their own (ιδιος αυτων προφητης). "Their own prophet." Self-styled "prophet" (or poet), and so accepted by the Cretans and by Cicero and Apuleius, that is Epimenides who was born in Crete at Cnossos. It is a hexameter line and Callimachus quoted the first part of it in a Hymn to Zeus. It is said that Epimenides suggested to the Athenians the erection of statues to "unknown gods" (Ac 17:23).

Liars (ψευστα). See 1Ti 1:10 for the word. The Cretans had a bad reputation on this line, partly due to their claim to having the tomb of Zeus.

Evil beasts (κακα θηρια). "Wicked wild beasts." Lock asks if the Minotaur was partly responsible.

Idle gluttons (γαστερες αργα). "Idle bellies." Blunt and forceful. See Php 3:19 "whose god is the belly" (η κοιλια). Both words give the picture of the sensual gormandizer.

Titus 1:13

Testimony (μαρτυρια). Of the poet Epimenides. Paul endorses it from his recent knowledge.

Sharply (αποτομως). Old adverb from αποτομος (from αποτεμνω, to cut off), in N.T. only here and 2Co 13:10 , "curtly," "abruptly." It is necessary to appear rude sometimes for safety, if the house is on fire and life is in danger.

That they may be sound (ινα υγιαινωσιν). Final clause with ινα and present active subjunctive of υγιαινω, for which verb see on 1Ti 1:10 .

Titus 1:14

See 1Ti 1:4 for προσεχΑ̂ω and μυθοις, only here we have *Jewish* (Ιουδαικοις) added. Perhaps a reference to the oral traditions condemned by Christ in Mr 7:2-8 . See also Col 2:22 , apparently Pharisaic type of Gnostics.

Who turn away from the truth (αποστρεφομενων). Present middle (direct) participle of αποστρεφω, "men turning themselves away from the truth" (accusative according to regular idiom). "The truth" (1Ti 4:3) is the gospel (Eph 4:21).

Titus 1:15

To them that are defiled (τοις μεμιαμμενοις). Perfect passive articular participle of μιαινω, old verb, to dye with another colour, to stain, in N.T. only here, Jude 1:8; Heb 12:15 . See μεμιαντα (perf. pass. indic.) in this verse. Μολυνω (1Co 8:7) is to smear.

Unbelieving (απιστοις). As in 1Co 7:12f.; 1Ti 5:8 . The principle or proverb just quoted appears also in 1Co 6:12; 10:23; Ro 14:20 . For the defilement of mind (νους) and conscience (συνειδησις) in both Gentile and Jew by sin, see Ro 1:18-2:29 .

Titus 1:16

They profess (ομολογουσιν). Present active indicative of ομολογεω, common verb (ομου, λεγω) as in Ro 10:10f . Ειδενα (know) is second perfect active infinitive of οιδα in indirect assertion.

By their works (τοις εργοις). Instrumental case.

They deny (αρνουντα). Present middle of αρνεομα, old verb, common in the Gospels and the Pastoral Epistles (1Ti 5:8; Tit 2:12; 2Ti 2:12).

Abominable (βδελυκτο). Verbal adjective from βδελυσσομα. Only in LXX and here.

Disobedient (απειθεις). See Ro 1:30 .

Reprobate (αδοκιμο). See on 1Co 9:27; Ro 1:28 .

Titus 2

Titus 2:1

But speak thou (συ δε λαλε). In contrast to these Pharisaic Gnostics in Crete.

Befit (πρεπε). Old verb to be becoming, seemly. See 1Ti 2:10; Eph 5:3 . With dative case διδασκαλια.

Sound (υγιαινουση). Healthful as in 1:13; 2:2; 1Ti 1:10 , common word in the Pastorals.

Titus 2:2

Aged men (πρεσβυτας). See Phm 1:9 for this word. For discussion of family life see also Co 3:18-4:1; Eph 5:22-6:9; 1Ti 5:1-6:2 . For the adjectives here see 1Ti 3:2,8 ; for the substantives see 1Ti 6:11 .

Titus 2:3

Aged women (πρεσβυτιδας). Old word, feminine of πρεσβυτης, only here in N.T. See πρεσβυτερας in 1Ti 5:2 .

Reverent (ιεροπρεπεις). Old word (ειροσ, πρεπε). Only here in N.T. Same idea in 1Ti 2:10 . Like people engaged in sacred duties (Lock).

In demeanour (εν καταστηματ). Late and rare word (inscriptions) from καθιστημ, deportment, only here in N.T.

Not slanderers (μη διαβολους). See 1Ti 3:11; 2Ti 3:3 .

Nor enslaved to much wine (μηδε οινω πολλω δεδουλωμενας). Perfect passive participle of δουλοω, with dative case οινω. See 1Ti 3:8 . "It is proved by experience that the reclamation of a woman drunkard is almost impossible" (White). But God can do the "impossible."

Teachers of that which is good (καλοδιδασκαλους). Compound word found here alone, *bona docentes* (teaching good and beautiful things). A sorely needed mission.

Titus 2:4

That they may train (ινα σωφρονιζωσιν). Purpose clause, ινα and present active subjunctive of σωφρονιζω, old verb (from σωφρων, sound in mind, σαοσ, φρην, as in this verse), to make sane, to restore to one's senses, to discipline, only here in N.T.

To love their husbands (φιλανδρους εινα). Predicate accusative with εινα of old adjective φιλανδρος (φιλοσ, ανηρ, fond of one's husband), only here in N.T. Ανηρ means man, of course, as well as husband, but only husband here, not "fond of men" (other men than their own).

To love their children (φιλοτεκνους). Another old compound, here only in N.T. This exhortation is still needed where some married women prefer poodle-dogs to children.

Titus 2:5

Workers at home (οικουργους). So the oldest MSS. (from οικοσ, εργου) instead of οικουρους, keepers at home (from κοισο, ουρος, keeper). Rare word, found in Soranus, a medical writer, Field says. Cf. 1Ti 5:13 . "Keepers at home" are usually "workers at home."

Kind (αγαθας). See Ro 5:7 . See Col 3:18; Eph 5:22 for the same use of υποτασσομα, to be in subjection. Note ιδιοις (their own). See 1Ti 6:1 for the same negative purpose clause (ινα μη βλασφημητα).

Titus 2:6

The younger men (τους νεωτερους). Just one item, besides "likewise" (οσαυτως as in 3; 1Ti 2,9), "to be soberminded" (σωφρονειν, old verb as in Rom 12:3). It is possible to take "in all things" (περ παντα) with σωφρονειν, though the editors take it with verse 7.

Titus 2:7

Shewing thyself (σεαυτον παρεχομενος). Present middle (redundant middle) participle of παρεχω with the reflexive pronoun σεαυτον as if the active voice παρεχων. The *Koine* shows an increasing number of such constructions (Robertson, *Grammar*, p. 811). See active in 1Ti 1:4 .

An ensample (τυπον). For this word see 2Th 3:9; Php 3:17 .

Uncorruptness (αφθοριαν). Only example, from late adjective αφθορος (α privative and φθειρω).

Titus 2:8

Sound (υγιÂη, Attic usually υγιÂα in accusative singular), elsewhere in Pastorals participle υγιανÂων (verse 1).

That cannot be condemned (ακαταγνωστον). Only N.T. example (verbal, α privative and καταγνωστος) and in IV Macc. 4:47. Deissmann (*Bible Studies*, p. 200) quotes it from an inscription and the adverb from a papyrus.

He that is of the contrary part (ο εξ εναντιας). "The one on the opposite side" (your opponent). Cf. verse 9; 1Ti 5:14 .

May be ashamed (ινα εντραπη). Final clause with ινα and second aorist passive subjunctive of εντρεπω, to turn, in middle and passive to turn one on himself and so be ashamed (to blush) as in 2Th 3:14; 1Co 4:14 . This sense in the papyri.

Evil (φαυλον). Old word, easy (easy morals), worthless; bad, as in 2Co 5:10 .

Titus 2:9

Servants (δουλους). "Slaves." Supply "exhort" (παρακαλε). See 1Ti 6:1 for "masters" (δεσποταις).

Well-pleasing (ευαρεστους). See on 2Co 5:9 .

Not gainsaying (μη αντιλεγοντας). "Not answer back." See Ro 10:21 .

Titus 2:10

Not purloining (μη νοσφιζομενους). Present middle participle of νοσφιζω, old verb (from νοσφ, apart), in middle to set apart for oneself, to embezzle, in N.T. only here and Ac 5:2f .

Fidelity (πιστιν). See Ga 5:22; 1Ti 5:12 for πιστις in the sense of faithfulness. Nowhere else in the N.T. do we have αγαθη with πιστις as here, but an Oxyr. papyrus (iii. 494, 9) has

this very phrase (πασαν πιστιν ενδεικνυμενη). Westcott and Hort put αγαπην in the margin. See 3:2.

That they may adorn (ινα κοσμωσιν). Final clause with ινα and present active subjunctive. See 1Ti 2:9 for κοσμεω. Paul shows slaves how they may "adorn" the teaching of God.

Titus 2:11

Hath appeared (επεφανη). "Did appear," the first Epiphany (the Incarnation). Second aorist passive indicative of επιφαινω, old verb, in N.T. here, 3:4; Lu 1:79; Ac 27:20 .

Bringing salvation (σωτηριος). Old adjective from σωτηρ (Saviour), here alone in N.T. except το σωτηριον (salvation, "the saving act") in Lu 2:30; 3:6; Eph 6:17 .

Instructing (παιδευουσα). See 1Ti 1:20 .

Ungodliness (ασεβειαν). See Ro 1:18 .

Worldly lusts (τας κοσμικας επιθυμιας). Aristotle and Plutarch use κοσμικος (from κοσμος) about the universe as in Heb 9:1 about the earthly. Here it has alone in N.T. the sense of evil "in this present age" as with κοσμος in 1Jo 2:16 . The three adverbs set off the opposite (soberly σωφρονως, righteously δικαιως, godly ευσεβως).

Titus 2:13

Looking for (προσδεχομενο). Present middle participle of προσδεχομα, old verb, the one used of Simeon (Lu 2:25) and others (Lu 2:38) who were looking for the Messiah.

The blessed hope and appearing of the glory (την μακαριαν ελπιδα κα επιφανειαν της δοξης). The word επιφανεια (used by the Greeks of the appearance of the gods, from επιφανης, επιφαινω) occurs in 2Ti 1:10 of the Incarnation of Christ, the first Epiphany (like the verb επεφανη, Tit 2:11), but here of the second Epiphany of Christ or the second coming as in 1Ti 6:14; 2Ti 4:1,8 . In 2Th 2:8 both επιφανεια and παρουσια (the usual word) occur together of the second coming.

Of our great God and Saviour Jesus Christ (του μεγαλου θεου κα σωτηρος Ιησου Χριστου). This is the necessary meaning of the one article with θεου and σωτηρος just as in 2 Peter 1:1,11 . See Robertson, *Grammar*, p. 786. Westcott and Hort read Χριστου Ιησου.

Titus 2:14

Who gave himself for us (ος εδωκεν εαυτον υπερ ημων). Paul's great doctrine (Ga 1:4; 2:20; 1Ti 2:6).

That he might redeem us (ινα λυτρωσητα). Final clause, ινα and the aorist middle subjunctive of λυτροω, old verb from λυτρον (ransom), in N.T. only here, Lu 24:21; 1Pe 1:18 .

Purify to himself (καθαριση εαυτω). Final clause with first aorist active subjunctive of καθαριζω, for which verb see Eph 5:26 .

Lawlessness (ανομιας). See 2Th 2:3 .

A people for his own possession (λαον περιουσιον). A late word (from περιειμ, to be over and above, in papyri as well as περιουσια), only in LXX and here, apparently made by the LXX, one's possession, and so God's chosen people. See 1Pe 2:9 (λαος εις περιποιησιν).

Zealous of good works (ζηλωτην καλων εργων). "A zealot for good works." Substantive for which see 1Co 14:12; Ga 1:14 . Objective genitive εργων.

Titus 2:15

With all authority (μετα πασης επιταγης). See 1Co 7:6; 2Co 8:8 . Assertion of authority is sometimes necessary.

Let no man despise thee (μηδεις σου περιφρονειτω). Present active imperative in prohibition of περιφρονεω, old verb, only here in N.T., to think around (on all sides). Literally, "let no man think around thee" (and so despise thee). In 1Ti 4:12 it is καταφρονειτω (think down on), a stronger word of scorn, but this one implies the possibility of one making mental circles around one and so "out-thinking" him. The best way for the modern minister to command respect for his "authority" is to do thinking that will deserve it.

Titus 3

Titus 3:1

To be in subjection to rulers, to authorities, to be obedient (αρχαις εξουσιαις υποτασσεσθα πειθαρχειν). Remarkable double asyndeton, no κα (and) between the two substantives or the two verbs. Πειθαρχειν (to obey), old verb (from πειθομαι, αρχη), in N.T. only here and Ac 27:21 .

To be ready unto every good work (προς παν εργον αγαθον ετοιμους εινα). Pauline phrase (2Co 9:8; 2Ti 2:21; 3:17), here adjective ετοιμος (2Co 9:5), there verb.

Titus 3:2

To speak evil (βλασφημειν). See Col 3:8; 1Ti 6:4 .

Not to be contentious (αμαχους εινα). "To be non-fighters" (1Ti 3:3), originally "invincible."

Gentle (επιεικεις). See 1Ti 3:3 .

Meekness (πραυτητα). Πραοτητα. See Col 3:12 .

Titus 3:3

Aforetime (ποτε). "Once" in our unconverted state as in Eph 2:3 .

Foolish (ανοητο). See Ro 1:14,21 .

Disobedient (απειθεις). See Ro 1:30 .

Deceived (πλανωμενο). Present passive participle of πλαναω though the middle is possible.

Divers lusts (ηδοναις ποικιλαις). "Pleasures" (ηδοναις from ηδομα, old word, in N.T. only here, Lu 8:14; Jas 4:1,3; 2 Peter 2:13). Ποικιλαις (old word) is many-coloured as in Mr 1:34; Jas 1:2; 2Ti 3:6 , etc.

Living (διαγοντες). See 1Ti 3:6 (supply βιον).

In malice (εν κακια). See Ro 1:29 .

Envy (φθονω). See Ro 1:29 .

Hateful (στυγητο). Late passive verbal from στυγεω, to hate. In Philo, only here in N.T.

Hating one another (μισουντες αλληλους). Active sense and natural result of being "hateful."

Titus 3:4

The kindness (η χρηστοτης). See Ro 2:4 for this very word used of God as here.

His love toward man (η φιλανθρωπια). "The philanthrophy of God our Saviour." Old word from φιλανθρωπος, for love of mankind, in N.T. only here and Ac 28:2 .

Appeared (επεφανη). See 2:11 and here as there the Incarnation of Christ. See 1Ti 1:1 for σωτηρ with θεος (God).

Titus 3:5

Done (not in the Greek, only the article τÂων), "not as a result of works those in righteousness which we did." Same idea as in Ro 3:20f .

According to his mercy he saved us (κατα το αυτου ελεος εσωσεν). See Ps 109:26; 1Pe 1:3; Eph 2:4 . Effective aorist active indicative of σωζω.

Through the washing of regeneration (δια λουτρου παλινγενεσιας). Late and common word with the Stoics (Dibelius) and in the Mystery-religions (Angus), also in the papyri and Philo. Only twice in the N.T. (Mt 19:28 with which compare αποκαταστασια in Ac 3:21 , and here in personal sense of new birth). For λουτρον, see Eph 5:26 , here as there the laver or the bath. Probably in both cases there is a reference to baptism, but, as in Ro 6:3-6 , the immersion is the picture or the symbol of the new birth, not the means of securing it.

And renewing of the Holy Spirit (κα ανακαινωσεως πνευματος αγιου). "And renewal by the Holy Spirit" (subjective genitive). For the late word ανακαινωσις, see Ro 12:2 . Here, as often, Paul has put the objective symbol before the reality. The Holy Spirit does the renewing, man submits to the baptism after the new birth to picture it forth to men.

Titus 3:6

Which (ου). Genitive case by attraction from ο (grammatical gender) to the case of πνευματος αγιου. We do not have grammatical gender (only natural) in English. Hence here we should say "whom," even if it does not go smoothly with εξεχεεν (he poured out, second aorist active indicative of εκχεω). The reference is to the great Pentecost (Ac 2:33) as foretold by Joel (Joe 2:28).

Richly (πλουσιως). Then and to each one in his own experience. See Ro 10:12; 1Ti 6:17 .

Titus 3:7

Being justified by his grace (δικαιωθεντες τη εκεινου χαριτ). First aorist passive participle of δικαιοω and instrumental case of χαρις as in Ro 3:24; 5:1 .

That we might be made heirs (ινα κληρονομο γενηθωμεν). Purpose with ινα and first aorist passive of γινομα. See Ro 4:13; 8:17 .

Titus 3:8

The saying (ο λογος). In verses 4-7.

I will (βουλομα). See 1Ti 2:8 .

That thou affirm confidently (σε διαβεβαιουσθα). Indirect command. For the verb see 1Ti 1:7 .

That they may be careful (ινα φροντιζωσιν). Sub-final use of ινα with present active subjunctive of φροντιζω, old verb, only here in N.T.

To maintain good works (καλων εργων προιστασθα). Present middle infinitive of προιστημ, intransitive use, to stand before, to take the lead in, to care for. Paul is anxious that "believers" may take the lead in good works.

Titus 3:9

Fightings about the law (μαχας νομικας). "Legal battles." See 1Ti 6:4; 2Ti 2:23 . Wordy fights about Mosaic and Pharisaic and Gnostic regulations.

Shun (περιστασο). Present middle imperative of περιστημ, intransitive, step around, stand aside (2Ti 2:16). Common in this sense in the literary *Koine*.

Unprofitable (ανωφελεις). Old compound adjective (α privative and οφελος), in N.T. only here and Heb 7:18 .

Titus 3:10

Heretical (αιρετικον). Old adjective from αιρεσις (αιρεομα, to choose), a choosing of a party (sect, Ac 5:17) or of teaching (2 Peter 2:1). Possibly a schism had been started here in Crete.

Refuse (παραιτου). Present middle imperative of παραιτεω, to ask from, to beg off from. See same form in 1Ti 4:7; 5:11 . Possibly an allusion here to Christ's directions in Mt 18:15-17 .

Titus 3:11

Is perverted (εξεστραπτα). Perfect passive indicative of εκστρεφω, old word to turn inside out, to twist, to pervert. Only here in N.T.

Self-condemned (αυτοκατακριτος). Only known example of this double compound verbal adjective (αυτοσ, κατα, κρινω).

Titus 3:12

When I shall send (οταν πεμψω). Indefinite temporal clause with οταν and the first aorist active subjunctive (or future indicative) of πεμπω (same form).

Artemas (Αρτεμαν). Perhaps abbreviation of Artemidorus. Nothing more is known of him.

Or Tychicus (η Τυχικον). Paul's well-known disciple (Col 4:7; Eph 6:21; 2Ti 4:12).

To Nicopolis (εις Νικοπολιν). Probably in Epirus, a good place for work in Dalmatia (2Ti 4:10).

I have determined (κεκρικα). Perfect active indicative. I have decided.

To winter there (εκε παραχειμασα). First aorist active infinitive of παραχειμαζω, a literary *Koine* word for which see Ac 27:12; 1Co 16:6 .

Titus 3:13

Zenas the lawyer (Ζηναν τον νομικον). Possibly abbreviation of Zenodorus and may be one of the bearers of the Epistle with Apollos. Probably an expert in the Mosaic law as the word means in the Gospels. A converted Jewish lawyer. The Latin term is *jurisconsultum* for νομικον.

Apollos (Απολλων). Paul's friend (Ac 18:24-19:1; 1Co 1:12ff.).

Set forward (προπεμψον). First aorist active imperative of προπεμπω, old verb, to send on ahead (1Co 16:6,11; Ro 15:24).

That nothing be wanting unto them (ινα μηδεν αυτοις λειπη). Purpose with ινα and present (or second aorist λιπη, some MSS.) subjunctive of λειπω, old verb to leave, to remain, to lack. With dative case here (αυτοις).

Titus 3:14

Our people (ο ημετερο). "Our folks." The Cretan converts, not just Paul's friends.

Let learn (μανθανετωσαν). Present active imperative, keep on learning how.

To maintain (προιστασθα). See verse 8.

For necessary uses (εις αναγκαιας χρειας). "For necessary wants." No idlers wanted. See 1Th 4:12; 2Th 3:10f .

Unfruitful (ακαρπο). See 1Co 14:14; Eph 5:11 .

Titus 3:15

That love us (τους φιλουντας ημας). Paul craved the love of his friends as opposed to 2:8.

THE EPISTLE TO PHILEMON
FROM ROME A.D. 63

BY WAY OF INTRODUCTION

This little letter was sent to Philemon by Onesimus, a converted runaway slave of Philemon, along with Tychicus who is going to Colossae with Onesimus (Col 4:7-9) as the bearer also of the so-called Epistle to the Ephesians (Eph 6:21f.). Hence it is clear that these three Epistles were carried to the Province of Asia at the same time. Colossians was probably written before Ephesians which appears to be a general treatment of the same theme. Whether Philemon was actually penned before the other two there is no way of knowing. But it is put first here as standing apart. Probably Paul wrote it himself without dictation because in verse 19 it constitutes a note in his own hand to Philemon for what Onesimus may owe him. Paul applies the spirit of Christianity to the problem of slavery in words that have ultimately set the slaves free from bondage to men.

Philemon 1

Phlm 1:1

A prisoner of Christ Jesus (δεσμιος Χριστου Ιησου). As verse 9 and in Eph 3:1; 4:1 . Old adjective from δεσμος (bond, δεω, to bind). Apparently used here on purpose rather than αποστολος as more effective with Philemon and a more touching occasion of pride as Paul writes with his manacled right hand.

Timothy (Τιμοθεος). With Paul in Ephesus (Ac 19:22) and probably known to Philemon. Associated with Paul also in I and II Thess., II Cor., Philipp., Col.

To Philemon (Φιλημον). A resident of Colossae and a convert of Paul's (verse 19), perhaps coming to Ephesus while Paul was there when his ministry had so much influence over the province of Asia (Ac 19:9f., 26; 1Co 16:19). The name Philemon occurs in the legend of Baucis and Philemon (Ovid's *Metamorphoses*), but with no connection with the brother here. He was active in the church in Colossae ("our co-worker," συνεργω ημων) and was beloved (αγαπητω) by Paul.

Phlm 1:2

To Apphia our sister (Απφια τη αδελφη). Dative case in address. A common name in Phrygian inscriptions and apparently the wife of Philemon. "Sister" is in the Christian sense.

To Archippus (Αρχιππω). Dative case in address. It is uncertain whether he is the son of Philemon or not. Apparently he is prominent in the church in Colossae, possibly even pastor, probably not in Laodicea as some understand Col 4:17 to imply.

Fellow-soldier (συνστρατιωτη). Old word, only here and Php 2:25 in N.T. In metaphorical sense. Perhaps while Paul was in Ephesus.

To the church in thy house (τη κατ' οικον σου εκκλησια). The church that met in the house of Philemon. In large cities there would be several meeting-places. Before the third century there is no certain evidence of special church buildings for worship (White, *Exp. Grk. T.*). See Ac 12:12 for Mary's house in Jerusalem, 1Co 16:19 for the house of Aquila and Prisca in Ephesus, Ro 16:5 for the house of Prisca and Aquila in Rome, Col 4:15 for the house of Nympha in Laodicea.

Phlm 1:4

Always (παντοτε). Goes with ευχαριστω though so far away in the Greek sentence.

Making mention of thee (μνειαν σου ποιουμενος). See 1Th 1:2 for this phrase.

In (επ). Upon the occasion of.

Phlm 1:5

Hearing (ακουων). Through Epaphras (Col 1:7,8; 4:12), possibly from Onesimus also.

And towards all the saints (κα εις παντας τους αγιους). He spoke of "thy love and faith" (σου την αγαπην κα την πιστιν) "towards the Lord Jesus" (προς τον Κυριον Ιησουν) and by

a sort of momentum (Vincent) he carries both words over to the saints, though it can be explained as chiasm (Ga 4:4) also.

Phlm 1:6

That (οπως). Rather than the more common final particle ινα. Connected with μνειαν ποιουμενος.

The fellowship of thy faith (η κοινωνια της πιστεως σου). Partnership like Php 1:5 in (objective genitive, πιστεως).

Effectual (ενεργης). Common adjective, like ενεργος (at work), in N.T. only here, 1Co 16:9; Heb 4:12 . Papyri use ενεργος of a mill in working order, of ploughed land, etc.

In you (εν υμιν). Some MSS. have εν ημιν (in us), itacism and common.

Phlm 1:7

I had (εσχον). Ingressive second aorist active indicative of εχω, not ειχομην as the Textus Receptus has it. Paul refers to his joy when he first heard the good news about Philemon's activity (verse 5).

The hearts (τα σπλαγχνα). See Php 1:8 for this use of this word for the nobler viscera (heart, lungs, liver) and here for the emotional nature.

Have been refreshed (αναπεπαυτα). Perfect passive indicative of old compound verb αναπαυω as in Mt 11:28 , a relief and refreshment whether temporary (Mr 6:31) or eternal (Re 14:13).

Phlm 1:8

Though I have (εχων). Concessive participle (present active).

That which is befitting (το ανηκον). Neuter singular accusative of the articular participle (present active) of ανηκω, to come up to requirements and so to be befitting. For idea in ανηκω, see Col 3:18; Eph 5:4 . This idiom is in later writers.

I rather beseech (μαλλον παρακαλω). Rather than command (επιτασσω) which he has a perfect right to do.

Phlm 1:9

Paul the aged (Παυλος πρεσβυτης). Paul is called νεανιας (a young man) at the stoning of Stephen (Ac 7:58). He was perhaps a bit under sixty now. Hippocrates calls a man πρεσβυτης from 49 to 56 and γερων after that. The papyri use πρεσβυτης for old man as in Lu 1:18 of Zacharias and in Tit 2:2 . But in Eph 6:20 Paul says πρεσβευω εν αλυσε (I am an ambassador in a chain). Hence Lightfoot holds that here πρεσβυτης = πρεσβευτης because of common confusion by the scribes between υ and ευ. In the LXX four times the two words are used interchangeably. There is some confusion also in the papyri and the inscriptions. Undoubtedly ambassador (πρεσβευτης) is possible here as in Eph 6:20 (πρεσβευω) though there is no real reason why Paul should not term himself properly "Paul the aged."

Phlm 1:10

For my child (περ του εμου τεκνου). Tender and affectionate reference to Onesimus as his spiritual child.

Whom I have begotten in my bonds (ον εγεννησα εν τοις δεσμοις). First aorist active indicative of γενναω, to beget. See 1Co 4:15 for this figurative sense. Paul is evidently proud of winning Onesimus to Christ though a prisoner himself.

Phlm 1:11

Onesimus (Ονησιμον). A common name among slaves and made like Chresimus, Chrestus. The word is from ονησις (profit) and that from ονινημ, to profit, to help.

Who was aforetime unprofitable to thee (τον ποτε σο αχρηστον). "The once to thee useless one." Play (pun) on the meaning of the name Onesimus (ονησιμος, useful) as once "useless" (αχρηστος, verbal adjective, α privative and χραομα, to use).

But now is profitable to thee and to me (νυν δε σο κα εμο ευχρηστον). "But now to thee and to me useful." Still further play on the name Onesimus by ευχρηστον (verbal adjective from ευ and χραομα, to use). Ethical dative here (σοι, εμο).

Phlm 1:12

I have sent back (ανεπεμψα). Epistolary aorist. As it will look when Onesimus arrives.

In his own person (αυτον). "Himself," intensive pronoun with ον (whom).

My very heart (τα εμα σπλαγχνα). As in verse 7. He almost loves Onesimus as his own son.

Phlm 1:13

I would fain have kept (εβουλομην κατεχειν). Imperfect middle and present infinitive, "I was wishing to hold back." Again from the standpoint of the arrival of Onesimus.

In thy behalf (υπερ σου). So "in thy stead," "in place of thee."

He might minister (διακονη). Present active subjunctive (retained after εβουλομην) with ινα, purpose continued, "that he might keep on ministering."

Phlm 1:14

Without thy mind (χωρις της σης γνωμης). Judgment, purpose (1Co 1:10; 7:25). Ablative case with χωρις (apart from).

I would do nothing (ουδεν ηθελησα ποιησα). First aorist active indicative of θελω, I decided, I wished, decision reached (cf. εβουλομην in verse 13.

Thy goodness (το αγαθον σου). Neuter articular adjective (thy good deed).

As of necessity (ως κατα αναγκην). "As if according to compulsion." See 2Co 9:7 .

But of free will (αλλα κατα εκουσιον). According to what is voluntary (Nu 15:3). Perhaps τροπον (way, manner) is to be understood with the adjective εκουσιος (old word, here alone in N.T.), from εκων (1Co 9:17; Ro 8:20).

Phlm 1:15

Perhaps (ταχα). Old adverb, in N.T. only here and Ro 5:7 .

That thou shouldst have him (ινα αυτον απεχηις). Final clause with ινα and present active subjunctive of απεχω, to have back, "that thou might keep on having him back."

For ever (αιωνιον). "Eternal," here and hereafter. Surely a noble thing for Paul to say and a word that would touch the best in Philemon.

Phlm 1:16

No longer as a servant (ουκετ ως δουλον). "No longer as a slave." So it has to be here. So it should be always. Paul sends Onesimus, the converted runaway slave, back to his legal master, but shows that he expects Philemon the Christian to treat Onesimus as a brother in Christ, not as a slave.

But more than a servant (αλλ' υπερ δουλον). "But beyond a slave."

A brother beloved (αδελφον αγαπητον). A brother in Christ.

How much rather to thee (ποσω δε μαλλον σο). "By how much more to thee," because of Philemon's legal ownership of this now Christian slave. "In the flesh Philemon had the brother for a slave; in the Lord he had the slave for a brother" (Meyer).

Phlm 1:17

If then thou countest me a partner (ε ουν με εχεις κοινωνον). As I assume that you do, condition of the first class.

Receive him as myself (προσλαβου αυτον ως εμε). "Take him to thyself (indirect second aorist middle of προσλαμβανω as in Ac 18:26) as myself." Surpassing delicacy and consummate tact. These words sound the death-knell of human slavery wherever the spirit of Christ is allowed to have its way. It has been a long and hard fight to break the shackles of human bondage even in Christian countries and there are still millions of slaves in pagan and Mohammedan lands. Paul wrote these words with wisdom and courage and sincerity.

Phlm 1:18

But if he hath wronged thee at all (ε δε τ ηδικησε σε). Condition of the first class, assumed to be true. Onesimus did wrong (ηδικησε, first aorist active indicative of αδικηο, to wrong, without justice). He had probably robbed Philemon before he ran away.

Or oweth (η οφειλε). Delicate way of putting the stealing.

Put that to mine account (τουτο εμο ελλογα). Present active imperative of ελλογαω. In the *Koine* verbs in -εω often appear in -αω like ελεεω, ελεαω. So with ελλογεω as ελλογαω, late verb in inscriptions and papyri (Deissmann, *Light, etc.*, p. 84), though in N.T. only here and Ro 5:13 . It means to set to one's account.

Phlm 1:19

Write (εγραψα). Epistolary aorist.

With mine hand (τη εμη χειρ). Instrumental case and a note of hand that can be collected. See 2Th 3:17; 1Co 16:21; Col 4:18 .

I will repay it (εγω αποτισω). Future active indicative of αποτινω (αποτιω) to pay back, to pay off. The more usual word was αποδωσω. This is Paul's promissory note. Deissmann (*Light, etc.*, p. 331) notes how many of the papyri are concerning debts.

That I say not (ινα μη λεγω). Neat idiom as in 2Co 9:4 , delicately reminding Philemon that Paul had led him also to Christ.

Thou owest to me even thine own self besides (κα σεαυτον μο προσοφειλεις). Old verb, only here in N.T., Paul using the verb οφειλω of verse 18 with προς added. He used every available argument to bring Philemon to see the higher ground of brotherhood in Christ about Onesimus.

Phlm 1:20

Let me have joy of thee (εγω σου οναιμην). Second aorist middle optative of ονινημ, old verb, only here in N.T. Optative the regular construction for a wish about the future. "May I get profit from thee in the Lord."

Refresh my heart in Christ (αναπαυσον μου τα σπλαγχνα εν Χριστω). See verse 7 for αναπαυσον (first aorist active imperative of αναπαυω) and σπλαγχνα (3 times in this letter, 7,12,20).

Phlm 1:21

Obedience (υπακοη). "Compliance" seems less harsh to us in the light of 9.

I write (εγραψα). Epistolary aorist again.

Even beyond what I say (κα υπερ α λεγω). That can only mean that Paul "knows" (ειδως, second perfect active participle of οιδα) that Philemon will set Onesimus free. He prefers that it come as Philemon's idea and wish rather than as a command from Paul. Paul has been criticized for not denouncing slavery in plain terms. But, when one considers the actual conditions in the Roman empire, he is a wise man who can suggest a better plan than the one pursued here for the ultimate overthrow of slavery.

Phlm 1:22

But withal (αμα δε). Along with your kindly reception of Onesimus. On αμα, see Ac 24:26; 27:40 .

A lodging (ξενιαν). Old word from ξενος, stranger. In N.T. only here and Ac 28:23 .

I shall be granted unto you (χαρισθησομα υμιν). First future passive of χαριζομα. Used either as a favour as here and Ac 3:14 or for destruction (Ac 25:11).

Phlm 1:23

Epaphras (Επαφρας). The Colossian preacher who apparently started the work in Colossae, Hierapolis, and Laodicea, and who had come to Rome to enlist Paul's help in the fight against incipient Gnosticism in the Lycus Valley.

My fellow-prisoner (ο συναιχμαλωτος μου). See on Ro 16:7 for this word, also in Col 4:10 . Used metaphorically like the verb αιχμαλωτιζω in 2Co 10:5 , though some hold that Epaphras became a prisoner with Paul in Rome.

Phlm 1:24

The other "co-workers" (συνεργο) here (Mark, Aristarchus, Demas, Luke) are all named in detail in Col 4:10-14 with kindly words.

Phlm 1:25

Grace (η χαρις). This great word occurred in the greeting (verse 3) as it does in the farewell.

THE EPISTLE TO THE HEBREWS
BY WAY OF INTRODUCTION

UNSETTLED PROBLEMS

Probably no book in the New Testament presents more unsettled problems than does the Epistle to the Hebrews. On that score it ranks with the Fourth Gospel, the Apocalypse of John, and Second Peter. But, in spite of these unsolved matters, the book takes high rank for its intellectual grasp, spiritual power, and its masterful portrayal of Christ as High Priest. It is much briefer than the Fourth Gospel, but in a sense it carries on further the exalted picture of the Risen Christ as the King-Priest who reigns and pleads for us now.

THE PICTURE OF CHRIST

At once we are challenged by the bold stand taken by the author concerning the Person of Christ as superior to the prophets of the Old Testament because he is the Son of God through whom God has spoken in the new dispensation (Heb 1:1-3), this Son who is God's Agent in the work of creation and of grace as we see it stated in Php 2:5-11; Col 1:13-20; Joh 1:1-18 . This high doctrine of Jesus as God's Son with the glory and stamp of God's nature is never lowered, for as God's Son he is superior to angels (Heb 1:4-2:4), though the humanity of Jesus is recognized as one proof of the glory of Jesus (Heb 2:5-18). Jesus is shown to be superior to Moses as God's Son over God's house (Heb 3:1-4:13), But the chief portion of the Epistle is devoted to the superiority of Jesus Christ as priest to the work of Aaron and the whole Levitical line (Heb 4:14-12:3). Here the author with consummate skill, though with rabbinical refinements at times, shows that Jesus is like Melchizedek and so superior to Aaron (Heb 4:14-7:28), works under a better covenant of grace (Heb 8:1-13), works in a better sanctuary which is in heaven (Heb 9:1-12), offers a better sacrifice which is his own blood (Heb 9:13-10:18), and gives us better promises for the fulfilment of his task (Heb 10:19-12:3). Hence this Epistle deserves to be called the Epistle of the Priesthood of Christ. So W. P. Du Bose calls his exposition of the book, *High Priesthood and Sacrifice* (1908). This conception of Christ as our Priest who offered himself on the Cross and as our Advocate with the Father runs all through the New Testament (Mr 10:46; Mt 20:28; Joh 10:17; Mt 26:28; Ro 8:32; 1Pe 1:18f.; 1Jo 2:1f.; Re 5:9 , etc.). But it is in Hebrews that we have the full-length portrait of Jesus Christ as our Priest and Redeemer. The Glory of Jesus runs through the whole book.

THE STYLE

It is called an epistle and so it is, but of a peculiar kind. In fact, as has been said, it begins like a treatise, proceeds like a sermon, and concludes like a letter. It is, in fact, more like a literary composition than any other New Testament book as Deissmann shows: "It points to the fact that the Epistle to the Hebrews, with its more definitely artistic, more literary language (corresponding to its more theological subject matter), constituted an epoch in

the history of the new religion. Christianity is beginning to lay hands on the instruments of culture; the literary and theological period has begun" (*Light from the Ancient East*, pp. 70f.). But Blass (*Die Rhythmen der asianischen und romischen Kunstprosa*, 1905) argues that the author of Hebrews certainly and Paul probably were students of Greek oratory and rhetoric. He is clearly wrong about Paul and probably so about the author of Hebrews. There is in Hebrews more of "a studied rhetorical periodicity" (Thayer), but with many "parenthetical involutions" (Westcott) and with less of "the impetuous eloquence of Paul." The eleventh chapter reveals a studied style and as a whole the Epistle belongs to the literary *KoinÂ* rather than to the vernacular. Moulton (*Cambridge Biblical Essays*, p. 483) thinks that the author did not know Hebrew but follows the Septuagint throughout in his abundant use of the Old Testament.

THE AUTHOR

Origen bluntly wrote: "Who wrote the Epistle God only knows certainly" as quoted by Eusebius. Origen held that the thoughts were Paul's while Clement of Rome or Luke may have written the book. Clement of Alexandria (Eusebius says) thought that Paul wrote it in Hebrew and that Luke translated it into Greek. No early writer apparently attributed the Greek text to Paul. Eusebius thought it was originally written in Hebrew whether by Paul or not and translated by Clement of Rome. But there is no certainty anywhere in the early centuries. It was accepted first in the east and later in the west which first rejected it. But Jerome and Augustine accepted it. When the Renaissance came Erasmus had doubts, Luther attributed it to Apollos, Calvin denied the Pauline authorship. In North Africa it was attributed to Barnabas. In modern times Harnack has suggested Priscilla, but the masculine participle in Heb 11:32 (με διηγουμενον) disposes of that theory. The oldest Greek MSS. (Aleph A B) have simply Προς Ηεβραιους as the title, but they place it before the Pastoral Epistles, while the Textus Receptus puts it after the Pastoral Epistles and Philemon. In the light of all the facts one can only make a guess without a sense of certainty. For myself I should with Luther guess Apollos as the most likely author of this book which is full of the Spirit of God.

THE RECIPIENTS

If the title is allowed to be genuine or a fair interpretation of the Epistle, then it is addressed to Jewish (Hebrew) Christians in a local church somewhere. Dr. James Moffatt in his *Commentary* (pp. xv to xvii) challenges the title and insists that the book is written for Gentile Christians as truly as First Peter. He argues this largely from the author's use of the LXX. For myself Dr. Moffatt's reasons are not convincing. The traditional view that the author is addressing Jewish Christians in a definite locality, whether a large church or a small household church, is true, I believe. The author seems clearly to refer to a definite church in the experiences alluded to in Heb 10:32-34 . The church in Jerusalem had undergone sufferings like these, but we really do not know where the church was. Apparently the author

is in Italy when he writes (Heb 13:24), though "they of Italy" (ο απο της Ιταλιας) can mean those who have come from Italy. These Jewish Christians may even have lived in Rome itself.

THE DATE

Here again modern scholars differ widely. Westcott places it between A.D. 64 and 67. Harnack and Holtzmann prefer a date between 81 and 96. Marcus Dods argues strongly that the Epistle was written while the temple was still standing. If it was already destroyed, it is hard to understand how the author could have written Heb 10:1f. : "Else would they not have ceased to be offered?" And in Heb 8:13 "nigh to vanishing away" (εγγυς αφανισμου) is only intelligible with the temple service still going on. The author makes use of the tabernacle instead of the temple because the temple was patterned after the tabernacle. On the other hand, the mention of Timothy in Heb 13:23 as being "set free" (απολελυμενον) raises an inquiry concerning Paul's last plea to Timothy to come to him in Rome (2Ti 4:11-13). Apparently Timothy came and was put in prison. If so, since Paul was put to death before Nero's own death (June 8, A.D. 68), there is left only the years 67 to 69 A.D. as probable or even possible. It is thus the last of the New Testament books before the Johannine Writings all of which come towards the close of the century and after the destruction of Jerusalem.

THE PURPOSE

The author states it repeatedly. He urges the Jewish Christians to hold fast the confession which they have made in Jesus as Messiah and Saviour. Their Jewish neighbours have urged them to give up Christ and Christianity and to come back to Judaism. The Judaizers tried to make Jews out of Gentile Christians and to fasten Judaism upon Christianity with a purely sacramental type of religion as the result. Paul won freedom for evangelical and spiritual Christianity against the Judaizers as shown in the Corinthian Epistles, Galatians, and Romans. The Gnostics in subtle fashion tried to dilute Christianity with their philosophy and esoteric mysteries and here again Paul won his fight for the supremacy of Christ over all these imaginary αεονς (Colossians and Ephesians). But in Hebrews the author is battling to stop a stampede from Christ back to Judaism, a revolt (apostasy) in truth from the living God. These Jews argued that the prophets were superior to Jesus, the law came by the ministry of angels, Moses was greater than Jesus, and Aaron than Jesus. The author turns the argument on the Jews and boldly champions the Glory of Jesus as superior at every point to all that Judaism had, as God's Son and man's Saviour, the crown and glory of the Old Testament prophecy, the hope of mankind. It is the first great apologetic for Christianity and has never been surpassed. Moffatt terms it "a profound homily."

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Hebrews 1

Heb 1:1

God (ο θεος). This Epistle begins like Genesis and the Fourth Gospel with God, who is the Author of the old revelation in the prophets and of the new in his Son. Verses 1-3 are a *proemium* (Delitzsch) or introduction to the whole Epistle. The periodic structure of the sentence (1-4) reminds one of Lu 1:1-4, Ro 1:1-7, 1Jo 1:1-4 . The sentence could have concluded with εν υιω in verse 2, but by means of three relatives (ον, δι' ου, ος) the author presents the Son as "the exact counterpart of God" (Moffatt).

Of old time (παλα). "Long ago" as in Mt 11:21 .

Having spoken (λαλησας). First aorist active participle of λαλεω, originally chattering of birds, then used of the highest form of speech as here.

Unto the fathers (τοις πατρασιν). Dative case. The Old Testament worthies in general without "our" or "your" as in Joh 6:58; 7:22; Ro 9:5 .

In the prophets (εν τοις προφηταις). As the quickening power of their life (Westcott). So 4:7.

By divers portions (πολυμερως). "In many portions." Adverb from late adjective πολυμερης (in papyri), both in *Vettius Valens*, here only in N.T., but in Wisdom 7:22 and Josephus (*Ant.* VIII, 3, 9). The Old Testament revelation came at different times and in various stages, a progressive revelation of God to men.

In divers manners (πολυτροπως). "In many ways." Adverb from old adjective πολυτροπος, in Philo, only here in N.T. The two adverbs together are "a sonorous hendiadys for 'variously'" (Moffatt) as Chrysostom (διαφορως). God spoke by dream, by direct voice, by signs, in different ways to different men (Abraham, Jacob, Moses, Elijah, Isaiah, etc.).

Heb 1:2

At the end of these days (επ' εσχατου των ημερων τουτων). In contrast with παλα above.

Hath spoken (ελαλησεν). First aorist indicative of λαλεω, the same verb as above, "did speak" in a final and full revelation.

In his Son (εν υιω). In sharp contrast to εν τοις προφηταις. "The Old Testament slopes upward to Christ" (J. R. Sampey). No article or pronoun here with the preposition εν, giving the absolute sense of "Son." Here the idea is not merely what Jesus said, but what he is (Dods), God's Son who reveals the Father (Joh 1:18). "The revelation was a *son-revelation*" (Vincent).

Hath appointed (εθηκεν). First aorist (kappa aorist) active of τιθημ, a timeless aorist.

Heir of all things (κληρονομον παντων). See Mr 12:6 for ο κληρονομος in Christ's parable, perhaps an allusion here to this parable (Moffatt). The idea of sonship easily passes into that of heirship (Ga 4:7; Ro 8:17). See the claim of Christ in Mt 11:27; 28:18 even before the Ascension.

Through whom (δι' ου). The Son as Heir is also the Intermediate Agent (δια) in the work of creation as we have it in Col 1:16f.; Joh 1:3 .

The worlds (τους αιωνας). "The ages" (*secula*, Vulgate). See 11:3 also where τους αιωνασ=τον κοσμον (the world) or the universe like τα παντα (the all things) in 1:3; Ro 11:36; Col 1:16 . The original sense of αιων (from αε, always) occurs in Heb 5:20 , but here "by metonomy of the container for the contained" (Thayer) for "the worlds" (the universe) as in LXX, Philo, Josephus.

Heb 1:3

Being (ων). Absolute and timeless existence (present active participle of ειμ) in contrast with γενομενος in verse 4 like ην in Joh 1:1 (in contrast with εγενετο in 1:14) and like υπαρχων and γενομενος in Php 2:6f .

The effulgence of his glory (απαυγασμα της δοξης). The word απαυγασμα, late substantive from απαυγαζω, to emit brightness (αυγη, αυγαζω in 2Co 4:4), here only in the N.T., but in Wisdom 7:26 and in Philo. It can mean either reflected brightness, refulgence (Calvin, Thayer) or effulgence (ray from an original light body) as the Greek fathers hold. Both senses are true of Christ in his relation to God as Jesus shows in plain language in Joh 12:45; 14:9 . "The writer is using metaphors which had already been applied to Wisdom and the Logos" (Moffatt). The meaning "effulgence" suits the context better, though it gives the idea of eternal generation of the Son (Joh 1:1), the term Father applied to God necessarily involving Son. See this same metaphor in 2Co 4:6 .

The very image of his substance (χαρακτηρ της υποστασεως). Χαρακτηρ is an old word from χαρασσω, to cut, to scratch, to mark. It first was the agent (note ending =τηρ) or tool that did the marking, then the mark or impress made, the exact reproduction, a meaning clearly expressed by χαραγμα (Ac 17:29; Re 13:16f.). Menander had already used (Moffatt) χαρακτηρ in the sense of our "character." The word occurs in the inscriptions for "person" as well as for "exact reproduction" of a person. The word υποστασις for the being or essence of God "is a philosophical rather than a religious term" (Moffatt). Etymologically it is the sediment or foundation under a building (for instance). In 11:1 ψποστασις is like the "title-deed" idea found in the papyri. Athanasius rightly used Heb 1:1-4 in his controversy with Arius. Paul in Php 2:5-11 pictures the real and eternal deity of Christ free from the philosophical language here employed. But even Paul's simpler phrase μορφη θεου (the form of God) has difficulties of its own. The use of Λογος in Joh 1:1-18 is parallel to Heb 1:1-4 .

And upholding (φερων τε). Present active participle of φερω closely connected with ων (being) by τε and like Col 1:17 in idea. The newer science as expounded by Eddington and Jeans is in harmony with the spiritual and personal conception of creation here presented.

By the word of his power (τω ρηματ της δυναμεως αυτου). Instrumental case of ρημα (word). See 11:3 for ρηματ θεου (by the word of God) as the explanation of creation like Genesis, but here αυτου refers to God's Son as in 1:2.

Purification of sins (καθαρισμον των αμαρτιων). Καθαρισμος is from καθαριζω, to cleanse (Mt 8:3; Heb 9:14), here only in Hebrews, but in same sense of cleansing from sins, 2 Peter 1:9; Job 7:21 . Note middle participle ποιησαμενος like ευραμενος in 9:12. This is the first mention of the priestly work of Christ, the keynote of this Epistle.

Sat down (εκαθισεν). First aorist active of καθιζω, "took his seat," a formal and dignified act.

Of the Majesty on high (της μεγαλοσυνης εν υψηλοις). Late word from μεγας, only in LXX (De 32:3; 2Sa 7:23 , etc.), Aristeas, Heb 1:3; 8:1; Jude 1:25 . Christ resumed his original dignity and glory (Joh 17:5). The phrase εν υψηλοις occurs in the Psalms (Ps 93:4), here only in N.T., elsewhere εν υψιστοις in the highest (Mt 21:9; Lu 2:14) or εν τοις επουρανιοις in the heavenlies (Eph 1:3,20). Jesus is here pictured as King (Prophet and Priest also) Messiah seated at the right hand of God.

Heb 1:4

Having become (γενομενος). Second aorist middle participle of γινομα. In contrast with on in verse 3.

By so much (τοσουτω). Instrumental case of τοσουτος correlative with οσω (as) with comparative in both clauses (κρειττων, better, comparative of κρατυς, διαφορωτερον, more excellent, comparative of διαφορος).

Than the angels (των αγγελων). Ablative of comparison after κρειττων, as often.

Than they (παρ' αυτους). Instead of the ablative αυτων here the preposition παρα (along, by the side of) with the accusative occurs, another common idiom as in 3:3; 9:23 . Διαφορος only in Hebrews in N.T. except Ro 12:6 .

Hath inherited (κεκληρονομηκεν). Perfect active indicative of κληρονομεω (from κληρονομος, heir, verse 2), and still inherits it, the name (ονομα, oriental sense of rank) of "Son" which is superior to prophets as already shown (1:2) and also to angels (1:4-2:18) as he now proceeds to prove. Jesus is superior to angels as God's Son, his deity (1:4-2:4). The author proves it from Scripture (1:4-14).

Heb 1:5

Unto which (Τιν). "To which individual angel." As a class angels are called sons of God (Elohim) (Ps 29:1), but no single angel is called God's Son like the Messiah in Ps 2:7 . Dods takes "have I begotten thee" (γεγεννηκα σε, perfect active indicative of γενναω) to refer to the resurrection and ascension while others refer it to the incarnation.

And again (κα παλιν). This quotation is from 2Sa 7:14 . Note the use of εις in the predicate with the sense of "as" like the Hebrew (LXX idiom), not preserved in the English. See

Mt 19:5; Lu 2:34 . Like Old English "to" or "for." See 2Co 6:18; Re 21:7 for the same passage applied to relation between God and Christians while here it is treated as Messianic.

Heb 1:6

And when he again bringeth in (οταν δε παλιν εισαγαγη). Indefinite temporal clause with οταν and second aorist active subjunctive of εισαγω. If παλιν is taken with εισαγαγη, the reference is to the Second Coming as in 9:28. If παλιν merely introduces another quotation (Ps 97:7) parallel to κα παλιν in verse 5, the reference is to the incarnation when the angels did worship the Child Jesus (Lu 2:13f.). There is no way to decide certainly about it.

The first-born (τον πρωτοτοκον). See Ps 89:28 . For this compound adjective applied to Christ in relation to the universe see Col 1:15 , to other men, Ro 8:29; Col 1:18 , to the other children of Mary, Lu 2:7 ; here it is used absolutely.

The world (την οικουμενην). "The inhabited earth." See Ac 17:6 .

Let worship (προσκυνησατωσαν). Imperative first aorist active third plural of προσκυνεω, here in the full sense of worship, not mere reverence or courtesy. This quotation is from the LXX of De 32:43 , but is not in the Hebrew, though most of the LXX MSS. (except F) have υιο θεου, but the substance does occur also in Ps 97:7 with ο αγγελο αυτου.

Heb 1:7

Of the angels (προς τους αγγελους). "With reference to" (προς) as in Lu 20:9 . So "of the Son" in verse 8. Note μεν here and δε in verse 8 in carefully balanced contrast. The quotation is from Ps 104:4 .

Winds (πνευματα). "Spirits" the word also means. The meaning (note article with αγγελους, not with πνευματα) apparently is one that can reduce angels to the elemental forces of wind and fire (Moffatt).

A flame of fire (πυρος φλογα). Predicate accusative of φλοξ, old word, in N.T. only here and Lu 16:24 . Lunemann holds that the Hebrew here is wrongly rendered and means that God makes the wind his messengers (not angels) and flaming fire his servants. That is all true, but that is not the point of this passage. Preachers also are sometimes like a wind-storm or a fire.

Heb 1:8

O God (ο θεος). This quotation (the fifth) is from Ps 45:7f . A Hebrew nuptial ode (επιθαλαμιυμ) for a king treated here as Messianic. It is not certain whether ο θεος is here the vocative (address with the nominative form as in Joh 20:28 with the Messiah termed θεος as is possible, Joh 1:18) or ο θεος is nominative (subject or predicate) with εστιν (is) understood: "God is thy throne" or "Thy throne is God." Either makes good sense.

Sceptre (ραβδος). Old word for walking-stick, staff (Heb 11:21).

Heb 1:9

Hath anointed thee (εχρισεν σε). First aorist active indicative of χριω, to anoint, from which verb the verbal Χριστος (Anointed One) comes. See Christ's use of εχρισεν in Lu 4:18 from Isa 66:1 .

With the oil of gladness (ελαιον αγαλλιασεως). Accusative case with εχρισεν (second accusative besides σε). Perhaps the festive anointing on occasions of joy (12:2). See Lu 1:44 .

Fellows (μετοχους). Old word from μετεχω, partners, sharers, in N.T. only in Hebrews save Lu 5:7 . Note παρα with accusative here, beside, beyond, above (by comparison, extending beyond).

Heb 1:10

Lord (Κυριε). In the LXX, not in the Hebrew. Quotation (the sixth) from Ps 102:26-28 through verses 10-12. Note emphatic position of συ here at the beginning as in verses 11-12 (συ δε). This Messianic Psalm pictures the Son in his Creative work and in his final triumph.

Hast laid the foundation (εθεμελιωσας). First aorist active of θεμελιοω, old verb from θεμελιος (foundation) for which see Col 1:23 .

Heb 1:11

They (αυτο). The heavens (ουρανο).

Shall perish (απολουντα). Future middle of απολλυμ. Modern scientists no longer postulate the eternal existence of the heavenly bodies.

But thou continuest (συ δε διαμενεις). This is what matters most, the eternal existence of God's Son as Creator and Preserver of the universe (Joh 1:1-3; Col 1:14ff.).

Shall wax old (παλαιωθησοντα). First future passive indicative of παλαιοω, from παλαιος, for which see Lu 12:33; Heb 8:13 .

Heb 1:12

A mantle (περιβολαιον). Old word for covering from παριβαλλω, to fling around, as a veil in 1Co 11:15 , nowhere else in N.T.

Shalt thou roll up (ελιξεις). Future active of ελισσω, late form for ειλισσω, in N.T. only here and Re 6:14 , to fold together.

As a garment (ως ιματιον). LXX repeats from 11.

They shall be changed (αλλαγησοντα). Second future passive of αλλασσω, old verb, to change.

Shall not fail (ουκ εκλειψουσιν). Future active of εκλειπω, to leave out, to fail, used of the sun in Lu 23:45 . "Nature is at his mercy, not he at nature's" (Moffatt).

Heb 1:13

Hath he said (ειρηκεν). Perfect active common use of the perfect for permanent record. This seventh quotation is proof of the Son's superiority as the Son of God (his deity) to angels and is from Ps 110:1 , a Messianic Psalm frequently quoted in Hebrews.

Sit thou (καθου). Second person singular imperative middle of καθημα, to sit, for the longer form καθησο, as in Mt 22:44; Jas 2:3 .

On my right hand (εκ δεξιων μου). "From my right." See 1:3 for εν δεξια "at the right hand."

Till I make (εως αν θω). Indefinite temporal clause about the future with εως and the second aorist active subjunctive of τιθημ with αν (often not used), a regular and common idiom. Quoted also in Lu 20:43 . For the pleonasm in υποδιον and των ποδων (objective genitive) see Mt 5:35 .

Heb 1:14

Ministering spirits (λειτουργικα πνευματα). Thayer says that λειτουργικος was not found in profane authors, but it occurs in the papyri for "work tax" (money in place of service) and for religious service also. The word is made from λειτουργια (Lu 1:23; Heb 8:6; 9:21).

Sent forth (αποστελλομενα). Present passive participle of αποστελλω, sent forth repeatedly, from time to time as occasion requires.

For the sake of (δια). With the accusative, the usual causal meaning of δια.

That shall inherit (τους μελλοντας κληρονομειν). "That are going to inherit," common idiom of μελλω (present active participle) with the infinitive (present active here), "destined to inherit" (Mt 11:14).

Salvation (σωτηριαν). Here used of the final salvation in its consummation. Only here in the N.T. do we have "inherent salvation," but see 6:12; 12:17 . We do not have here the doctrine of special guardian angels for each of us, but simply the fact that angels are used for our good. "And if so, may we not be aided, inspired, guided by a cloud of witnesses--not witnesses only, but helpers, agents like ourselves of the immanent God?" (Sir Oliver Lodge, *The Hibbert Journal*, Jan., 1903, p. 223).

Hebrews 2

Heb 2:1

Therefore (δια τουτο). Because Jesus is superior to prophets and angels and because the new revelation is superior to the old. The author often pauses in his argument, as here, to drive home a pungent exhortation.

Ought (δε). It is necessity, necessity rather than obligation (χρη).

To give heed (προσεχειν). Present active infinitive with νουν (accusative singular of νους) understood as in Ac 8:6 .

More earnest (περισσοτερως). Comparative adverb, "more earnestly," "more abundantly" as in 1Th 2:7 **To the things that were heard** (τοις ακουσθεισιν). Dative plural neuter of the articular participle first aorist passive of ακουω.

Lest haply we drift away (μη ποτε παραρυωμεν). Negative clause of purpose with μη ποτε and the second aorist passive subjunctive of παραρρεω, old verb to flow by or past, to glide by, only here in N.T. (cf. Pr 3:21). Xenophon (Cyrop. IV. 52) uses it of the river flowing by. Here the metaphor is that "of being swept along past the sure anchorage which is within reach" (Westcott), a vivid picture of peril for all ("we," ημας).

Heb 2:2

For if ... proved steadfast (ε γαρ ... εγενετο βεβαιος). Condition of first class, assumed as true.

Through angels (δι' αγγελων). Allusion to the use of angels by God at Sinai as in Ac 7:38,53; Gal 3:19 , though not in the O.T., but in Josephus (*Ant.* XV. 156).

Transgression and disobedience (παραβασις κα παρακοη). Both words use παρα as in παραρυωμεν, refused to obey (stepping aside, παρα-βασις as in Ro 2:23), neglect to obey (παρ-ακοη as in Ro 5:19), more than a mere hendiadys.

Recompense of reward (μισθαποδοσιαν). Late double compound, like μισθαποδοτης (Heb 11:6), from μισθος (reward) and αποδιδωμ, to give back. The old Greeks used μισθοδοσια.

Just (ενδικον). Old compound adjective, in N.T. only here and Ro 3:8 .

Heb 2:3

How shall we escape? (πως ημεις εκφευξομεθα;). Rhetorical question with future middle indicative of εκφευγω and conclusion of the condition.

If we neglect (αμελησαντες). First aorist active participle of αμελεω, "having neglected."

So great salvation (τηλικαυτης σωτηριας). Ablative case after αμελησαντες. Correlative pronoun of age, but used of size in the N.T. (Jas 3:4; 2Co 1:10).

Which (ητις). "Which very salvation," before described, now summarized.

Having at the first been spoken (αρχην λαβουσα λαλεισθα). Literally, "having received a beginning to be spoken," "having begun to be spoken," a common literary *Koine* idiom (Polybius, etc.).

Through the Lord (δια του κυριου). The Lord Jesus who is superior to angels. Jesus was God's full revelation and he is the source of this new and superior revelation.

Was confirmed (εβεβαιωθη). First aorist passive indicative of βεβαιοω, from βεβαιος (stable), old verb as in 1Co 1:6 .

By them that heard (υπο των ακουσαντων). Ablative case with υπο of the articular first aorist active participle of ακουω. Those who heard the Lord Jesus. Only one generation between Jesus and the writer. Paul (Ga 1:11) got his message directly from Christ.

Heb 2:4

God also bearing witness with them (συνεπιμαρτυρουντος του θεου). Genitive absolute with the present active participle of the late double compound verb συνεπιμαρτυρεω, to join (συν) in giving additional (επ) testimony (μαρτυρεω). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs (σημειοις τε κα)

and wonders (κα τερασιν)

and by manifold powers (κα ποικιλαις δυναμεσιν)

and by gifts of the Holy Ghost (κα πνευματος αγιου μερισμοις). Instrumental case used with all four items. See Ac 2:22 for the three words for miracles in inverse order (powers, wonders, signs). Each word adds an idea about the εργα (works) of Christ. Τερας (wonder) attracts attention, δυναμις (power) shows God's power, σημειον reveals the purpose of God in the miracles. For ποικιλαις (manifold, many-coloured) see Mt 4:24; Jas 1:2 . For μερισμος for distribution (old word, in N.T. only here and Heb 4:12) see 1Co 12:4-30 .

According to his own will (κατα την αυτου θελησιν). The word θελησις is called a vulgarism by Pollux. The writer is fond of words in -ις.

Heb 2:5

For not unto angels (ου γαρ αγγελοις). The author now proceeds to show (2:5-18) that the very humanity of Jesus, the Son of Man, likewise proves his superiority to angels.

The world to come (την οικουμενην την μελλουσαν). The new order, the salvation just described. See a like use of μελλω (as participle) with σωτηρια (1:14), αιων (6:4f.), αγαθα (9:11; 10:1), πολις (13:14).

Whereof we speak (περ ης λαλουμεν). The author is discussing this new order introduced by Christ which makes obsolete the old dispensation of rites and symbols. God did not put this new order in charge of angels.

Heb 2:6

But one somewhere (δε που τις). See 4:4 for a like indefinite quotation. Philo uses this "literary mannerism" (Moffatt). He quotes Ps 8:5-7 and extends here to .

Hath testified (διεμαρτυρατο). First aorist middle indicative of διαμαρτυρομα, old verb to testify vigorously (Ac 2:40).

What (T). Neuter, not masculine τις (who). The insignificance of man is implied.

The son of man (υιος ανθρωπου). Not ο υιος του ανθρωπου which Jesus used so often about himself, but literally here "son of man" like the same words so often in Ezekiel, without Messianic meaning here.

Visited (επισκεπτη). Second person singular present indicative middle of επισκεπτομα, old verb to look upon, to look after, to go to see (Mt 25:36), from which verb επισχοπος, overseer, bishop, comes.

Heb 2:7

Thou madest him a little lower (ελαττωσας αυτον βραχυ τ). First aorist active of old verb ελαττοω from ελαττων (less), causative verb to lessen, to decrease, to make less, only here, and verse 9 and Joh 3:30 in N.T. Βραχυ τ is accusative neuter of degree like 2Sa 16:1 , "some little," but of time in Isa 57:17 (for a little while).

Than the angels (παρ' αγγελους). "Beside angels" like παρα with the accusative of comparison in 1:4,9 . The Hebrew here has *Elohim* which word is applied to judges in Ps 82:1,6 (Joh 10:34f.). Here it is certainly not "God" in our sense. In Ps 29:1 the LXX translates *Elohim* by υο θεου (sons of God).

Thou crownedst (εστεφανωσας). First aorist active indicative of old verb, στεφανοω, to crown, in N.T. only here and 2Ti 2:5 The Psalmist refers to God's purpose in creating man with such a destiny as mastery over nature. The rest of verse 7 is absent in B.

Heb 2:8

In that he subjected (εν τω υποταξα). First aorist active articular infinitive of υπατασσω in the locative case, "in the subjecting."

He left (αφηκεν). First aorist active indicative (kappa aorist) of αφιημ.

Nothing that is not subject to him (ουδεν αυτω ανυποτακτον). Later verbal of υποτασσω with α privative. Here in passive sense, active sense in 1Ti 1:9 . Man's sovereignty was meant to be all-inclusive including the administration of "the world to come." "He is crowned king of nature, invested with a divine authority over creation" (Moffatt). But how far short of this destiny has man come!

But now we see not yet (νυν δε ουπω ορωμεν). Not even today in the wonderful twentieth century with man's triumphs over nature has he reached that goal, wonderful as are the researches by the help of telescope and microscope, the mechanism of the airplane, the submarine, steam, electricity, radio.

Heb 2:9

Even Jesus (Ιησουν). We do not see man triumphant, but we do see Jesus, for the author is not ashamed of his human name, realizing man's destiny, "the very one who has been made a little lower than the angels" (τον βραχυ τ παρ' αγγελους ηλαττωμενον), quoting and

applying the language of the Psalm in verse 7 to Jesus (with article τον and the perfect passive participle of ελατταω). But this is not all. Death has defeated man, but Jesus has conquered death.

Because of the suffering of death (δια το παθημα του θανατου). The causal sense of δια with the accusative as in 1:14. Jesus in his humanity was put lower than the angels "for a little while" (βραχυ τ). Because of the suffering of death we see (βλεπομεν) Jesus crowned (εστεφανωμενον, perfect passive participle of στεφανοω from verse 7), crowned already "with glory and honour" as Paul shows in Php 2:9-11 (more highly exalted, υπερυψωσεν) "that at the name of Jesus every knee should bow." There is more glory to come to Jesus surely, but he is already at God's right hand (1:3).

That by the grace of God he should taste death for every man (οπως χαριτ θεου υπερ παντος γευσητα θανατου). This purpose clause (οπως instead of the more usual ινα) is pregnant with meaning. The author interprets and applies the language of the Psalm to Jesus and here puts Christ's death in behalf of (υπερ), and so instead of, every man as the motive for his incarnation and death on the Cross. The phrase to taste death (γευομα θανατου) occurs in the Gospels (Mt 16:28; Mr 9:1; Lu 9:27; Joh 8:52), though not in the ancient Greek. It means to see death (Heb 11:5), "a bitter experience, not a rapid sip" (Moffatt). His death was in behalf of every one (not everything as the early Greek theologians took it). The death of Christ (Andrew Fuller) was sufficient for all, efficient for some. It is all "by the grace (χαριτ, instrumental case) of God," a thoroughly Pauline idea. Curiously enough some MSS. read χωρις θεου (apart from God) in place of χαριτ θεου, Nestorian doctrine whatever the origin.

Heb 2:10

It became him (επρεπεν αυτω). Imperfect active of πρεπω, old verb to stand out, to be becoming or seemly. Here it is impersonal with τελειωσα as subject, though personal in Heb 7:26 . Αυτω (him) is in the dative case and refers to God, not to Christ as is made plain by τον αρχηγον (author). One has only to recall Joh 3:16 to get the idea here. The voluntary humiliation or incarnation of Christ the Son a little lower than the angels was a seemly thing to God the Father as the writer now shows in a great passage (2:10-18) worthy to go beside Php 2:5-11 .

For whom (δι' ον). Referring to αυτω (God) as the reason (cause) for the universe (τα παντα).

Through whom (δι' ου). With the genitive δια expresses the agent by whom the universe came into existence, a direct repudiation of the Gnostic view of intermediate agencies (aeons) between God and the creation of the universe. Paul puts it succinctly in Ro 11:36 by his εξ αυτου κα δι' αυτου κα εις αυτον τα παντα. The universe comes out of God, by means of God, for God. This writer has already said that God used his Son as the Agent (δι' ου) in

creation (1:2), a doctrine in harmony with Col 1:15f. (εν αυτωι, δι' αυτου εις αυτον) and Joh 1:3 .

In bringing (αγαγοντα). Second aorist active participle of αγω in the accusative case in spite of the dative αυτω just before to which it refers.

The author (τον αρχηγον). Old compound word (αρχη and αγω) one leading off, leader or prince as in Ac 5:31 , one blazing the way, a pioneer (Dods) in faith (Heb 12:2), author (Ac 3:15). Either sense suits here, though author best (verse 9). Jesus is the author of salvation, the leader of the sons of God, the Elder Brother of us all (Ro 8:29).

To make perfect (τελειωσα). First aorist active infinitive of τελειοω (from τελειος). If one recoils at the idea of God making Christ perfect, he should bear in mind that it is the humanity of Jesus that is under discussion. The writer does not say that Jesus was sinful (see the opposite in 4:15), but simply that "by means of sufferings" God perfected his Son in his human life and death for his task as Redeemer and Saviour. One cannot know human life without living it. There was no moral imperfection in Jesus, but he lived his human life in order to be able to be a sympathizing and effective leader in the work of salvation.

Heb 2:11

He that sanctifieth (ο αγιαζων). Present active articular participle of αγιαζω. Jesus is the sanctifier (9:13f.; 13:12).

They that are sanctified (ο αγιαζομενο). Present passive articular participle of αγιαζω. It is a process here as in 10:14, not a single act, though in 10:10 the perfect passive indicative presents a completed state.

Of one (εξ ενος). Referring to God as the Father of Jesus and of the "many sons" above (verse 10) and in harmony with verse 14 below. Even before the incarnation Jesus had a kinship with men though we are not sons in the full sense that he is.

He is not ashamed (ουκ επαισχυνετα). Present passive indicative of επαισχυνομα, old compound (Ro 1:16). Because of the common Father Jesus is not ashamed to own us as "brothers" (αδελφους), unworthy sons though we be.

Heb 2:12

Unto my brethren (τοις αδελφοις μου). To prove his point the writer quotes Ps 22:22 when the Messiah is presented as speaking "unto my brethren."

Congregation (εκκλησιας). The word came to mean the local church and also the general church or kingdom (Mt 16:18; Heb 12:23). Here we have the picture of public worship and the Messiah sharing it with others as we know Jesus often did.

Heb 2:13

I will put my trust in him (Εγω εσομα πεποιθως επ' αυτω). A rare periphrastic (intransitive) future perfect of πειθω, a quotation from Isa 8:17 . The author represents the Messiah as putting his trust in God as other men do (cf. Heb 12:2). Certainly Jesus did this constantly.

The third quotation (κα παλιν, And again) is from Isa 8:18 (the next verse), but the Messiah shows himself closely linked with the children (παιδια) of God, the sons (υιο) of verse 10.

Heb 2:14

Are sharers in flesh and blood (κεκοινωνηκεν αιματος κα σαρκος). The best MSS. read "blood and flesh." The verb is perfect active indicative of κοινωνεω, old verb with the regular genitive, elsewhere in the N.T. with the locative (Ro 12:13) or with εν or εις. "The children have become partners (κοινωνο) in blood and flesh."

Partook (μετεσχε). Second aorist active indicative of μετεχω, to have with, a practical synonym for κοινωνεω and with the genitive also (των αυτων). That he might bring to nought (ινα καταργηση). Purpose of the incarnation clearly stated with ινα and the first aorist active subjunctive of καταργεω, old word to render idle or ineffective (from κατα, αργος), causative verb (25 times in Paul), once in Luke (Lu 13:7), once in Hebrews (here). "By means of death" (his own death) Christ broke the power (κρατος) of the devil over death (paradoxical as it seems), certainly in men's fear of death and in some unexplained way Satan had sway over the realm of death (Zec 3:5f.). Note the explanatory τουτ' εστιν (that is) with the accusative after it as before it. In Re 12:7 Satan is identified with the serpent in Eden, though it is not done in the Old Testament. See Ro 5:12; Joh 8:44; 14:30; 16:11; 1Jo 3:12 . Death is the devil's realm, for he is the author of sin. "Death as death is no part of the divine order" (Westcott).

Heb 2:15

And might deliver (κα απαλλαξη). Further purpose with the first aorist active subjunctive of απαλλασσω, old verb to change from, to set free from, in N.T. only here, Lu 12:58; Ac 19:12 .

Through fear of death (φοβω θανατου). Instrumental case of φοβος. The ancients had great fear of death though the philosophers like Seneca argued against it. There is today a flippant attitude towards death with denial of the future life and rejection of God. But the author of Hebrews saw judgement after death (9:27f.). Hence our need of Christ to break the power of sin and Satan in death.

All their lifetime (δια παντος του ζην). Present active infinitive with πας and the article in the genitive case with δια, "through all the living."

Subject to bondage (ενοχο δουλειας). Old adjective from ενεχω, "held in," "bound to," with genitive, bond-slaves of fear, a graphic picture. Jesus has the keys of life and death and said: "I am the life." Thank God for that.

Heb 2:16

Verily (δε που). "Now in some way," only here in N.T.

Doth he take hold (επιλαμβανετα). Present middle indicative and means to lay hold of, to help, like βοηθησα in verse 18.

The seed of Abraham (σπερματος Αβρααμ). The spiritual Israel (Ga 3:29), children of faith (Ro 9:7).

Heb 2:17

Wherefore (οθεν). Old relative adverb (o and enclitic θεν, whence of place (Mt 12:44), of source (1Jo 2:18), of cause as here and often in Hebrews (3:1; 7:25; 8:3; 9:18; 11:19).

It behoved him (ωφειλεν). Imperfect active of οφειλω, old verb to owe, money (Mt 18:28), service and love (Ro 13:8), duty or obligation as here and often in N.T. (Lu 17:10). Jesus is here the subject and the reference is to the incarnation. Having undertaken the work of redemption (Joh 3:16), voluntarily (Joh 10:17), Jesus was under obligation to be properly equipped for that priestly service and sacrifice.

In all things (κατα παντα). Except yielding to sin (Heb 4:15) and yet he knew what temptation was, difficult as it may be for us to comprehend that in the Son of God who is also the Son of man (Mr 1:13). Jesus fought through to victory over Satan.

To be made like unto his brethren (τοις αδελφοις ομοιωθηνα). First aorist passive infinitive of ομοιοω, old and common verb from ομοιος (like), as in Mt 6:8 , with the associative instrumental case as here. Christ, our Elder Brother, resembles us in reality (Php 2:7 "in the likeness of men") as we shall resemble him in the end (Ro 8:29 "first-born among many brethren"; 1Jo 3:2 "like him"), where the same root is used as here (οιωμα, ομοιος). That he might be (ινα γενητα). Purpose clause with ινα and the second aorist middle subjunctive of γινομα, to become, "that he might become." That was only possible by being like his brethren in actual human nature.

Merciful and faithful high priest (ελεημων κα πιστος αρχιερευς). The sudden use of αρχιερευς here for Jesus has been anticipated by 1:3; 2:9 and see 3:1. Jesus as the priest-victim is the chief topic of the Epistle. These two adjectives (ελεημων and πιστος) touch the chief points in the function of the high priest (5:1-10), sympathy and fidelity to God. The Sadducean high priests (Annas and Caiaphas) were political and ecclesiastical tools and puppets out of sympathy with the people and chosen by Rome.

In things pertaining to God (τα προς τον θεον). The adverbial accusative of the article is a common idiom. See the very idiom τα προς τον θεον in Ex 18:19; Ro 15:17 . This use of προς we had already in Heb 1:7f . On the day of atonement the high priest entered the holy of holies and officiated in behalf of the people.

To make propitiation for (εις το ιλασκεσθα). Purpose clause with εις το and the infinitive (common Greek idiom), here present indirect middle of ιλασκομα, to render propitious to oneself (from ιλαος, Attic ιλεως, gracious). This idea occurs in the LXX (Ps 65:3), but only here in N.T., though in Lu 18:13 the passive form (ιλασθητ) occurs as in 2Ki 5:18 . In 1Jo 2:2 we have ιλασμος used of Christ (cf. Heb 7:25). The inscriptions illustrate the meaning in Heb 2:17 as well as the LXX.

Heb 2:18

In that (εν ω). Literally, "In which" (=εν τουτω εν ω, in that in which), a causal idea, though in Ro 14:22 εν ω means "wherein."

Hath suffered (πεπονθεν). Second perfect active indicative of πασχω, permanent part of Christ's experience.

Being tempted (πειρασθεις). First aorist passive participle of πειραζω. The temptation to escape the shame of the Cross was early and repeatedly presented to Christ, by Satan in the wilderness (Mt 4:8-11), by Peter in the spirit of Satan (Mt 16:22f.), in Gethsemane (Mt 26:39), and caused intense suffering to Jesus (Lu 22:44; Heb 5:8).

He is able (δυνατα). This word strikes the heart of it all. Christ's power to help is due not merely to his deity as God's Son, but also to his humanity without which he could not sympathize with us (Heb 4:15).

To succour (βοηθησα). First aorist active infinitive of the old compound verb βοηθεω (βοη, a cry, θεω, to run), to run at a cry or call for help (Mt 15:25).

Them that are tempted (τοις πειραζομενοις). Dative plural of the articular participle (present passive) of πειραζω. These Jewish Christians were daily tempted to give up Christ, to apostatize from Christianity. Jesus understands himself (αυτος) their predicament and is able to help them to be faithful.

Hebrews 3

Heb 3:1

Holy brethren (αδελφο αγιο). Only here in N.T., for αγιοις in 1Th 5:27 only in late MSS. See Heb 2:11 for same idea. First time the author makes direct appeal to the readers, though first person in 2:1.

Partakers (μετοχο). See Lu 5:7 for "partners" in the fishing, elsewhere in N.T. only in Hebrews (1:9; 6:4; 12:8) in N.T.

Of a heavenly calling (κλησεως επουρανιου). Only here in the N.T., though same idea in 9:15. See η ανω κλησις in Php 3:14 (the upward calling). The call comes from heaven and is to heaven in its appeal.

Consider (κατανοησατε). First aorist active imperative of κατανοεω, old compound verb (κατα, νους), to put the mind down on a thing, to fix the mind on as in Mt 7:3; Lu 12:24 .

Even Jesus (Ιησουν). No "even" in the Greek, just like the idiom in 2:9, the human name held up with pride.

The Apostle and High Priest of our confession (τον αποστολον κα αρχιερεα της ομολογιας ημων). In descriptive apposition with Ιησουν and note the single article τον. This is the only time in the N.T. that Jesus is called αποστολος, though he often used αποστελλω of God's sending him forth as in Joh 17:3 (απεστειλας). This verb is used of Moses as sent by God (Ex 3:10). Moffatt notes that αποστολος is Ionic for πρεσβευτης, "not a mere envoy, but an ambassador or representative sent with powers." The author has already termed Jesus high priest (2:17). For ομολογια (confession) see 2Co 9:13; 1Ti 6:12 . These Hebrew Christians had confessed Jesus as their Apostle and High Priest. They do not begin to understand what Jesus is and means if they are tempted to give him up. The word runs through Hebrews with an urgent note for fidelity (4:14; 10:23). See ομολογεω (ομον, same, λεγω, say), to say the same thing, to agree, to confess, to profess.

Heb 3:2

Who was faithful (πιστον οντα). Present active participle with predicate accusative agreeing with Ιησουν, "as being faithful."

That appointed him (τω ποιησαντ αυτον). See 1Sa 12:6 . Dative case of the articular participle (aorist active) of ποιεω and the reference is to God. Note πιστος as in 2:17.

As also was Moses (ως κα Μωυσης). The author makes no depreciatory remarks about Moses as he did not about the prophets and the angels. He cheerfully admits that Moses was faithful "in all his house" (εν ολω τω οικω αυτου), an allusion to Nu 12:7 (εαν ολω τω οικω μου) about Moses. The "his" is God's. The use of οικος for the people (family) of God, not the building, but the group (1Ti 3:15) in which God is the Father. But wherein is Jesus superior to Moses? The argument is keen and skilful.

Heb 3:3

Hath been counted worthy of more glory than Moses (πλειονος δοξης παρα Μωυσην ηξιωτα). Perfect passive indicative of αξιοω, to deem worthy, permanent situation described with definite claim of Christ's superiority to Moses. Δοξης in genitive case after ηξιωτα. For παρα after the comparative πλειονος see 1:4,9; 2:7 .

By so much as (καθ' οσον). A proportionate measurement (common use of κατα and the quantitative relative οσος).

Than the house (του οικου). Ablative case of comparison after πλειονα. The architect is superior to the house just as Sir Christopher Wren is superior to St. Paul's Cathedral. The point in the argument calls for Jesus as the builder (ο κατασκευασας, first aorist active participle of κατασκευαζω, to found or build). But it is God's house as αυτου means (verses 2,5) and ου in verse 6. This house of God existed before Moses (11:2,25). Jesus as God's Son founded and supervised this house of God.

Heb 3:4

Is God (θεος). God is the Creator of all things and so of his "house" which his Son, Jesus Christ, founded and supervises.

Heb 3:5

And Moses (κα Μωυσης μεν). "Now Moses indeed on his part" (μεν contrasted with δε).

In (εν). Moses was in "God's house" "as a servant" (ως θεραπων). Old word, in LXX, only here in N.T. and quoted from Nu 12:7f . Kin to the verb θεραπευω, to serve, to heal, and θεραπεια, service (Lu 9:11) and a group of servants (Lu 12:42).

For a testimony of those things which were afterward to be spoken (εις μαρτυριον των λαληθησομενων). Objective genitive of the articular future passive participle of λαλεω. It is not certain what it means whether the "testimony" (μαρτυριον) is to Moses or to God and whether it points on to Christ. In 9:9 see παραβολη applied to the old dispensation as a symbol pointing to Christ and Christianity.

But Christ (Χριστος δε). In contrast with Moses (μεν in verse 5).

As a son (ως υιος). Instead of a θεραπων (servant).

Over his house (επ τον οικον αυτου). The difference between επ and εν added to that between υιος and θεραπων. It is very neat and quite conclusive, especially when we recall the high place occupied by Moses in Jewish thought. In Ac 7:11 the Jews accused Stephen of speaking "blasphemous words against Moses and God" (putting Moses on a par with God).

Heb 3:6

Whose house are we (ου οικος εσμεν ημεις). We Christians (Jew and Gentile) looked at as a whole, not as a local organization.

If we hold fast (εαν κατασχωμεν). Condition of third class with εαν and second aorist (effective) active subjunctive of κατεχω. This note of contingency and doubt runs all through the Epistle. We are God's house if we do not play the traitor and desert.

Boldness (παρρησιαν)

and glorying (κα καυχημα) some had lost. The author makes no effort to reconcile this warning with God's elective purpose. He is not exhorting God, but these wavering Christians. All these are Pauline words. B does not have μεχρ τελους βεβαιαν (firm unto the end), but it is clearly genuine in verse 14. He pleads for intelligent confidence.

Heb 3:7

Wherefore (διο). Probably this inferential conjunction (δια, ο, because of which) goes with μη σκληρυνητε (harden not) in verse 8 rather than with βλεπετε (take heed) in verse 12 unless the long quotation be considered a parenthesis. The long quotation in verses 7-11 is from Ps 95:7-11 . After the quotation the author has "three movements" (Moffatt) in his discussion of the passage as applied to the Jewish Christians (3:12-19; 4:1-10; 4:11-13). The peril of apostasy as shown by the example of the Israelites is presented with vividness and power.

As the Holy Ghost saith (καθως λεγε το πνευμα το αγιον). Just this phrase nowhere else in the N.T., except Act 21:11 (Agabus), though practically the same idea in 9:8; 10:15 . In 1Ti 4:1 the adjective "Holy" is wanting as in Re 2; 3 . But the writer quotes this Psalm as the Word of God and in 4:7 attributes it to David.

If ye shall hear (εαν ακουσητε). Condition of third class with εαν and first aorist active subjunctive of ακουω.

Heb 3:8

Harden not (μη σκληρυνητε). Prohibition with μη and first aorist (ingressive) active subjunctive of σκληρυνω, late verb from σκληρος (dried up, stiff, hard) as in Ac 19:9; Ro 9:18 .

As in the provocation (ως ην τω παραπικρασμω). Late compound from παραπικραινω, late verb to embitter (παρα, πικρος), found only in LXX and here and verse 15. It means embitterment, exasperation. For the simple verb πικραινω, to make bitter, see Col 3:19 . The reference is to *Meribah* (Ex. 17:1-7).

Like as in the day (κατα την ημεραν). "According to the day" as in Ac 12:1; 19:23 .

Of the temptation (του πειρασμου). The reference is to *Massah* which took place at Rephidim.

Heb 3:9

Wherewith (ου). Literally, "where" (the wilderness) as in De 8:15 .

Tempted me by proving me (επειρασαν εν δοκιμασια). No word for "me." The Israelites "tested" God "in putting to the proof" (only N.T. use of this word from δοκιμαζω and this

from the LXX). They were not content with God's promise, but demanded objective proof (εργα, deeds) of God.

Heb 3:10

And saw (κα ειδον). "And yet saw."

Wherefore (διο). Not in the LXX, but it makes clear the argument in the Psalm.

I was displeased (προσωχθισα). First aorist active of προσοχθιζω, late compound for extreme anger and disgust. In N.T. only here and verse 17.

Err (πλανωντα). Present middle indicative of πλαναω, to wander astray, common verb.

They did not know (ουκ εγνωσαν). In spite of God's works (εργα) and loving patience the Israelites failed to understand God's ways with them. Are we any better? They "cared not to take my road" (Moffatt).

Heb 3:11

As I sware (ως ωμοσα). "Correlating the oath and the disobedience" (Vincent). First aorist active indicative of ομνυω, old verb for solemn oath (6:13).

They shall not enter (ε εισελευσοντα). Future middle of εισερχομα with ε as an anacoluthon for the Hebrew *im* (not). Really it is a condition of the first class with the conclusion not expressed, common in the LXX as here (Robertson, *Grammar*, p. 1024).

Into my rest (εις την καταπαυσιν μου). Old word from καταπαυω (Heb 4:8), to give rest, in LXX, in N.T. only in Ac 7:49; Heb 3:11-4:11 . Primarily the rest in Canaan and then the heavenly rest in which God dwells.

Heb 3:12

Take heed (βλεπετε). Present active imperative as in Php 3:2 (three times) of βλεπω in place of the more usual ορατε. Solemn warning to the Jewish Christians from the experience of the Israelites as told in Ps 95 .

Lest haply there shall be (μη ποτε εστα). Negative purpose with μη ποτε and the future indicative as in Mr 14:2 . But we have in Col 2:8 μη τις εστα as in Heb 12:25 ; μη occurs with the aorist subjunctive, and μη ποτε with present subjunctive (Heb 4:1) or aorist subjunctive (Ac 5:39).

In any one of you (εν τιν υμων). The application is personal and pointed.

An evil heart of unbelief (καρδια πονηρα απιστιας). A remarkable combination.

Heart (καρδια) is common in the LXX (about 1,000 times), but "evil heart" only twice in the O.T. (Jer 16:12; 18:12). Απιστιας is more than mere unbelief, here rather disbelief, refusal to believe, genitive case describing the evil heart marked by disbelief which is no mark of intelligence then or now.

In falling away from the living God (εν τω αποστηνα απο θεου ζωντος). "In the falling away" (locative case with εν of the second aorist active (intransitive) infinitive of αφιστημ, to stand off from, to step aside from (απο with the ablative case θεου) the living God (common phrase in the O.T. and the N.T. for God as opposed to lifeless idols)). "Remember that

to apostatize from Christ in whom you have found God is to apostatize from God" (Dods). That is true today. See Eze 20:8 for this use of the verb.

Heb 3:13

So long as it is called today (αχρις ου το σημερον καλειτα). The only instance in the N.T. of this conjunction (αχρ or αχρις or αχρις ου, etc.) with the present indicative in the sense of "so long as" or "while" like εως. Elsewhere it means "until" and with either the aorist indicative (Ac 7:18), the future (Re 17:17), or the aorist subjunctive (Re 7:3).

Lest any one of you be hardened (ινα μη σκληρυνθη τις εξ υμων). Negative purpose clause with ινα μη (that not) and the first aorist passive subjunctive of σκληρυνω, the vivid verb from verse 8.

By the deceitfulness of sin (απατη της αμαρτιας). Instrumental case απατη (trick, fraud) as is always the case with sin (Ro 7:11; 2Th 2:10). Apostasy (12:4) is their peril and it is a trick of sin.

Heb 3:14

For we are become partakers of Christ (μετοχο γαρ του Χριστου γεγοναμεν). Second perfect active of γινομα, "we have become," not the equivalent of εσμεν (are). For μετοχο see 1:9; 3:1; 6:4 . We have become partners with Christ and hence (γαρ, for) should not be tricked into apostasy.

If we hold fast (εαν περ κατασχωμεν). The same condition as in verse 6 with περ (indeed, forsooth) added to εαν. Jonathan Edwards once said that the sure proof of election is that one holds out to the end.

The beginning of our confidence (την αρχην της υποστασεως). For υποστασις see 1:3; 11:1 . These faltering believers (some even apostates) began with loud confidence and profession of loyalty. And now?

Heb 3:15

While it is said (εν τω λεγεσθα). Locative case with εν of the articular present passive infinitive of λεγω, "in the being said." Thus the author (cf. same phrase in Ps 42:4) introduces the repeated quotation from verses 7,8 . Probably it is to be connected with κατασχωμεν, though it can be joined with παρακαλειτε in verse 13 (treating 14 as a parenthesis).

Heb 3:16

Who (Τινες). Clearly interrogative, not indefinite (some).

Did provoke (παρεπικραναν). First aorist active indicative of παραπικρινω, apparently coined by the LXX like παραπικρασμος (verse 15) to which it points, exasperating the anger of God.

Nay, did not all (αλλ' ου παντες). "A favourite device of the diatribe style" (Moffatt), answering one rhetorical question with another (Lu 17:8) as in verses 17,18 , There was a faithful minority mentioned by Paul (1Co 10:7f.).

Heb 3:17

With them that sinned (τοις αμαρτησασιν). Dative masculine plural after προσωχθισεν (cf. verse 10) of the articular first aorist active participle of αμαρτανω (αμαρτησας, not αμαρτων).

Carcases (κωλα). Old word for members of the body like the feet, in LXX a dead body (Nu 14:29), here only in N.T.

Heb 3:18

That they should not enter (μη εισελευσεσθα). Negative μη (cf. ε in verse 11) and the future middle infinitive in indirect discourse.

To them that were disobedient (τοις απειθησασιν). Dative masculine plural of the articular first aorist active participle of απειθεω, active disobedience with which compare απιστιας in verse 12,19 .

Heb 3:19

And we see (κα βλεπομεν). Triumphant conclusion of the exegesis of Ps 95 . "So we see."

Hebrews 4

Heb 4:1

Let us fear therefore (φοβηθωμεν ουν). First aorist passive volitive subjunctive of φοβεομα, to be afraid. There is no break in the argument on Ps 95 . This is a poor chapter division. The Israelites perished because of disbelief. We today face a real peril.

Lest haply (μη ποτε) Here with the present subjunctive (δοκε), but future indicative in 3:12, after the verb of fearing. For the optative see 2Ti 2:25 .

A promise being left (καταλειπομενης επαγγελιας). Genitive absolute of the present passive participle of καταλειπω, to leave behind. God's promise still holds good for us in spite of the failure of the Israelites.

Should seem to have come short of it (δοκε υστερηκενα). Perfect active infinitive of υστερεω, old verb from υστερος (comparative of root υδ like our out, outer, outermost), to be too late, to fail to reach the goal as here, common in the N.T. (11:37; 12:15).

Heb 4:2

For indeed we have had good tidings preached unto us (κα γαρ εσμεν ευηγγελισμενο εσμεν). Periphrastic perfect passive indicative of ευαγγελιζω (from ευαγγελιον, good news, glad tidings) to bring good news, used here in its original sense as in verse 6 of the Israelites (ευαγγελισθεντες first aorist passive participle).

Even as also they (καθαπερ κακεινο). See verse 6. We have the promise of rest as the Israelites had. The parallel holds as to the promise, the privilege, the penalty.

The word of hearing (ο λογος της ακοης). As in 1Th 2:13 . Genitive ακοης describing λογος, the word marked by hearing (the word heard).

Because they were not united by faith with them that heard (μη συνκεκερασμενους τη πιστε τοις ακουσασιν). Μη, the usual negative of the participle. A very difficult phrase. The text is uncertain whether the participle (perfect passive of συνκεραννυμ, old verb to mix together) ends in -ος agreeing with λογος or -ους agreeing with εκεινους (them). Taking it in -ους the translation is correct. Πιστε is in the instrumental case and τοις ακουσασιν in the associative instrumental after συν.

Heb 4:3

Do enter (εισερχομεθα). Emphatic futuristic present middle indicative of εισερχομα. We are sure to enter in, we who believe.

He hath said (ειρηκεν). Perfect active indicative for the permanent value of God's word as in 1:13; 4:4; 10:9,13; 13:5; Ac 13:34 . God has spoken. That is enough for us. So he quotes again what he has in verse 11 from Ps 95 .

Although the works were finished (καιτο των εργων γενηθεντων). Genitive absolute with concessive use of the participle. Old particle, in N.T. only here and Ac 14:17 (with verb).

From the foundation of the world (απο καταβολης κοσμου). Καταβολη, late word from καταβαλλω, usually laying the foundation of a house in the literal sense. In the N.T. usually with απο (Mt 25:44) or προ (Joh 17:24) about the foundation of the world.

Heb 4:4

Somewhere on this wise (που ουτως). See 2:6 for που τις for a like indefinite allusion to an Old Testament quotation. Here it is Ge 2:2 (cf. Ex 20:11; 31:17). Moffatt notes that Philo quotes Ge 2:2 with the same "literary mannerism."

Rested (κατεπαυσεν). First aorist active indicative of καταπαυω, intransitive here, but transitive in verse 8. It is not, of course, absolute rest from all creative activity as Jesus shows in Joh 5:17 . But the seventh day of God's rest was still going on (clearly not a twenty-four hour day).

Heb 4:5

And in this place again (κα εν τουτω παλιν). The passage already quoted in verse 3; 3:11 .

Heb 4:6

It remaineth (απολειπετα). Present passive indicative of απολειπω, old verb to leave behind, to remain over. So again in 4:9; 10:26 . Here the infinitive clause (τινας εισελθειν εις αυτην) is the subject of απολειπετα. This left-over promise is not repeated, though not utilized by the Israelites under Moses nor in the highest sense by Joshua and David.

Failed to enter in (ουκ εισηλθον). "Did not enter in" (second aorist active indicative of εισερχομα). It is a rabbinical argument all along here, but the author is writing to Jews.

Heb 4:7

He again defineth a certain day (παλιν τινα οριζε ημεραν). Present active indicative of οριζω, old verb to set a limit (ορος, horizon) as in Ac 17:26; Ro 1:4 .

In David (εν Δαυειδ). Attributing the Psalm to David or in the Psalter at any rate.

Hath been before said (προειρητα). Perfect passive indicative referring to the quotation in 3:7,15 .

After so long a time (μετα τοσουτον χρονον). The time between Joshua and David.

Heb 4:8

Joshua (Ιησους). The Greek form is Jesus. Condition of the second class (determined as unfulfilled) with ε and aorist indicative in the condition and αν with the imperfect in the conclusion.

He would not have spoken (ουκ ελαλε). Wrong translation, "he would not speak" (be speaking), in the passage in David. Imperfect tense, not aorist.

Heb 4:9

A sabbath rest (σαββατισμος). Late word from σαββατιζω (Ex 16:30) to keep the Sabbath, apparently coined by the author (a doubtful passage in Plutarch). Here it is parallel with καταπαυσις (cf. Re 14:13).

For the people of God (τω λαω του θεου). Dative case of blessed personal interest to the true Israel (Ga 6:16).

Heb 4:10

As God did from his (ωσπερ απο των ιδιων ο θεος). It is not cessation of work, but rather of the weariness and pain in toil. The writer pictures salvation as God's rest which man is to share and God will have perfect satisfaction when man is in harmony with him (Dods).

Heb 4:11

Let us therefore give diligence (σπουδασωμεν ουν). Volitive subjunctive aorist of σπουδαζω, old verb to hasten (2Ti 4:9), to be eager and alert (1Th 2:17). The exhortation has a warning like that in 4:1.

That no man fall (ινα μη πεση). Negative purpose with ινα μη and the second aorist active subjunctive of πιπτω, to fall.

After the same example of disobedience (εν τω αυτω υποδειγματ της απειθειας). The unbelief is like that seen in the Israelites (3:12,18; 4:2). Hυποδειγμα is a late word from υποδεικνυμ (Mt 3:7) and means a copy (Joh 13:15; Jas 5:10). The Israelites set a terrible example and it is so easy to copy the bad examples.

Heb 4:12

The word of God (ο λογος του θεου). That just quoted about the promise of rest and God's rest, but true of any real word of God.

Living (ζων). Cf. the Living God (3:12). In Philo and the Book of Wisdom the Logos of God is personified, but still more in Joh 1:1-18 where Jesus is pictured as the Logos on a par with God. "Our author is using Philonic language rather than Philonic ideas" (Moffatt). See Joh 6:63 : "The words which I have spoken are spirit and are life."

Active (ενεργης). Energetic, powerful (Joh 1:12; Php 3:21; Col 1:29).

Sharper (τομωτερος). Comparative of τομος, cutting (from τεμνω, to cut), late adjective, here only in the N.T.

Than (υπερ). Often so after a comparative (Lu 16:8; 2Co 12:13).

Two-edged (διστομον). "Two-mouthed" (δι-, στομα), double-mouthed like a river (Polybius), branching ways (Sophocles), applied to sword (ξιφος) by Homer and Euripides.

Piercing (διικνουμενος). Present middle participle of διικνεομα, old verb to go through, here only in N.T.

Even to the dividing (αχρ μερισμου). Old word from μεριζω (μερος, part), to partition.

Of soul and spirit (ψυχης κα πνευματος). As in 1Th 5:23; 1Co 15:45 , but not an argument for trichotomy. Psychology is constantly changing its terminology.

Of both joints and marrow (αρμων τε κα μυελων). From αρω, to join, comes αρμος, old word, here only in the N.T. Μυελος (from μυω, to shut), old word, here only in N.T. This surgeon goes into and through the joints and marrow, not cleaving between them.

Quick to discern (κριτικος). Verbal adjective in -ικος, from κρινω, skilled in judging, as the surgeon has to be and able to decide on the instant what to do. So God's word like his eye sees the secret lurking doubt and unbelief "of the thoughts and intents of the heart" (ενθυμησεων κα εννοιων καρδιας). The surgeon carries a bright and powerful light for every dark crevice and a sharp knife for the removal of all the pus revealed by the light. It is a powerful picture here drawn.

Heb 4:13

That is not manifest (αφανης). Old adjective (α privative and φαινω, to show), here only in the N.T. God's microscope can lay bare the smallest microbe of doubt and sin.

Naked (γυμνα). Both soul and body are naked to the eye of God.

Laid open (τετραχηλισμενα). Perfect passive participle of τραχηλιζω, late verb to bend back the neck (τραχηλος, Mt 18:6) as the surgeon does for operating, here only in N.T. See Ro 16:4 for the peril of risking one's neck (τραχηλον υποτιθενα). God's eyes see all the facts in our inmost hearts. There are no mental reservations from God.

With whom we have to do (προς ον ημιν ο λογος). "With whom the matter or account for us is." There is a slight play here on λογος of verse 12. Surely every servant of Christ today needs to gaze into this revealing mirror and be honest with himself and God.

Heb 4:14

A great high priest (αρχιερεα μεγαν). The author now takes up the main argument of the Epistle, already alluded to in 1:3; 2:17f.; 3:1 , the priestly work of Jesus as superior to that of the Levitical line (4:14-12:3). Jesus is superior to the prophets (1:1-3), to angels (1:4-2:18), to Moses (3:1-4:13), he has already shown. Here he only terms Jesus "great" as high priest (a frequent adjective with high priest in Philo) but the superiority comes out as he proceeds.

Who hath passed through the heavens (διεληλυθοτα τους ουρανους). Perfect active participle of διερχομα, state of completion. Jesus has passed through the upper heavens up to the throne of God (1:3) where he performs his function as our high priest. This idea will be developed later (6:19f.; 7:26-28; 9:11f.,24f.).

Jesus the Son of God (Ιησουν τον υιον του θεου). The human name linked with his deity, clinching the argument already made (1:1-4:13).

Let us hold fast our confession (κρατωμεν της ομολογιας). Present active volitive subjunctive of κρατεω, old verb (from κρατος, power), with genitive to cling to tenaciously as here and 6:18 and also with the accusative (2Th 2:15; Col 2:19). "Let us keep on holding fast." This keynote runs all through the Epistle, the exhortation to the Jewish Christians to hold on to the confession (3:1) of Christ already made. Before making the five points of Christ's superior priestly work (better priest than Aaron, 5:1-7:25; under a better covenant, 8:1-13; in a better sanctuary, 9:1-12; offering a better sacrifice, 9:13-10:18; based on better promises, 10:19-12:3), the author gives a double exhortation (4:14-16) like that in 2:1-4 to hold fast to the high priest (14f.) and to make use of him (16).

Heb 4:15

That cannot be touched with the feeling (μη δυναμενον συνπαθησα). "Not able to sympathize with." First aorist passive infinitive of συνπαθεω, late compound verb from the late adjective συνπαθος (Ro 12:15), both from συνπασχω, to suffer with (1Co 12:26; Ro 8:17), occurring in Aristotle and Plutarch, in N.T. only in Hebrews (here and 10:34).

One that hath been tempted (πεπειρασμενον). Perfect passive participle of πειραζω, as already shown in 2:17f .

Without sin (χωρις αμαρτιας). This is the outstanding difference that must never be overlooked in considering the actual humanity of Jesus. He did not yield to sin. But more than this is true. There was no latent sin in Jesus to be stirred by temptation and no habits of sin to be overcome. But he did have "weaknesses" (ασθενεια) common to our human nature (hunger, thirst, weariness, etc.). Satan used his strongest weapons against Jesus, did it repeatedly, and failed. Jesus remained "undefiled" (αμιαντος) in a world of sin (Joh 8:46). This is our ground of hope, the sinlessness of Jesus and his real sympathy.

Heb 4:16

Let us therefore draw near (προσερχωμεθα ουν). Present active middle volitive subjunctive of προσερχομα. "Let us keep on coming to" our high priest, this sympathizing and great high priest. Instead of deserting him, let us make daily use of him. This verb in Hebrews means reverent approach for worship (7:25; 10:1,22; 11:6).

Unto the throne of grace (τω θρονω της χαριτος). This old word (θρονος) we have taken into English, the seat of kings and of God and so of Christ (1:3,8), but marked by grace because Jesus is there (Mt 19:28). Hence we should come "with boldness" (μετα παρρησιας). Telling Jesus the whole story of our shortcomings.

That we may receive mercy (ινα λαβωμεν ελεος). Purpose clause with ινα and second aorist active subjunctive of λαμβανω.

And find grace (κα χαριν ευρωμεν). Second aorist active subjunctive of ευρισκω. We are sure to gain both of these aims because Jesus is our high priest on the throne.

To help us in time of need (εις ευκαιρον βοηθειαν). Βοηθεια is old word (from βοηθεω, 2:18 which see), in N.T. only here and Ac 27:17 . Ευκαιρος is an old word also (ευ, well, καιρος, opportunity), only here in N.T. "For well-timed help," "for help in the nick of time," before too late.

Hebrews 5

Heb 5:1

In things pertaining to God (τα προς τον θεον). Accusative of general reference as in 2:17 (Ro 15:17). The two essential points about any high priest are human sympathy (5:1-3) and divine appointment (5:4). He is taken from men and appointed in behalf of men.

That he may offer (ινα προσφερη). Purpose clause with ινα and present active subjunctive of προσφερω, "that he keep on offering (from time to time)."

Both gifts (δωρα)

and sacrifices (κα θυσιας). General term (δωρα) and bloody offerings, but the two together are inclusive of all as in 8:3; 9:9 (1Ki 8:64).

For sins (υπερ αμαρτιων). His own included (7:27) except in the case of Jesus.

Heb 5:2

Who can bear gently (μετριοπαθειν δυναμενος). Present active infinitive of the late verb μετριοπαθεω (μετριος, moderate, πατεω, to feel or suffer). It is a philosophical term used by Aristotle to oppose the απαθεια (lack of feeling) of the Stoics. Philo ranks it below απαθεια. Josephus (*Ant*. XII. 32) uses it of the moderation of Vespasian and Titus towards the Jews. It occurs here only in the N.T. "If the priest is cordially to plead with God for the sinner, he must bridle his natural disgust at the loathsomeness of sensuality, his impatience at the frequently recurring fall, his hopeless alienation from the hypocrite and the superficial, his indignation at any confession he hears from the penitent" (Dods).

With the ignorant (τοις αγνοουσιν). Dative case of the articular present active participle of αγνοεω, old verb not to know (Mr 9:32).

And erring (κα πλανωμενοις). Present middle participle (dative case) of πλαναω. The one article with both participles probably makes it a hendiadys, sins of ignorance (both accidence and sudden passion) as opposed to high-handed sins of presumption and deliberate purpose. People who sinned "willingly" (εκουσιως, 10:26) had no provision in the Levitical system. For deliberate apostasy (3:12; 10:26) no pardon is offered.

Is compassed with infirmity (περικειτα ασθενειαν). Present passive indicative of the old verb περικειμα here used transitively as in Ac 28:20 (αλυσιν, chain). The priest himself has weakness lying around him like a chain. Not so Jesus.

Heb 5:3

For himself (περ εαυτου). Note περ three times here (περ του λαου, περ εαυτου, περ αμαρτιων), but in verse 1 υπερ ανθρωπων, υπερ αμαρτιων. In the *Koine* this interchange of περ (around) and υπερ (over) is common (Mt 26:28).

Heb 5:4

Taketh the honour unto himself (εαυτω λαμβανε την τιμην). Dative case of personal interest (εαυτω). The priest was called of God. This is the ideal and was true of Aaron. The

modern minister is not a priest, but he also should be a God-called man and not one who pushes himself into the ministry or into ecclesiastical office.

Heb 5:5

So Christ also (ουτως κα ο Χριστος). Just as with Aaron. Jesus had divine appointment as high priest also.

To be made (γενηθηνα). First aorist passive infinitive of γινομα.

High priest (αρχιερεα). Predicate accusative agreeing with εαυτον (himself) object of εδοξασεν.

But he that spake unto him (αλλ' ο λαλησας προς αυτον). Ellipsis of εδοξασεν to be supplied from preceding clause. God did glorify Jesus in appointing him priest as we see in Ps 2:7 quoted already as Messianic (Heb 1:5). Jesus himself repeatedly claimed that the Father sent him on his mission to the world (Joh 5:30,43; 8:54; 17:5 , etc.). Bruce holds that Christ's priesthood is co-eval with his Sonship. Davidson thinks it is merely suitable because he is Son. Clearly the Father nominated (Dods) the Son to the Messianic priesthood (Joh 3:16).

Heb 5:6

In another place (εν ετερω). That is Ps 110:4 . It is this crucial passage by which the author will prove the superiority of Jesus to Aaron as high priest. Only the word priest (ιερευς) occurs here which the author uses as synonymous with high priest (αρχιερευς). The point lies in the meaning of the phrase "After the order of Melchizedek" (κατα την ταξιν Μελχισεδεκ). But at this point the only thing pressed is the fact of the divine appointment of Jesus as priest. He returns to this point (5:10-7:28).

Heb 5:7

In the days of his flesh (εν ταις ημεραις της σαρκος αυτου). Here (verses 7-9) the author turns to the other requirement of a high priest (human sympathy). Since Jesus was "without sin" (4:15) he did not have to offer sacrifices "for himself," yet in all other points he felt the sympathy of the human high priest, even more so by reason of his victory over sin.

Having offered up (προσενεγκας). Second aorist active (-α form) participle of προσφερω (cf. verse 3). An allusion to the Agony of Christ in Gethsemane.

Supplications (ικετηριας). Socrates, Polybius, Job (Job 40:22) combine this word with δεησεις (prayers) as here. The older form was ικεσια. The word ικετηριος is an adjective from ικετης (a suppliant from ικω, to come to one) and suggests one coming with an olive-branch (ελαια). Here only in the N.T.

With strong crying and tears (μετα κραυγης ισχυρας κα δακρυων). See Lu 22:44f . for a picture of the scene in Gethsemane (anguish and pathos). No doubt the writer has in mind other times when Jesus shed tears (Joh 11:35; Lu 19:41), but Gethsemane chiefly.

To save him from death (σωζειν εκ θανατου). A reference to the cry of Jesus in Gethsemane (Mt 26:39).

Having been heard for his godly fear (εισακουσθεις απο της ευλαβειας). Old word from ευλαβης (taking hold well, Lu 2:25 from ευ, λαμβανω, the verb ευλαβεομα in N.T. only in Heb 11:7), in N.T. only here and 12:28. Fine picture of Christ's attitude toward the Father in the prayer in Gethsemane and in all his prayers. Jesus in Gethsemane at once surrendered his will to that of the Father who heard his plea and enabled him to acquiesce in the Father's will.

Heb 5:8

Though he was a Son (καιπερ ων υιος). Concessive participle with καιπερ, regular Greek idiom as in 7:5; 12:17 .

Yet learned obedience (εμαθεν υπακοην). Second aorist active indicative of μανθανω. Succinct and crisp statement of the humanity of Jesus in full harmony with Lu 2:40,52 and with Heb 2:10 .

By the things which he suffered (αφ' ων επαθεν). There is a play on the two verbs (εμαθεν--επαθεν), paronomasia. Second aorist active indicative of πασχω. He always did his Father's will (Joh 8:29), but he grew in experience as in wisdom and stature and in the power of sympathy with us.

Heb 5:9

Having been made perfect (τελειωθεις). First aorist passive participle of τελειοω, the completion of the process of training mentioned by this same verb in 2:10 "by means of sufferings" (δια παθηματων) as stated again here in verse 8.

The author of eternal salvation (αιτιος σωτηριας αιωνιου). Common adjective from αιτια (cause), causing, often in Greek with σωτηριας (Aeschines, Philo), in N.T. only here, Lu 23:4,14,22; Ac 19:40 . See same idea in Heb 2:10 (αρχηγον). See Isa 45:17 .

Heb 5:10

Named of God (προσαγορευθεις). First aorist passive participle of προσαγορευω, old verb to salute, to address, only here in N.T. Common in Plutarch.

Heb 5:11

Of whom (περ ου). Or "concerning which," for ου can be either masculine or neuter (genitive). It is the likeness of Jesus as high priest to Melchizedek that the author has in mind. He is ready to discuss that but for the fear that the reader may fail to grasp his meaning, for he will run counter to the usual Jewish ideas. Hence he pauses to stir up the interest of the readers (5:11-6:20) before going on with the argument (7:1-28).

Hard of interpretation (δυσερμηνευτος). Late and rare verbal compound (δυσ, ερμηνευω), in Diodorus and Philo, here only in N.T. Hard to explain because of the strange (to Jews) line taken, but still more because of their dulness.

Dull of hearing (νωθρο ταις ακοαις). Old adjective (papyri also), from negative νη and ωθεω, to push, no push in the hearing, slow and sluggish in mind as well as in the ears. In N.T. only here and 6:12 (slack, sluggish). Plato calls some students νωθρο (stupid).

Heb 5:12

Teachers (διδασκαλο). Predicate nominative after εινα.

By reason of the time (δια τον χρονον). Alas, what a commentary on modern Christians.

That some one teach you the rudiments (του διδασκειν υμας τινα τα στοιχεια). Neat Greek idiom, genitive case of the articular infinitive (need of the teaching) with two accusatives of the person (υμας, you) and the thing (τα στοιχεια, the rudiments) and the accusative of general reference (τινα, as to some one). For στοιχεια see Ga 4:3,9; Col 2:8 .

Of the first principles of the oracles of God (της αρχης των λογιων του θεου). Three genitives linked to each other. Αρχης (beginning) illustrates τα στοιχεια, just before, the A B C of Christian teaching like Heb 6:1f . Λογιον is a diminutive of logos, divine oracles being usually brief, common in the O.T. and Philo for God's words, in N.T. used for the O.T. (Ac 7:38; Rom 3:2), of God's word through Christians (1Pe 4:11), of the substance of Christian teaching (Heb 5:12).

Of milk (γαλακτος). Because still babes (1Co 3:2) and not able to chew "solid food" (στερεας τροφης), without intellectual and spiritual teeth.

Heb 5:13

Without experience (απειρος). Old adjective (alpha privative and πειρα, trial). Inexperienced. The babe (νηπιος, old word, negative νη and επος, word like Latin *infans*, infant, not able to talk), not able to chew if one uses only milk and is without teeth. Perhaps moral truth is meant by "word of righteousness" (cf. 1:2; 2:3 for the word spoken by Christ).

Heb 5:14

For full-grown men (τελειων). Predicate genitive. The word is for adults, relative perfection (τελειο) in contrast with babes as in 1Co 2:6; 3:1; 13:11; Php 3:15; Eph 4:4 , not absolute perfection (Mt 5:48).

Their senses (τα αισθητηρια). The organs of perception (Stoic term for sense organs) from αισθανομα (Lu 9:45), in Plato, Galen, Hippocrates, here only in N.T.

Exercised (γεγυμνασμενα). Perfect passive participle of γυμναζω, to exercise (naked, γυμνος). Galen uses αισθητηρια γεγυμνασμενα together after εχω as we have here. For this predicate use of the participle with εχω see Lu 13:6; 14:19f . "By reason of use" one gains such skill.

To discern (προς διακρισιν). "For deciding between" (from διακρινω), old word with ablative καλου τε κα κακου (between good and evil). See 1Co 12:1; Rom 14:1 .

Hebrews 6

Heb 6:1

Wherefore (διο). Because of the argument already made about the difficulty of the subject and the dulness of the readers.

Let us cease to speak (αφεντες τον λογον). Second aorist active participle of αφιημι, to leave off or behind.

Of the first principles of Christ (της αρχης του Χριστου). Objective genitive Χριστου (about Christ). "Leaving behind the discussion of the beginning about Christ," another way of saying again τα στοιχεια της αρχης των λογιων του θεου of 5:12.

And press on (κα φερωμεθα). Volitive present subjunctive passive, "Let us be borne on" (both the writer and the readers). The Pythagorean Schools use φερωμεθα in precisely this sense of being borne on to a higher stage of instruction. Bleek quotes several instances of Greek writers using together as here of αφεντες φερωμεθα (Eurip., *Androm.* 393, for instance).

Unto perfection (επ την τελειοτητα). Old word from τελειος mature, adults as in 5:14. Only twice in N.T. (here and Col 3:14). Let us go on to the stage of adults, not babes, able to masticate solid spiritual food. The writer will assume that the readers are adults in his discussion of the topic.

Not laying again the foundation (μη παλιν θεμελιον καταβαλλομενο). The regular idiom for laying down the foundation of a building (θεμελιον, Lu 6:48f.). The metaphor is common (1Co 3:11) and the foundation is important, but one cannot be laying the foundation always if he is to build the house. There are six items mentioned here as part of the "foundation," though the accusative διδαχην in apposition with θεμελιον may mean that there are only four included in the θεμελιον. Two are qualitative genitives after θεμελιον (μετανοιας and πιστεως). What is meant by "dead works" (απο νεκρων εργων) is not clear (9:14), though the reference may be to touching a corpse (Nu 19:1f.; 31:19). There are frequent allusions to the deadening power of sin (Jas 2:17,26; Joh 7:25; Rom 6:1,11; 7:8; Col 2:13; Eph 2:1,5). The use of repentance and faith together occurs also elsewhere (Mr 1:15; Ac 20:21; 1Th 1:9).

Heb 6:2

The other four items are qualitative genitives with διδαχÂην (βαπτισμων, επιθεσεως χειρων, αναστασεως νεκρων, κριματος αιωνιου). The plural βαπτισμων "by itself does not mean specifically Christian baptism either in this epistle (9:10) or elsewhere (Mr 7:4), but ablutions or immersions such as the mystery religions and the Jewish cultus required for initiates, proselytes, and worshippers in general" (Moffatt). The disciples of the Baptist had disputes with the Jews over purification (Joh 3:25). See also Ac 19:2 . "The laying on of hands" seems to us out of place in a list of elementary principles, but it was common as a

sign of blessing (Mt 19:13), of healing (Mr 7:32), in the choice of the Seven (Ac 6:6), in the bestowal of the Holy Spirit (Ac 8:17f.; 19:6), in separation for a special task (Ac 13:3), in ordination (1Ti 4:14; 5:22; 2Ti 1:6). Prayer accompanied this laying on of the hands as a symbol. The resurrection of the dead (both just and unjust, Joh 5:29; Ac 24:15) is easily seen to be basal (cf. 1Co 15) as well as eternal judgment (timeless and endless).

Heb 6:3

If God permit (εανπερ επιτρεπη ο θεος). Condition of the third class with εανπερ (note περ indeed). See 1Co 16:7 (εαν ο κυριος επιτρεψη) and Ac 18:21 (του θεου θελοντος). It is not an idle form with the author. He means that he will go on with the argument and not attempt to lay again the foundation (the elements). Moffatt takes him to mean that he will teach them the elements at a later time (13:23) if the way opens, a less probable interpretation.

Heb 6:4

As touching those who were once enlightened (τους απαξ φωτισθεντας). First aorist passive articular participle (the once for all enlightened) of φοτιζω, old and common verb (from φως) as in Lu 11:36 . The metaphorical sense here (cf. Joh 1:9; Eph 1:18; Heb 10:32) occurs in Polybius and Epictetus. The accusative case is due to ανακαινιζειν in verse 6. Ηαπαξ here is "once for all," not once upon a time (ποτε) and occurs again (9:7,26,27,28; 12:26,27).

Tasted of the heavenly gift (γευσαμενους της δωρεας της επουρανιου). First aorist middle participle of γευω, old verb once with accusative (verse 5, καλον ρημα, δυναμεις), usually with genitive (Heb 2:9) as here.

Partakers of the Holy Ghost (μετοχους πνευματος αγιου). See 3:14 for μετοχο. These are all given as actual spiritual experiences.

And then fell away (κα παραπεσοντας). No "then" here, though the second aorist (effective) active participle of παραπιπτω, old verb to fall beside (aside), means that. Only here in N.T. In Gal 5:4 we have της χαριτος εξεπεσατε (ye fell out of grace, to law, Paul means).

Heb 6:6

It is impossible to renew them again (αδυνατον παλιν ανακαινιζειν). The αδυνατον (impossible) comes first in verse 4 without εστιν (is) and there is no "them" in the Greek. There are three other instances of αδυνατον in Hebrews (6:18; 10:4; 11:6). The present active infinitive of ανακαινιζω (late verb, ανα, καινος, here only in the N.T., but ανακαινοω, 2Co 4:16; Col 3:10) with αδυνατον bluntly denies the possibility of renewal for apostates from Christ (cf. 3:12-4:2). It is a terrible picture and cannot be toned down. The one ray of light comes in verses 8-12, not here.

Seeing they crucify to themselves afresh (αναστραυρουντας εαυτοις). Present active participle (accusative plural agreeing with τους ... παραπεσοντας) of ανασταυροω, the usual verb for crucify in the old Greek so that ανα- here does not mean "again" or "afresh," but

"up," *sursum*, not *rursum* (Vulgate). This is the reason why renewal for such apostates is impossible. They crucify Christ.

And put him to an open shame (κα παραδειγματιζοντας). Present active participle of παραδειγματιζω, late verb from παραδειγμα (example), to make an example of, and in bad sense to expose to disgrace. Simplex verb δειγματισα in this sense in Mt 1:19 .

Heb 6:7

Which hath drunk (η πιουσα). Articular second aorist active participle of πινω, to drink.

Herbs (βοτανην). Old word from βοσκω, to feed, green plant, only here in N.T. Cf. our botany.

Meet (ευθετον). Old compound verbal (ευ, τιθημ) well-placed, fit (Lu 9:62).

It is tilled (γεωργειτα). Present passive indicative of γεωργεω, old and rare verb from γεωργος (tiller of the soil, γη, εργον, 2Ti 2:6), here only in the N.T.

Receives (μεταλαμβανε). Present active indicative of μεταλαμβανω, old verb to share in, with genitive (ευλογιας) as here (Ac 2:46) or with accusative (Ac 24:25).

Heb 6:8

If it beareth (εκφερουσα). Present active participle of εκφερω, conditional participle. For "thorns and thistles" see Mt 7:16 for both words (ακανθας κα τριβολους). Roman soldiers scattered balls with sharp iron spikes, one of which was called *tribulus*, to hinder the enemy's cavalry.

Rejected (αδοκιμος). See 1Co 9:27; Ro 1:28 . For καταρας εγγυς (nigh unto a curse) see Gal 3:10 .

To be burned (εις καυσιν). "For burning." Common sight in clearing up ground.

Heb 6:9

But we are persuaded (πεπεισμεθα δε). Perfect passive indicative of πειθω, literary plural. Note Paul's use of πεπεισμα in 2Ti 1:12 .

Better things (τα κρεισσονα). "The better things" than those pictures in 6:4-8.

That accompany salvation (εχομενα σωτηριας). "Things holding on to salvation" (Mr 1:38), a common Greek phrase εχομενα, present middle participle of εχω.

Though we thus speak (ε κα ουτως λαλουμεν). Concessive condition of the first class. Explanatory, not apologetic, of his plain talk.

Not unrighteous to forget (ου γαρ αδικος επιλαθεσθα). Second aorist middle infinitive of επιλανθανω with genitive case (εργου, work, αγαπης, love). But even God cannot remember what they did not do.

In that ye ministered and still do minister (διακονησαντες κα διακονουντες). First aorist active and present active participle of the one verb διακονεω, the sole difference being the tense (single act *aorist*, repeated acts *present*).

Heb 6:11

And we desire (επιθυμουμεν δε). Literary plural again like πεπεισμεθα (6:9). He is not wholly satisfied with them as he had already shown (5:11-14). They have not given up Christ (6:4-8), but many of them are still babes (νηπιο, 5:13) and not adults (τελειο, 5:14) and others are in peril of becoming so.

Unto the fulness of hope (προς την πληροφοριαν της ελπιδος). For πληροφορια see 1Th 1:5; Col 2:2 .

To the end (αχρ τελους). As in 3:6,14 .

Heb 6:12

That ye be not sluggish (ινα μη νωθρο γενησθε). Negative final clause with second aorist middle subjunctive of γινομα, "that ye become not sluggish (or dull of hearing)" as some already were (5:11).

Imitators (μιμητα). See 1Th 1:6; 2:14 for this word (our "mimic" in good sense). The writer wishes to hold and develop these sluggards through those who inherit the promises (see 10:19-12:3), one of his great appeals later in ch. Heb 11 full of examples of "faith and long-suffering."

Heb 6:13

Made promise (επαγγειλαμενος). First aorist middle participle of επαγγελλω. Could swear by none greater (κατ' ουδενος ειχεν μειζονος ομοσα). Imperfect active of εχω in sense of εδυνατο as often with ομοσα (first aorist active infinitive of ομνυω) and ωμοσεν (he sware) is first aorist active indicative.

Heb 6:14

Surely (ε μην). By itacism for η μην (Deissmann, *Bible Studies*, p. 205). The quotation is from Ge 22:16f . (the promise renewed to Abraham with an oath after offering of Isaac).

Blessing (ευλογων). Hebraism (present active participle) for the Hebrew infinitive absolute and so with πληθυνων (multiplying).

Heb 6:15

Having patiently endured (μακροθυμησας). First aorist active participle of μακροθυμος (μακροσ, θυμος, long spirit) illustrating μακροθυμια of verse 12.

He obtained (επετυχεν). Second aorist (effective) active indicative of επετυγχανω, old verb with genitive. God was true to his word and Abraham was faithful.

Heb 6:16

In every dispute (πασης αντιλογιας). Objective genitive of old word several times in Hebrews (6:16; 7:7; 12:3). Talking back, face to face, in opposition.

Final (περας). Limit, boundary (Mt 12:42). Men may perjure themselves.

Heb 6:17

To shew (επιδειξα). First aorist active infinitive of επιδεικνυμ, to show in addition (επι-) to his promise "more abundantly" (περισσοτερον).

The immutability of his counsel (το αμεταθετον της βουλης αυτου). Late compound verbal neuter singular (alpha privative and μετατιθημ, to change), "the unchangeableness of his will."

Interposed (εμεσιτευσεν). First aorist active indicative of μεσιτευω, late verb from μεσιτης, mediator (Heb 8:6), to act as mediator or sponsor or surety, intransitively to pledge one's self as surety, here only in the N.T.

With an oath (ορκω). Instrumental case of ορκος (from ερκος, an enclosure), Mt 14:7,9 .

Heb 6:18

By two immutable things (δια δυο πραγματων αμεταθετων). See verse 17. God's promise and God's oath, both unchangeable.

In which it is impossible for God to lie (εν οις αδυνατον ψευσασθα θεον). Put this "impossibility" by that in verses 4-6.

Theon is accusative of general reference with ψευσασθα, first aorist middle infinitive of ψευδομα.

That we may have (ινα εχωμεν). Purpose clause with ινα and the present active subjunctive of εχω, "that we may keep on having."

Strong consolation (ισχυραν παρακλησιν). "Strong encouragement" by those two immutable things.

Who have fled for refuge (ο καταφυγοντες). Articular effective second aorist active participle of καταφευγω, old verb, in N.T. only here and Ac 14:6 . The word occurs for fleeing to the cities of refuge (De 4:42; 19:5; Jos 20:9).

To lay hold of (κρατησα). First aorist active (single act) infinitive of κρατεω in contrast with present tense in 4:14 (hold fast).

Set before us (προκειμενης). Placed before us as the goal. See this same participle used with the "joy" (χαρας) set before Jesus (12:2).

Heb 6:19

Which (ην). Which hope. What would life be without this blessed hope based on Christ as our Redeemer?

As an anchor of the soul (ως αγκυραν της ψυχης). Old word, literally in Ac 27:29 , figuratively here, only N.T. examples. The ancient anchors were much like the modern ones with iron hooks to grapple the rocks and so hold on to prevent shipwreck (1Ti 1:19).

Both sure and steadfast (ασφαλη τε κα βεβαιαν). This anchor of hope will not slip (alpha privative and σφαλλω, to totter) or lose its grip (βεβαια, from βαινω, to go, firm, trusty).

That which is within the veil (το εσωτερον του καταπετασματος). The Holy of Holies, "the inner part of the veil" (the space behind the veil), in N.T. only here and Ac 16:24 (of the inner prison). The anchor is out of sight, but it holds. That is what matters.

Heb 6:20

As a forerunner (προδρομος). Old word used for a spy, a scout, only here in N.T. Jesus has shown us the way, has gone on ahead, and is the surety (εγγυος, Heb 7:22) and guarantor of our own entrance later. In point of fact, our anchor of hope with its two chains of God's promise and oath has laid hold of Jesus within the veil. It will hold fast. All we need to do is to be true to him as he is to us.

A high priest for ever (αρχιερευς εις τον αιωνα). There he functions as our great high priest, better than Aaron for he is "after the order of Melchizedek," the point that now calls for elucidation (5:10f.).

Hebrews 7

Heb 7:1

This Melchizedek (ουτος ο Μελχισεδεκ). The one already mentioned several times with whose priesthood that of Christ is compared and which is older and of a higher type than that of Aaron. See Ge 14:18-20; Ps 110 for the only account of Melchizedek in the Old Testament. It is a daring thing to put Melchizedek above Aaron, but the author does it. Moffatt calls verses 1-3 "a little sermon" on 6:20. It is "for ever" (εις τον αιωνα) that he explains. Melchizedek is the only one in his line and stands alone in the record in Genesis. The interpretation is rabbinical in method, but well adapted to Jewish readers. The description is taken verbatim from Genesis except that "who met" (ο συναντησας) is here applied to Melchizedek from Ge 14:17 instead of to the King of Sodom. They both met Abraham as a matter of fact. For this verb (first aorist active participle of συνανταω) see Lu 9:37 .

Slaughter (κοπης). Old word for cutting (κοπτω, to cut), here only in N.T. These kings were Amraphel, Arioch, Chedorlaomer, Tidal. Amraphel is usually taken to be Khammurabi.

Priest of God Most High (ιερευς του θεου του υψιστου). He is called "priest" and note του υψιστου applied to God as the Canaanites, Phoenicians, Hebrews did. It is used also of Zeus and the Maccabean priest-kings. The demons apply it to God (Mr 5:7; Lu 8:28).

Heb 7:2

A tenth (δεκατην). It was common to offer a tenth of the spoils to the gods. So Abraham recognized Melchizedek as a priest of God.

Divided (εμερισεν). First aorist active of μεριζω, from μερος (portion), to separate into parts. From this point till near the end of verse 3 (the Son of God) is a long parenthesis with ουτος of verse 1 as the subject of μενε (abideth) as the Revised Version punctuates it. Philo had made popular the kind of exegesis used here. The author gives in Greek the meaning of the Hebrew words Melchizedek (King of righteousness, cf. 1:8) and Salem (peace).

Heb 7:3

Without father, without mother, without genealogy (απατωρ, αμητωρ, αγενεαλογητος). Alliteration like Ro 1:30 , the first two old words, the third coined by the author (found nowhere else) and meaning simply "devoid of any genealogy." The argument is that from silence, made much of by Philo, but not to be pressed. The record in Genesis tells nothing of any genealogy. Melchizedek stands alone. He is not to be understood as a miraculous being without birth or death. Melchizedek has been made more mysterious than he is by reading into this interpretation what is not there.

Made like (αφωμοιωμενος). Perfect passive participle of αφομοιοω, old verb, to produce a facsimile or copy, only here in N.T. The likeness is in the picture drawn in Genesis, not in the man himself. Such artificial interpretation does not amount to proof, but only serves as a parallel or illustration.

Unto the Son of God (τω υιω του θεου). Associative instrumental case of υιος.

Abideth a priest (μενε ιερευς). According to the record in Genesis, the only one in his line just as Jesus stands alone, but with the difference that Jesus continues priest in fact in heaven.

Continually (εις το διηνεκες). Old phrase (for the continuity) like εις τον αιωνα, in N.T. only in Hebrews (7:3; 10:1,14,21).

Heb 7:4

How great (πηλικος). Geometrical magnitude in contrast to arithmetical (ποσος), here only in N.T., "how distinguished." He received tithes from Abraham (verses 4-) and he blessed Abraham ( ) and even Levi is included (verses 8-10).

Out of the chief spoils (εκ των ακροθινιων). Old word from ακρος, top, and θις, a heap (the top of the pile).

Patriarch (πατριαρχης). LXX word (πατρια, tribe, αρχω, to rule) transferred to N.T. (Ac 2:29).

Heb 7:5

The priest's office (την ιερατειαν). LXX and *Koine* word from ιερευς, in N.T. only here and Lu 1:9 .

To take tithes (αποδεκατοιν). Present active infinitive (in -οιν, not -ουν, as the best MSS. give it) of αποδεκατοω a LXX word (απο, δεκατοω), to take a tenth from (απο).

Brethren (αδελφους). Accusative case in apposition with λαον (people) unaffected by the explanatory phrase τουτ' εστιν (that is).

Though come out (καιπερ εξεληλυθοτας). Concessive participle (cf. 5:8) with καιπερ (perfect active of εξερχομα).

Heb 7:6

He whose genealogy is not counted (ο μη γενεαλογουμενος). Articular participle with negative μη (usual with participles) of the old verb γενεαλογεω trace ancestry (cf. verse 3)

Hath taken tithes (δεδεκατωκεν). Perfect active indicative of δεκατοω, standing on record in Genesis.

Hath blessed (ευλογηκεν). Perfect active indicative of ευλογεω, likewise standing on record. Note the frequent perfect tenses in Hebrews.

Him that hath the promises (τον εχοντα τας επαγγελιας). Cf. 6:12,13-15 for allusion to the repeated promises to Abraham (Ge 12:3,7; 13:14; 15:5; 17:5; 22:16-18).

Heb 7:7

Dispute (αντιλογιας). Ablative case with χωρις. For the word see 6:16. The writer makes a parenthetical generalization and uses the article and neuter adjective (το ελασσον, the less, υπο του κρειττονος, by the better), a regular Greek idiom.

Heb 7:8

Here (ωδε). In the Levitical system.

There (εκε). In the case of Melchizedek.

Of whom it is witnessed (μαρτυρουμενος). "Being witnessed," present passive participle of μαρτυρεω (personal construction, not impersonal).

That he lives (οτ ζη). Present active indicative of ζαω). The Genesis record tells nothing of his death.

Heb 7:9

So to say (ως επος ειπειν). An old idiom, here only in the N.T., common in Philo, used to limit a startling statement, an infinitive for conceived result with ως.

Hath paid tithes (δεδεκατωτα). Perfect passive indicative of δεκατοω, "has been tithed." This could only be true of Levi "so to speak."

Heb 7:10

In the loins of his father (εν τη οσφυ του πατρος). Levi was not yet born. The reference is to Abraham, the forefather (πατρος) of Levi. This is a rabbinical imaginative refinement appealing to Jews.

Heb 7:11

Perfection (τελειωσις). Abstract substantive of τελειοω. More the act than the quality or state (τελειοτης, 6:1). The condition is of the second class, "if there were perfection, etc." The Levitical priesthood failed to give men "a perfectly adequate relation to God" (Moffatt).

Priesthood (ιεροσυνης). Old word, in N.T. only here, verses 12,24 . Cf. ιερετια in verse 5. The adjective Λευειτικη occurs in Philo.

Received the law (νενομοθετητα). Perfect passive indicative of νομοθετεω, old compound to enact law (νομοσ, τιθημ), to furnish with law (as here), only other N.T. example in 8:6.

What further need was there? (τις ετ χρεια;). No copula expressed, but it would normally be ην αν, not just ην: "What need still would there be?"

Another priest (ετερον ιερεα). Of a different line (ετερον), not just one more (αλλον). Accusative of general reference with the infinitive ανιστασθα (present middle of ανιστημ intransitive).

And not to be reckoned (κα ου λεγεσθα). The negative ου belongs rather to the descriptive clause than just to the infinitive.

Heb 7:12

The priesthood being changed (μετατιθεμενης της ιεροσυνης). Genitive absolute with present passive participle of μετατιθημ, old word to transfer (Ga 1:6).

A change (μεταθεσις). Old substantive from μετατιθημ. In N.T. only in Heb. (7:12; 11:5; 12:27). God's choice of another kind of priesthood for his Son, left the Levitical line off to one side, forever discounted, passed by "the order of Aaron" (την ταξιν Ααρων).

Heb 7:13

Belongeth to another tribe (φυλης ετερας μετεσχηκεν). See 2:14 for μετεχω, perfect active indicative here. A different (ετερας) tribe.

Hath given attendance at (προσεσχηκεν). Perfect active indicative (watch perfects in Hebrews, not "for" aorists) of προσεχω, old verb, here with either νουν (mind) or self (εαυτον) understood with dative case (τω θυσιαστηριω, the altar, for which word see Mt 5:23; Lu 1:11).

Heb 7:14

It is evident (προδηλον). Old compound adjective (προ, δηλος), openly manifest to all, in N.T. only here and 1Ti 5:24f .

Hath sprung (ανατεταλκεν). Perfect active indicative of ανατελλω, old compound to rise up like the sun (Mt 5:45).

Heb 7:15

Yet more abundantly evident (περισσοτερον ετ καταδηλον). Only N.T. instance of the old compound adjective καταδηλος thoroughly clear with ετ (still) added and the comparative περισσοτερον (more abundantly) piling Ossa on Pelion like Php 1:23 .

Likeness (ομοιοτητα). See 4:15, only N.T. examples. Cf. the verb in verse 3.

Ariseth another priest (ανιστατα ιερευς ετερος). As said in verse 11, now assumed in condition of first class.

Heb 7:16

Carnal (σαρκινης). "Fleshen" as in 1Co 3:1 , not σαρκικης (fleshlike, 1Co 3:3). The Levitical priests became so merely by birth.

Of an endless life (ζωης ακαταλυτου). Late compound (alpha privative and verbal adjective from καταλυω, to dissolve, as in 2Co 4:1), indissoluble. Jesus as priest lives on forever. He is Life.

Heb 7:17

It is witnessed (μαρτυρειτα). Present passive indicative of μαρτυρεω. The author aptly quotes again Ps 110:4 .

Heb 7:18

A disannulling (αθετησις). Late word from αθετεω (alpha privative and τιθημ), to set aside (Mr 6:26), in N.T. only here and 9:26. Common in the papyri in a legal sense of making void. Involved in μεταθεσις (change in verse 12).

Foregoing (προαγουσης). Present active participle of προαγω, to go before (1Ti 1:18).

Because of its weakness (δια το αυτης ασθενες). Neuter abstract adjective with article for quality as in verse 7 with δια and accusative case for reason.

Unprofitableness (ανωφελες). Old compound (alpha privative and οφελος) useless, and neuter singular like ασθενες. In N.T. only here and Tit 3:9 .

Heb 7:19

Made nothing perfect (ουδεν ετελειωσεν). Another parenthesis. First aorist active indicative of τελειοω. See verse 11. And yet law is necessary.

A bringing in thereupon (επεισαγωγη). An old double compound (επ, additional, εισαγωγη, bringing in from εισαγω). Here only in N.T. Used by Josephus (*Ant.* XI. 6, 2) for the introduction of a new wife in place of the repudiated one.

Of a better hope (κρειττονος ελπιδος). This better hope (6:18-20) does bring us near to God (εγγιζομεν τω θεω) as we come close to God's throne through Christ (4:16).

Heb 7:20

Without the taking of an oath (χωρις ορκωμοσιας). As in Ps 110:4 .

Heb 7:21

Have been made (εισιν γεγονοτες). Periphrastic perfect active indicative of γινομα (perfect active participle of γινομα) and then εισιν. The parenthesis runs from ο μεν γαρ (for they) to εις τον αιωνα (for ever, end of verse 21).

But he with an oath (ο δε μετα ορκωμοσιας). Positive statement in place of the negative one in verse 20.

Heb 7:22

By so much also (κατα τοσουτο κα). Correlative demonstrative corresponding to καθ' οσον (the relative clause) in verse 20.

The surety (εγγυος). Vulgate *sponsor*. Old word, here only in the N.T., adjective (one pledged, betrothed), from εγγυη, a pledge, here used as substantive like εγγυητης, one who gives a pledge or guarantee. There may be a play on the word εγγιζω in verse 19. Εγγυαω is to give a pledge, εγγυαλιζω, to put a pledge in the hollow of the hand. It is not clear whether the author means that Jesus is God's pledge to man, or man's to God, or both. He is both in fact, as the Mediator (ο μεσιτης, 8:6) between God and man (Son of God and Son of man).

Heb 7:23

Many in number (πλειονες). Comparative predicate adjective, "more than one," in succession, not simultaneously.

Because they are hindered (δια το κωλυεσθα). Articular infinitive (present passive) with δια and the accusative case, "because of the being hindered."

By death (θανατω). Instrumental case.

From continuing (παραμενειν). Present active infinitive of the compound (remain beside) as in Php 1:25 and in the ablative case.

Heb 7:24

Because he abideth (δια το μενειν αυτον). Same idiom as in verse 23, "because of the abiding as to him" (accusative of general reference, αυτον).

Unchangeable (απαραβατον). Predicate adjective in the accusative (feminine of compound adjective like masculine), late double compound verbal adjective in Plutarch and papyri, from alpha privative and παραβαινω, valid or inviolate. The same idea in verse 3.

God placed Christ in this priesthood and no one else can step into it. See verse 11 for ιερωσυνη.

Heb 7:25

Wherefore (οθεν). Since he alone holds this priesthood.

To the uttermost (εις το παντελες). Old idiom, in N.T. only here and Lu 13:10 . Vulgate renders it *in perpetuum* (temporal idea) or like παντοτε. This is possible, but the common meaning is completely, utterly.

Draw near (προσερχομενους). Present middle participle of προσερχομα, the verb used in 4:16 which see.

To make intercession (εις το εντυγχανειν). Purpose clause with εις and the articular present active infinitive of εντυγχανω for which verb see Ro 8:34 . "His intercession has red blood in it, unlike Philo's conception" (Moffatt).

Heb 7:26

Became us (ημιν επρεπεν). Imperfect active indicative of πρεπω as in 2:10, only there it was applied to God while here to us. "Such" (τοιουτος) refers to the Melchizedek character of Jesus as high priest and in particular to his power to help and save (2:17f.) as just explained in 7:24f. Moffatt notes that "it is generally misleading to parse a rhapsody" but the adjectives that follow picture in outline the qualities of the high priest needed by us.

Holy (οσιος). Saintly, pious, as already noted. Cf. Ac 2:24; 13:35 .

Guileless (ακακος). Without malice, innocent. In N.T. only here and Ro 16:18 .

Undefiled (αμιαντος). Untainted, stainless. In the papyri. Not merely ritual purity (Le 21:10-15), but real ethical cleanness.

Separated from sinners (κεχωρισμενος απο των αμαρτωλων). Perfect passive participle. Probably referring to Christ's exaltation (9:28).

Made higher than the heavens (υψηλοτερος των ουρανων γενομενος). "Having become higher than the heavens." Ablative case (ουρανων) after the comparative adjective (υψηλοτερος).

Heb 7:27

First (προτερον). Regular adverb for comparison between two, though πρωτον often occurs also (Joh 1:41), with επειτα (then) following.

For the sins (τον). Only the article in the Greek with repetition of υπερ or of αμαρτιων.

When he offered up himself (εαυτον ανενεγκας). First aorist active participle of αναφερω, to offer up. See same idea in 9:14 where εαυτον προσηνεγκεν is used. Old verb for sacrifice to place on the altar (1Pe 2:5,24).

Heb 7:28

After the law (μετα τον νομον). As shown in verses 11-19, and with an oath (Ps 110:4).

Son (υιον). As in Ps 2:7; Heb 1:2 linked with Ps 110:4 .

Perfected (τετελειωμενον). Perfect passive participle of τελειοω. The process (2:10) was now complete. Imperfect and sinful as we are we demand a permanent high priest who is sinless and perfectly equipped by divine appointment and human experience (2:17f.; 5:1-10) to meet our needs, and with the perfect offering of himself as sacrifice.

Hebrews 8

Heb 8:1

In the things which we are saying (επ τοις λεγομενοις). Locative case of the articular present passive participle of λεγω after επ as in Lu 5:5; Heb 11:4 , "in the matter of the things being discussed."

The chief point (κεφαλαιον). Neuter singular of the adjective κεφαλαιος (from κεφαλη, head), belonging to the head. Vulgate *capitulum*, nominative absolute in old and common sense, the main matter (even so without the article as in Thucydides), "the pith" (Coverdale), common in the papyri as in Greek literature. The word also occurs in the sense of the sum total or a sum of money (Ac 22:28) as in Plutarch, Josephus, and also in the papyri (Moulton and Milligan's *Vocabulary*).

Such an high priest (τοιουτον αρχιερεα). As the one described in chapters 4:16-7:28 and in particular 7:26 (τοιουτος) 7:27,28 . But the discussion of the priestly work of Jesus continues through 12:3. Τοιουτος is both retrospective and prospective. Here we have a summary of the five points of superiority of Jesus as high priest (8:1-6). He is himself a better priest than Aaron (τοιουτος in 8:1 such as shown in 4:16-7:28); he works in a better sanctuary (8:2,5); he offers a better sacrifice (8:3f.); he is mediator of a better covenant (8:6); his work rests on better promises (8:6); hence he has obtained a better ministry as a whole (8:6). In this resume (κεφελαιον) the author gives the pith (κεφαλαιον) of his argument, curiously enough with both senses of κεφαλαιον (pith, summary) pertinent. He will discuss the four points remaining thus: (1) the better covenant, 8:7-13. (2) The better sanctuary, 9:1-12. (3) The better sacrifice, 9:13-10:18. (4) The better promises, 10:19-12:3. One point (the better high priest, like Melchizedek) has already been discussed (4:16-7:28).

Sat down (εκαθισεν). Repetition of 1:3 with του θρονου (the throne) added. This phrase prepares the way for the next point.

Heb 8:2

Minister (λειτουργος). See on Ro 13:6; Php 2:25 .

Of the sanctuary (των αγιων). "Of the holy places" (τα αγια), without any distinction (like 9:8f.; 10:19; 13:11) between the holy place and the most holy place as in 9:2f .

Of the true tabernacle (της σκηνης της αληθινης). By way of explanation of των αγιων. For σκηνη see Mt 17:4 and σκηνος (2Co 5:1), old word used here for the antitype or archetype of the tabernacle in the wilderness in which Aaron served, the ideal tabernacle in heaven of which the earthly tabernacle was a symbol and reproduced in the temple which merely copied the tabernacle. Hence it is the "genuine" tabernacle and see Joh 1:9 for αληθινος.

Pitched (επηξεν). First aorist active indicative of πηγνυμ, old verb to fasten as the pegs of a tent, here only in the N.T. Cf. Nu 24:6 .

Heb 8:3

Is appointed (καθιστατα). As in 5:1.

To offer (εις το προσφερειν). Articular infinitive accusative case with εις as is common while ινα προσφερη (ινα with present active subjunctive) for purpose in 5:1, with δωρα τε κα θυσιας as there.

It is necessary (αναγκαιον). A moral and logical necessity (from αναγκη necessity) as seen in Ac 13:46; Php 1:24 .

This high priest also (κα τουτον). "This one also," no word for high priest, accusative of general reference with the infinitive εχειν (have).

Somewhat to offer (τ ω προσενεγκη). Second aorist active subjunctive of προσφερω (verse 3). Vulgate *aliquid quod offerat*. The use of the subjunctive in this relative clause is probably volitive as in Ac 21:16; Heb 12:28 (possibly here merely futuristic), but note ο προσφερε (present indicative) in 9:7. See Robertson, *Grammar*, p. 955.

Heb 8:4

On earth (επ γης). As opposed to εν τοις ουρανοις (verse 1). Condition of second class, determined as unfulfilled.

He would not be a priest at all (ουδ' αν ην ιερευς). "Not even would he be a priest." Conclusion of second class condition with αν and imperfect indicative (ην).

Seeing there are those (οντων των). Genitive absolute with οντων (from ειμ) and the articular present active participle of προσφερω (verse 3). Jesus was not of the tribe of Levi and so could not serve here.

Heb 8:5

Serve (λατρευουσιν). Present active indicative of λατρευω for which verb see on Mt 4:10 .

A copy (υποδειγματ). Dative case after λατρευουσιν. See already on Joh 13:15; Heb 4:11 for this interesting word.

Shadow (σκια). Dative case. Old word for which see already Mt 4:16; Mr 4:32; Col 2:17 . See same idea in Heb 9:23 . For difference between σκια and εικων see 10:1. Here "copy and shadow" form a practical hendiadys for "a shadowy out- line" (Moffatt).

Is warned of God (κεχρηματιστα). Perfect passive indicative of χρηματιζω, old verb (from χρημα, business) for which see on Mt 2:12,22; Lu 2:26 . The word "God" is not used, but it is implied as in Ac 10:22; Heb 12:25 . So in LXX, Josephus, and the papyri.

For saith he (γαρ φησ). Argument from God's command (Ex 25:40).

See that thou make (Ηορα ποιησεις). Common Greek idiom with present active imperative of οραω and the volitive future of ποιεω without ινα (asyndeton, Robertson, *Grammar*, p. 949).

The pattern (τον τυπον). The very word used in Ex 25:40 and quoted also by Stephen in Ac 7:44 . For τυπος see already Joh 20:25; Ro 6:17 , etc. The tabernacle was to be patterned after the heavenly model.

Heb 8:6

But now (νυν δε). Logical use of νυν, as the case now stands, with Jesus as high priest in heaven.

Hath he obtained (τετυχεν). Perfect active indicative of τυγχανω with the genitive, a rare and late form for τετευχεν (also τετευχηκεν), old verb to hit the mark, to attain.

A ministry the more excellent (διαφορωτερας λειτουργιας). "A more excellent ministry." For the comparative of διαφορος see 1:4. This remark applies to all the five points of superiority over the Levitical priesthood.

By how much (οσω). Instrumental case of the relative οσος between two comparative adjectives as in 1:4.

The mediator (μεσιτης). Late word from μεσος (amid) and so a middle man (arbitrator). Already in Ga 3:19f. and see 1Ti 2:5 . See Heb 9:15; 12:24 for further use with διαθηκη.

Of a better covenant (κρειττονος διαθηκης). Called "new" (καινησ, νεας in 9:15; 12:24). For διαθηκη see Mt 26:28; Lu 1:72; Ga 3:17 , etc. This idea he will discuss in 8:7-13.

Hath been enacted (νενομοθετητα). Perfect passive indicative of νομοθετεω as in 7:11 which see.

Upon better promises (επ κρειττοσιν επαγγελιαις). Upon the basis of (επ). But how "better" if the earlier were also from God? This idea, alluded to in 6:12-17, Will be developed in 10:19-12:3 with great passion and power. Thus it is seen that "better" (κρεισσων) is the keynote of the Epistle. At every point Christianity is better than Judaism.

Heb 8:7

That first covenant (η πρωτη εκεινη). The word διαθηκη (covenant) is not expressed, but clearly meant by the feminine gender πρωτη.

Faultless (αμεμπτος). Old compound adjective for which see Lu 1:6; Php 2:15 . The condition is second class and assumes that the old covenant was not "blameless," apparently a serious charge which he hastens to explain.

For a second (δευτερας). Objective genitive with διαθηκης understood. The conclusion with αν and the imperfect passive indicative (εζητειτο) is clearly a second-class condition. See a like argument in 7:11.

Heb 8:8

Finding fault with them (μεμφομενος αυτους). Present middle participle of μεμφομα (cf. αμεμπτος), old verb, in N.T. only here and Ro 9:19 . The covenant was all right, but the Jews failed to keep it. Hence God made a new one of grace in place of law. Why do marriage covenants so often fail to hold? The author quotes in verses 8-12; Jer 38:31-34 (in LXX 31:31-34) in full which calls for little explanation or application to prove his point (verse 13).

I will make (συντελεσω). Future active of συντελεω, old compound verb to accomplish as in Mr 13:4; Ro 9:28 .

A new covenant (διαθηκην καινην). In 12:24 we have διαθηκης νεας, but καινης in 1Co 11:25 . Καινος is fresh, on new lines as opposed to the old (παλαιος) as in 2Co 3:6,14 ; νεος is young or not yet old.

Heb 8:9

In the day that I took them (εν ημερα επιλαβομενου μου). Genitive absolute (μου and second aorist middle participle of επιλαμβανω), "a Hellenistic innovation" (Moffatt) in imitation of the Hebrew after ημερα in place of εν η επελαβομεν, occurring also in Barn. 2:28.

By the hand (της χειρος). Technical use of the genitive of the part affected.

To lead them forth (εξαγαγειν αυτους). Second aorist active infinitive of εξαγω to denote purpose.

For they continued not (οτ αυτο ουκ ενεμειναν). First aorist active indicative of εμμενω, old verb to remain in (Ac 14:22). The Israelites broke the covenant. Then God annulled it.

I regarded not (ημελησα). "I neglected" as in 2:3. The covenant was void when they broke it.

Heb 8:10

This (αυτη). The "new" one of verse 8.

That I will make (ην διαθησομα). Future middle of διατιθημ, "that I will covenant," cognate accusative (ην), using the same root in the verb as in διαθηκη.

I will put (διδους). "Giving," present active participle of διδωμ, to give.

Into their mind (εις την διανοιαν αυτων). Their intellect, their moral understanding, all the intellect as in Aristotle (Col 1:21; Eph 4:18).

On their heart (επ καρδιας αυτων). Either genitive singular or accusative plural. Καρδια is the seat of man's personal life (Westcott), the two terms covering the whole of man's inward nature.

A god (εις θεον). Note the Hebraistic use of εις in the predicate instead of the usual nominative θεος as in "a people" (εις λαον). This was the ideal of the old covenant (Ex 6:7), now at last to be a fact.

Heb 8:11

They shall not teach (ου μη διδαξωσιν). Strong double negative (ου μη) with the first aorist active (futuristic) subjunctive of διδασκω.

His fellow-citizen (τον πολιτην αυτου). See Lu 15:15; 19:14 .

Know the Lord (Γνωθ τον κυριον). Second aorist active imperative of γινωσκω. In the new covenant all will be taught of God (Isa 54:13; Joh 6:45), whereas under the old only the educated scribe could understand the minutiae of the law (Dods). See Paul's comparison in 2Co 3:7-18 .

Shall know (ειδησουσιν). Future perfect active, old form of οιδα (note γινωσκω just before of recognizing God), one of the rare future perfects (cf. 2:13, εσομα πεποιθως).

Heb 8:12

Merciful (ιλεως). Old Attic adjective for ιλαος, common in the LXX, only here in N.T., from which ιλασκομα comes (Lu 18:13).

Will I remember no more (ου μη μνησθω ετ). Double negative ου μη with first aorist passive subjunctive (volitive) of μιμνησκω, to recall.

Heb 8:13

In that he saith (εν τω λεγειν). Locative case of the articular present active infinitive of λεγω, "in the saying as to him."

He hath made the first old (πεπαλαιωκεν την πρωτην). Perfect active indicative of παλαιοω, old verb from παλαιος (in contrast with καινος, fresh, new), to treat as old and out of date. The conclusion is to the point.

That which is becoming old and waxeth aged (το παλαιουμενον κα γηρασκον). Γηρασκω is old verb from γηρας (age) like γερων (old man) and refers to the decay of old age so that both ideas appear here in opposition to καινος (παλαιος) and νεος (γεραιος).

Is nigh unto vanishing away (εγγυς αφανισμου). Genitive case with εγγυς and late word for disappearance (from αφανιζω, Mt 6:19), here only in the N.T. The author writes as if the Old Testament legal and ceremonial system were about to vanish before the new covenant of grace. If he wrote after A.D. 70, would he not have written "has vanished away"?

Hebrews 9

Heb 9:1

Even the first covenant (κα η πρωτη). Κα (even) is doubtful. No word for covenant with πρωτε (cf. 8:7).

Had (ειχε). Imperfect active, used to have.

Ordinances (δικαιωματα). Regulations (from δικαιω) as in Lu 1:6; Ro 5:16 .

Of divine service (λατρειας). No word for "divine," though worship is meant as in Ro 9:4; Php 3:3 . Genitive case.

And its sanctuary, a sanctuary of this world (το τε αγιον κοσμικον). By το αγιον the author describes the whole sanctuary (Ex 36:3; Nu 3:38) like των αγιων in 8:2. Κοσμικον is a late adjective (Aristotle, Plutarch) from κοσμος, relating to this world, like επ γης (upon earth) of 8:4. It is in the predicate position, not attributive.

Heb 9:2

A tabernacle the first (σκηνη η πρωτη). See 8:2 for σκηνη. Large tents usually had two divisions (the outer and the inner or the first and the second). Note πρωτη for the first of two as with the first covenant (8:7,13; 9:1). The large outer tent was entered first and was called Hαγια (Holy), the first division of the tabernacle. The two divisions are here termed two tabernacles.

Was prepared (κατεσκευασθη). First aorist passive of κατασκευαζω. See 3:3. For the furniture see Ex 25; 26 . Three items are named here: the candlestick (η λυχνια, late word for λυχνιον) or lampstand, necessary since there were no windows (Ex 25:31-39); the table (η τραπεζα, old word, Mt 15:27) for the bread (Ex 25:23-30; Le 24:6 of pure gold); the shewbread (η προθεσις των αρτων) as in Ex 25:30; 40:23; Le 24:5-9 . Probably a hendiadys for the table with the loaves of God's Presence.

Heb 9:3

After the second veil (μετα το δευτερον καταπετασμα). The first veil opened from outside into the Holy Place, the second veil opened from the Holy Place into the Holy of Holies (Hαγια Hαγιων). The word καταπετασμα is from καταπεταννυμ, to spread down, and we have already had it in 6:19. Cf. also Mt 27:51 .

Heb 9:4

Having a golden censer (χρυσουν εχουσα θυμιατηριον). The present active participle εχουσα (feminine singular) agrees with σκηνη (the Holy of Holies). It is not certain whether θυμιατηριον here means censer or altar of incense. In the LXX (2Ch 26:19; Ex 8:11 ; IV Macc. 7:11) it means censer and apparently so in the inscriptions and papyri. But in Philo and Josephus it means altar of incense for which the LXX has θυσιαστηριον του θυμιατος (Ex 30:1-10). Apparently the altar of incense was in the Holy Place, though in Ex 30:1-10

it is left quite vague. B puts it in verse 2. So we leave the discrepancy unsettled. At any rate the altar of incense was used for the Holy of Holies ("its ritual associations," Dods).

The ark of the covenant (την κιβωτον της διαθηκης). A box or chest four feet long, two and a half broad and high (Ex 25:10f.). The Scotch have a "meal-ark."

Wherein (εν η). In the ark. There were three treasures in the ark of the covenant (a pot of manna, Aaron's rod, the tables of the covenant). For the pot of manna (golden added in the LXX) see Ex 16:32-34 . For Aaron's rod that budded (η βλαστησασα, first aorist active participle of βλαστανω) see Nu 17:1-11 . For the tables of the covenant see Ex 25:16f.; 31:18; De 9:9; 10:5 . Not definitely clear about these items in the ark, but on front, except that 1Ki 8:9 states that it did contain the tables of the covenant. For πλακες (tables) see 2Co 3:3 (only other N.T. example).

Heb 9:5

Above it (υπερανω αυτης). Up above, in local sense as in Eph 4:10 , with ablative case αυτης (it, the ark).

Cherubim of glory (Χερουβειν δοξης). Hebrew word (dual form), two in number, made of gold (Ex 25:18-22). They are called ζωα (living creatures) in the LXX (Isa 6:2f.; Eze 1:5-10; 10:5-20).

Overshadowing (κατασκιαζοντα). Present active participle of κατασκιαζω, old verb to shadow down on, cover with shade, only here in the N.T.

The mercy seat (το ιλαστηριον). The pinions of the Cherubim spread over the rectangular gold slab on top of the ark termed the mercy seat. Here the adjective ιλαστηριος has to mean mercy seat, the place, not the propitiatory gift or propitiation, as in Ro 3:25 (Deissmann, *Bible Studies*, pp. 124-35).

Severally (κατα μερος). In detail, distributive use of κατα with μερος (part).

Heb 9:6

These things having been thus prepared (τουτων ουτως κατεσκευασμενων). Genitive absolute with the perfect passive participle of κατασκευαζω for which verb see verse 2. A mere summary has been made of the furniture.

Go in (εισιασιν). Present active indicative of εισειμ, to go in, old verb, in N.T. only here, Ac 3:3; 21:18,26 .

Accomplishing (επιτελουντες). Present active participle of επιτελεω for which see 8:5.

Heb 9:7

Alone (μονος). Predicate adjective with ο αρχιερευς.

Once in the year (απαξ του ενιαυτου). Once for each year (not ποτε, at any time) with genitive of time.

Not without blood (ου χωρις αιματος). According to Le 16:14f . Not even he could enter the second tent (Holy of Holies) without blood.

The errors of the people (των του λαου αγνοηματων). Late word from αγνοεω, not to know (5:2), only here in the N.T., but in LXX, papyri, and inscriptions where a distinction is drawn between errors (αγνοηματα) and crimes (αρμαρτηματα). In Ge 43:12 αγνοημα is "an oversight." But these sins of ignorance (αγνοηματα) were sins and called for atonement. See Heb 10:26 for wilful sinning.

Heb 9:8

The Holy Ghost this signifying (τουτο δηλουντος του πνευματος του αγιου). Genitive absolute with present active participle of δηλοω, to make plain. Used as in 12:27.

The way into the Holy place (την των αγιων οδον). Here as in verses 12,25 των αγιων is used for the very Presence of God as in 8:2 and is in the objective genitive. Hοδον is the accusative of general reference with the infinitive.

Hath not yet been made manifest (μηπω πεφανερωσθα). Perfect passive infinitive of φανεροω, to make plain (φανερος) in indirect discourse after δηλουντος with negative μηπω.

While as the first tabernacle is yet standing (ετ της πρωτης σκηνης εχουσης στασιν). Another genitive absolute with present active participle of εχω (having standing στασιν), "the first tabernacle still having a place." The veil at the entrance kept the people out of the first tent as the second veil (verse 3) kept the priests out of the Holy of Holies (the very Presence of God).

Heb 9:9

Which (ητις). "Which very thing," the first tent (της πρωτης σκηνης, division of the tabernacle), a parenthesis and explanation.

A parable (παραβολη). Only in the Synoptic Gospels in the N.T. and Heb 9:9; 11:19 . See on Mt 13:3 for the word (from παραβαλλω, to place alongside). Here like τυπος (type or shadow of "the heavenly reality," Moffatt).

For the time now present (εις τον καιρον τον ενεστηκοτα). "For the present crisis " (καιρον, not αιωνα, age, not χρονον, time). Perfect active articular (repeated article) participle of ενιστημ (intransitive), the age in which they lived, not the past, not the future. See 1Co 3:22; Ro 8:38 for contrast between ενεστωτα and μελλοντα. This age of crisis, foreshadowed by the old tabernacle, pointed on to the richer fulfilment still to come.

According to which (καθ' ην). Here the relative refers to παραβολη just mentioned, not to σκηνης. See 5:1; 8:3 .

As touching the conscience (κατα συνειδησιν). For συνειδησις see 1Co 8:10; 10:17; Ro 2:15 . This was the real failure of animal sacrifice (10:1-4).

Make the worshipper perfect (τελειωσα τον λατρευοντα). First aorist active infinitive (2:10). At best it was only ritual or ceremonial purification (7:11), that called for endless repetition (10:1-4).

Heb 9:10

Only with meats and drinks and divers washings (μονον επ βρωμασιν κα πομασιν κα διαφοροις βαπτισμοις). The parenthesis of the Revised Version here is unnecessary. The use of επ here with the locative case is regular, "in the matter of" (Lu 12:52; Joh 12:16; Ac 21:24). What ritual value these Levitical sacrifices had was confined to minute regulations about diet and ceremonial cleansing (clean and unclean). For "divers" (διαφοροις, late adjective, in N.T. only in Heb 1:4; 8:6; 9:10; Ro 12:6) say "different" or "various." Βαπτισμοις is, of course, the Jewish ceremonial immersions (cf. Mr 7:4; Ex 29:4; Le 11:25,28f.; Nu 8:7; Re 6:2).

Carnal ordinances (δικαιωμασιν σαρκος). But the correct text is undoubtedly simply δικαιωματα σαρκος (nominative case), in apposition with δωρα τε κα θυσια (gifts and sacrifices). See 9:1 for δικαιωματα.

Imposed (επικειμενα). Present middle or passive participle of επικειμα, old verb to lie upon (be laid upon). Cf. 1Co 9:16 .

Until a time of reformation (μεχρ καιρου διορθωσεως). Definite statement of the temporary nature of the Levitical system already stated in 7:10-17; 8:13 and argued clearly by Paul in Ga 3:15-22 . Διορθωσις is a late word, here alone in N.T. (from διορθοω, to set right or straight), used by Hippocrates for making straight misshapen limbs like ανορθοω in Heb 12:12 . Here for reformation like διορθωμα (reform) in Ac 24:2f . Christianity itself is the great Reformation of the current Judaism (Pharisaism) and the spiritual Judaism foreshadowed by the old Abrahamic promise (see Ga 3; Ro 9).

Heb 9:11

Having come (παραγενομενος). Second aorist middle participle of παραγινομα. This is the great historic event that is the crux of history. "Christ came on the scene, and all was changed" (Moffatt).

Of the good things to come (των μελλοντων αγαθων). But B D read γενομενων (that are come). It is a nice question which is the true text. Both aspects are true, for Christ is High Priest of good things that have already come as well as of the glorious future of hope. Westcott prefers γενομενων, Moffatt μελλοντων.

Through the greater and more perfect tabernacle (δια της μειζονος κα τελειοτερας σκηνης). Probably the instrumental use of δια (2Co 2:4; Ro 2:27; 14:20) as accompaniment, not the local idea (4:14; 10:20). Christ as High Priest employed in his work the heavenly tabernacle (8:2) after which the earthly was patterned (9:24).

Not made with hands (ου χειροποιητου). Old compound verbal for which see Mr 14:58; Ac 7:48; 17:24 . Cf. Heb 8:2 . Here in the predicate position.

Not of this creation (ου ταυτης της κτισεως). Explanation of ου χιεροποιητου. For κτισις see 2Co 5:17; Ro 8:19 . For the idea see 2Co 4:18; Heb 8:2 . This greater and more perfect tabernacle is heaven itself (9:24).

Heb 9:12

Through his own blood (δια του ιδιου αιματος). This is the great distinction between Christ as High Priest and all other high priests. They offer blood (verse 7), but he offered his own blood. He is both victim and High Priest. See the same phrase in 13:12; Ac 20:28 .

Once for all (εφαπαξ). In contrast to the repeated (annual) entrances of the Levitical high priests (9:7).

Into the holy place (εις τα αγια). Here, as in verses 8,24 heaven itself.

Having obtained (ευραμενος). First aorist middle (indirect) participle of ευρισκω, simultaneous action with εισηλθεν, and by or of himself "as the issue of personal labour directed to this end" (Westcott). The value of Christ's offering consists in the fact that he is the Son of God as well as the Son of man, that he is sinless and so a perfect sacrifice with no need of an offering for himself, and that it is voluntary on his part (Joh 10:17). Λυτρωσις (from λυτροω) is a late word for the act of ransoming (cf. λυτρον, ransom), in O.T. only here and Lu 1:68; 2:38 . But απολυτρωσις elsewhere (as in Lu 21:28; Ro 3:24; Heb 9:15; 11:35). For "eternal" (αιωνιαν, here feminine form) see 6:2. The author now turns to discuss the better sacrifice (9:13-10:18) already introduced.

Heb 9:13

Ashes (σποδος). Old word, in N. T. only here, Mt 11:21; Lu 10:13 . Common in LXX.

Of a heifer (δαμαλεως). Old word (δαμαλις), a red heifer whose ashes mingled with water (μετα υδατος, verse 19) were sprinkled (ραντιζουσα, present active participle of ραντιζω, in LXX, though ραινω more common) on the contaminated or defiled ones (Nu 19) as the blood of bulls and goats was offered for sins (Le 16).

Sanctify (αγιαζε). First-class condition, assumed as true. This ceremonial ritual does serve "for the cleansing (καθαροτητα, old word here only in N.T.) of the flesh," but not for the conscience (verse 9). The cow was αμωμον, the individual καθαρος.

Heb 9:14

How much more (ποσω μαλλον). Instrumental case, "by how much more," by the measure of the superiority of Christ's blood to that of goats and bulls and the ashes of a heifer.

Through the eternal Spirit (δια πνευματος αιωνιου). Not the Holy Spirit, but Christ's own spirit which is eternal as he is. There is thus a moral quality in the blood of Christ not in that of other sacrifices.

Offered himself (εαυτον προσηνεγκεν). Second aorist active indicative of προσφερω (used so often as in 5:1,3; 8:3). The voluntary character of Christ's death is again emphasized.

Without blemish (αμωμον). Old compound adjective (Col 1:22; 1Pe 1:19) as the sacrifice had to be (Ex 29:1; Le 1:3,10).

Shall cleanse from conscience (καθαριε την συνειδησιν υμων). Future active indicative of καθαριζω. Some MSS. have ημων (our). The old Greek used καθαιρω, not καθαριζω (in inscriptions for ceremonial cleansing, Deissmann, *Bible Studies*, pp. 216f.), for cleansing.

From dead works (απο νεκρων εργων). As in 6:1. "A pause might be made before εργων, from dead--(not bodies but) works."

Heb 9:15

Mediator of a new covenant (διαθηκης καινης μεσιτης). See 8:6 for this phrase with κρειττονος instead of καινης.

A death having taken place (θανατου γενομενου). Genitive absolute, referring to Christ's death.

For the redemption (εις απολυτρωσιν).

Of the transgressions (των παραβασεων). Really ablative case, "from the transgressions." See verse 12, λυτρωσιν.

Under the first covenant (επ τη πρωτη διαθηκη). Here there is a definite statement that the real value in the typical sacrifices under the Old Testament system was in the realization in the death of Christ. It is Christ's death that gives worth to the types that pointed to him. So then the atoning sacrifice of Christ is the basis of the salvation of all who are saved before the Cross and since.

That they may receive (οπως λαβωσιν). Purpose clause (God's purpose in the rites and symbols) with οπως and the second aorist active subjunctive of λαμβανω.

Heb 9:16

A testament (διαθηκη). The same word occurs for covenant (verse 15) and will (verse 16). This double sense of the word is played upon also by Paul in Ga 3:15f . We say today "The New Testament" (*Novum Testamentum*) rather than " The New Covenant." Both terms are pertinent.

That made it (του διαθεμενου). Genitive of the articular second aorist middle participle of διατιθημ from which διαθηκη comes. The notion of will here falls in with κληρονομια (inheritance, 1Pe 1:4) as well as with θανατος (death).

Of force (βεβαια). Stable, firm as in 3:6,14 .

Where there hath been death (επ νεκροις). "In the case of dead people." A will is only operative then.

For doth it ever avail while he that made it liveth? (επε μη ποτε ισχυε οτε ζη ο διαθεμενοσ;). This is a possible punctuation with μη ποτε in a question (Joh 7:26). Without the question mark, it is a positive statement of fact. Aleph and D read τοτε (then) instead of ποτε. The use of μη in a causal sentence is allowable (Joh 3:18 , οτ μη).

Heb 9:18

The first covenant (η πρωτη). Supply διαθηκη as in 9:1.

Has been dedicated (ενκεκαινιστα). Stands dedicated. Perfect passive indicative of ενκαινιζο, a late verb in LXX, one papyrus, and in N.T. only here and 10:20. It means to renew, to inaugurate (1Sa 11:14; 2Ch 15:8) and in 1Ki 8:63 to dedicate. Note τα ενκαινια (Joh 10:22) for the feast of dedication.

Heb 9:19

When every commandment had been spoken (λαληθεισης). Genitive absolute with first aorist passive participle feminine singular of λαλεω. The author uses the account in Ex 24:3f. "with characteristic freedom" (Moffatt). There is nothing there about the water, the scarlet wool (εριον, diminutive of εροσ, ειρος, old word, here and in Re 1:14 ; for κοκκινος see on Mt 27:6,28), and hyssop (υσσωπου, a plant mentioned in Joh 19:29). It had become the custom to mingle water with the blood and to use a wisp of wool or a stem of hyssop for sprinkling (Nu 10:2-10).

Both the book itself (αυτο τε το βιβλιον). There is nothing in Exodus about sprinkling the book of the covenant, though it may very well have been done. He omits the use of oil in Ex 40:9f.; Le 8:10f. and applies blood to all the details.

Sprinkled (εραντισεν). First aorist active indicative from ραντιζω (from ραντος and this from ραινω), like βαπτιζω from βαπτω. Cf. Mr 7:4; Heb 10:22; Re 19:13 .

Heb 9:20

This is (τουτο). Instead of ιδου of the LXX (Ex 24:8), just like our Lord's words in Mr 14:24 , a possible reminiscence of the Master's words (Dods). The author also has ενετειλατο (he commanded) for διεθετο of the LXX.

Heb 9:21

In like manner with the blood (τω αιματ ομοιως). Instrumental case of αιμα (blood). But the use of the article does not necessarily refer to the blood mentioned in verse 19. In Ex 40:9 Moses sprinkled the tabernacle with oil. It had not been erected at the time of Ex 24:5f . Josephus (*Ant*. III. 8, 6) gives a tradition that blood was used also at this dedication. Blood was used annually in the cleansing rites on the day of atonement.

Heb 9:22

I may almost say (σχεδον). Old adverb, only three times in the N.T., here, Ac 13:44; 19:26 . Here it qualifies the entire clause, not just παντα.

With blood (εν αιματ). In blood. There were exceptions (Ex 19:10; 32:30f.; Le 5:11f.; 15:5; Nu 16:46f.; 31:23f. , etc.).

Apart from shedding of blood (χωρις αιματεκχυσιας). A double compound first found here (coined by the writer) and later in ecclesiastical writers (αιμα, blood, εκ, out, χεω, to pour, like εκχυσις αιματος 1Ki 18:28). "Pouring out of blood." The author seems to have in mind Christ's words in Mt 26:28 : "This is my blood of the covenant which is shed for many for the forgiveness of sins." The blood is the vital principle and is efficacious as an atonement. The blood of Christ sets aside all other plans for pardon.

Heb 9:23

The copies (τα υποδειγματα). See 8:5 for this word, the earthly (8:4; 9:1) tabernacle.

With these (τουτοις). Instrumental case of ουτος, like the rites above described (verse 19), perhaps with some disparagement.

Themselves (αυτα). The heavenly realities (8:2,5; 9:11f.).

With better sacrifices (κρειττοσιν θυσιαις). Instrumental case again. Point of this section (9:13-10:18).

Than these (παρα ταυτας). Use of παρα and the accusative case after a comparative as in 1:4,9 . To us it seems a bit strained to speak of the ritual cleansing or dedication of heaven itself by the appearance of Christ as Priest-Victim. But the whole picture is highly mystical.

Heb 9:24

Made with hands (χειροποιητα). See verse 11 for this word.

Like in pattern to the true (αντιτυπα των αληθινων). Late compound word, only twice in N.T. (here, 1Pe 3:21). Polybius uses αντιτυπος for infantry "opposite" to the cavalry. In modern Greek it means a copy of a book. Here it is the "counterpart of reality" (Moffatt). Moses was shown a τυπος (model) of the heavenly realities and he made an αντιτυπον on that model, "answering to the type" (Dods) or model. In 1Pe 3:21 αντιτυπος has the converse sense, "the reality of baptism which corresponds to or is the antitype of the deluge" (Dods).

Now to appear (νυν εμφανισθηνα). Purpose clause by the first aorist passive infinitive of εμφανιζω (Mt 27:53; Joh 14:21f.). For the phrase see Ps 42:3 . For this work of Christ as our High Priest and Paraclete in heaven see Heb 7:25; Ro 8:34; 1Jo 2:1f .

Heb 9:25

That he should offer himself often (ινα πολλακις προσφερη εαυτον). Purpose clause with ινα and present active subjunctive of προσφερω (keep on offering himself, like 5:1,3).

With blood not his own (εν αιματ αλλοτριω). So-called instrumental use of εν (accompaniment). αλλοτριος means "belonging to another," "not one's own" (Lu 16:12).

Heb 9:26

Else must he often have suffered (επε εδε αυτον πολλακις παθειν). A common elliptical use of επε after which one must supply "if that were true" or "in that case," a protasis of a condition of the second class assumed to be untrue. The conclusion with εδε is without αν (verbs of necessity, obligation, etc.). See Robertson, *Grammar*, p. 963. The conclusion with αν occurs in 10:2. See also 1Co 5:10 . "Since, if that were true, it would be necessary for him to suffer often."

Since the foundation of the world (απο καταβολης κοσμου). See 4:3 for this phrase. The one sacrifice of Christ is of absolute and final value (1Pe 1:19f.; Re 13:8).

At the end (επ συντελεια). Consummation or completion as in Mt 13:39f. which see.

Hath he been manifested (πεφανερωτα). Perfect passive indicative of φανεροω, permanent state. See "the primitive hymn or confession of faith" (Moffatt) in 1Ti 3:16 and also 1Pe 1:20 . Jesus came once for all (Heb 1:2).

To put away sin (εις αθετησιν της αμαρτιας). See 7:18 for the word αθετησις. "The sacrifice of Christ dealt with sin as a principle: the Levitical sacrifices with individual transgressions" (Vincent).

Heb 9:27

It is appointed (αποκειτα). Present middle (or passive) of αποκειμα, "is laid away" for men. Cf. same verb in Lu 19:20; Col 1:5; 2Ti 4:8 (Paul's crown).

Once to die (απαξ αποθανειν). Once for all to die, as once for all to live here. No reincarnation here.

After this cometh judgement (μετα τουτο κρισις). Death is not all. Man has to meet Christ as Judge as Jesus himself graphically pictures (Mt 25:31-46; Joh 5:25-29).

Heb 9:28

Once (απαξ). "Once for all" (verse 26) as already stated.

Shall appear a second time (εκ δευτερου οφθησετα). Future passive indicative of οραω. Blessed assurance of the Second Coming of Christ, but this time "apart from sin" (χωρις αμαρτιας, no notion of a second chance then).

Unto salvation (εις σωτηριαν). Final and complete salvation for "them that wait for him" (τοις αυτον απεκδεχομενοις). Dative plural of the articular participle present middle of απεκδεχομα, the very verb used by Paul in Php 3:20 of waiting for the coming of Christ as Saviour.

Hebrews 10

Heb 10:1

Shadow (σκιαν). The contrast here between σκια (shadow, shade caused by interruption of light as by trees, Mr 4:32) and εικων (image or picture) is striking. Christ is the εικων of God (2Co 4:4; Col 1:15). In Col 2:17 Paul draws a distinction between σκια for the Jewish rites and ceremonies and σωμα for the reality in Christ. Children are fond of shadow pictures. The law gives only a dim outline of the good things to come (9:11).

Continually (εις το διηνεκες). See this phrase also in 7:3; 9:12,14 . Nowhere else in N.T. From διηνεγκα (διαφερω), to bear through.

They can (δυναντα). This reading leaves ο νομος a *nominativus pendens* (an anacoluthon). But many MSS. read δυνατα (it--the law--can). For the idea and use of τελειωσα see 9:9.

Heb 10:2

Else they would not have ceased? (επε ουκ αν επαυσαντο;). Ellipsis of condition after επε (since if they really did perfect) with the conclusion of the second-class condition (αν and the aorist middle indicative of παυομα).

To be offered (προσφερομενα). Regular idiom, participle (present passive) with παυομα (Ac 5:42).

Because (δια το). Δια with the accusative of the articular infinitive, "because of the having" (εχειν) as to the worshippers (τους λατρευοντας, accusative of general reference of the articular participle), not "would have had."

No more conscience of sins (μηδεμιαν ετ συνειδησιν αμαρτιων). Rather "consciousness of sins" as in 9:14.

Having been once cleansed (απαξ κεκαθαρισμενους). Perfect passive participle of καθαριζω, "if they had once for all been cleansed."

Heb 10:3

A remembrance (αναμνησις). A reminder. Old word from αναμιμνησκω, to remind, as in Lu 22:19; 1Co 11:24f .

Heb 10:4

Should take away (αφαιρειν). Present active infinitive of αφαιρεω. Old verb and common in N.T., only here and Ro 11:27 with "sins". Cf. 9:9.

Heb 10:5

When he cometh into the world (εισερχομενος εις τον κοσμον). Reference to the Incarnation of Christ who is represented as quoting Ps 40:7-9 which is quoted. The text of the LXX is followed in the main which differs from the Hebrew chiefly in having σωμα (body) rather than ωτια (ears). The LXX translation has not altered the sense of the Psalm, "that there was a sacrifice which answered to the will of God as no animal sacrifice could" (Moffatt).

So the writer of Hebrews "argues that the Son's offering of himself is the true and final offering for sin, because it is the sacrifice, which, according to prophecy, God desired to be made" (Davidson).

A body didst thou prepare for me (σωμα κατηρτισω μο). First aorist middle indicative second person singular of καταρτιζω, to make ready, equip. Using σωμα (body) for ωτια (ears) does not change the sense, for the ears were the point of contact with God's will.

Heb 10:6

Thou hadst no pleasure (ουκ ευδοκησας). First aorist active indicative of ευδοκεω, common for God's good pleasure (Mt 3:17). God took no pleasure in the animal offering (θυσιαν), the meal-offering (προσφοραν), the burnt-offering (ολοκαυτωματα), the sin-offering (περ αμαρτιας, concerning sin).

Heb 10:7

Then (τοτε). When it was plain that God could not be propitiated by such sacrifices.

Lo, I am come (Ιδου ηκω). The Messiah is represented as offering himself to do God's will (του ποιησα το θελημα σου, the genitive articular infinitive of purpose).

In the roll of the book it is written of me (εν κεφαλιδ βιβλιου γεγραπτα περ εμου). Stands written (γεγραπτα, perfect passive indicative). Κεφαλις is a diminutive of κεφαλη (head), a little head, then roll only here in N.T., but in the papyri. Here it refers "to the O.T. as a prediction of Christ's higher sacrifice" (Moffatt).

Heb 10:8

Saying above (ανωτερον λεγων). Christ speaking as in verse 5. "Higher up" (ανωτερον, comparative of ανω, up) refers to verses 5,6 which are quoted again.

Heb 10:9

The which (αιτινες). "Which very things" (θυσια).

Then hath he said (τοτε ειρηκεν). That is Christ. Perfect active indicative with which compare τοτε ειπον (second aorist active) in verse 7 which is quoted again.

He taketh away the first (αναιρε το πρωτον). Present active indicative of αναιρεω, to take up, to abolish, of a man to kill (Mt 2:16). By "the first" (το πρωτον) he means the system of animal sacrifices in verse 8.

That he may establish the second (ινα το δευτερον στηση). Purpose clause with ινα and the first aorist active (transitive) subjunctive of ιστημ, to place. By "the second" (το δευτερον) he means doing God's will as shown in verse 9 (following verse 8). This is the author's exegesis of the Psalm.

Heb 10:10

We have been sanctified (ηγιασμενο εσμεν). Periphrastic perfect passive indicative of αγιαζω, to set apart, to sanctify. The divine will, unfulfilled in animal sacrifices, is realized in Christ's offering of himself. "He came to be a great High Priest, and the body was prepared

for him, that by the offering of it he might put sinful men for ever into the perfect religious relation to God" (Denney, *The Death of Christ*, p. 234).

Heb 10:11

Standeth (εστηκεν). Perfect active indicative of ιστημ (intransitive), vivid picture.

Ministering and offering (λειτουργων κα προσφερων). Present active participles graphically describing the priest.

Take away (περιελειν). Second aorist active infinitive of περιαιρεω, old verb to take from around, to remove utterly as in Ac 27:20 .

Heb 10:12

When he had offered (προσενεγκας). Second aorist active participle (with first aorist ending -ας in place of -ον) of προσφερω, single act in contrast to present participle προσφερων above.

One sacrifice (μιαν θυσιαν). This the main point. The one sacrifice does the work that the many failed to do. One wonders how priests who claim that the "mass" is the sacrifice of Christ's body repeated explain this verse.

For ever (εις το διηνεκες). Can be construed either with μιαν θυσιαν or with εκαθισεν (sat down). See 1:3 for εκαθισεν.

Heb 10:13

Henceforth expecting (το λοιπον εκδεχομενος). "For the rest" or "for the future" (το λοιπον, accusative of extent of time). The expectant attitude of Christ here is that of final and certain victory (Joh 16:33; 1Co 15:24-28).

Till his enemies be made (εως τεθωσιν ο εχθρο αυτου). Purpose and temporal clause with εως and the first aorist passive subjunctive of τιθημ. He quotes Ps 110:1 again.

Heb 10:14

He hath perfected (τετελειωκεν). Perfect active indicative of τελειοω. He has done what the old sacrifices failed to do (verse 1).

Them that are sanctified (τους αγιαζομενους). Articular participle (accusative case) present passive of αγιαζω (note perfect in verse 10) either because of the process still going on or because of the repetition in so many persons as in 2:11.

Heb 10:15

And the Holy Ghost also beareth witness to us (μαρτυρε δε ημιν κα το πνευμα το αγιον). Μαρτυρεω is common in Philo for Scripture quotation. The author confirms his interpretation of Ps 40:7-9 by repeating from Jeremiah (Jer 31:31ff.) what he had already quoted (8:8-12).

After he hath said (μετα το ειρηκενα). Accusative case after μετα of the articular infinitive perfect active, "after the having said."

Heb 10:16

With them (προς αυτους). The author changes τω οικω Ισραελ (8:10) thus without altering the sense. He also changes the order of "heart" (καρδιας) and "mind" (διανοιαν) from that in 8:10.

Heb 10:17

Here again the writer adds "their iniquities" (των ανομιων) to "sins" of 8:12 and reads μνησθησομα (first future passive) with ου μη rather than μνησθω (first aorist passive subjunctive) of 8:12 (the more common idiom). It is uncertain also whether the writer means verse 17 to be the principal clause with 15,16 as subordinate or the whole quotation to be subordinate to μετα το ειρηκενα of verse 15 with anacoluthon in verse 18. At any rate verse 17 in the quotation does not follow immediately after verse 16 as one can see in 8:10-12 (skipping part of 8:10 and all of 8:11).

Heb 10:18

There is no more offering for sin (ουκετ προσφορα περ αμαρτιας). This is the logical and triumphant conclusion concerning the better sacrifice offered by Christ (9:13-10:18). As Jeremiah had prophesied, there is actually remission (αφεσις, removal) of sins. Repetition of the sacrifice is needless.

Heb 10:19

Having therefore (εχοντες ουν). The author now gives a second (the first in 8:1-6) resume of the five arguments concerning the superior priestly work of Christ (10:19-25) coupled with an earnest exhortation like that in 4:14-16, with which he began the discussion, before he proceeds to treat at length the fifth and last one, the better promises in Christ (10:26-12:3).

Boldness (παρρησιαν). This is the dominant note all through the Epistle (3:6; 4:16; 10:19,35). They were tempted to give up Christ, to be quitters. Boldness (courage) is the need of the hour.

Into the holy place (των αγιων). That is, the heavenly sanctuary where Jesus is (6:18-20). This is the better sanctuary (9:1-12).

By the blood of Jesus (εν τω αιματ Ιησου). This is the better sacrifice just discussed (9:13-10:18).

Heb 10:20

By the way which he dedicated for us (ην ενεκαινισεν ημιν οδον). This "new" (προσφατον, freshly killed, newly made, from προς and the root of φατος, in the papyri, only here in N.T.) and "living" (ζωσαν) Jesus opened ("dedicated") for us by his Incarnation and Death for us. Thus he fulfilled God's promise of the "New Covenant" (8:7-13) in Jeremiah. The language is highly symbolic here and "through the veil" here is explained as meaning the flesh of Christ, his humanity, not the veil opening into heaven (6:20). Some do take "veil" here as obscuring the deity of Christ rather than the revelation of God in the

human body of Christ (Joh 1:18; 14:9). At any rate because of the coming of Christ in the flesh we have the new way opened for access to God (Heb 2:17f.; 4:16).

Heb 10:21

A great priest (ιερεα μεγαν). As has been shown in 4:14-7:28.

Over the house of God (επ τον οικον του θεου). As God's Son (3:5f.).

Heb 10:22

Let us draw near (προσερχωμεθα). Present middle volitive subjunctive as in 4:16 with which exhortation the discussion began. There are three exhortations in verses 22:25 (Let us draw near, προσερχωμεθα, let us hold fast, κατεχωμεν, let us consider one another, κατανοωμεν αλληλους). Four items are added to this first exhortation.

With a true heart (μετα αληθινης καρδιας). With loyalty and fealty.

In fulness of faith (εν πληροφορια πιστεως). See 6:11 for this very phrase.

Having our hearts sprinkled from an evil conscience (ρεραντισμενο τας καρδιας απο συνειδησεως πονηρας). Perfect passive participle of ραντιζω with the accusative retained in the passive, an evident allusion to the sprinkling of blood in the old tabernacle (9:18-22) and the shedding of Christ's blood for the cleansing of our consciences (10:1-4). Cf. 1Pe 1:2 for "the sprinkling of the blood of Jesus Christ."

Our body washed with pure water (λελουσμενο το σωμα υδατ καθαρω). Perfect passive (or middle) of λουω, old verb to bathe, to wash. Accusative also retained if passive. Ηυδατ can be either locative (in) or instrumental (with). See Eph 5:26; Tit 3:5 for the use of λουτρον. If the reference here is to baptism (quite doubtful), the meaning is a symbol (Dods) of the previous cleansing by the blood of Christ.

Heb 10:23

Let us hold fast (κατεχωμεν). Present (keep on holding fast) active volitive subjunctive of κατεχω as in 3:6,14 .

That it waver not (ακλινη). Common compound adjective (alpha privative and κλινω, unwavering, not leaning, here only in N.T. It is a confession of hope, not of despair.

That promised (ο επαγγειλαμενος). First aorist middle articular participle of επαγγελλω. This is the argument remaining to be discussed (10:26-12:3) and already alluded to (6:13f.; 8:6). The ministry of Jesus rests upon "better promises." How better? God is "faithful," but he made the other promises also. We shall see.

Heb 10:24

Let us consider one another (κατανοωμεν αλληλους). Present (keep on doing so) active volitive subjunctive of κατανοεω. The verb used about Jesus in 3:1.

To provoke (εις παροξυσμον). Our very word "paroxysm," from παροξυνω (παρα, οξυνω from οξυς, sharp), to sharpen, to stimulate, to incite. So here in good sense (for incitement to), but in Ac 15:39 the word is used of irritation or contention as in the LXX and Demosthenes. Hippocrates uses it for "paroxysm" in disease (so in the papyri).

Unto love and good works (αγαπης κα καλων εργων). Objective genitive. So Paul seeks to stir up the Corinthians by the example of the Macedonians (2Co 8:1-7).

Heb 10:25

Not forsaking (μη εγκαταλειποντες). "Not leaving behind, not leaving in the lurch" (2Ti 4:10).

The assembling of yourselves together (την επισυναγωγην εαυτων). Late double compound from επισυναγω, to gather together (συν) besides (επ) as in Mt 23:37; Lu 17:27 . In N.T. only here and 2Th 2:1 . In an inscription 100 B.C. for collection of money (Deissmann, *Light*, etc., p. 103).

As the custom of some is (καθως εθος τισιν). "As is custom to some." For εθος (custom) see Lu 22:39; Joh 19:40 . Already some Christians had formed the habit of not attending public worship, a perilous habit then and now.

So much the more as (τοσουτω μαλλον οσω). Instrumental case of measure or degree, "by so much the more as," both with τοσουτω and οσω.

The day drawing nigh (εγγιζουσαν την ημεραν). The Second Coming of Christ which draws nearer all the time (Ro 13:12).

Heb 10:26

If we sin wilfully (εκουσιως αμαρτανοντων ημων). Genitive absolute with the present active participle of αμαρτανω, circumstantial participle here in a conditional sense.

After that we have received (μετα το λαβειν). "After the receiving" (accusative case of the articular infinitive second aorist active of λαμβανω after μετα).

Knowledge (επιγνωσιν). "Full knowledge," as in 6:4f .

There remaineth no more (ουκετ απολειπετα). "No longer is there left behind" (present passive indicative as in 4:9), for one has renounced the one and only sacrifice for sin that does or can remove sin (10:1-18).

Heb 10:27

Expectation (εκδοχη). Usually reception or interpretation from εκδεχομα (Heb 11:10), only here in N.T. and in unusual sense like προσδοκια, like απεκδεχομα (Ro 8:19,23,25), this sense apparently "coined by the writer" (Moffatt) from his use of εκδεχομα in 10:13. The papyri have it in the sense of interpretation.

A fierceness of fire (πυρος ζηλος). An anger (zeal, jealousy) marked (genitive) by fire. Language kin to that in Isa 26:11; Zep 1:19; Ps 79:5 . See also 2Th 1:8-10 for a like picture of destined doom.

Devour (εσθιειν). "To eat" (figuratively), present active infinitive.

The adversaries (τους υπεναντιους). Old double compound adjective (υπο, εν, αντιος), in N.T. only here and Col 2:14 . Those directly opposite.

Heb 10:28

Hath set at naught (αθετησας). First aorist active participle of αθετεω, late compound, very common in LXX, from alpha privative and τιθημ, to render null and void, to set aside, only here in Hebrews (see Mr 7:9), but note αθετησις (Heb 7:18; 9:26).

Without mercy (χωρις οικτιρμων). See 2Co 1:3 . This was the law (De 17:6) for apostates.

On the word of two or three (επ δυσιν η τρισιν). "On the basis of two or three." For this use of επ with the locative see 9:17.

Heb 10:29

How much (ποσω). Instrumental case of degree or measure. An argument from the less to the greater, "the first of Hillel's seven rules for exegesis" (Moffatt).

Think ye (δοκειτε). An appeal to their own sense of justice about apostates from Christ.

Sorer (χειρονος). "Worse," comparative of κακος (bad).

Punishment (τιμωριας). Genitive case with αξιωθησετα (first future passive of αξιοω, to deem worthy). The word τιμωρια originally meant vengeance. Old word, in LXX, only here in N.T.

Who hath trodden under foot the Son of God (ο τον υιον του θεου καταπατησας). First aorist active articular participle of καταπατεω, old verb (Mt 5:13) for scornful neglect like Zec 12:3 . See same idea in Heb 6:6 .

Wherewith he was sanctified (εν ω ηγιασθη). First aorist passive indicative of αγιαζω. It is an unspeakable tragedy that should warn every follower of Christ not to play with treachery to Christ (cf. 6:4-8).

An unholy thing (κοινον). Common in the sense of uncleanness as Peter used it in Ac 10:14 . Think of one who thus despises "the blood of Christ wherewith he was sanctified." And yet there are a few today who sneer at the blood of Christ and the gospel based on his atoning sacrifice as "a slaughter house" religion!

Hath done despite (ενυβρισας). First aorist active participle of ενυβριζω, old verb to treat with contumely, to give insult to, here only in the N.T. It is a powerful word for insulting the Holy Spirit after receiving his blessings (6:4).

Heb 10:30

We know him that said (οιδαμεν τον ειποντα). God lives and is true to his word. He quotes De 32:35 (cf. Ro 12:19). For εκδικησις see Lu 18:7f . God is the God of justice. He is patient, but he will punish.

And again (κα παλιν). De 32:36 .

Heb 10:31

A fearful thing (φοβερον). Old adjective (from φοβεω, to frighten). In N.T. only in Heb. (10:27,31; 12:21). The sense is not to be explained away. The wrath of God faces wrongdoers.

To fall (το εμπεσειν). "The falling" (articular infinitive second aorist active of εμπιπτω, to fall in, followed here by εις). We are not dealing with a dead or an absentee God, but one who is alive and alert (3:12).

Heb 10:32

Call to remembrance (αναμιμνησκεσθε). Present middle imperative of αναμιμνησκω, as in 2Co 7:15 "remind yourselves." The former days were some distance in the past (5:12), some years at any rate. It is a definite experience of people in a certain place. Jerusalem Christians had had experiences of this nature, but so had others.

After ye were enlightened (φωτισθεντες). First aorist passive participle of φωτιζω in the same sense as in 6:4 (regeneration) and like "the full knowledge of the truth" in 10:26.

Conflict (αθλησιν). Late word from αθλεω, to engage in a public contest in the games (2Ti 2:5), only here in the N.T. It occurs in the inscriptions. Cf. 2:10 for the benefit of "sufferings" in training.

Heb 10:33

Partly (τουτο μεν)

and partly (τουτο δε). Accusative of general reference (τουτο) with μεν and δε for contrast.

Being made a gazing-stock (θεατριζομενο). Late verb to bring upon the stage, to hold up to derision. See Paul's use of θεατρον of himself in 1Co 4:9 .

By reproaches and afflictions (ονειδισμοις τε κα θλιψεσιν). Instrumental case. See Ro 15:3 .

Partakers (κοινωνο). Partners (Lu 5:10) with those (των objective genitive).

So used (ουτως αναστρεφομενων). Present middle articular participle of αναστρεφω, to conduct oneself (2Co 1:12).

Heb 10:34

Ye had compassion on (συνεπαθησατε). First aorist active indicative of συνπαθεω, old verb to have a feeling with, to sympathize with.

Them that were in bonds (τοις δεσμιοις). Associative instrumental case, "with the prisoners" (the bound ones). Used of Paul (Eph 3:1; 2Ti 1:8).

Took joyfully (μετα χαρας προσεδεξασθε). First aorist middle (indirect) indicative, "ye received to yourselves with joy." See Ro 13:1,3; 15:7 .

The spoiling (την αρπαγην). "The seizing," "the plundering." Old word from αρπαζω. See Mt 23:35 .

Of your possessions (των υπαρχοντων υμων). "Of your belongings." Genitive of the articular present active neuter plural participle of υπαρχω used as a substantive (cf. υμων genitive) as in Mt 19:21 .

That ye yourselves have (εχειν εαυτους). Infinitive (present active of εχω) in indirect discourse after γινωσκοντες (knowing) with the accusative of general reference (εαυτους,

as to yourselves), though some MSS. omit εαυτους, some have εαυτοις (dative, for yourselves), and some εν εαυτοις (in yourselves). The predicate nominative αυτο could have been used agreeing with γινωσκοντες (cf. Ro 1:22).

A better possession (κρεισσονα υπαρξιν). Common word in the same sense as τα υπαρχοντα above, in N.T. only here and Ac 2:45 . In place of their plundered property they have treasures in heaven (Mt 6:20).

Abiding (μενουσαν). Present active participle of μενω. No oppressors (legal or illegal) can rob them of this (Mt 6:19ff.).

Heb 10:35

Cast not away therefore your boldness (μη αποβαλητε ουν την παρρησιαν υμων). Prohibition with μη and the second aorist active subjunctive of αποβαλλω. Old verb to throw away from one as worthless, only twice in the N.T., here in a figurative sense and Mr 10:50 in a literal sense (garment by Bartimaeus). The Jewish Christians in question were in peril of a panic and of stampeding away from Christ. Recall κατεχωμεν in verse 23.

Heb 10:36

Which (ητις). Your boldness of verse 35.

Recompense of reward (μισθαποδοσιαν). Late double compound, like μισθαποδοτης (Heb 11:6), from μισθος (reward, wages) and αποδιδωμ, to give back, to pay (repay). In N.T. only here, 2:2; 11:26 .

Of patience (υπομονης). Old word for remaining under trial (Lu 8:15). This was the call of the hour then as now.

Having done the will of God (το θελημα του θεου). This is an essential prerequisite to the exercise of patience and to obtain the promised blessing. There is no promise to those who patiently keep on doing wrong.

That ye may receive the promise (ινα κομισησθε την επαγγελιαν) Purpose clause with ινα and the first aorist middle subjunctive of κομιζω, old verb to carry (Lu 7:37), in the middle to get back one's own (Mt 25:27), to receive. See also 11:39. Now the author is ready to develop this great idea of receiving the promise in Christ.

Heb 10:37

A very little while (μικρον οσον οσον). From Isa 26:20 as an introduction to the quotation from Hab 2:3f .

He that cometh (ο ερχομενος). The article ο is added to ερχομενος in Hab 2:3 and is given here a Messianic application.

Heb 10:38

If he shrink back (εαν υποστειλητα). Condition of third class with εαν and the first aorist middle subjunctive of υποστελλω, old verb to draw oneself under or back, to withdraw, as already in Ac 20:20,27; Ga 2:12 . See Ro 1:17 for the quotation also of "the just shall live by faith."

Heb 10:39

But we (ημεις δε). In contrast to renegades who do flicker and turn back from Christ.

Of them that shrink back unto perdition (υποστολης εις απωλειαν). Predicate genitive of υποστολη, as in 12:11, from υποστελλω with same sense here, stealthy retreat in Plutarch, dissimulation in Josephus. Here alone in the N.T.

Unto the saving of the soul (εις περιποιησιν ψυχης). Old word from περιποιεω, to reserve, to preserve (Lu 17:33) to purchase (Ac 20:28). So here preserving or saving one's life as in Plato, but possession in Eph 1:14 , obtaining in 1Th 4:9 . Papyri have it in sense of preservation.

Hebrews 11

Heb 11:1

Now faith is (εστιν δε πιστις). He has just said that "we are of faith" (10:39), not of apostasy. Now he proceeds in a chapter of great eloquence and passion to illustrate his point by a recital of the heroes of faith whose example should spur them to like loyalty now.

The assurance of things hoped for (ελπιζομενων υποστασις).

Hupostasis is a very common word from Aristotle on and comes from υφιστημ (υπο, under, ιστημ, intransitive), what stands under anything (a building, a contract, a promise). See the philosophical use of it in 1:3, the sense of assurance (une assurance certaine, Menegoz) in 3:14, that steadiness of mind which holds one firm (2Co 9:4). It is common in the papyri in business documents as the basis or guarantee of transactions. "And as this is the essential meaning in Heb 11:1 we venture to suggest the translation 'Faith is the *title-deed* of things hoped for'" (Moulton and Milligan, *Vocabulary*, etc.).

The proving of things not seen (πραγματων ελεγχος ου βλεπομενων). The only N.T. example of ελεγχος (except Textus Receptus in 2Ti 3:16 for ελεγμον). Old and common word from ελεγχω (Mt 18:15) for "proof" and then for "conviction." Both uses occur in the papyri and either makes sense here, perhaps "conviction" suiting better though not in the older Greek.

Heb 11:2

Therein (εν ταυτη). That is, "in faith," feminine demonstrative referring to πιστις.

The elders (ο πρεσβυτερο). More nearly like "the fathers," not the technical sense of elders (officers) usual in the N.T., but more like "the tradition of the elders" (Mr 7:3,5; Mt 15:2).

Had witness borne to them (εμαρτυρηθησαν). First aorist passive of μαρτυρεω (cf. 7:8), "were testified to."

Heb 11:3

By faith (πιστε). Instrumental case of πιστις which he now illustrates in a marvellous way. Each example as far as verse 31 is formally and with rhetorical skill introduced by πιστε. After that only a summary is given.

We understand (νοουμεν). Present active indicative of νοεω, old verb (from νους, intellect) as in Mt 15:17; Ro 1:20 . The author appeals to our knowledge of the world in which these heroes lived as an illustration of faith. Recent books by great scientists like Eddington and Jeans confirm the position here taken that a Supreme Mind is behind and before the universe. Science can only stand still in God's presence and believe like a little child.

The worlds (τους αιωνας). "The ages" as in 1:2 (cf. Einstein's fourth dimension, time). Accusative case of general reference.

Have been framed (κατηρτισθα). Perfect passive infinitive of καταρτιζω, to mend, to equip, to perfect (Lu 6:40), in indirect discourse after νοουμεν.

So that (εις το). As a rule εις το with the infinitive is final, but sometimes as here it expresses result as in Ro 12:3 (Robertson, *Grammar*, p. 1003).

Hath been made (γεγονενα). Perfect active infinitive of γινομα.

What is seen (το βλεπομενον). Present passive articular participle (accusative case of general reference) of βλεπω.

Of things which do appear (εκ φαινομενων). Ablative case with εκ (out of) of the present passive participle. The author denies the eternity of matter, a common theory then and now, and places God before the visible universe as many modern scientists now gladly do.

Heb 11:4

A more excellent sacrifice (πλειονα θυσιαν). Literally, "more sacrifice" (comparative of πολυς, much). For this rather free use of πλειων with the point implied rather than stated see Mt 6:25; Lu 10:31; 12:23; Heb 3:3 .

Than Cain (παρα Καιν). For this use of παρα after comparative see 1:4,9 . For the incident see Ge 4:4 .

Through which (δι' ης). The sacrifice (θυσια).

He had Witness borne to him (εμαρτυρηθη). First aorist passive indicative of μαρτυρεω as in verse 2, "he was witnessed to."

That he was righteous (εινα δικαιος). Infinitive in indirect discourse after εμαρτυρηθη, personal construction of δικαιος (predicate nominative after εινα) agreeing with the subject of εμαρτυρηθη (cf. Ro 1:22 , εινα σοφο).

God bearing witness (μαρτυρουντος του θεου). Genitive absolute with present active participle of μαρτυρεω.

Through it (δι' αυτης). Through his faith (as shown by his sacrifice). Precisely why Abel's sacrifice was better than that of Cain apart from his faith is not shown.

Being dead (αποθανων). Second aorist active participle of αποθνησκω, "having died."

Yet speaketh (ετ λαλε). Cf. Ge 4:10; Heb 12:24 . Speaks still through his faith.

Heb 11:5

Was translated (μετετεθη). First aorist passive indicative of μετατιθημ, old verb to transpose, to change as in 7:12; Ac 7:16 .

That he should not see death (του μη ιδειν θανατον). Here again του with the infinitive usually expresses purpose, but in this case result is the idea as in Mt 21:23; Ro 1:24; 7:3 , etc. (Robertson, *Grammar*, p. 1002).

He was not found (ουχ ηυρισκετο). Imperfect passive of ευρισκω from Ge 5:24 . Was still not found.

Translated (μετεθηκεν). First aorist active of same verb as μετετεθη just before.

Translation (μεταθεσεως). Substantive from the same verb μετατιθημ, used already in 7:12 for change. See also 12:27. Our very word "metathesis."

He hath had witness borne him (μεμαρτυρητα). Perfect passive indicative of μαρτυρεω, stands on record still, "he has been testified to."

That he had been well-pleasing unto God (ευαρεστηκενα τω θεω). Perfect active infinitive of ευαρεστεω, late compound from ευαρεστος (well-pleasing), in N.T. only in Heb 11:5f.; 13:16 . With dative case θεω. Quoted here from Ge 5:22,24 . The word is common of a servant pleasing his master.

Heb 11:6

Impossible (αδυνατον). Strong word as in 6:4,18 . See Ro 8:8 for same idea with αρεσα (αρεσκω, Ga 1:10).

Must believe (πιστευσα δε). Moral necessity to have faith (trust, πιστευω). This is true in business also (banks, for instance).

That he is (οτ εστιν). The very existence of God is a matter of intelligent faith (Ro 1:19ff.) So that men are left without excuse.

He is a rewarder (μισθαποδοτης γινετα). Rather, "becomes a rewarder" (present middle indicative of γινομα, not of ειμ). Only N.T. example of μισθαποδοτης, late and rare double compound (one papyrus example, from μισθος (reward) and αποδιδωμ (to pay back) like μισθαποδοσια (10:35; 11:26).

Seek after (εκζητουσιν). That seek out God.

Heb 11:7

Being warned of God (χρηματισθεις). First aorist passive participle of χρηματιζω, old word for oracular or divine communications as already in 8:5 (cf. Mt 2:12,22 , etc.).

Moved with godly fear (ευλαβηθη). First aorist passive indicative of ευλαβεομα, old verb from ευλαβης (from ευ and λαβειν, to take hold well or carefully), to show oneself ευλαβης, to act circumspectly or with reverence, here only in N.T. (save Textus Receptus in Ac 23:10), often in LXX.

An ark (κιβωτον). Ge 6:15; Mt 24:38 . Shaped like a box (cf. Heb 9:4).

Through which (δι' ης). Through his faith as shown in building the ark.

The world (τον κοσμον). Sinful humanity as in verse 38.

Heir (κληρονομος). In 2 Peter 2:5 Noah is called "a preacher of righteousness" as here "heir of righteousness." He himself believed his message about the flood. Like Enoch he walked with God (Ge 6:9).

Heb 11:8

Not knowing whither he went (μη επισταμενος που ερχετα). Usual negative μη with a participle (present middle from επισταμα, old and common verb to put the mind on). Present middle indicative (ερχετα) preserved in the indirect question after the secondary tense εξηλθεν (went out) from which επισταμενος gets its time. Abraham is a sublime and

graphic example of faith. He did not even know where the land was that he was going to receive "as an inheritance" (εις κληρονομιαν).

Heb 11:9

Became a sojourner (παρωικησεν). First aorist active indicative of παροικεω, old verb to dwell (οικεω) beside (παρα), common in LXX, in N.T. only here and Lu 24:18 . Called παροικον (sojourner) in Ac 7:6 .

In the land of promise (εις γην της επαγγελιας). Literally, "land of the promise." The promise made by God to him (Ge 12:7; 13:15; 17:8).

As in a land not his own (ως αλλοτριαν). For αλλοτριος (belonging to another) see 9:25; 11:34 .

The heirs with him of the same promise (των συνκληρομενων της επαγγελιας της αυτης). Late double compound (συν, κληροσ, νεμομα), found in Philo, inscriptions and papyri, in N.T. only here, Ro 8:17; Eph 3:6; 1Pe 3:7 . "Co-heirs" with Abraham.

Heb 11:10

He looked for (εξεδεχετο). Imperfect middle of εκδεχομα (see on 10:13) picturesque progressive imperfect, his steady and patient waiting in spite of disappointment.

The foundations (τους θεμελιους). Not just "tents" (σκηναις, verse 9). Ahraham set his steady gaze on heaven as his real home, being a mere pilgrim (παροικος) on earth.

Builder (τεχνιτης). Old word from τεχνη (craft) or trade (Ac 17:29; 18:3), craftsman, artificer, in N.T. only here and Ac 19:24,38 .

Maker (δημιουργος). Old word from δημιος (public) and εργον, a worker for the public, artisan, framer, here only in N.T.

Heb 11:11

To conceive seed (εις καταβολην σπερματος). For deposit of seed. See 4:3 for καταβολη.

Past age (παρα καιρον ηλικιας). Beyond (παρα with the accusative) the season of age.

Since she counted him faithful who had promised (επε πιστον ηγησατο τον επαγγειλαμενον). Sarah herself (αυτη--Σαρρα). Even Sarah, old as she was, believed God who had promised. Hence she received power.

Heb 11:12

And that as good as dead (κα ταυτα νενεκρωμενου). Accusative of general reference (ταυτα), sometimes singular as in 1Co 6:8 . The perfect passive participle from νεκροω, late verb to make dead, to treat as dead (Ro 4:19), here by hyperbole.

By the sea shore (παρα το χειλος της θαλασσης). "Along the lip of the sea" (from Ge 22:17), χειλος here alone in this sense in the N.T.

Innumerable (αναριθμητος). Old compound verbal adjective (alpha privative and αριθμεω, to number), here alone in N.T.

Heb 11:13

In faith (κατα πιστιν). Here a break in the routine πιστε (by faith), "according to faith," either for literary variety "or to suggest πιστις as the sphere and standard of their characters" (Moffatt).

These all (ουτο παντες). Those in verses 9-12 (Abraham, Sarah, Isaac, Jacob).

Not having the promises (μη κομισαμενο τας επαγγελιας). First aorist middle participle of κομιζω, to obtain, as in 10:36; 11:39 . And yet the author mentions Abraham (6:15) as having obtained the promise. He received the promise of the Messiah, but did not live to see the Messiah come as we have done. It is in this sense that we have "better promises."

Greeted them (ασπασαμενο). First aorist middle participle of ασπαζομα, to salute (Mt 5:47). Abraham rejoiced to see Christ's day in the dim distance (Joh 8:56).

Strangers (ζενο). Foreigners. "To reside abroad carried with it a certain stigma" (Moffatt). But they "confessed" it (Ge 23:4; 47:9).

Pilgrims (παρεπιδημο). Late double compound (παρα, επι, δημος), a sojourner from another land, in N.T. only here and 1Pe 1:1; 2:11 .

Heb 11:14

A country of their own (πατριδα). Land of the fathers (πατηρ), one's native land (Joh 4:44). Cf. our patriotic, patriotism.

Heb 11:15

Had been mindful (εμνημονευον)--

would have had (ειχον αν). Condition of second class (note αν in conclusion) with the imperfect (not aorist) in both condition and conclusion. So it means: "If they had continued mindful, they would have kept on having (linear action in both cases in past time).

Opportunity to return (καιρον ανακαμψα). Old verb ανακαμπτω to bend back, to turn back (Mt 2:12), here first aorist active infinitive. Continual hankering would have found a way. Cf. the Israelites in the wilderness yearning after Egypt.

Heb 11:16

They desire (ορεγοντα). Present middle indicative of ορεγω, old word for stretching out after, yearning after as in 1Ti 3:1 .

Their God (θεος αυτων). Predicate nominative with the epexegetic infinitive επικαλεισθα (to be called) used with ουκ επαισχυνετα (is not ashamed).

Heb 11:17

Being tried (πειραζομενος). Present passive participle of πειραζω. The test was still going on.

Offered up (προσενηνοχεν). Perfect active indicative of προσφερω, the verb so often used in this Epistle. The act was already consummated so far as Abraham was concerned when it was interrupted and it stands on record about him. See Ge 22:1-18 .

He that had gladly received the promises (ο τας επαγγελιας αναδεξαμενος). Αναδεχομα is old verb to welcome, to entertain, in N.T. only here and Ac 28:7 . It seemed the death of his hopes.

Was offering up (προσεφερεν). It is the imperfect of an interrupted action like εκαλουν in Lu 1:59 .

Heb 11:18

To whom it was said (προς ελαληθη). First aorist passive indicative of λαλεω (Ge 21:12). God's very words were in the heart of Abraham now about Isaac "his only son" (τον μονογενη. Cf. Lu 7:12).

Heb 11:19

Accounting (λογισαμενος). First aorist middle participle of λογιζομα. Abraham had God's clear command that contravened God's previous promise. This was his solution of his difficult situation.

God is able (δυνατα ο θεος). God had given him Isaac in his old age. God can raise him from the dead. It was Abraham's duty to obey God.

In a parable (εν παραβολη). See already 9:9 for παραβολη. Because of (οθεν, whence) Abraham's superb faith Isaac was spared and so he received him back (εκομισατο) as almost from the dead. This is the test that Abraham stood of which James speaks (Jas 2:23).

Heb 11:20

Even concerning things to come (κα περ μελλοντων). As told in Ge 27:28-40 when Isaac blessed Jacob and Esau.

Heb 11:21

Leaning upon the top of his staff (επ το ακρον της ραβδου αυτου). From Ge 47:31 , but no word for "leaning." The quotation is from the LXX, the Hebrew having "the head of the bed," but the Hebrew word allows either meaning with different vowel points.

Heb 11:22

When his end was nigh (τελευτων). Present active participle of τελευταω, to finish or close (Mt 2:19), "finishing his life."

Of the departure (περ της εξοδου). Late compound for way out, exit as here, metaphorically of death as here (Lu 9:31; 2 Peter 1:15).

Concerning his bones (περ των οστεων αυτου). Uncontracted form as in Mt 23:27 .

Heb 11:23

Was hid (εκρυβη). Second aorist passive indicative of κρυπτω, to hide, as in Mt 5:14 .

Three months (τριμηνον). Old adjective used as neuter substantive in accusative case for extent of time, here only in N.T.

A goodly child (αστειον το παιδιον). Literally, "the child was goodly" (predicate adjective). Old adjective from αστυ (city), "of the city" ("citified"), of polished manners, genteel. In N.T. only here and Ac 7:20 , about Moses both times. Quoted from Ex 2:2f. **The king's**

commandment (το διαταγμα του βασιλεως). Late compound for injunction from διατασσω, only here in the N.T.

Heb 11:24

When he was grown up (μεγας γενομενος). "Having become great" (from Ex 2:11).

Refused (ηρνεσατο). First aorist middle indicative of αρνεομα, to deny, to refuse. He was of age and made his choice not from ignorance.

Son (υιος). Predicate nominative with λεγεσθα (to be spoken of, present passive infinitive, of λεγω).

Heb 11:25

Choosing rather (μαλλον ελομενος). "Rather having chosen" (second aorist middle of αιρεω, to take for oneself a position).

To be entreated with (συνκακουχεισθα). Present passive infinitive of the double compound συνκακουχεω (from συν, κακοσ, εχω), to treat ill with (associative instrumental case), only known example save one in the papyri (second century A.D.), though κακουχεω in Heb 11:37; 13:3 .

To enjoy the pleasures of sin for a season (προσκαιρον εχειν αμαρτιας απολαυσιν). Literally, "to have temporary pleasure of sin." Απολαυσις is old word from απολαυω, to enjoy, in N.T. only here and 1Ti 6:17 . Προσκαιρος (from προσ, καιρος) is a common *Koine* word as the antithesis to αιωνιος (eternal) as in Mt 13:21; Mr 4:17; 2Co 4:18 (only N.T. examples). To have been disloyal to God's people would have brought enjoyment to Moses in the Egyptian Court for a short while only.

Heb 11:26

The reproach of Christ (τον ονειδισμον του Χριστου). See Ps 89:51 for the language where "the Messiah" ("The Anointed One") is what is meant by του Χριστου, here rightly applied by the writer to Jesus as the Messiah who had his own shame to bear (12:2; 13:12). There is today as then (Heb 13:13) a special reproach (ονειδισμος, already, 10:33) in being a follower of Jesus Christ. Moses took this obloquy as "greater riches" (μειζονα πλουτον) than "the treasures of Egypt" (των Αιγυπτου θησαυρων, ablative case after comparative μειζονα, for which see Mt 6:19f.). Moses was laying up treasure in heaven.

For he looked unto the recompense of reward (απεβλεπεν γαρ εις την μισθαποδοσιαν). In perfect active of αποβλεπω, "for he was looking away (kept on looking away)." For μισθαποδοσια see 10:35.

Heb 11:27

Not fearing (μη φοβηθεις). Negative μη with first aorist passive participle of φοβεω here used transitively with the accusative as in Mt 10:26 . Moses did flee from Egypt after slaying the Egyptian (Ex 2:15), but the author omits that slaughter and ignores it as the dominant motive in the flight of Moses. Θυμον (wrath) is common in the N.T. (Lu 4:28), though here only in Hebrews.

He endured (εκαρτερησεν). First aorist (constative) active indicative of καρτερεω, old word from καρτερος, strong, here only in N.T. Moses had made his choice before slaying the Egyptian. He stuck to its resolutely.

As seeing him who is invisible (τον αορατον ως ορων). This is the secret of his choice and of his loyalty to God and to God's people. This is the secret of loyalty in any minister today who is the interpreter of God to man (2Co 4:16-18).

Heb 11:28

He kept (πεποιηκεν). Perfect active indicative of ποιεω, to make, "he has made," emphasizing the permanent nature of the feast.

The sprinkling of the blood (την προσχυσιν του αιματος). Rather, "the pouring of the blood" (προσχυσις from προσχεω, to pour upon), only here in the N.T. (earliest known example). An allusion to the command in Ex 12:7,22 but in the LXX προσχεω is the usual term for the act (Ex 24:6; 29:16; Le 1:5,11; De 16:6).

That the destroyer of the first-born should not touch them (ινα μη ο ολοθρευων τα πρωτοτοκα θιγη αυτων). Negative final clause with ινα μη and the second aorist active subjunctive of θιγγανω, old verb to touch with genitive, in the N.T. only here, 12:20; Col 2:21 . The articular participle ο ολοθρευων is from Ex 11:23 . For πρωτοτοκα see Lu 2:7; Ex 12:29 .

Heb 11:29

Which assaying to do (ης πιεραν λαβοντες). Literally, "of which taking trial" (second aorist active participle of λαμβανω, to take). The idiom πειραν λαμβανειν occurs in De 28:56 , in N.T. only here and verse 36, though a classical idiom (Demosthenes, etc.).

Were swallowed up (κατεποθησαν). First aorist passive indicative of καταπινω, to drink down, to swallow down (Mt 23:24).

Heb 11:30

Fell down (επεσαν). "Fell," second aorist active indicative of πιπτω with first aorist endings as often in the *Koine*.

After they had been compassed (κυκλωθεντα). First aorist passive participle of κυκλοω, old verb to encircle (from κυκλος, circle) as in Ac 14:20 . Antecedent action here.

Heb 11:31

Having received the spies with peace (δεξαμενη τους κατασκοπους μετ' ειρηνης). First aorist middle participle of δεχομα, to welcome (Lu 10:8,10). Κατασκοπος is an old compound (κατασκοπεω, Ga 2:4), used of scout or spy, in LXX, here only in N.T.

Heb 11:32

And what shall I more say? (Κα τ ετ λεγω;). Deliberative present active subjunctive (same form as indicative, λεγω). It is both a literary and an oratorical idiom here. He feels helpless to go on in the same style as he has done from Abel to Rahab (11:4-31).

Will fail me if I tell about (επιλειψε με διηγουμενον περ). Literally, "will leave me telling about." Present middle participle of διηγεομα, to lead through, carry a discussion through, and masculine (disposing of Priscilla as possible author) with με. Vivid and picturesque description of the author's embarrassment of riches as he contemplates the long list of the heroes of faith during the long years in Palestine. He mentions six names (Gideon, Barak, Samson, Jephtha, David, Samuel) and then summarizes the rest under "the prophets" (των προφητων, the for-speakers for God) of whom Samuel was the leader.

Heb 11:33

Through faith (δια πιστεως). Change thus from the routine πιστε used so far.

Subdued kingdoms (κατηγωνισαντο βασιλειας). First aorist middle indicative of καταγωνιζομα, *Koine* verb to struggle against, to overcome, here alone in the N.T. Used by Josephus of David's conquests. The author has here (verses 33,34), "nine terse clauses" (Moffatt) with no connective (asyndeton) with great rhetorical and oratorical force (sledge-hammer style). For "wrought righteousness" (ηργασαντο δικαιοσυνην, first aorist middle indicative of εργαζομα) see Ac 10:35 .

Obtained promises (επετυχον επαγγελιων). Second aorist active indicative of επιτυγχανω, old verb (already in 6:15) with genitive. But they did not see the fulfilment of the Messianic promise (11:39f.).

Stopped the mouths of lions (εφραξαν στοματα λεοντων). First aorist active indicative of φρασσω, old verb to fence in, to block up. See Da 6:18-23 .

Heb 11:34

Quenched the power of fire (εσβεσαν δυναμιν πυρος). First aorist active indicative of σβεννυμ (Mt 12:20). See Da 3:19-28 .

Escaped the edge of the sword (εφυγον στοματα μαχαιρης). Second aorist active indicative of φευγω, old verb to flee. "Mouths (στοματα) of the sword" (Lu 21:24). See 1Sa 18:11; 1Ki 19:2 .

Were made strong (εδυναμωθησαν). First aorist passive indicative of δυναμοω, late verb from δυναμις as in Col 1:11 .

Waxed mighty in war (εγενηθησαν ισχυρο εν πολεμω). "Became strong in battle" (Ps 18:34ff.).

Armies of aliens (παρεμβολας αλλοτριων). Late compound (παρα, εν, βαλλω) for encampment (Polybius, Plutarch), barracks (Ac 21:34,37), armies in battle line (Re 20:9 and here as in LXX and Polybius). Apparently a reference to the campaigns of Judas Maccabeus.

Heb 11:35

By a resurrection (εξ αναστασεως). Cf. 1Ki 17:17ff.; 2Ki 4:8-37 .

Were tortured (ετυμπανισθησαν). First aorist passive indicative of τυμπανιζω, late verb from τυμπανον (kettledrum, drumstick), to beat the drum, to beat to death (cf. II Macc. 7 about Eleazar and the Mother and the seven sons), once in LXX (1Sa 21:13).

Not accepting their deliverance (ου προσδεξαμενο την απολυτρωσιν). Offered at the price of disloyalty as in II Macc. 6:21-27.

That they might obtain a better resurrection (ινα κρειττονος αναστασεως τυχωσιν). Purpose clause with ινα and the second aorist active subjunctive of τυγχανω to obtain with the genitive case. A "better resurrection" than the temporary ones alluded to in this verse by the women.

Heb 11:36

Of mockings and scourgings (εμπαιγμων κα μαστιγων). Εμπαιγμος is from εμπαιζω (Mt 20:19), late word, in LXX, here alone in N.T. Μαστιγων (μαστιξ, a whip, a scourge) is old and common enough (Ac 22:24).

Heb 11:37

They were stoned (ελιθασθησαν). Like Zechariah son of Jehoiada (2Ch 24:20). "A characteristic Jewish punishment" (Vincent). First aorist passive indicative of λιθαζω (Joh 10:31).

They were sawn asunder (επρισθησαν). First aorist passive indicative of πριω or πριζω, old verb (πριον, a saw). Cruel Jewish punishment (Am 1:3) said to have been inflicted on Isaiah.

They were tempted (επειρασθησαν). First aorist passive indicative of πειραζω. The MSS. vary greatly in the text here and the order of these two items. This mild word seems an anticlimax after επρισθησαν. One of the seven brothers was fried (II Macc. 7:4) and so επρησθεσαν (were burned) from πιμπραω (Ac 28:6) has been suggested.

With the sword (εν φονω μαχαιρης). "In (by) slaughter of the sword" (Ionic form of the genitive μαχαιρες as in Ex 17:13; Nu 21:24). The fate of unpopular prophets (1Ki 10:10; Jer 26:23).

They went about (περιηλθον). Constative aorist active indicative of περιερχομα (picturesque compound verb). Here the sufferings of the living.

In sheep skins (εν μηλωταις). Late word from μηλον (sheep), rough garment of prophets as Elijah (1Ki 19:13,19), here only in N.T. In Byzantine Greek a monk's garb.

In goatskins (εν αιγειοις δερμασιν). Δερμα, old word from δερω, to flay (Mt 21:35), here only in N.T. Αιγειος, old adjective (from αιξ, goat), here only in N.T.

Being destitute (υστερουμενο). Present passive participle of υστερεω, old verb to be left behind, used by Paul of himself (2Co 11:9).

Afflicted (θλιβομενο). Present passive participle of θλιβω, common verb to oppress.

Evil entreated (κακουχουμενο). Present passive participle of κακουχεω, late compound verb from obsolete κακουχος (κακος and εχω), in LXX (1Ki 2:26), in N.T. only here and 13:3. See συνκακουχεισθα in 11:25.

Heb 11:38

Of whom the world was not worthy (ων ουκ ην αξιος ο κοσμος) Graphic picture in a short parenthetical relative clause (ων, genitive plural with αξιος), a phrase to stir the blood of the readers.

Wandering (πλανωμενο). Present middle participle of πλαναω, like lost sheep, hunted by wolves.

Caves (σπηλαιοις). Old word from σπεος (cavern) as in Mt 21:13 .

Holes (οπαις). Old word, perhaps from οπς (root of οραω, to see), opening, in N.T. only here and Jas 3:11 . Cf. 1Ki 18:4 ; II Macc. 5:27; 10:6 (about Judas Maccabeus and others).

Heb 11:39

These all (ουτο παντες). The whole list in verses 5-38. Cf. verse 13.

Through their faith (δια πιστεως). Here rather than πιστε as so often.

Received not the promise (ουκ εκομισαντο την επαγγελιαν). First aorist middle of κομιζω. The Messianic promise they did not live to see (11:13), though they had individual special promises fulfilled as already shown (11:33).

Heb 11:40

God having provided (του θεου προβλεψαμενου). Genitive absolute with first aorist middle participle of προβλεπω, late compound to foresee, here only in the N.T.

Some better thing (κρειττον τ). "Something better," "the better promises" of 8:6.

That apart from us they should not be made perfect (ινα μη χωρις ημων τελειωθωσιν). Negative purpose clause with ινα μη and the first aorist passive subjunctive of τελειοω. But this glorious and gracious purpose (foresight) of God is not due to any special merit in us. It is simply the fulness of the time in God's dispensation of grace of which we are the beneficiaries. But all the same and all the more (*noblesse oblige*), we should prove worthy of our heritage and of God's goodness to us and be loyal to Christ.

Hebrews 12

Heb 12:1

Therefore (τοιγαρουν). Triple compound inferential participle (τοι, γαρ, ουν) like the German *doch denn nun*, a conclusion of emphasis, old particle, in N.T. only here and 1Th 4:8 . There should be no chapter division here, since 12:1-3 really is the climax in the whole argument about the better promises (10:19-12:3) with a passionate appeal for loyalty to Christ.

Us also (κα ημεις). We as well as "these all" of 11:39 and all the more because of the "something better" given us in the actual coming of Christ.

Compassed about (εχοντες περικειμενον). Literally, "having (εχοντες, present active participle of εχω) lying around us" (περικειμενον, present middle participle of περικειμα, old verb as in Lu 17:2).

Cloud of witnesses (νεφος μαρτυρων). Old word (Latin *nubes*), here only in the N.T., for vast mass of clouds. Νεφελη is a single cloud. The metaphor refers to the great amphitheatre with the arena for the runners and the tiers upon tiers of seats rising up like a cloud. The μαρτυρες here are not mere spectators (θεατα), but testifiers (witnesses) who testify from their own experience (11:2,4,5,33,39) to God's fulfilling his promises as shown in chapter Heb 11 .

Laying aside (αποθεμενο). Second aorist-middle (indirect, from ourselves) participle of αποτιθημ, old verb as in Col 3:8 (laying off old clothes). The runners ran in the stadium nearly naked.

Every weight (ογκον παντα). Old word (kin to ενεγκειν, φερω) like φορτοσ, βαρος. Here every encumbrance that handicaps like doubt, pride, sloth, anything. No trailing garment to hinder or trip one.

The sin which doth so easily beset us (την ευπεριστατον αμαρτιαν). "The easily besetting sin." There are a dozen possible renderings of this double compound verbal from ευ, well, and περιστημ, to place around or to stand around (intransitive). The Vulgate has *circumstans nos peccatum* (the sin standing around us). Probably this is the true idea here, "the easily encompassing (or surrounding) sin." In this case apostasy from Christ was that sin. In our cases it may be some other sin. The verbal adjective reminds one of the ring of wild beasts in the jungle that encircle the camp-fire at night each ready to pounce upon a careless victim.

Let us run (τρεχωμεν). Present active volitive subjunctive of τρεχω, "let us keep on running."

With patience (δι' υπομονης). Not with impatience, doubt, or despair.

The race that is set before us (τον προκειμενον ημιν αγωνα). Note the article and the present middle participle of προκειμα, old compound (already in 6:18, and also in 12:2). Dative case (ημιν) of personal interest.

Heb 12:2

Looking unto (αφορωντες εις). Present active participle of αφοραω, old verb to look away, "looking away to Jesus." In N.T. only here and Php 2:23 . Fix your eyes on Jesus, after a glance at "the cloud of witnesses," for he is the goal. Cf. Moses in 11:26 (απεβλεπεν).

The author (τον αρχηγον). See 2:10 for this word. "The pioneer of personal faith" (Moffatt).

Perfecter (τελειωτην). A word apparently coined by the writer from τελειοω as it has been found nowhere else. Vulgate has *consummator*.

For the joy (αντ της χαρας). Answering to, in exchange for (verse 16), at the end of the race lay the joy "set before him" (προκειμενης αυτω), while here was the Cross (σταυρον) at this end (the beginning of the race) which he endured (υπεμεινεν, aorist active indicative of υπομενω),

despising shame (αισχυνης καταφρονησας). The cross at his time brought only shame (most shameful of deaths, "yea, the death of the cross" Php 2:8). But Jesus despised that, in spite of the momentary shrinking from it, and did his Father's will by submitting to it.

Hath sat down (κεκαθικεν). Perfect active indicative of καθιζω, and still is there (1:3).

Heb 12:3

Consider (αναλογισασθε). First aorist middle imperative of αναλογιζομα, old word to reckon up, to compare, to weigh, only here in the N.T. See κατανοησατε in 3:1. Understanding Jesus is the key to the whole problem, the cure for doubt and hesitation.

Endured (υπομεμενηκοτα). Perfect active participle of the same verb υπομενω used in verse 2.

Gainsaying (αντιλογιαν). Old word from αντιλογος (from αντιλεγω), already in 6:16; 7:7 .

Of sinners (υπο των αμαρτωλων). "By sinners."

Against themselves (εις εαυτους). Against their better selves if a genuine reading. But εις εαυτον (against himself), against Christ, is far more likely correct.

That ye wax not weary (ινα μη καμητε). Negative final clause with ινα μη and the second aorist active subjunctive of καμνω, old verb to be weary as here or sick as in Jas 5:15 .

Fainting in your souls (ταις ψυχαις υμων εκλυομενο). Present passive participle of εκλυω, old verb to loosen out, to set free, and in passive to be enfeebled, to be tired out (here in soul with locative case), as in verse 5. The rest of the Epistle drives home the argument.

Heb 12:4

Resisted (αντικατεστητε). Second aorist active indicative (intransitive) of the double compound αντικαθιστημ, old verb to stand in opposition against in line of battle, intransitively to stand face to face (αντ) against (κατα), here only in the N.T.

Unto blood (μεχρις αιματος). "Up to blood." As was true of Jesus and many of the other heroes of faith in chapter Heb 11 .

Striving (ανταγωνιζομενο). Present middle participle of ανταγωνιζομα, old verb with the same figure in αντικατεστητε.

Against sin (προς αμαρτιαν). Face to face with sin as in verse 1.

Heb 12:5

Ye have forgotten (εκλελησθε). Perfect middle indicative of εκλανθανω, to cause to forget, old verb, here only in the N.T. with genitive case as usual.

Reasoneth with you (υμιν διαλεγετα). Present middle indicative of διαλεγομα, old verb to ponder different (δια-) things, to converse, with dative. Cf. Ac 19:8f . The quotation is from Pr 3:11f .

Regard not lightly (μη ολιγωρε). Prohibition with μη and the present active imperative of ολιγωρεω, old verb from ολιγωρος and this from ολιγος (little) and ωρα (hour), old verb, here only in N.T.

Chastening (παιδειας). Old word from παιδευω, to train a child (παις), instruction (2Ti 3:16), which naturally includes correction and punishment as here. See also Eph 6:4 .

Nor faint (μηδε εκλυου). Prohibition with μη and present passive imperative of εκλυω (see verse 3).

Heb 12:6

Scourgeth (μαστιγο). Present active indicative of μαστιγοω, old verb from μαστιξ (whip). This is a hard lesson for God's children to learn and to understand. See 5:7 about Jesus.

Heb 12:7

That ye endure (υπομενετε). Present active indicative or present active imperative and so just "endure for chastening."

Dealeth with you (υμιν προσφερετα). Present middle indicative of προσφερω, but this sense of bearing oneself towards one with the dative here only in the N.T., though often in the older Greek.

What (τις). Interrogative.

Whom (ον). Relative. Cf. Mt 7:9 .

Heb 12:8

If ye are without chastening (ε χωρις εστε παιδειας). Condition of first class, determined as fulfilled. Note position of εστε (are) between the preposition χωρις and παιδειας (ablative case).

Have been made (γεγονασιν). Perfect active indicative of γινομα.

Partakers (μετοχο). Partners (3:14).

Then (αρα). Accordingly, correspondingly.

Bastards (νοθο). Old word, here only in N.T. Illegitimate.

Heb 12:9

Furthermore (ειτα). The next step in the argument (Mr 4:17).

We had (ειχομεν). Imperfect indicative of customary action, "we used to have."

To chasten us (παιδευτας). Predicate accusative after ειχομεν, "as chasteners." Old word from παιδευω, as agent (-της). Only once in LXX (Ho 5:2) and twice in N.T. (here and Ro 2:20).

We gave them reverence (ενετρεπομεθα). Imperfect middle of old word εντρεπω, to turn in or at. Here "we turned ourselves to" as in Mt 21:37 , habitual attitude of reverence.

Shall we be in subjection (υποταγησομεθα). Second future passive of υποτασσω. There is no δε here to correspond to μεν in the first part of the verse.

Unto the father of spirits (τω πατρ των πνευματων). Rather, "Unto the Father of our spirits" (note article τον). As God is.

Heb 12:10

They (ο μεν). Demonstrative ο in contrast (μεν).

Chastened (επαιδευον). Imperfect active, used to chasten.

As seemed good to them (κατα το δοκουν αυτοις). "According to the thing seeming good to them." Δοκουν is present active neuter singular articular participle of δοκεω.

But he (ο δε). Demonstrative with δε vs. μεν.

For our profit (επ το συμφερον). Present active articular neuter singular participle of συμφερω, to bear together as in 1Co 12:7 .

That we may be partakers (εις το μεταλαβειν). Articular second aorist active infinitive of μεταλαμβανω with εις for purpose, "for the partaking."

Of his holiness (της αγιοτητος αυτου). Genitive with μεταλαβειν (to share in). Rare word, in N.T. only here and 2Co 1:12 .

Heb 12:11

For the present (προς το παρον). A classical phrase (Thucydides), προς with the accusative neuter singular articular participle of παρειμ, to be beside.

Not joyous, but grievous (ου χαρασ, αλλα λυπης). Predicate ablative (springing from) or predicate genitive (marked by). Either makes sense, but note predicate ablative in 2Co 4:7 (κα του θεου κα μη εξ ημων).

Peaceable fruit (καρπον ειρηνικον). Old adjective from ειρηνη (peace), in N.T. only here and Jas 3:17 . Peaceable after the chastening is over.

Exercised thereby (δι' αυτης γεγυμνασμενοις). Perfect passive participle (dative case) of γυμναζω, state of completion, picturing the discipline as a gymnasium like 5:14; 1Ti 4:17 .

Heb 12:12

Wherefore (διο). Because of the chastening.

Lift up (ανορθωσατε). First aorist active imperative of ανορθοω, old compound (from ανα, ορθος) to make straight, in N.T. here and Lu 13:13; Ac 15:16 .

Hang down (παρειμενας). Perfect passive participle of παριημ, old verb to let pass, to relax, in N.T. only here and Lu 11:42 .

Palsied (παραλελυμενα). Perfect passive participle of παραλυω, old verb to loosen on the side, to dissolve, to paralyze (Lu 5:18,24).

Heb 12:13

Straight paths (τροχιας ορθας). Track of a wheel (τροχος, Jas 3:6 from τρεχω, to run), here only in N.T. "Straight (ορθας) wheel tracks."

Be not turned out of the way (ινα μη εκτραπη). Negative final clause with ινα μη and second aorist passive of εκτρεπω, old verb to turn out, to twist, to put out of joint. So 1Ti 1:6 . Vivid picture of concern for the lame (χωλον, as in Mt 11:5). Graphic picture of concern for the weak, a good argument for prohibition also.

Heb 12:14

Follow after peace (ειρηνην διωκετε). Give peace a chase as if in a hunt.

With all men (μετα παντων). Like Paul's use of διωκω with ειρηνην in Ro 14:19 and his to εξ υμων (so far as proceeds from you) in 12:18. This lesson the whole world needs including Christians.

Sanctification (αγιασμον). Consecration as in 1Th 4:7; Ro 6:19 , etc.

Without which (ου χωρις). Ablative case of the relative with χωρις (post positive here). About seeing God compare Mt 5:8 where we have καθαρο.

Heb 12:15

Looking carefully (επισκοπουντες). Present active participle of επισκοπεω, to have oversight, in N.T. only here and 1Pe 5:2 . Cf. επισχοπος (bishop).

Lest there be any man (μη τις). Negative purpose clause with ε (present active subjunctive) omitted.

Falleth short of (υστερων απο). Present active participle of υστερεω (see 4:1) agreeing with τις. Followed here by απο and the ablative.

Root of bitterness . (ριζα πικριας). Quoted from De 29:18 . Vivid picture.

Springing up (ανω φυουσα). Present active participle of φυω, to sprout. Pictured here as a quick process. Also from De 29:18 .

Trouble (ενοχλη). Present active subjunctive (in final clause with μη τις) of ενοχλεω, old verb to trouble with a crowd, to annoy. In N.T. only here and Lu 6:18 .

Be defiled (μιανθωσιν). First aorist passive subjunctive (in final clause with μη) of μιανω, old verb to dye, to stain, to defile as in Tit 1:15 (the conscience). The contagion of sin is terrible as any disease.

Heb 12:16

Profane (βεβηλος). Trodden under foot, unhallowed (1Ti 1:9).

For one mess of meat (αντ βρωσεως μιας). Idea of exchange, "for one act of eating" (1Co 8:4).

Sold (απεδετο). Second aorist middle indicative from Ge 25:31,33 , and with irregular form for απεδοτο (regular μ form).

His own birthright (τα πρωτοτοκια εαυτου). From Genesis also and in Philo, only here in N.T. From πρωτοτοκος (first born, Heb 1:6).

Heb 12:17

Ye know (ιστε). Regular form for the second person of οιδα rather than the *Koine* οιδατε.

He was rejected (απεδοκιμασθη). First aorist passive indicative of αποδοκιμαζω, old verb to disapprove (Mt 21:42).

Place of repentance (μετανοιας τοπον). Μετανοια is change of mind and purpose, not sorrow though he had tears (μετα δακρυων) afterwards as told in Ge 27:38 . He sought it (αυτην, the blessing ευλογιαν) with tears, but in vain. There was no change of mind in Isaac. The choice was irrevocable as Isaac shows (Ge 27:33). Esau is a tragic example of one who does a wilful sin which allows no second chance (Heb 6:6; 10:26). The author presses the case of Esau as a warning to the Christians who were tempted to give up Christ.

Heb 12:18

Ye are not come (ου προσεληλυθατε). Perfect active indicative of προσερχομα. There is no word here in the Greek for "a mount" like ορε in verses 20,22 (and Ex 19:12f.; De 4:11), but it is clearly understood since the dative participles agree with it unless they be taken as descriptive of πυρ ("a palpable and kindled fire " when πυρ would be the dative case after προσεληλυθατε).

That might be touched (ψηλαφωμενω). Present passive participle (dative case) of ψηλαφαω, old verb to handle, to touch (Lu 24:39).

That burned with fire (κεκαυμενω πυρ). Perfect passive participle of καιω, old verb to burn, with instrumental case πυρ (fire), unless the other view (above) is correct.

Heb 12:19

Unto blackness (γνοφω). Dative case of γνοφος (late form for earlier δνοφος and kin to νεφος, cloud), here only in N.T. Quoted here from Ex 10:22 .

Darkness (ζοφω). Old word, in Homer for the gloom of the world below. In the Symmachus Version of Ex 10:22 , also in Jude 1:6; 2 Peter 2:4,15 .

Tempest (θυελλη). Old word from θυω (to boil, to rage), a hurricane, here only in N.T. From Ex 10:22 .

The sound of a trumpet (σαλπιγγος ηχω). From Ex 19:16 . Εχος is an old word (our εχο) as in Lu 21:25; Ac 2:2 .

The voice of words (φωνη ρηματων). From Ex 19:19; De 4:12 .

Which voice (ης). Relative referring to φωνη (voice) just before, genitive case with ακουσαντες (heard, aorist active participle).

Intreated (παρητησαντο). First aorist middle (indirect) indicative of παραιτεομα, old verb, to ask from alongside (Mr 15:6), then to beg away from oneself, to depreciate as here, to decline (Ac 25:11), to excuse (Lu 14:18), to avoid (1Ti 4:7).

That no word should be spoken unto them (προστεθηνα αυτοις λογον). First aorist passive infinitive of προστιθημ, old word to add, here with accusative of general reference (λογον), "that no word be added unto them." Some MSS. have here a redundant negative μη with the infinitive because of the negative idea in παρητησαντο as in Ga 5:7 .

Heb 12:20

For they could not endure (ουκ εφερον γαρ). Imperfect active of φερω, "for they were not enduring (bearing)."

That which was enjoined (το διαστελλομενον). Present passive articular participle of διαστελλω, old verb to distinguish, to dispose, to order. The quotation is from Ex 19:12f . The people appealed to Moses (Ex 20:19) and the leaders did so also (De 5:23f.), both in terror.

If even (καν). "Even if." Condition of third class with second aorist active subjunctive of θιγγανω as in 11:28, followed by genitive ορους (mountain).

It shall be stoned (λιθοβοληθησετα). From Ex 19:13 . Late compound verb from λιθοβολος (from λιθοσ, βαλλω) as in Mt 21:35 .

Heb 12:21

Fearful (φοβερον). As in 10:27,31 , only in Heb. in N.T.

The appearance (το φανταζομενον). Present passive articular participle of φανταζω, old verb from φαινω, to make visible, here only in N.T. "The manifestation."

I exceedingly fear and quake (εκφοβος ειμ κα εντρομος). "I am terrified (εκφοβος, late compound like εκφοβεω, to frighten, Mr 9:6) and trembling" (εντρομος, late compound like εντρεμω, to tremble at, as in Ac 7:32; 16:29). Εκφοβος is quoted from De 9:19 .

Heb 12:22

But (αλλα). Sharp contrast to verse 18 with same form προσεληλυθατε.

Unto Mount Zion (Σιων ορε). Dative case of ορος, as with the other substantives. In contrast to Mount Sinai (verses 18-21). Paul has contrasted Mount Sinai (present Jerusalem) with the Jerusalem above (heaven) in Ga 4:21-31 .

City (πολε). As in 11:10,16 . Heaven is termed thus a spiritual mountain and city.

The heavenly Jerusalem (Ιερουσαλεμ επουρανιω). See 11:10,16; Isa 60:14 .

Innumerable hosts of angels (μυριασιν αγγελων). "Myriads of angels." Μυριας is an old word (from μυριος, 1Co 4:15) as in Lu 12:1 .

Heb 12:23

To the general assembly (πανηγυρε). Old word (from πας and αγυρισ, αγειρω). Here only in N.T. Πανηγυριζω occurs in Isa 66:10 for keeping a festal holiday. Possibly to be connected with αγγελων, though not certain.

Church of the firstborn (εκκλησια πρωτοτοκων). Probably an additional item besides the angelic host as the people of Israel are called firstborn (Ex 4:22). The word εκκλησια here has the general sense of all the redeemed, as in Mt 16:18; Col 1:18; Eph 5:24-32 , and equivalent to the kingdom of God.

Who are enrolled in heaven (απογεγραμμενων εν ουρανοις). Perfect passive participle of απογραφω, old verb to write off, to copy, to enroll as in Lu 2:1,3,5 (only N.T. examples). Enrolled as citizens of heaven even while on earth (Lu 10:20; Php 1:27; 3:20; 4:3; Re 13:8 , etc.).

To God the Judge of all (κριτη θεω παντων). All these chief substantives in the dative case. People should not forget that God is the Judge of all men.

Made perfect (τετελειωμενων). Perfect passive participle of τελειοω, perfected at last (11:40).

Heb 12:24

To Jesus (Ιησου). This great fact is not to be overlooked (Php 2:10f.). He is there as Lord and Saviour and still "Jesus."

The mediator of a new covenant (διαθηκης νεας μεσιτη). As already shown (7:22; 8:6,8,9,10; 9:15) and now gloriously consummated.

To the blood of sprinkling (αιματ ραντισμου). As in 9:19-28.

Than Abel (παρα τον Αβελ). Accusative as in 1:4.

Better (κρειττον). Comparative of καλος. Abel's blood still speaks (11:4), but it is as nothing compared to that of Jesus.

Heb 12:25

See (βλεπετε). Earnest word as in 3:12. Driving home the whole argument of the Epistle by this powerful contrast between Mount Zion and Mount Sinai. The consequences are dreadful to apostates now, for Zion has greater terrors than Sinai, great as those were.

That ye refuse not (μη παραιτησησθε). Negative purpose with μη and the first aorist middle subjunctive of παραιτεομα, the same verb used in verse 19 about the conduct of the Israelites at Sinai and also below.

Him that speaketh (τον λαλουντα). Present active articular participle of λαλεω as in verse 24 (Jesus speaking by his blood).

For if they did not escape (ε γαρ εκεινο ουκ εξεφυγον). Condition of first class with ε and second aorist active indicative of εκφευγω, to escape. Direct reference to Sinai with use of the same verb again (παραιτησαμενο, when they refused).

Him that warned (τον χρηματιζοντα). That is Moses. For χρηματιζω see 8:5; 11:7 .

Much more we (πολυ μαλλον ημεις). Argument from the less to the greater, πολυ, adverbial accusative case. The verb has to be supplied from the condition, "We shall not escape." Our chance to escape is far less, "we who turn away (αποστρεφομενο, middle participle,

turn ourselves away from) the one from heaven (τον απ' ουρανων)," God speaking through his Son (1:2).

Heb 12:26

Then shook (εσαλευσεν τοτε). Old verb as in Mt 11:7 .

He hath promised (επηγγελτα). Perfect middle indicative of επαγγελλω and it still holds. He quotes Hag 2:6 .

Will I make to tremble (σεισω). Old and strong verb (here future active) σειω, to agitate, to cause to tremble as in Mt 21:10 . The author applies this "yet once more" (ετ απαξ) and the reference to heaven (τον ουρανον) to the second and final "shaking" at the Second Coming of Jesus Christ for judgement (9:28).

Heb 12:27

And this word (το δε). He uses the article to point out "ετ απαξ" which he explains (δηλο, signifies, present active indicative of δηλοω).

The removing (την μεταθεσιν). For this word see 7:12; 11:5 . For the transitory nature of the world see 1Co 7:31; 1Jo 2:17 . "There is a divine purpose in the cosmic catastrophe" (Moffatt).

Made (πεποιημενων). Perfect passive participle of ποιεω. Made by God, but made to pass away.

That those things which are not shaken may remain (ινα μεινη τα μη σαλευομενα). Final clause with μη and the first aorist active subjunctive of μενω. The Kingdom of God is not shaken, fearful as some saints are about it.

Heb 12:28

Wherefore (διο). Ground for loyalty to Christ and for calm trust in God.

That cannot be shaken (ασαλευτον). Old compound with alpha privative and the verbal adjective from σαλευω just used. In N.T. only here and Ac 27:41 .

Let us have grace (εχωμεν χαριν). Present active volitive subjunctive of εχω, "Let us keep on having grace" as in 4:16, though it can mean "Let us keep on having gratitude" as in Lu 17:9 .

Whereby (δι' ης). That is δια χαριτος.

We may offer service (λατρευωμεν). This subjunctive in a relative clause can be volitive like εχωμεν just before (cf. imperative στητε in 1Pe 5:12) or it might be the futuristic subjunctive as in 8:3 (ο προσενεγκη).

Well pleasing (ευαρεστως). Old compound adverb, here only in N.T.

With reverence and awe (μετα ευλαβειας κα δεους). For ευλαβεια see 5:7; 11:7 . Δεος is apprehension of danger as in a forest. "When the voice and tread of a wild beast are distinctly heard close at hand the δεος becomes φοβος" (Vincent).

Heb 12:29

A consuming fire (πυρ καταναλισκον). From De 4:24 . Present active participle of καταναλισκω, old compound verb, here only in the N.T. This verse is to be coupled with 10:31.

Hebrews 13

Heb 13:1

Brotherly love (φιλαδελφια). Late word from φιλαδελφος (1Pe 3:8). See 1Th 4:9 . It is always in order in a church.

To show love unto strangers (της φιλοξενιας). Old word for hospitality, from φιλοξενος (1Ti 3:2), in N.T. only here and Ro 12:3 . In genitive case with επιλανθανεσθε (present middle imperative, cf. Heb 6:10).

Have entertained angels unawares (ελαθον ξενισαντες αγγελους). Second aorist active indicative of λανθανω, old verb to escape notice and first aorist active participle of ξενιζω, old verb to entertain a guest (ξενος, stranger), according to a classic idiom seen with λανθανω, τυγχανω, φθανω, by which the chief idea is expressed by the participle (supplementary participle), here meaning, "some escaped notice when entertaining angels." The reference is to Ge 18; 19 (Abraham and Sarah did this very thing).

Heb 13:2

As bound with them (ως συνδεδεμενο). Perfect passive participle of συνδεω, old verb, here only in N.T. For sympathy with prisoners see 10:34.

As being yourselves also in the body (ως κα αυτο οντες εν σωματ). And so subject to evil treatment. See 11:37 for κακουχεω and 11:25 for συνκακουχεω.

Heb 13:4

Let marriage be (ο γαμος). No verb in the Greek. The copula can be supplied either εστιν (is) or εστω (let be, imperative).

Had in honour (τιμιος). Old adjective from τιμη (honour) as in Ac 5:34 . Γαμος elsewhere in the N.T., means the wedding or wedding feast (Mt 22:29; Joh 2:1).

Undefiled (αμιαντος). Old compound word (alpha privative and verbal of μιαινω, to defile), already in Heb 7:26 . Μιαινω την κοιτην is a common expression for adultery.

Fornicators (πορνους). Unmarried and impure.

Adulterers (μοιχους). Impure married persons. God will judge both classes whether men do or not.

Heb 13:5

Be ye free from the love of money (αφιλαργυρος ο τροπος). No copula, but supply εστο: "Let your manner of life (τροπος, way, Mt 23:37), be without love of money" (αφιλαργυρος, double compound), once found only in the N.T., here and 1Ti 3:3 , but now several times--or the adverb αφιλαργυρως --in papyri and inscriptions (Deissmann, *Light*, etc., pp. 85f.). Alpha privative and φιλος and αργυρος. The N.T. is full of the peril of money on the character as modern life is also.

Content with such things as ye have (αρκουμενο τοις παρουσιν). Present passive participle of αρκεω, to suffice, to be content as in Lu 3:14 . Cf. αυταρκης in Php 4:11 . Here in

the nominative plural with no substantive or pronoun (anacoluthon, as in 2Co 1:7) or the participle used as a principal verb as in Ro 12:16 . "Contented with the present things" (τοις παρουσιν, associative instrumental case of τα παροντα, present active neuter plural participle of παρειμ, to be present or on hand).

For himself hath said (αυτος γαρ ειρηκεν). God himself as in Ac 20:33 of Christ. Perfect active indicative as in 1:13; 4:3f.; 10:9 . The quotation is a free paraphrase of Ge 28:15; De 31:8; Jos 1:5; 1Ch 28:20 . Philo (de Confus. Ling. 32) has it in this form, "a popular paraphrase" (Moffatt). Note the five negatives strengthening each other (ου μη with the second aorist active subjunctive ανω from ανιημ, to relate, as in Ac 16:26 ; ουδ' ου μη with second aorist active subjunctive εγκαταλιπω from εγκαταλειπω, to leave behind, as in Mt 27:46; 2Ti 4:10). A noble promise in times of depression.

Heb 13:6

So that we say (ωστε ημας λεγειν). The usual construction (the infinitive) with ωστε in the *Koine* even when the idea is result instead of purpose. The accusative ημας is that of general reference.

With good courage (θαρρουντας). Present active participle of θαρρεω (Ionic and early Attic θαρσεω, Mt 9:2) as in 2Co 5:6,8 . The accusative agreeing with ημας, "being of good courage." The quotation is from Ps 118:6 .

My helper (εμο βοηθος). "Helper to me" (ethical dative εμο). Βοηθος is old adjective (cf. βοηθεω, to help, 2:18), often in LXX as substantive, here only in N.T.

I will not fear (ου φοβηθησομα). Volitive first future passive of φοβεομα.

Heb 13:7

Remember (μνημονευετε). Present active imperative of μνημονευω, old verb to be *mindful* of (from μνημων, mindful) with genitive (Joh 15:20) or accusative (Mt 16:9). "Keep in mind." Cf. 11:22.

Them that had the rule over you (των ηγουμενων υμων). Present middle participle of ηγεομα with genitive of the person (υμων) as in verses 17,24 . The author reminds them of the founders of their church in addition to the long list of heroes in chapter Ac 11 . See a like exhortation to respect and follow their leaders in 1Th 5:12f . Few lessons are harder for the average Christian to learn, viz., good following.

The word of God (τον λογον του θεου). The preaching of these early disciples, apostles, and prophets (1Co 1:17).

And considering the issue of their life (ων αναθεωρουντες την εκβασιν της αναστροφης). No "and" in the Greek, but the relative ων (whose) in the genitive case after αναστροφης, "considering the issue of whose life." Present active participle of αναθεωρεω, late compound, to look up a subject, to investigate, to observe accurately, in N.T. only here and Ac 17:23 . Εκβασις is an old word from εκβαινω, to go out (Heb 11:15 , here only in

N.T.), originally way out (1Co 10:13), but here (only other N.T. example) in sense of end or issue as in several papyri examples (Moulton and Milligan, *Vocabulary*).

Imitate their faith (μιμεισθε την πιστιν). Present middle imperative of μιμεομα, old verb (from μιμος, actor, mimic), in N.T. only here, 2Th 3:7,9; 3Jo 1:11 . Keep on imitating the faith of the leaders.

Heb 13:8

Jesus Christ is the same yesterday and today, yea and forever (Ιησους Χριστος εχθες κα σημερον ο αυτος κα εις τους αιωνας). There is no copula in the Greek. Vincent insists that εστιν be supplied between Ιησους and Χριστος, "Jesus is Christ," but it more naturally comes after Χριστος as the Revised Version has it. The old adverb εχθες is rare in the N.T. (Joh 4:52; Ac 7:28; Heb 13:8). Here it refers to the days of Christ's flesh (2:3; 5:7) and to the recent work of the leaders (13:7). "Today" (σημερον, 3:15) is the crisis which confronts them. "Forever" (εις τους αιωνας) is eternity as well as the Greek can say it. Jesus Christ is eternally "the same" (1:12) and the revelation of God in him (1:1f.) is final and never to be superseded or supplemented (Moffatt). Hence the peril of apostasy from the only hope of man.

Heb 13:9

Be not carried away (μη παραφερεσθε). Prohibition with μη and present passive imperative of παραφερω, old verb to lead along (Jude 1:12), to carry past (Mr 14:36), to lead astray as here.

By divers and strange teachings (διδαχαις ποικιλαις κα ξεναις). For ποικιλος (many coloured) see 2:4. Ξενος for guest we have had in 11:13, but here as adjective meaning unheard of (1Pe 4:12) as in older Greek also. The new is not always wrong any more than the old is always right (Mt 13:52). But the air was already full of new and strange teachings that fascinated many by their very novelty. The warning here is always needed. Cf. Ga 1:6-9; 2Ti 3:16 .

That the heart be established by grace (χαριτ βεβαιουσθα την καρδιαν). Present passive infinitive of βεβαιοω (from βαινω) to make stable with the instrumental case χαριτ (by grace) and the accusative of general reference (την καρδιαν). How true it is that in the atmosphere of so many windy theories only the heart is stable that has an experience of God's grace in Christ.

That occupied themselves (ο περιπατουντες). "That walked" in the ritualistic Jewish rules about meats.

Were not profited (ουκ ωφεληθησαν). First aorist passive indicative of ωφελεω, to help. Mere Jewish ceremonialism and ritualism failed to build up the spiritual life. It was sheer folly to give up Christ for Pharisaism or for Moses.

Heb 13:10

We have an altar (εχομεν θυσιαστηριον). We Christians have a spiritual altar (θυσιαστηριον), not a literal one (7:13). This metaphor is carried out.

Whereof (εξ ου). Our spiritual altar.

The tabernacle (τη σκηνη). Dative case with λατρευοντες (serve), σκηνη being used for "the whole ceremonial economy" (Vincent) of Judaism.

Heb 13:11

Of those beasts whose blood (ων ζωων το αιμα τουτων). The antecedent (ζωων) of ων is here incorporated and attracted into the case of the relative, "the blood of which beasts" and then τουτων (genitive demonstrative) is added, "of these." Cf. Le 4:12f.,21; 16:27 for the Old Testament ritual in such cases. This is the only example in the LXX or N.T. where ζωων (animal) is used of a sacrificial victim. See also Ex 29:14; 32:26f. for burning without the camp.

Heb 13:12

Wherefore Jesus also (διο κα Ιησους). The parallel is drawn between the O.T. ritual and the better sacrifice of Jesus already discussed (9:13-10:18). The purpose of Jesus is shown (ινα αγιαση, ινα and the first aorist active subjunctive of αγιαζω, to sanctify), the means employed (δια του ιδιου αιματος, by his own blood), the place of his suffering (επαθεν, as in 5:8) is also given (εξω της πυλης, outside the gate, implied in Joh 19:17) which phrase corresponds to "outside the camp" of verse 11.

Heb 13:13

Let us therefore go forth to him (τοινυν εξερχωμεθα προς αυτον). Inferential particle (τοι, νυν), usually post-positive (Lu 20:25; 1Co 9:26) only N.T. examples. Present middle volitive subjunctive of εξερχομα. "Let us keep on going out there to him." If a separation has to come between Judaism and Christianity, let us give up Judaism, and go out to Christ "outside the camp" and take our stand with him there on Golgotha, "bearing his reproach (τον ονειδισμον αυτου φεροντες) as Jesus himself endured the Cross despising the shame (12:2) and as Moses accepted "the reproach of the Messiah" (11:26) in his day. The only decent place for the follower of Christ is beside the Cross of Christ with the reproach and the power (Ro 8:1f.) in it. This is the great passionate plea of the whole Epistle.

Heb 13:14

An abiding city (μενουσαν πολιν). Jerusalem has lost its charm for followers of Christ. Vincent rightly argues that the Epistle must have been written before the destruction of Jerusalem else a reference to that event could hardly have been avoided here. We are now where Abraham was once (11:10).

Heb 13:15

Through him (δι' αυτου). That is Jesus. He is our Priest and Sacrifice, the only efficient and sufficient one.

Let us offer up (αναφερωμεν). Present active volitive subjunctive of αναφερω, "let us keep on offering up." Jesus is living and let us go to him.

A sacrifice of praise (θυσιαν αινεσεως). This phrase occurs in Le 7:12; Ps 54:8 . The word αινεσις (from αινεω, to praise), common in LXX, is only here in N.T.

The fruit of lips (καρπον χειλεων). In apposition (τουτ 'εστιν) and explanation of θυσιαν αινεσεως. Cf. Ho 14:3; Isa 57:19 .

Which made confession to his name (ομολογουντων τω ονοματ αυτου). This use of ομολογεω with the dative in the sense of praise like εξομολογεω is unique, though the papyri furnish examples in the sense of gratitude (Moulton and Milligan, *Vocabulary*).

Heb 13:16

To do good (της ευποιιας). Genitive case. Late compound from ευποιος (ευποιεω), common in Epictetus, but here only in N.T., a doing good.

To communicate (κοινωνιας). Genitive case. See 2Co 9:13 for use for contribution, beneficence. Moffatt notes that the three great definitions of worship and religious service in the N.T. (here, Ro 12:1f.; Jas 1:27) are all inward and ethical.

Forget not (μη επιλανθανεσθε). Prohibition with μη and the present middle imperative of επιλανθανω (6:10; 13:2). Here with the genitive case.

Is well pleased (ευαρεστειτα). Present passive indicative of ευαρεστεω (Heb 11:5). With the associative instrumental case θυσιαις (sacrifices).

Heb 13:17

Obey (πειθεσθε). Present middle imperative of πειθω with dative case.

Submit (υπεικετε). Present active imperative of υπεικω, old compound to yield under, to give up. Here only in N.T.

They watch (αγρυπνουσιν). Present active indicative of αγρυπνεω old verb (from αγρεω, to search, υπνος, sleep), to seek after sleep, to be sleepless, be watchful (Mr 13:33).

As they that shall give account (ως λογον αποδωσοντες). Regular Greek idiom with ως and the future participle. For λογον αποδιδωμ, to render account, see Mt 12:36 . These leaders as good shepherds recognize keenly their responsibility for the welfare of the flock.

And not with grief (κα μη στεναζοντες). "And not groaning" (cf. Ro 8:23).

Unprofitable (αλυσιτελες). Old double compound adjective (alpha privative and λυσιτελης and this from λυω, to pay, and τελος, tax, useful or profitable as Lu 17:2), not profitable, not advantageous, by *litotes*, hurtful, pernicious. Common rhetorical *litotes*, here only in N.T.

Heb 13:18

Honestly (καλως). Nobly, honourably. Apparently the writer is conscious that unworthy motives have been attributed to him. Cf. Paul in 1Th 2:18; 2Co 1:11f.,17f .

Heb 13:19

That I may be restored to you the sooner (ινα ταχειον αποκατασταθω υμιν). Purpose clause with ινα and the first aorist passive subjunctive of αποκαθιστημ, an old double compound as in Mt 12:13 . What is meant by ταχειον (Joh 13:27; 20:4) we do not know, possibly sickness. See verse 23 also for ταχειον.

Heb 13:20

The God of peace (ο θεος της ειρηνης). God is the author and giver of peace, a Pauline phrase (6 times) as in 1Th 5:23 .

Who brought again from the dead (ο αναγαγων εκ νεκρων). Second aorist active articular participle of αναγω (cf. Ro 10:7), the only direct mention of the resurrection of Jesus in the Epistle, though implied often (1:3, etc.).

That great shepherd of the sheep (τον ποιμενα των προβατων τον μεγαν). This phrase occurs in Isa 63:11 except τον μεγαν which the author adds as in 4:14; 10:21 . So here, "the shepherd of the sheep the great one."

With the blood of the eternal covenant (εν αιματ διαθηκης αιωνιου). This language is from Zec 9:11 . The language reminds us of Christ's own words in Mr 14:24 (Mt 26:28; Lu 22:20; 1Co 11:25) about "my blood of the covenant."

Heb 13:21

Make you perfect (καταρτισα). First aorist active optative of καταρτιζω, to equip, as in 10:5. A wish for the future. See 1Co 1:10; 2Co 13:11; 2Ti 3:17 .

Working in us (ποιων εν εμιν). "Doing in us." Some MSS. read "in you."

Well-pleasing (ευαρεστον). Compound adjective (ευ, αρεστος). Usually with the dative (Ro 12:2), here with ενωπιον αυτου more like the Hebrew. This is one of the noblest doxologies in the N.T.

Heb 13:22

Bear with (ανεχεσθε). Present middle imperative (some MSS. have ανεχεσθα, infinitive) of ανεχω with the ablative, "hold yourselves back from" as in Col 3:13 .

The word of exhortation (του λογου της παρακλησεως). His description of the entire Epistle. It certainly is that, a powerful appeal in fact.

I have written (επεστειλα). First aorist active indicative (epistolary aorist) of επιστελλω, old word to send a letter (επιστολη) as in Ac 15:20 .

In few words (δια βραχεων). Common Greek idiom, here only in N.T. (from βραχυς, brief, short). Cf. δι' ολιγων εγραψα in 1Pe 5:12 .

Heb 13:23

Hath been set at liberty (απολελυμενον). Perfect passive participle of απολυω, to set free, in indirect discourse after γινωσκετε. Possibly from prison if he came to Rome at Paul's request (2Ti 4:11,21).

Shortly (ταχειον). Same comparative as in verse 19, "sooner" than I expect (?).

Heb 13:24

They of Italy (ο απο της Ιταλιας). Either those with the author in Italy or those who have come from Italy to the author outside of Italy.

GENERAL EPISTLES
BY WAY OF INTRODUCTION

NOT A HAPPY TITLE

There are various explanations of the term catholic (καθολικα επιστολα) as applied to this group of seven short letters by four writers (one by James, two by Peter, one by Jude, three by John). The Latin for καθολικος is *generalis*, though the Vulgate terms these letters *Catholicae*. The meaning is not orthodox as opposed to heretical or canonical, though they are sometimes termed Επιστολαε χανονιχαε. As a matter of fact five of the seven (all but First Peter and First John) Eusebius placed among the "disputed" (αντιλεγομενα) books of the New Testament. "A canonical book is primarily one which has been measured and tested, and secondarily that which is itself a measure or standard" (Alfred Plummer). Canon is from \kanìn\ (cane) and is like a yardstick cut to the right measure and then used as a measure. Some see in the term καθολικος the idea that these Epistles are meant for both Jews and Gentiles, but the Epistle of James seems addressed to Jewish Christians. There were two other chief groups of New Testament writings in the old Greek manuscripts (the Gospels and Acts, then the Epistles of Paul). This group of seven Epistles and the Apocalypse constitute the remainder of the New Testament. The usual interpretation of the term καθολικος here is that these seven Epistles were not addressed to any particular church, but are general in their distribution. This is clearly true of I Peter, as is shown by the language in 1Pe 1:1 , where seven Roman provinces are mentioned. The language of 2 Peter 3:1 bears the same idea. Apparently the Epistle of Jude is general also as is I John. But II John is addressed to "an elect lady" (verse 2Jo 1:1) and III John to Gaius (verse 3Jo 1:1), both of them individuals, and therefore in no sense are these two brief letters general or catholic. The earliest instance of the word καθολικος is in an inscription (B.C. 6) with the meaning "general" (\tài katholikài mou prothesei\ προθεσε, my general purpose). It was common after that. The earliest example of it in Christian literature is in Ignatius' Epistle to the Church of Smyrna (VIII) where he has "the catholic church" (\hà katholikà ekklàsia\), "the general church," not a local body. Clement of Alexandria (*Strom*. IV. xv) applies this adjective to the letter sent to the Gentile Christians "in Antioch and Syria and Cilicia" from the Jerusalem Conference (Ac 15:23).

ORDER AND DATES

The oldest Greek manuscripts give these General Epistles immediately after the Acts, and Westcott and Hort so print them in their Greek New Testament. But the English Versions follow the Textus Receptus and put them just before the Apocalypse. The order of the seven letters varies greatly in the different manuscripts, though usually James comes first and Jude last (as the last accepted and the least known of the four authors). It is possible that the order of James, Peter, and John (omitting Jude) represented a sort of chronological precedence

in some minds. It is possible also that no importance is to be attached to this order. Certainly John wrote last and after the destruction of Jerusalem, while the others come before that great event if they are genuine, as I believe, though there are difficulties of a serious nature concerning II Peter. James may be very early. If so, these seven Epistles are scattered all the way from A.D. 45 to 90. They have no connection with one another save in the case of the Epistles of Peter and Jude.

IMPORTANCE OF THE GENERAL EPISTLES

Without them we should be deprived of much concerning three outstanding personalities in early Christianity. We should know much less of "James, and Cephas, and John, they who were reputed to be pillars" (Ga 2:9). We should know less also of the Judaic (not Judaizing) form of Christianity seen in the Epistles of James and Jude in contrast with, though not opposed to, the Pauline type. In Peter's Epistles we see, indeed, a mediating position without compromise of principle, for Peter in the Jerusalem Conference loyally supported Paul and Barnabas even if he did flicker for a moment later in Antioch. In the Johannine Epistles we see the great Eagle soar as in his Gospel in calm serenity in spite of conflict with the Gnostics who struck at the very life of Christianity itself. "The only opposition which remains worthy of a Christian's consideration is that between light and darkness, truth and falsehood, love and hate, God and the world, Christ and Antichrist, life and death" (Plummer). So we can be grateful for the preservation of these little Epistles which reveal differences in the development of the great Christian leaders and the adaptation of the gospel message to changing world conditions then and now.

James 1

James 1:1

James (Ιακωβος). Grecised form (nominative absolute) of the Hebrew Ιακωβ (so LXX). Common name among the Jews, and this man in Josephus (*Ant*. XX.9.1) and three others of this name in Josephus also.

Servant (δουλος). Bond-servant or slave as Paul (Ro 1:1; Php 1:1; Tit 1:1).

Of the Lord Jesus Christ (κυριου Ιησου Χριστου). Here on a par with God (θεου) and calls himself not αδελφος (brother) of Jesus, but δουλος. The three terms here as in 2:1 have their full significance: Jesus is the Messiah and Lord. James is not an Ebionite. He accepts the deity of Jesus his brother, difficult as it was for him to do so. The word κυριος is frequent in the LXX for *Elohim* and *Jahweh* as the Romans applied it to the emperor in their emperor worship. See 1Co 12:3 for Κυριος Ιησους and Php 2:11 for Κυριος Ιησους Χριστος.

To the twelve tribes (ταις δωδεκα φυλαις). Dative case. The expression means "Israel in its fulness and completeness" (Hort), regarded as a unity (Ac 26:7) with no conception of any "lost" tribes.

Which are of the Dispersion (ταις εν τη διασπορα). "Those in the Dispersion" (repeated article). The term appears in De 28:25 (LXX) and comes from διασπειρω, to scatter (sow) abroad. In its literal sense we have it in Joh 7:34 , but here and in 1Pe 1:1 Christian Jews are chiefly, if not wholly, in view. The Jews at this period were roughly divided into Palestinian Jews (chiefly agriculturists) and Jews of the Dispersion (dwellers in cities and mainly traders). In Palestine Aramaic was spoken as a rule, while in the Western Diaspora the language was Greek (*Koine*, LXX), though the Eastern Diaspora spoke Aramaic and Syriac. The Jews of the Diaspora were compelled to compare their religion with the various cults around them (comparative religion) and had a wider outlook on life. James writes thus in cultural *Koine* but in the Hebraic tone.

Greeting (χαιρειν). Absolute infinitive (present active of χαιρω) as in Ac 15:23 (the Epistle to Antioch and the churches of Syria and Galatia). It is the usual idiom in the thousands of papyri letters known to us, but in no other New Testament letter. But note χαιρειν λεγετε in 2Jo 1:10,11 .

James 1:2

Count it (ηγησασθε). First aorist middle imperative of ηγεομα, old verb to consider. Do it now and once for all.

All joy (πασαν χαραν). "Whole joy," " unmixed joy," as in Php 2:29 . Not just "some joy" along with much grief.

When (οταν). "Whenever," indefinite temporal conjunction.

Ye fall into (περιπεσητε). Second aorist active subjunctive (with the indefinite οταν) from περιπιπτω, literally to fall around (into the midst of), to fall among as in Lu 10:30

ληισταις περιεπεσεν (he fell among robbers). Only other N.T. example of this old compound is in Ac 27:41 . Thucydides uses it of falling into affliction. It is the picture of being surrounded (περ) by trials.

Manifold temptations (πειρασμοις ποικιλοις). Associative instrumental case. The English word temptation is Latin and originally meant trials whether good or bad, but the evil sense has monopolized the word in our modern English, though we still say "attempt." The word πειρασμος (from πειραζω, late form for the old πειραω as in Ac 26:21 , both in good sense as in Joh 6:6 , and in bad sense as in Mt 16:1) does not occur outside of the LXX and the N.T. except in Dioscorides (A.D. 100?) of experiments on diseases. "Trials" is clearly the meaning here, but the evil sense appears in verse 12 (clearly in πειραζω in verse 13) and so in Heb 3:8 . Trials rightly faced are harmless, but wrongly met become temptations to evil. The adjective ποικιλος (manifold) is as old as Homer and means variegated, many coloured as in Mt 4:24; 2Ti 3:6; Heb 2:4 . In 1Pe 1:6 we have this same phrase. It is a bold demand that James here makes.

James 1:3

Knowing (γινωσκοντες). Present active participle of γινωσκω (experimental knowledge, the only way of getting this view of "trials" as "all joy").

The proof (το δοκιμιον). Now known (Deissmann, *Bible Studies*, pp. 259ff.) from the papyri examples of δοκιμιος as an adjective in the same sense (good gold, standard gold) as δοκιμος proved or tested (James 1:12). The use of το δοκιμιον (neuter article with neuter single adjective) here and in 1Pe 1:7 , clearly means "the genuine element in your faith," not "crucible" nor "proving." Your faith like gold stands the test of fire and is approved as standard. James here, as in verse 6; 2:1; 5:15 , regards faith (πιστις) like Paul "as the very foundation of religion" (Mayor).

Worketh (κατεργαζετα). Present (durative) middle indicative of the compound verb with the perfective sense of κατα as in Php 2:12 , which see.

Patience (υπομονην). Old and common word for remaining under (υπομενω), "staying power" (Ropes), as in Col 1:11 .

James 1:4

Let have (εχετω). Present active imperative of εχω, let it keep on having.

Perfect (τελειον). See Ro 5:3f. for a like chain of blessings. Carry on the work to the end or completion (from τελος, end) as in Joh 17:4 (το εργον τελειωσας, having finished the work).

That ye may be (ινα ητε). Purpose clause with ινα and present active subjunctive of ειμ. This is the goal of patience.

Perfect and entire (τελειο κα ολοκληρο). Perfected at the end of the task (τελος) and complete in all parts (ολοκληρο, ολος whole and κληρος lot or part). "Perfected all over."

These two adjectives often occur together in Philo, Plutarch, etc. See Ac 3:16 for ολοκληριαν (perfect soundness).

Lacking in nothing (εν μηδεν λειπομενο). Present passive participle of λειπω to leave. Negative statement of the preceding positive as often in James (cf. 1:6). There is now a digression (verses 5-8) from the discussion of πειρασμος, which is taken up again in verse 9. The word λειπομενο (lacking) suggests the digression.

James 1:5

Lacketh wisdom (λειπετα σοφιας). Condition of first class, assumed as true, ε and present passive indicative of λειπω to be destitute of, with ablative case σοφιας. "If any one falls short of wisdom." A banking figure, to have a shortage of wisdom (not just knowledge, γνωσεως, but wisdom σοφιας, the practical use of knowledge) .

Let him ask (αιτειτω). Present active imperative of αιτεω, "let him keep on asking."

Of God (παρα του θεου). "From (from beside) God," ablative case with παρα. Liberally (απλως). This old adverb occurs here only in the N.T. (from απλους, single-fold, Mt 6:22 , and απλοτης, simplicity, generosity, is common-- 2Co 8:2; Ro 12:8). But the adverb is common in the papyri by way of emphasis as simply or at all (Moulton and Milligan's *Vocabulary*). Mayor argues for the sense of "unconditionally" (the logical moral sense) while Hort and Ropes agree and suggest "graciously." The other sense of "abundantly" or "liberally" suits the idea in απλοτης in 2Co 8:2; Ro 12:8 , but no example of the adverb in this sense has been found unless this is one here. See Isa 55:1 for the idea of God's gracious giving and the case of Solomon (1Ki 3:9-12; Pr 2:3).

Upbraideth not (μη ονειδιζοντος). Present active participle of ονειδιζω (old verb to reproach, to cast in one's teeth, Mt 5:11) in the ablative case like διδοντος agreeing with θεου and with the usual negative of the participle (με). This is the negative statement of διδοντος απλως (giving graciously). The evil habit of giving stinging words along with the money is illustrated in Sirach 41:22 and Plutarch (*De adulat.*, p. 64A).] Cf. Heb 4:16 .

And it shall be given him (κα δοθησετα αυτω). First future passive of διδωμ, a blessed promise in accord with the words of Jesus (Mt 7:7,11; Lu 11:13), meaning here not only "wisdom," but all good gifts, including the Holy Spirit. There are frequent reminiscences of the words of Jesus in this Epistle.

James 1:6

In faith (εν πιστε). Faith here "is the fundamental religious attitude" (Ropes), belief in God's beneficent activity and personal reliance on him (Oesterley).

Nothing doubting (μηδεν διακρινομενος). Negative way of saying εν πιστε (in faith), present passive participle of διακρινω, old verb to separate (κρινω) between (δια), to discriminate as shown clearly in Ac 11:12, 15:9 , but no example of the sense of divided against oneself has been found earlier than the N.T., though it appears in later Christian writings.

It is like the use of διαμεριζομα in Lu 11:18 and occurs in Mt 21:21; Mr 11:23; Ac 10:20; Ro 2:4; 4:20; 14:23 . It is a vivid picture of internal doubt.

Is like (εοικεν). Second perfect active indicative with the linear force alone from εικω to be like. Old form, but in N.T. only here and verse 23 (a literary touch, not in LXX).

The surge of the sea (κλυδων θαλασσης). Old word (from κλυζω to wash against) for a dashing or surging wave in contrast with κυμα (successive waves), in N.T. only here and Lu 8:24 . In associative instrumental case after εοικεν. In Eph 4:14 we have κλυδονιζω (from κλυδων), to toss by waves.

Driven by the wind (ανεμιζομενω). Present passive participle (agreeing in case with κλυδων) of ανεμιζω, earliest known example and probably coined by James (from ανεμος), who is fond of verbs in -ιζω (Mayor). The old Greek used ανεμοω. In Eph 4:14 Paul uses both κλυδονιζω and περιφερω ανεμω. It is a vivid picture of the sea whipped into white-caps by the winds.

Tossed (ριπιζομενω). Present passive participle also in agreement with κλυδων from ριπιζω, rare verb (Aristophanes, Plutarch, Philo) from ριπις (a bellows or fire-fan), here only in N.T. It is a picture of "the restless swaying to and fro of the surface of the water, blown upon by shifting breezes" (Hort), the waverer with slight rufflement.

James 1:7

That man (ο ανθρωπος εκεινος). Emphatic use of εκεινος.

Of the Lord (παρα του κυριου). Ablative case with παρα like θεου in verse 5.

James 1:8

Man (ανηρ). Instead of ανθρωπος (general term) in verse 7, perhaps for variety (Ropes), but often in James (1:12,23; 2:2; 3:2), though in other Epistles usually in distinction from γυνη (woman).

Double-minded (διψυχος). First appearance of this compound known and in N.T. only here and 4:8. Apparently coined by James, but copied often in early Christian writings and so an argument for the early date of James' Epistle (Moulton and Milligan's *Vocabulary*). From δις twice and ψυχη soul, double-souled, double-minded, Bunyan's "Mr. Facing-both-ways." Cf. the rebuke to Peter (εδιστασας) in Mt 14:31 .

Unstable (ακαταστατος). Late double compound (alpha privative and καταστατος verbal from καθιστημ), in LXX once (Is 54:11) and in Polybius, in N.T. only here and 3:8. It means unsteady, fickle, staggering, reeling like a drunken man. Surely to James such "doubt" is no mark of intellectuality.

James 1:9

But (δε). Return to the point of view in verse 2.

Of low degree (ο ταπεινος). "The lowly" brother, in outward condition (Lu 1:52), humble and poor as in Ps 9:39; Pr 30:14 , not the spiritually humble as in Mt 11:29; James 4:6 . In the LXX ταπεινος was used for either the poor in goods or the poor in spirit. Chris-

tianity has glorified this word in both senses. Already the rich and the poor in the churches had their occasion for jealousies.

Glory in his high estate (καυχασθω εν τω υψε αυτου). Paradox, but true. In his low estate he is "in his height" (υψος, old word, in N.T., also in Lu 1:78; Eph 3:1 ; etc.).

James 1:10

In that he is made low (εν τη ταπεινωσε αυτου). "In his low estate." Play on ταπεινωσις (from ταπεινοω, Php 3:7), like ταπεινος of verse 9, old word in various senses, in N.T. only here, Lu 1:48; Ac 8:33; Php 3:21 . The Cross of Christ lifts up the poor and brings down the high. It is the great leveller of men.

As the flower of the grass (ως ανθος χορτου). From the LXX (Isa 40:6). Χορτος means pasture, then grass (Mr 6:39) or fodder. Ανθος is old word, in N.T. only here, verse 11; 1Pe 1:24 (same quotation). This warning is here applied to "the rich brother," but it is true of all.

He shall pass away (παρελευσετα). Future middle indicative (effective aoristic future, shall pass completely away from earth).

James 1:11

Ariseth (ανετειλεν). Gnomic or timeless aorist active indicative of the old compound ανατελλω, used here of plants (cf. αναθαλλω in Php 4:10), often of the sun (Mt 13:6).

With the scorching wind (συν τω καυσων). Associative instrumental case with συν. In the LXX this late word (from καυσος) is usually the sirocco, the dry east wind from the desert (Job 1:19). In Mt 20:12; Lu 12:55 it is the burning heat of the sun. Either makes sense here.

Withereth (εξηρανεν). Another gnomic aorist active indicative (Robertson, *Grammar*, p. 837) of ξηραινω, old verb (from ξηρος, dry or withered, Mt 12:10), to dry up. Grass and flowers are often used to picture the transitoriness of human life.

Falleth (εξεπεσεν). Another gnomic aorist (second aorist active indicative) of εκπιπτω to fall out (off).

The grace (η ευπρεπεια). Old word (from ευπρεπης well-looking, not in the N.T.), only here in N.T. Goodly appearance, beauty.

Of the fashion of it (του προσωπου αυτου). "Of the face of it." The flower is pictured as having a "face," like a rose or lily.

Perisheth (απωλετο). Another gnomic aorist (second aorist middle indicative of απολλυμ, to destroy, but intransitive here, to perish). The beautiful rose is pitiful when withered.

Shall fade away (μαρανθησετα). Future passive indicative of μαραινω, old verb, to extinguish a flame, a light. Used of roses in Wisdom 2:8.

Goings (πορειαις). Old word from πορευω to journey, in N.T. only here and Lu 13:22 (of Christ's journey toward Jerusalem). The rich man's travels will come to "journey's end."

James 1:12

Endureth (υπομενε). Present active indicative of υπομενω. Cf. verse 3.

Temptation (πειρασμον). Real temptation here. See verse 2 for "trials."

When he hath been approved (δοκιμος γενομενος). "Having become approved," with direct reference to το δοκιμιον in verse 3. See also Ro 5:4 for δοκιμη (approval after test as of gold or silver). This beatitude (μακαριος) is for the one who has come out unscathed. See 1Ti 6:9 .

The crown of life (τον στεφανον της ζωης). The same phrase occurs in Re 2:10 . It is the genitive of apposition, life itself being the crown as in 1Pe 5:4 . This crown is "an honourable ornament" (Ropes), with possibly no reference to the victor's crown (garland of leaves) as with Paul in 1Co 9:25; 2Ti 4:8 , nor to the linen fillet (διαδημα) of royalty (Ps 20:3 , where στεφανος is used like διαδημα, the kingly crown). Στεφανος has a variety of uses. Cf. the thorn chaplet on Jesus (Mt 27:29).

The Lord . Not in the oldest Greek MSS., but clearly implied as the subject of επηγγειλατο (**he promised** , first aorist middle indicative).

James 1:13

Let no one say (μηδεις λεγετω). Present active imperative, prohibiting such a habit.

When he is tempted (πειραζομενος). Present passive participle of πειραζω, here in evil sense of tempt, not test, as in Mt 4:1 . Verses 12-18 give a vivid picture of temptation.

I am tempted of God (απο θεου πειραζομα). The use of απο shows origin (απο with ablative case), not agency (υπο), as in Mr 1:13 , of Satan. It is contemptible, but I have heard wicked and weak men blame God for their sins. Cf. Pr 19:3 ; Sirach 15:11f. Temptation does not spring "from God."

Cannot be tempted with evil (απειραστος κακων). Verbal compound adjective (alpha privative and πειραζω), probably with the ablative case, as is common with alpha privative (Robertson, *Grammar*, p. 516), though Moulton (*Prolegomena*, p. 74) treats it as the genitive of definition. The ancient Greek has απειρατος (from πειραω), but this is the earliest example of απειραστος (from πειραζω) made on the same model. Only here in the N.T. Hort notes απειρατος κακων as a proverb (Diodorus, Plutarch, Josephus) "free from evils." That is possible here, but the context calls for "untemptable" rather than "untempted."

And he himself tempteth no man (πειραζε δε αυτος ουδενα). Because "untemptable."

James 1:14

When he is drawn away by his own lust (υπο της ιδιας επιθυμιας εξελκομενος). Επιθυμια is old word for craving (from επιθυμεω, to have a desire for) either good (Php 1:23) or evil (Ro 7:7) as here. Like a fish drawn out from his retreat.

Enticed (δελεαζομενος). Present passive participle of δελεαζω, old verb from δελεαρ (bait), to catch fish by bait or to hunt with snares and Philo has υφ' ηδονης δελεαζετα (is enticed by pleasure). In N.T. only here and 2 Peter 2:14,18 . Allured by definite bait.

James 1:15

Then (ειτα). The next step.

The lust (η επιθυμια). Note article, the lust (verse 14) which one has.

When it hath conceived (συλλαβουσα). Second aorist active participle of συλλαμβανω, old word to grasp together, in hostile sense (Ac 26:21), in friendly sense of help (Php 4:3), in technical sense of a woman taking a man's seed in conception (Lu 1:24), here also of lust (as a woman), "having conceived." The will yields to lust and conception takes place.

Beareth sin (τικτε αμαρτιαν). Present active indicative of τικτω to bring forth as a mother or fruit from seed, old verb, often in N.T., here only in James. Sin is the union of the will with lust. See Ps 7:14 for this same metaphor.

The sin (η αμαρτια). The article refers to αμαρτια just mentioned.

When it is full-grown (αποτελεσθεισα). First aorist passive participle of αποτελεω, old compound verb with perfective use of απο, in N.T. only here and Lu 13:32 . It does not mean "full-grown" like τελειοω, but rather completeness of parts or functions as opposed to rudimentary state (Hort) like the winged insect in contrast with the chrysalis or grub (Plato). The sin at birth is fully equipped for its career (Ro 6:6; Col 3:5).

Bringeth forth death (αποκυε θανατον). Late compound (κυεω to be pregnant, perfective use of απο) to give birth to, of animals and women, for normal birth (papyrus example) and abnormal birth (Hort). A medical word (Ropes) rather than a literary one like τικτω. The child of lust is sin, of sin is death, powerful figure of abortion. The child is dead at birth. For death as the fruit of sin see Ro 6:21-23; 8:6 . "The birth of death follows of necessity when one sin is fully formed" (Hort).

James 1:16

Be not deceived (μη πλανασθε). Prohibition with μη and the present passive imperative of πλαναω, common verb to lead astray. This is the way of sin to deceive and to kill (Ro 7:7-14). The devil is a pastmaster at blinding men's eyes about sin (2Co 4:4; Ro 1:27; Eph 4:14 ; etc.).

James 1:17

Gift (δοσις)

--boon (δωρημα). Both old substantives from the same original verb (διδωμ), to give. Δοσις is the act of giving (ending -σις), but sometimes by metonymy for the thing given like κτισις for κτισμα (Col 1:15). But δωρημα (from δωρεω, from δωρον a gift) only means a gift, a benefaction (Ro 5:16). The contrast here argues for "giving" as the idea in δοσις. Curiously enough there is a perfect hexameter line here: πασα δο / σις αγα / θη κα / παν δω / ρημα τε / λειον. Such accidental rhythm occurs occasionally in many writers. Ropes (like Ewald and Mayor) argues for a quotation from an unknown source because of the poetical word δωρημα, but that is not conclusive.

From above (ανωθεν). That is, from heaven. Cf. Joh 3:31; 19:11 .

Coming down (καταβαινον). Present active neuter singular participle of καταβαινω agreeing with δωρημα, expanding and explaining ανωθεν (from above).

From the Father of lights (απο του πατρος των φωτων). "Of the lights" (the heavenly bodies). For this use of πατηρ see Job 38:28 (Father of rain); 2Co 1:3; Eph 1:17 . God is the Author of light and lights.

With whom (παρ' ω). For παρα (beside) with locative sense for standpoint of God see παρα τω θεω (Mr 10:27; Ro 2:11; 9:14; Eph 6:9 .

Can be no (ουκ εν). This old idiom (also in Ga 3:28; Col 3:11) may be merely the original form of εν with recessive accent (Winer, Mayor) or a shortened form of ενεστ. The use of εν εν in 1Co 6:5 argues for this view, as does the use of εινε (εινα) in Modern Greek (Robertson, *Grammar*, p. 313).

Variation (παραλλαγη). Old word from παραλλασσω, to make things alternate, here only in N.T. In Aristeas in sense of alternate stones in pavements. Dio Cassius has παραλλαξις without reference to the modern astronomical parallax, though James here is comparing God (Father of the lights) to the sun (Mal 4:2), which does have periodic variations.

Shadow that is cast by turning (τροπης αποσκιασμα). Τροπη is an old word for "turning" (from τρεπω to turn), here only in N.T. Αποσκιασμα is a late and rare word (αποσκιασμος in Plutarch) from αποσκιαζω (απο, σκια) a shade cast by one object on another. It is not clear what the precise metaphor is, whether the shadow thrown on the dial (αποσκιαζω in Plato) or the borrowed light of the moon lost to us as it goes behind the earth. In fact, the text is by no means certain, for Aleph B papyrus of fourth century actually read η τροπης αποσκιασματος (the variation of the turning of the shadow). Ropes argues strongly for this reading, and rather convincingly. At any rate there is no such periodic variation in God like that we see in the heavenly bodies.

James 1:18

Of his own will (βουληθεις). First aorist passive participle of βουλομα. Repeating the metaphor of birth in verse 15, but in good sense. God as Father acted deliberately of set purpose.

He brought us forth (απεκυησεν). First aorist active indicative of αποκυεω (verse 15), only here of the father (4 Macc. 15:17), not of the mother. Regeneration, not birth of all men, though God is the Father in the sense of creation of all men (Ac 17:28f.).

By the word of truth (λογω αληθειας). Instrumental case λογω. The reference is thus to the gospel message of salvation even without the article (2Co 6:7) as here, and certainly with the article (Col 1:5; Eph 1:13; 2Ti 2:15). The message marked by truth (genitive case αληθειας).

That we should be (εις το εινα ημας). Purpose clause εις το and the infinitive εινα with the accusative of general reference ημας (as to us).

A kind of first-fruits (απαρχην τινα). "Some first-fruits" (old word from απαρχομα), of Christians of that age. See Ro 16:5 .

James 1:19

Ye know this (ιστε). Or "know this." Probably the perfect active indicative (literary form as in Eph 5:5; Heb 12:17 , unless both are imperative, while in James 4:4 we have οιδατε, the usual vernacular *Koine* perfect indicative). The imperative uses only ιστε and only the context can decide which it is. Εστο (let be) is imperative.

Swift to hear (ταχυς εις το ακουσα). For this use of εις το with the infinitive after an adjective see 1Th 4:9 . For εις το after adjectives see Ro 16:19 . The picture points to listening to the word of truth (verse 18) and is aimed against violent and disputatious speech (chapter 3:1-12). The Greek moralists often urge a quick and attentive ear.

Slow to speak (βραδυς εις το λαλησα). Same construction and same ingressive aorist active infinitive, slow to begin speaking, not slow while speaking.

Slow to anger (βραδυς εις οργην). He drops the infinitive here, but he probably means that slowness to speak up when angry will tend to curb the anger.

James 1:20

The wrath of man (οργη ανδρος). Here ανηρ (as opposed to γυνη woman), not ανθρωπος of verse 19 (inclusive of both man and woman). If taken in this sense, it means that a man's anger (settled indignation in contrast with θυμος, boiling rage or fury) does not necessarily work God's righteousness. There is such a thing as righteous indignation, but one is not necessarily promoting the cause of God by his own personal anger. See Ac 10:35 for "working righteousness," and James 2:9 for "working sin" (εργαζομα both times).

James 1:21

Wherefore (διο). Because of this principle. See Eph 4:25 .

Putting away (αποθεμενο). Second aorist middle participle of αποτιθημ, to put off, metaphor of removing clothing as in Ro 13:12; Col 3:8; Eph 4:22,25; 1Pe 2:1 .

Filthiness (ρυπαριαν). Late word (Plutarch) from ρυπαρος, dirty (James 2:2), here only in N.T. Surely a dirty garment.

Overflowing of wickedness (περισσειαν κακιας). Περισσεια is a late word (from περισσος, abundant, exceeding), only four times in N.T., in 2Co 8:2 with χαρας (of joy), in Ro 5:17 with χαριτος (of grace). Κακια (from κακος, evil) can be either general like ρυπαρια (filthiness, naughtiness), or special like "malice." But any of either sense is a "superfluity."

With meekness (εν πραυτητ). In docility. "The contrast is with οργη rather than κακιας" (Ropes).

The implanted word (τον εμφυτον λογον). This old verbal adjective (from εμφυω to implant, to grow in), only here in N.T., meaning properly ingrown, inborn, not εμφυτευτον (engrafted). It is "the rooted word" (verse 18), sown in the heart as the soil or garden of God (Mt 13:3-23; 15:13; 1Co 3:6).

Able to save (δυναμενον σωσα). Cf. 1Pe 1:9; James 2:14; 4:12; 5:20; Ro 1:16 . Ultimate salvation (effective aorist active infinitive σωσα from σωζω).

James 1:22

But be ye (γινεσθε δε). Rather, "But keep on becoming" (present middle imperative of γινομα).

Doers of the word (ποιητα λογου). Old word for agent (-της) from ποιεω to do as in 4:11; Ro 2:13 , but in Ac 17:28 our "poet" (long regarded as a "doer" or "maker").

Hearers (ακροατα). Old word for agent again from ακροαμα (to be a hearer), in N.T. only here and Ro 2:13 .

Deluding yourselves (παραλογιζομενο εαυτους). Present middle (direct) participle of παραλογιζομα, to reckon aside (παρα) and so wrong, to cheat, to deceive. Redundant reflexive εαυτους with the middle. In N.T. only here and Col 2:4 . Such a man does not delude anyone but himself.

James 1:23

And not a doer (κα ου ποιητης). Condition of first class, assumed as true, and ου (rather than μη) contrasts ποιητης with ακροατης.

Unto a man beholding (ανδρ κατανοουντ). Associative instrumental case after εοικεν as in 1:6. Note ανδρ as in 1:8 in contrast with γυναικ (woman), not ανθρωπω (general term for man). Present active participle of κατανοεω to put the mind down on (κατα, νους), to consider attentively, to take note of, as in verse 24 (κατενοησεν).

His natural face (το προσωπον της γενεσεως αυτου). "The face of his birth" (origin, lineage, nativity). For this use of γενεσις see 3:6; Mt 1:1,18; Lu 1:13 .

In a mirror (εν εσοπτρω). Old word (from εισ, οπτω) in N.T. only here and 1Co 13:12 . The mirrors of the ancients were not of glass, but of polished metal (of silver or usually of copper and tin). See κατοπτριζομα in 2Co 3:18 .

James 1:24

He beholdeth himself (κατενοησεν εαυτον). Usually explained as gnomic aorist like those in 1:11, but the ordinary force of the tenses is best here. "He glanced at himself (κατενοησεν aorist) and off he has gone (απεληλυθεν perfect active) and straightway forgot (επελαθετο, second aorist middle indicative of επιλανθανομα) what sort of a man he was" (οποιος ην, back in the picture, imperfect tense). The tenses thus present a vivid and lifelike picture of the careless listener to preaching (Christ's wayside hearer).

James 1:25

He that looketh into (ο παρακυψας). First aorist active articular participle of παρακυπτω, old verb, to stoop and look into (Joh 20:5,11), to gaze carefully by the side of, to peer into or to peep into (1Pe 1:12). Here the notion of beside (παρα) or of stooping (κυπτω) is not strong. Sometimes, as Hort shows, the word means only a cursory glance, but the contrast with verse 24 seems to preclude that here.

The perfect law (νομον τελειον). For τελειον see 1:17. See Ro 7:12 for Paul's idea of the law of God. James here refers to the word of truth (1:18), the gospel of grace (Ga 6:2; Ro 12:2).

The law of liberty (τον της ελευθεριας). "That of liberty," explaining why it is "perfect" (2:12 also), rests on the work of Christ, whose truth sets us free (Joh 8:32; 2Co 3:16; Ro 8:2).

And so continueth (κα παραμεινας). First aorist active articular participle again of παραμενω, parallel with παρακυψας. Παραμενω is to stay beside, and see Php 1:25 for contrast with the simplex μενω.

Being (γενομενος). Rather, "having become" (second aorist middle participle of γινομα to become).

Not a hearer that forgetteth (ουκ ακροατης επιλησμονης). "Not a hearer of forgetfulness" (descriptive genitive, marked by forgetfulness). Επιλησμονη is a late and rare word (from επιλησμων, forgetful, from επιλανθομα, to forget, as in verse 24), here only in N.T.

But a doer that worketh (αλλα ποιητης εργου). "But a doer of work," a doer marked by work (descriptive genitive εργου), not by mere listening or mere talk.

In his doing (εν τη ποιησε αυτου). Another beatitude with μακαριος as in 1:12, like the Beatitudes in Mt 5:3-12 . Ποιησις is an old word (from ποιεω for the act of doing), only here in N.T.

James 1:26

Thinketh himself to be religious (δοκε θρησκος εινα). Condition of first class (ει-δοκε). Θρησκος (of uncertain etymology, perhaps from θρεομα, to mutter forms of prayer) is predicate nominative after εινα, agreeing with the subject of δοκε (either "he seems" or "he thinks"). This source of self-deception is in saying and doing. The word θρησκος is found nowhere else except in lexicons. Hatch (*Essays in Biblical Greek*, pp. 55-57) shows that it refers to the external observances of public worship, such as church attendance, almsgiving, prayer, fasting (Mt 6:1-18). It is the Pharisaic element in Christian worship.

While he bridleth not his tongue (μη χαλιναγωγων γλωσσαν εαυτου). "Not bridling his own tongue." A reference to verse 19 and the metaphor is repeated in 3:12. This is the earliest known example of the compound χαλιναγωγεω (χαλινος, bridle αγο, to lead). It occurs also in Lucian. The picture is that of a man putting the bridle in his own mouth, not in that of another. See the similar metaphor of muzzling (φιμοω) one's mouth (Mt 22:12 εφιμωθη).

Deceiveth (απατων). Present active participle from απατη (deceit). He plays a trick on himself.

Religion (θρησκεια). Later form of θρησκιη (Herodotus) from θρησκος above. It means religious worship in its external observances, religious exercise or discipline, but not to the exclusion of reverence. In the N.T. we have it also in Ac 26:5 of Judaism and in Col 2:18 of

worshipping angels. It is vain (ματαιος, feminine form same as masculine) or empty. Comes to nothing.

James 1:27

Pure religion and undefiled (θρησκεια καθαρα κα αμιαντος). Numerous examples in papyri and inscriptions of θρησκεια for ritual and reverential worship in the Roman Empire (Moulton and Milligan's *Vocabulary*; Deissmann, *St. Paul*, p. 251). As Hort shows, this is not a definition of religion or religious worship, but only a pertinent illustration of the right spirit of religion which leads to such acts.

Before our God and Father (παρα τω θεω κα πατρ). By the side of (παρα) and so from God's standpoint (Mr 10:27). Αμιαντος (compound verbal adjective, alpha privative, μιαινω to defile), puts in negative form (cf. 1:4,6) the idea in καθαρα (pure, clean). This (αυτη). Feminine demonstrative pronoun in the predicate agreeing with θρησκεια.

To visit (επισκεπτεσθα). Epexegetic (explaining αυτη) present middle infinitive of επισκεπτομα, common verb to go to see, to inspect, present tense for habit of going to see. See Mt 25:36,43 for visiting the sick.

The fatherless and widows (ορφανους κα χηρας). "The natural objects of charity in the community" (Ropes). Ορφανος is old word for bereft of father or mother or both. In N.T. only here and Joh 14:18 . Note order (orphans before widows).

Unspotted (ασπιλον). Old adjective (alpha privative and σπιλος, spot), spotless. This the more important of the two illustrations and the hardest to execute.

To keep (τηρειν). Present active infinitive, "to keep on keeping oneself un-specked from the world" (a world, κοσμος, full of dirt and slime that bespatters the best of men).

James 2

James 2:1

My brethren (αδελφο μου). Transition to a new topic as in 1:19; 2:5,14; 3:1; 5:7 .

Hold not (μη εχετε). Present active imperative of εχω with negative μη, exhortation to stop holding or not to have the habit of holding in the fashion condemned.

The faith of our Lord Jesus Christ (την πιστιν του κυριου ημων Ιησου Χριστου). Clearly objective genitive, not subjective (faith of), but "faith in our Lord Jesus Christ," like εχετε πιστιν θεου (Mr 11:22), "have faith in God." See the same objective genitive with πιστις in Ac 3:6; Ga 2:16; Ro 3:22; Re 14:12 . Note also the same combination as in 1:1 "our Lord Jesus Christ" (there on a par with God).

The Lord of Glory (της δοξης). Simply "the Glory." No word for "Lord" (κυριου) in the Greek text. Της δοξης clearly in apposition with του κυριου Ιησου Χριστου. James thus terms "our Lord Jesus Christ" the Shekinah Glory of God. See Heb 9:5 for "the cherubim of Glory." Other New Testament passages where Jesus is pictured as the Glory are Ro 9:4; 2Co 4:6; Eph 1:17; Heb 1:3 . Cf. 2Co 8:9; Php 2:5-11 .

With respect of persons (εν προσωπολημψιαις). A Christian word, like προσωπολημπτης (Ac 10:34) and προσωπολημπτειτε (James 2:9), not in LXX or any previous Greek, but made from προσωπον λαμβανειν (Lu 20:21; Ga 2:6), which is α Hebrew idiom for *panim nasa*, "to lift up the face on a person," to be favorable and so partial to him. See προσωπολημψια in this sense of partiality (respect of persons) in Ro 2:11; Col 3:25; Eph 6:9 (nowhere else in N.T.). Do not show partiality.

James 2:2

For (γαρ). An illustration of the prohibition.

If there come in (εαν εισελθη). Condition of third class (supposable case) with εαν and second (ingressive) aorist active subjunctive of εισερχομα.

Into your synagogue (εις συναγωγην υμων). The common word for the gathering of Jews for worship (Lu 12:11) and particularly for the building where they met (Lu 4:15,20,28 , etc.). Here the first is the probable meaning as it clearly is in Heb 10:25 (την επισυναγωγην εαυτων), where the longer compound occurs. It may seem a bit odd for a Christian church (εκκλησια) to be termed συναγωγη, but James is writing to Jewish Christians and this is another incidental argument for the early date. Epiphanius (*Haer*. XXX. 18) states that the Ebionites call their church συναγωγη, not εκκλησια. In the fourth century an inscription has συναγωγη for the meeting-house of certain Christians.

A man with a gold ring (ανηρ χρυσοδακτυλιος). "A gold-fingered man," "wearing a gold ring." The word occurs nowhere else, but Lucian has χρυσοχειρ (gold-handed) and Epictetus has χρυσους δακτυλιους (golden seal-rings). "Hannibal, after the battle of Cannae,

sent as a great trophy to Carthage, three bushels of gold-rings from the fingers of Roman knights slain in battle" (Vincent).

In fine clothing (εν εσθητ λαμπρα). "In bright (brilliant) clothing" as in Lu 23:11; Ac 10:30; Re 18:41 . In contrast with "vile clothing" (εν ρυπαρα εσθητ), "new glossy clothes and old shabby clothes" (Hort). Ρυπαρος (late word from ρυπος, filth, 1Pe 3:21) means filthy, dirty. In N.T. only here and Re 22:11 (filthy).

Poor man (πτωχος). Beggarly mendicant (Mt 19:21), the opposite of πλουσιος (rich).

James 2:3

And ye have regard to (επιβλεψητε δε επ). First aorist active subjunctive (still with εαν of verse 2) of επιβλεπω, followed by repeated preposition επ, to gaze upon, old compound, in N.T. only here and Lu 1:48; 9:38 .

Weareth (φορουντα). "Wearing," present active participle of the old frequentative verb φορεω (from φερω), to bear constantly, to wear (Mt 11:8). Note repeated article την (the) with εσθητα pointing to verse 2.

And say (κα ειπητε). Continuing the third-class condition with εαν and second aorist active subjunctive of ειπον.

Sit thou here in a good place (συ καθου ωδε καλως). Emphatic position of συ, "Do thou sit here in a good place." Present middle imperative of καθημα to sit for the literary καθησο. See Mt 23:6 for the first seats in the synagogue (places of honour).

And ye say to the poor man (κα τω πτωχω ειπητε). Third class condition with εαν continued as before (ειπητε). Note article τω pointing to verse 2.

Stand thou there (συ στηθ εκε). Second aorist (intransitive) active imperative of ιστημ, to place. Ingressive aorist, Take a stand. Συ emphatic again. The MSS. vary in the position of εκε (there).

Or sit under my footstool (η καθου υπο το υποποδιον μου). For this use of υπο "down against" or "down beside" see Ex 19:17 υπο το ορος ("at the foot of the mountain") and υπο σε ("at thy feet") (De 33:3). Conquerors often placed their feet on the necks of the victims (Lu 20:43).

James 2:4

Are ye not divided in your own mind? (ου διεκριθητε εν εαυτοις;). First aorist (gnomic) passive indicative of διακρινω, to separate, conclusion of the third-class condition (future) in a rhetorical question in the gnomic aorist (as if past) with ou expecting an affirmative answer. For this idiom (gnomic aorist) in a conclusion of the third-class condition see 1Co 7:28 . "Were ye not divided in (among) yourselves?" Cf. 1:6; Mt 21:21 .

Judges with evil thoughts (κριτα διαλογισμων πονηρων). Descriptive genitive as in 1:25. Διαλογισμος is an old word for reasoning (Ro 1:21). Reasoning is not necessarily evil, but see Mt 15:19 (πονηρο) and Mr 7:21 (κακο) for evil reasonings, and 1Ti 2:8 without an

adjective. See James 1:8; 4:8 for διψυχος. They are guilty of partiality (a divided mind) as between the two strangers.

James 2:5

Did not God choose? (ουχ ο θεος εξελεξατο;). Affirmative answer expected. First aorist middle (indirect, God chose for himself) indicative of εκλεγω, the very form used by Paul three times of God's choice in 1Co 1:27f .

As to the world (τω κοσμω). The ethical dative of interest, as the world looks at it as in Ac 7:20; 1Co 1:18; 2Co 10:4; James 4:4 . By the use of the article (the poor) James does not affirm that God chose all the poor, but only that he did choose poor people (Mt 10:23-26; 1Co 1:26-28).

Rich in faith (πλουσιους εν πιστε). Rich because of their faith. As he has shown in 1:9f .

Which he promised (ης επεγγειλατο). Genitive of the accusative relative ην attracted to the case of the antecedent βασιλειας (the Messianic kingdom), the same verb and idea already in 1:12 (επηγγειλατο). Cf. the beatitude of Jesus in Mt 5:3 for the poor in spirit.

James 2:6

But ye have dishonoured the poor man (υμεις δε ητιμασατε τον πτωχον). First aorist active indicative of ατιμαζω, old verb from ατιμος, dishonoured (Mt 13:57). In the act of partiality pictured in 2:3.

Oppress you (καταδυναστευουσιν υμων). Not very common compound (καταδυναστευω, present active indicative, from κατα and δυναστης, potentate, Lu 1:52), used of the devil in Ac 10:38 (only other N.T. example). Examples in papyri of harsh treatment by men in authority. Already poor Christians are feeling pressure from rich Jews as overlords.

Drag you (ελκουσιν υμας). Old and vigorous word for violent treatment, as of Paul in Ac 16:19; 21:30 . Cf. such violence in Lu 12:58; Ac 8:3 .

Before the judgment-seats (εις κριτηρια). "To courts of justice" as in 1Co 6:2,4 (only other N.T. examples). Common in the papyri in this sense. From κρινω to judge, κριτης (judge), place where judgment is given.

James 2:7

Blaspheme (βλασφημουσιν). Present active indicative of common verb βλασφημεω (from βλασφημος, speaking evil, βλαξ or βλαπτω and φημη), as in Lu 22:65 .

The honourable name (το καλον ονομα). "The beautiful name."

By the which ye were called (το επικληθεν εφ' υμας). "The one called upon you" (first aorist passive articular participle of επικαλεω, to put a name upon, to give a surname to, as Ac 10:18). What name is that? Almost certainly the name of Christ as we see it in Ac 11:26; 26:28; 1Pe 4:14,16 . It was blasphemy to speak against Christ as some Jews and Gentiles were doing (Ac 13:45; 18:6; 26:11; 1Co 12:3; 1Ti 1:13). Cf. Ac 15:17 .

James 2:8

Howbeit (μεντο). Probably not adversative here, but simply confirmatory, "if now," "if indeed," "if really." Common in Xenophon in this sense. See the contrast (δε) in verse 9.

If ye fulfil (ε τελειτε). Condition of first class, assumed as true with ε and present active indicative of τελεω, old verb, to bring to completion, occurring in Ro 2:27 also with νομος (law). Jesus used πληροω in Mt 4:17 . James has τηρεω in 2:10.

The royal law (νομον βασιλικον). Old adjective for royal, regal (from βασιλευς king), as of an officer (Joh 4:46). But why applied to νομος? The Romans had a phrase, *lex regia*, which came from the king when they had kings. The absence of the article is common with νομος (4:11). It can mean a law fit to guide a king, or such as a king would choose, or even the king of laws. Jesus had said that on the law of love hang all the law and the prophets (Mt 22:40), and he had given the Golden Rule as the substance of the Law and the prophets (Mt 7:12). This is probably the royal law which is violated by partiality (James 2:3). It is in accord with the Scripture quoted here (Le 19:18) and ratified by Jesus (Lu 10:28).

James 2:9

But if ye have respect of persons (ε δε προσωπολημπτειτε). Condition of first class by contrast with that in verse 8. For this verb (present active indicative), formed from προσωπον λαμβανω, here alone in the N.T., see in 2:1. A direct reference to the partiality there pictured.

Ye commit sin (αμαρτιαν εργαζεσθε). "Ye work a sin." A serious charge, apparently, for what was regarded as a trifling fault. See Mt 7:23 , ο εργαζομενο την ανομιαν (ye that work iniquity), an apparent reminiscence of the words of Jesus there (from Ps 6:8).

Being convicted (ελεγχομενο). Present passive participle of ελεγχω, to convict by proof of guilt (Joh 3:20; 8:9,46; 1Co 14:24).

As transgressors (ως παραβατα). For this word from παραβαινω, to step across, to transgress, see Ga 2:18; Ro 2:25,27 . See this very sin of partiality condemned in Le 19:15; De 1:17; 16:19 . To the law and to the testimony.

James 2:10

Whosoever shall keep (οστις τηρηση). Indefinite relative clause with οστις and aorist active subjunctive of τηρεω, old verb, to guard (from τηρος guarding), as in Mt 27:36 , without αν (though often used, but only one example of modal εαν=αν in James, viz., 4:4). This modal αν (εαν) merely interprets the sentence as either more indefinite or more definite (Robertson, *Grammar*, p. 957f.).

And yet stumble in one point (πταιση δε εν εν). First aorist active subjunctive also of πταιω, old verb, to trip, as in 3:2; Ro 11:11 . "It is incipient falling" (Hort).

He is become (γεγονεν). Second perfect indicative of γινομα, "he has become" by that one stumble.

Guilty of all (παντων ενοχος). Genitive of the crime with ενοχος, old adjective from ενεχω (to hold on or in), held in, as in Mr 3:29 . This is law. To be a lawbreaker one does

not have to violate all the laws, but he must keep all the law (ολον τον νομον) to be a law-abiding citizen, even laws that one does not like. See Mt 5:18f. for this same principle. There is Talmudic parallel: "If a man do all, but omit one, he is guilty for all and each." This is a pertinent principle also for those who try to save themselves. But James is urging obedience to all God's laws.

James 2:11

He that said (ο ειπων)

--said also (ειπεν κα). The unity of the law lies in the Lawgiver who spoke both prohibitions (μη and the aorist active subjunctive in each one, μοιχευσησις, φονευσης). The order here is that of B in Ex 20 (Lu 18:20; Ro 13:9), but not in Mt 5:21,27 (with ου and future indicative).

Now if thou dost not commit adultery, but killest (ε δε ου μοιχευεις, φονευεις δε). Condition of first class with ου (not μη) because of the contrast with δε, whereas ε μη would mean "unless," a different idea. So ου in 1:23.

A transgressor of the law (παραβατης νομου) as in verse 9. Murder springs out of anger (Mt 5:21-26). People free from fleshly sins have often "made their condemnation of fleshly sins an excuse for indulgence towards spiritual sins" (Hort).

James 2:12

So speak ye, and so do (ουτως λαλειτε κα ουτως ποιειτε). Present active imperatives as a habit. For the combination see 1:19-21 contrasted with 1:22-25, and 1:26 with 1:27.

By a law of liberty (δια νομου ελευθεριας). The law pictured in 1:25, but law, after all, not individual caprice of "personal liberty." See Ro 2:12 for this same use of δια with κρινω in the sense of accompaniment as in Ro 2:27; 4:11; 14:20 . "Under the law of liberty."

James 2:13

Without mercy (ανελεος). Found here only save a doubtful papyrus example (ανελεως) for the vernacular ανιλεως and the Attic ανηλεης. For this principle of requital see Mt 5:7; 6:14; 7:1f.; 18:33 .

Glorieth against (κατακαυχατα). Present middle indicative of the old compound verb κατακαυχαομα, to exult over (down), in N.T. only here, 3:14; Ro 11:18 . Only mercy can triumph over justice with God and men. "Mercy is clothed with the divine glory and stands by the throne of God" (Chrysostom). See Ro 8:31-39; Mt 9:13; 12:7 .

James 2:14

What doth it profit? (τ οφελοσ;). Rhetorical question, almost of impatience. Old word from οφελλω, to increase, in N.T. only here, verse 16; 1Co 15:32 . "Τ οφελος was a common expression in the vivacious style of a moral diatribe" (Ropes).

If a man say (εαν λεγη τις). Condition of third class with εαν and the present active subjunctive of λεγω, "if one keep on saying."

He hath faith (πιστιν εχειν). Infinitive in indirect assertion after λεγη.

But have not works (εργα δε μη εχη). Third-class condition continued, "but keeps on not having (μη and present active subjunctive εχη) works." It is the spurious claim to faith that James here condemns.

Can that faith save him? (μη δυνατα η πιστις σωσα αυτον;). Negative answer expected (μη). Effective aorist active infinitive σωσα (from σωζω). The article η here is almost demonstrative in force as it is in origin, referring to the claim of faith without works just made.

James 2:15

If a brother or sister be naked (εαν αδελφος η αδελφη γυμνο υπαρχωσιν). Condition again of third class (supposable case) with εαν and present active subjunctive of υπαρχω, to exist, in the plural though η (or) is used and not κα (and). Hence γυμνο is masculine plural in the predicate nominative. It does not here mean absolutely naked, but without sufficient clothing as in Mt 25:36ff.; Joh 21:7; Ac 19:16 .

In lack of daily food (λειπομενο της εφημερου τροφης). Present passive participle of λειπω and ablative case τροφης like λειπετα σοφιας (1:5). The old adjective εφημερος (ο επ ημεραν ων, that which is for a day) occurs here only in the N.T., though εφημερια (daily routine) is found in Lu 1:5,8 . This phrase occurs in Diodorus, but not in LXX.

James 2:16

And one of you say unto them (ειπη δε τις αυτοις εξ υμων). Third-class condition again continued from verse 15 with second aorist active subjunctive ειπη.

Go in peace (υπαγετε εν ειρηνη). Present active imperative of υπαγω. Common Jewish farewell (Jud 18:6; 1Sa 1:17; 20:42; 2Sa 15:9). Used by Jesus (Mr 5:34; Lu 7:50).

Be ye warmed and filled (θερμαινεσθε κα χορταζεσθε). Present imperative either middle (direct) or passive. We have θερμαινομα as a direct middle in Joh 18:18 (were warming themselves) and that makes good sense here: "Warm yourselves." Χορταζω was originally used for pasturing cattle, but came to be used of men also as here. "Feed yourselves" (if middle, as is likely). Instead of warm clothes and satisfying food they get only empty words to look out for themselves.

And yet ye give not (μη δωτε δε). Third-class condition with δε (and yet) and μη and the second aorist active subjunctive of διδωμ, to give, cold deeds with warm words.

The things needful to the body (τα επιτηδεια του σωματος). "The necessities of the body" (the necessaries of life). Old adjective from adverb επιτηδες (enough), only here in N.T.

What doth it profit? (τ οφελοσ;). As in verse 14 and here the conclusion (apodosis) of the long condition begun in verse 15.

James 2:17

If it have not works (εαν μη εχη εργα). Another condition of the third class with εαν and μη and the present active subjunctive of εχω, "if it keep on not having works."

In itself (καθ' εαυτην). In and of itself (according to itself), inwardly and outwardly dead (νεκρα). Same idiom in Ac 28:16; Ro 14:22 . It is a dead faith.

James 2:18

Yea, a man will say (αλλ' ερε τις). Future active of ειπον. But αλλ' here is almost certainly adversative (But some one will say), not confirmatory. James introduces an imaginary objector who speaks one sentence: "Thou hast faith and I have works" (Συ πιστιν εχεις καγω εργα εχω). Then James answers this objector. The objector can be regarded as asking a short question: "Hast thou faith?" In that case James replies: "I have works also."

Show me thy faith apart from thy works (δειξον μο την πιστιν σου χωρις των εργων). This is the reply of James to the objector. First aorist active imperative of δεικνυμ, tense of urgency. The point lies in χωρις, which means not "without," but "apart from," as in Heb 11:6 (with the ablative case), "the works that properly belong to it and should characterise it" (Hort). James challenges the objector to do this.

And I by my works will shew thee my faith (καγω σο δειξω εκ των εργων μου την πιστιν). It is not faith *or* works, but proof of real faith (live faith *vs.* dead faith). The mere profession of faith with no works or profession of faith shown to be alive by works. This is the alternative clearly stated. Note πιστιν (faith) in both cases. James is not here discussing "works" (ceremonial works) as a means of salvation as Paul in Ga 3; Ro 4 , but works as proof of faith.

James 2:19

Thou believest that God is one (συ πιστευεις οτ εις θεος εστιν). James goes on with his reply and takes up mere creed apart from works, belief that God exists (there is one God), a fundamental doctrine, but that is not belief or trust in God. It may be mere creed.

Thou doest well (καλως ποιεις). That is good as far as it goes, which is not far.

The demons also believe (κα τα δαιμονια πιστευουσιν). They go that far (the same verb πιστευω). They never doubt the fact of God's existence.

And shudder (κα φρισσουσιν). Present active indicative of φρισσω, old onomatopoetic verb to bristle up, to shudder, only here in N.T. Like Latin *horreo* (horror, standing of the hair on end with terror). The demons do more than believe a fact. They shudder at it.

James 2:20

But wilt thou know? (θελεις δε γνωναι?). "But dost thou wish to know?" Ingressive aorist active infinitive of γινοσκω (come to know). James here introduces a new argument like Ro 13:3 .

O vain man (ω ανθρωπε κενε). Goes on with the singular objector and demolishes him. For "empty" (deficient) Paul uses αφρων (fool) in 1Co 15:36 and just ανθρωπε in Ro 2:1; 9:20 .

Barren (αργε). See 2 Peter 1:8 (not idle nor unfruitful) and Mt 12:36 , but Hort urges "inactive" as the idea here, like money with no interest and land with no crops.

James 2:21

Justified by works (εξ εργων εδικαιωθη). First aorist passive indicative of δικαιοω (see Galatians and Romans for this verb, to declare righteous, to set right) in a question with ουκ expecting an affirmative answer. This is the phrase that is often held to be flatly opposed to Paul's statement in Ro 4:1-5 , where Paul pointedly says that it was the faith of Abraham (Ro 4:9) that was reckoned to Abraham for righteousness, not his works. But Paul is talking about the faith of Abraham before his circumcision (4:10) as the basis of his being set right with God, which faith is symbolized in the circumcision. James makes plain his meaning also.

In that he offered up Isaac his son upon the altar (ανενεγκας Ισαακ τον υιον αυτου επ το θυσιαστηριον). They use the same words, but they are talking of different acts. James points to the offering (ανενεγκας second aorist--with first aorist ending--active participle of αναφερω) of Isaac on the altar (Ge 22:16f.) as *proof* of the faith that Abraham already had. Paul discusses Abraham's faith as the basis of his justification, that and not his circumcision. There is no contradiction at all between James and Paul. Neither is answering the other. Paul may or may not have seen the Epistle of James, who stood by him loyally in the Conference in Jerusalem (Ac 15; Ga 2).

James 2:22

Thou seest (βλεπεις). Obvious enough with any eyes to see. This may be a question, seest thou?

Wrought with (συνηργε). Imperfect active of συνεργεω, old verb for which see Ro 8:28 . Followed by associative-instrumental case εργοις. Faith cooperated with the deed of offering up Isaac.

Was made perfect (ετελειωθη). First aorist passive indicative of τελειοω, to carry to the end, to complete like love in 1Jo 4:18 . See James 1:4 for τελειον εργον.

James 2:23

Was fulfilled (επληρωθη). First aorist passive indicative of πληροω, the usual verb for fulfilling Scripture. So James quotes Ge 15:6 as proving his point in verse 21 that Abraham had works with his faith, the very same passage that Paul quotes in Ro 4:3 to show that Abraham's faith preceded his circumcision and was the basis of his justification. And both James and Paul are right, each to illustrate a different point.

And he was called the friend of God (κα φιλος θεου εκληθη). First aorist passive indicative of καληο. Not a part of the Scripture quoted. Philo calls Abraham the friend of God and see *Jubilees* 19:9; 30:20. The Arabs today speak of Abraham as God's friend. It was evidently a common description before James used it, as in Isa 41:8; 2Ch 20:7 .

James 2:24

Ye see (ορατε). Present indicative active of οραω. Now he uses the plural again as in 2:14.

Is justified (δικαιουτα). Present passive indicative of δικαιοω, here not "is made righteous," but "is shown to be righteous." James is discussing the proof of faith, not the initial act of being set right with God (Paul's idea in Ro 4:1-10).

And not only by faith (κα ουκ εκ πιστεως μονον). This phrase clears up the meaning of James. Faith (live faith) is what we must all have (2:18), only it must shew itself also in deeds as Abraham's did.

James 2:25

Rahab the harlot (Ρααβ η πορνη). Her vicious life she left behind, but the name clung to her always. For our purposes the argument of James may seem stronger without the example of Rahab (Jos 2:1-21; 6:17; 22-25; Mt 1:5; Heb 11:31). It is even said in Jewish Midrash that Rahab married Joshua and became an ancestor of Jeremiah and Ezekiel.

In that she received (υποδεξαμενη). First aorist middle participle of υποδεχομα, to welcome.

The messengers (τους αγγελους). Original meaning of αγγελος (Mt 11:10). In Heb 11:31 we have κατασκοπους (spies, scouts).

Sent out (εκβαλουσα). Second aorist active participle of εκβαλλω, to hurl out.

Another way (ετερα οδω). "By another way" (instrumental case), by a window instead of a door (Jos 2:15f.).

James 2:26

Apart from the spirit (χωρις πνευματος). "Apart from breath" (the breath of life). It is not easy to tell when one is dead, but the absence of a sign of breath on a glass before the mouth and nose is proof of death. Startling picture of dead faith in our churches and church members with only a name to live (Re 3:2).

James 3

James 3:1

Be not many teachers (μη πολλο διδασκαλο γινεσθε). Prohibition with μη and present middle imperative of γινομα. "Stop becoming many teachers" (so many of you). There is thus a clear complaint that too many of the Jewish Christians were attempting to teach what they did not clearly comprehend. There was a call for wise teachers (verses 13f.), not for foolish ones. This soon became an acute question, as one can see in I Cor. 12 to 14. They were not all teachers (1Co 12:28f.; 14:26). The teacher is here treated as the wise man (3:13-18) as he ought to be. The rabbi was the teacher (Mt 23:7f.; Joh 1:38; 3:10; 20:16). Teachers occupied an honourable position among the Christians (Eph 4:11; Ac 13:1). James counts himself a teacher (we shall receive, 3:1) and this discussion is linked on with 1:19-27. Teachers are necessary, but incompetent and unworthy ones do much harm.

Heavier judgment (μειζον κριμα). "Greater sentence." See Mr 12:40; Lu 20:47 for περρισοτερον κριμα (the sentence from the judge, Ro 13:2). The reason is obvious. The pretence of knowledge adds to the teacher's responsibility and condemnation.

James 3:2

In many things (πολλα). Accusative neuter plural either cognate with πταιομεν or accusative of general reference. On πταιομεν (stumble) see on 2:10. James includes himself in this list of stumblers.

If not (ει-ου). Condition of first class with ου (not μη) negativing the verb πταιε.

In word (εν λογω). In speech. The teacher uses his tongue constantly and so is in particular peril on this score.

The same (ουτος). "This one" (not ο αυτος the same).

A perfect man (τελειος ανηρ). "A perfect husband" also, for ανηρ is husband as well as man in distinction from woman (γυνη). The wife is at liberty to test her husband by this rule of the tongue.

To bridle the whole body also (χαλιναγωγησα κα ολον το σωμα). See 1:26 for this rare verb applied to the tongue (γλωσσαν). Here the same metaphor is used and shown to apply to the whole body as horses are led by the mouth. The man follows his own mouth whether he controls the bridle therein (1:26) or someone else holds the reins. James apparently means that the man who bridles his tongue does not stumble in speech and is able also to control his whole body with all its passions. See Tit 1:11 about stopping people's mouths (επιστομιζω).

James 3:3

If we put (ε βαλλομεν). Condition of the first class assumed as true.

The horses' bridles (των ιππων τους χαλινους). Ιππων (genitive plural of ιππος, horse, old word, in N.T. only here except in the Apocalypse), put first because the first of the sev-

eral illustrations of the power and the peril of the tongue. This is the only N.T. example of χαλινος, old word for bridle (from χαλαω to slacken, let down), except Re 14:20 .

That they may obey us (εις το πειθεσθα αυτους ημιν). Present middle infinitive of πειθω with εις το as a purpose clause with the dative ημιν after πειθεσθα and αυτους the accusative of general reference.

We turn about (μεταγομεν). Present active indicative of μεταγω, late compound to change the direction (μετα, αγω), to guide, in N.T. only here and verse 4. The body of the horse follows his mouth, guided by the bridle.

James 3:4

The ships also (κα τα πλοια). Old word from πλεω, to sail (Mt 4:21). Another metaphor like "horses" (ιππο). "There is more imagery drawn from mere natural phenomena in the one short Epistle of James than in all St. Paul's epistles put together" (Howson).

Though they are so great (τηλικαυτα οντα). Concessive participle of ειμ. The quantitative pronoun τηλικουτος occurs in the N.T. only here, 2Co 1:10; Heb 2:3; Re 16:18 . If James had only seen the modern mammoth ships. But the ship on which Paul went to Malta carried 276 persons (Ac 27:37).

And are driven (κα ελαυνομενα). Present passive participle of ελαυνω, old verb, in this sense (2 Peter 2:17) for rowing (Mr 6:48; Joh 6:19).

Rough (σκληρον). Old adjective (from σκελλω, to dry up), harsh, stiff, hard (Mt 25:24).

Are yet turned (μεταγετα). Present passive indicative of the same verb, μεταγω, in verse 3. James is fond of repeating words (1:13f.; 2:14,16; 2:21,25).

By a very small rudder (υπο ελαχιστου πηδαλιου). For the use of υπο (under) with things see Lu 8:14; 2 Peter 2:7 . There is possibly personification in the use of υπο for agency in James 1:14; 2:9; Col 2:18 . Πηδαλιου (from πηδον, the blade of an oar) is an old word, in N.T. only here and Ac 27:40 . Ελαχιστου is the elative superlative as in 1Co 4:3 (from the Epic ελαχυς for μικρος).

The impulse (η ορμη). Old word for rapid, violent motion, here of the hand that worked the rudder, in N.T. only here and Ac 14:5 (rush or onset of the people).

Of the steersman (του ευθυνοντος). Present active genitive articular participle of ευθυνω, old verb, to make straight (from ευθυς, straight, level, Mr 1:3), in N.T. only here and Joh 1:23 . Used also of the shepherd, the charioteer, and today it would apply to the chauffeur. "The twin figure of the control of horse and of ship are frequently found together in later Greek writers" (Ropes). As in Plutarch and Philo.

Willeth (βουλετα). Present middle indicative of βουλομα, common verb to will. Here intention of the steersman lies back of the impact of the hand on the rudder.

James 3:5

A little member (μικρον μελος). Μελος is old and common word for members of the human body (1Co 12:12, etc.; Ro 6:13 , etc.).

Boasteth great things (μεγαλα αυχε). Present active indicative of αυχεω, old verb, here only in N.T. The best MSS. here separate μεγαλα from αυχεω, though μεγαλαυχεω does occur in Aeschylus, Plato, etc. Μεγαλα is in contrast with μικρον.

How much--how small (ηλικον--ηλικην). The same relative form for two indirect questions together, "What-sized fire kindles what-sized forest?" For double interrogatives see Mr 15:24 . The verb αναπτε is present active indicative of αναπτω, to set fire to, to kindle (Lu 12:49 , only other N.T. example except some MSS. in Ac 28:2). Υλην is accusative case, object of αναπτε, and occurs here only in N.T., though old word for forest, wood. Forest fires were common in ancient times as now, and were usually caused by small sparks carelessly thrown.

James 3:6

The tongue is a fire (η γλωσσα πυρ). So necessarily since there is no article with πυρ (apparently same word as German *feuer*, Latin *purus*, English *pure, fire*). This metaphor of fire is applied to the tongue in Pr 16:27; 26:18-22 ; Sirach 28:22.

The world of iniquity (ο κοσμος της αδικιας). A difficult phrase, impossible to understand according to Ropes as it stands. If the comma is put after πυρ instead of after αδικιας, then the phrase may be the predicate with καθιστατα (present passive indicative of καθιστημ, "is constituted," or the present middle "presents itself"). Even so, κοσμος remains a difficulty, whether it means the "ornament" (1Pe 3:3) or "evil world" (James 1:27) or just "world" in the sense of widespread power for evil. The genitive αδικιας is probably descriptive (or qualitative). Clearly James means to say that the tongue can play havoc in the members of the human body.

Which defileth the whole body (η σπιλουσα ολον το σωμα). Present active participle of σπιλοω late *Koine*, verb, to stain from σπιλος (spot, also late word, in N.T. only in Eph 5:27; 2 Peter 2:13), in N.T. only here and Jud 1:23 . Cf. 1:27 ασπιλον (unspotted).

Setteth on fire (φλογιζουσα). Present active participle of φλογιζω, old verb, to set on fire, to ignite, from φλοξ (flame), in N.T. only in this verse. See αναπτε (verse 5).

The wheel of nature (τον τροχον γενεσεως). Old word for wheel (from τρεχω, to run), only here in N.T. "One of the hardest passages in the Bible" (Hort). To what does τροχον refer? For γενεσεως see 1:23 apparently in the same sense. Vincent suggests "the wheel of birth" (cf. Mt 1:1,18). The ancient writers often use this same phrase (or κυκλος, cycle, in place of τροχος), but either in a physiological or a philosophical sense. James may have caught the metaphor from the current use, but certainly he has no such Orphic or Pythagorean doctrine of the transmigration of souls, "the unending round of death and rebirth" (Ropes). The wheel of life may be considered either in motion or standing still, though setting on fire implies motion. There is no reference to the zodiac.

And is set on fire by hell (κα φλογιζομενη υπο γεεννης). Present passive participle of φλογιζω, giving the continual source of the fire in the tongue. For the metaphor of fire with γεεννα see Mt 5:22 .

James 3:7

Kind (φυσις). Old word from φυω, order of nature (Ro 1:26), here of all animals and man, in 2 Peter 1:4 of God and redeemed men.

Of beasts (θηριων). Old word diminutive from θηρ and so "little beasts" originally, then wild animals in general (Mr 1:13), or quadrupeds as here. These four classes of animals come from Ge 9:2f .

Birds (πετεινων). Old word for flying animals (from πετομα, to word from ερπω, to crawl (Latin *serpo*), hence serpents.

Things in the sea (εναλιων). Old adjective (εν, αλς, sea, salt) in the sea, here only in N.T. The four groups are put in two pairs here by the use of τε κα with the first two and the second two. See a different classification in Ac 10:12; 11:6 .

Is tamed (δαμαζετα). Present passive indicative of δαμαζω, old verb kin to Latin *dominus* and English tame, in N.T. only in this passage and Mr 5:4 . The present tense gives the general picture of the continuous process through the ages of man's lordship over the animals as stated in Ge 1:28 .

Hath been tamed (δεδαμαστα). Perfect passive indicative of the same verb, repeated to present the state of conquest in some cases (domestic animals, for instance).

By mankind (τη φυσε τη ανθρωπινη). Instrumental case with repeated article and repetition also of φυσις, "by the nature the human." For ανθρωπινος see Ac 17:25 .

James 3:8

No one (ουδεις). Especially his own tongue and by himself, but one has the help of the Holy Spirit.

A restless evil (ακαταστατον κακον). Correct reading, not ακατασχετον, for which see 1:8. The tongue is evil when set on fire by hell, not evil necessarily.

Full of deadly poison (μεστη ιου θανατηφορου). Feminine adjective agreeing with γλωσσα, not with κακον (neuter). Ιου (poison here, as in Ro 3:13 , but rust in 5:3, only N.T. examples), old word. Genitive case after μεστη (full of). Θανατηφορου, old compound adjective (from θανατος, death, φερω, to bear or bring), death-bringing. Here only in N.T. Like the restless death-bringing tongue of the asp before it strikes.

James 3:9

Therewith (εν αυτη). This instrumental use of εν is not merely Hebraistic, but appears in late *Koine* writers (Moulton, *Prol.*, pp. 11f., 61f.). See also Ro 15:6 .

We bless (ευλογουμεν). Present active indicative of ευλογεω, old verb from ευλογος (a good word, ευ, λογος), as in Lu 1:64 of God. "This is the highest function of speech" (Hort).

The Lord and Father (τον κυριον κα πατερα). Both terms applied to God.

Curse we (καταρωμεθα). Present middle indicative of the old compound verb καταραομα, to curse (from καταρα a curse), as in Lu 6:28 .

Which are made after the likeness of God (τους καθ' ομοιωσιν θεου γεγονοτας). Second perfect articular participle of γινομα and ομοιωσις, old word from ομοιοω (to make like), making like, here only in N.T. (from Ge 1:26; 9:6), the usual word being ομοιωμα, resemblance (Php 2:7). It is this image of God which sets man above the beasts. Cf. 2Co 3:18 .

James 3:10

Ought not (ου χρη). The only use of this old impersonal verb (from χραω) in the N.T. It is more like πρεπε (it is appropriate) than δε (it is necessary). It is a moral incongruity for blessing and cursing to come out of the same mouth.

So to be (ουτως γινεσθα). "So to keep on happening," not just "to be," present middle infinitive of γινομα.

James 3:11

The fountain (η πηγη). Old word for spring (Joh 4:14).

Opening (οπης). Old word for fissure in the earth, in N.T. only here and Heb 11:38 (caves).

Send forth (βρυε). Present active indicative of βρυω, old verb, to bubble up, to gush forth, here only in N.T. The use of μητ shows that a negative answer is expected in this rhetorical question.

The sweet and the bitter (το γλυκυ κα το πικρον). Cognate accusatives with βρυε. Separate articles to distinguish sharply the two things. The neuter singular articular adjective is a common way of presenting a quality. Γλυκυς is an old adjective (in N.T. only here and Re 10:9f.), the opposite of πικρον (from old root, to cut, to prick), in N.T. only here and verse 14 (sharp, harsh).

James 3:12

Can? (μη δυναται;). Negative answer expected. See the same metaphor in Mt 7:16f .

Fig-tree (συκη). Old and common word (Mt 21:19f.).

Figs (συκα). Ripe fruit of η συκη.

Olives (ελαιας). Elsewhere in the N.T. for olive-trees as Mt 21:1 .

Vine (αμπελος). Old word (Mt 26:29).

Salt water (αλυκον). Old adjective from αλς (αλας salt), here only in N.T.

James 3:13

Who (Τις). Rhetorical interrogative like Lu 11:11 . Common in Paul and characteristic of the diatribe. James here returns to the standpoint of verse 1 about many teachers. Speech and wisdom are both liable to abuse (1Co 1:5,17; 2:1-3:20).

Wise and understanding (σοφος κα επιστημων). Σοφος is used for the practical teacher (verse 1), επιστημων (old word from επισταμα, here only in N.T.) for an expert, a skilled and scientific person with a tone of superiority. In De 1:13,15; 4:6 , the two terms are practically synonyms.

Let him shew (δειξατω). First aorist active imperative of δεικνυμ, old verb to show. As about faith in 2:18. Emphatic position of this verb.

By his good life (εκ της καλης αναστροφης). For this literary *Koine* word from αναστρεφομα (walk, conduct) see Ga 1:13 . Actions speak louder than words even in the case of the professional wise man. Cf. 1Pe 1:15 .

In meekness of wisdom (εν πραυτητ σοφιας). As in 1:21 of the listener, so here of the teacher. Cf. Mt 5:5; 11:29 and of King Messiah quoted in Mt 21:5 . Startling combination.

James 3:14

Bitter jealousy (ζηλον πικρον). Ζηλος occurs in N.T. in good sense (Joh 2:17) and bad sense (Ac 5:17). Pride of knowledge is evil (1Co 8:1) and leaves a bitter taste. See "root of bitterness" in Heb 12:14 (cf. Eph 4:31). This is a condition of the first class.

Faction (εριθιαν). Late word, from εριθος (hireling, from εριθευω to spin wool), a pushing forward for personal ends, partisanship, as in Php 1:16 .

In your heart (εν τη καρδια υμων). The real fountain (πηγη, verse 11).

Glory not (μη κατακαυχασθε). Present middle imperative of κατακαυχαομα, for which see 2:13. Wisdom is essential for the teacher. Boasting arrogance disproves the possession of wisdom.

Lie not against the truth (ψευδεσθε κατα της αληθειας). Present middle imperative of ψευδομα, old verb, to play false, with μη carried over. Lying against the truth is futile. By your conduct do not belie the truth which you teach; a solemn and needed lesson. Cf. Ro 1:18f., 2:18,20 .

James 3:15

This wisdom (αυτη η σοφια). All talk and disproved by the life, counterfeit wisdom, not real wisdom (1:5; 3:17).

Coming down from above (κατερχομενη ανωθεν). As in 1:5,17 . All true wisdom comes from God.

Earthly (επιγειος). Old adjective, on earth (επι, γη), as in Joh 3:12 , then with earthly limitations (Php 3:19), as here.

Sensual (ψυχικη). Old adjective, belonging to the ψυχη, the sensuous or animal life (1Co 2:14 and here).

Devilish (δαιμονιωδης). Late adjective from δαιμονιον (demon) and so demoniacal or demon-like, here only in N.T.

James 3:16

Confusion (ακαταστασια). Late word (from ακαταστατος), 1:8; 3:8), a state of disorder (1Co 14:33).

Vile (φαυλον). Kin to German *faul*, first slight, ordinary, then bad. The steps are cheap, paltry, evil. Opposed to αγαθα (good) in Joh 5:39 .

James 3:17

First pure (πρωτον μεν αγνη). First in rank and time. Ηαγνος is from the same root as αγιος (holy), old adjective, pure from fault, not half-good and half-bad, like that above.

Then peaceable (επειτα ειρηνικη). Old adjective from ειρηνη (peace), loving peace here, bringing peace in Heb 12:11 (only N.T. examples). But clearly great as peace is, purity (righteousness) comes before peace and peace at any price is not worth the having. Hence Jesus spurned the devil's peace of surrender.

Gentle (επιεικης). Old adjective (from εικος, reasonable, fair), equitable (Php 4:5; 1Pe 2:18). No English word renders it clearly.

Easy to be entreated (ευπειθης). Old adjective (ευ, πειθομα), compliant, approachable. Only here in N.T.

Mercy (ελεους). Practical help (2:13,16).

Good fruits (καρπων αγαθων). Καλο καρπο in Mt 7:17f . Good deeds the fruit of righteousness (Php 1:11).

Without variance (αδιακριτος). Late verbal adjective (from alpha privative and διακρινω, to distinguish). "Unhesitating," not doubting (διακρινομενος) like the man in 1:6. Here only in N.T. This wisdom does not put a premium on doubt.

Without hypocrisy (ανυποκριτος). Late and rare verbal adjective (alpha privative and υποκρινω). Not hypocritical, sincere, unfeigned (Ro 12:9).

James 3:18

Is sown in peace (εν ειρηνη σπειρετα). Present passive indicative of σπειρω, to sow. The seed which bears the fruit is sown, but James catches up the metaphor of καρπος (fruit) from verse 17. Only in peace is the fruit of righteousness found.

For them that make peace (τοις ποιουσιν ειρηνην). Dative case of the articular participle of ποιεω. See Eph 2:15 for this phrase (doing peace), and Col 1:20 for ειρηνοποιεω, of Christ, and Mt 5:9 for ειρηνοποιο (peacemakers). Only those who act peaceably are entitled to peace.

James 4

James 4:1

Whence (ποθεν). This old interrogative adverb (here twice) asks for the origin of wars and fights. James is full of interrogatives, like all diatribes.

Wars (πολεμο)

--**fightings** (μαχα).

War (πολεμος, old word, Mt 24:6) pictures the chronic state or campaign, while μαχη (also old word, 2Co 7:5) presents the separate conflicts or battles in the war. So James covers the whole ground by using both words. The origin of a war or of any quarrel is sometimes hard to find, but James touches the sore spot here.

Of your pleasures (εκ των ηδονων υμων). Old word from ηδομα. Ablative case here after εκ, "out of your sinful, sensual lusts," the desire to get what one does not have and greatly desires.

That war (των στρατευομενων). Present middle articular participle (ablative case agreeing with ηδονων) of στρατευω, to carry on a campaign, here as in 1Pe 2:11 of the passions in the human body. James seems to be addressing nominal Christians, "among you" (εν υμιν). Modern church disturbances are old enough in practice.

James 4:2

Ye lust (επιθυμειτε). Present active indicative of επιθυμεω, old word (from επι, θυμος, yearning passion for), not necessarily evil as clearly not in Lu 22:15 of Christ, but usually so in the N.T., as here. Coveting what a man or nation does not have is the cause of war according to James.

Ye kill and covet (φονευετε κα ζηλουτε). Present active indicatives of φονευω (old verb from φονευς, murderer) and ζηλοω, to desire hotly to possess (1Co 12:31). It is possible (perhaps probable) that a full stop should come after φονευετε (ye kill) as the result of lusting and not having. Then we have the second situation: "Ye covet and cannot obtain (επιτυχειν, second aorist active infinitive of επιτυγχανω), and (as a result) ye fight and war." This punctuation makes better sense than any other and is in harmony with verse 1. Thus also the anticlimax in φονευετε and ζηλουτε is avoided. Mayor makes the words a hendiadys, "ye murderously envy."

Ye have not, because ye ask not (ουκ εχετε δια το μη αιτεισθα υμας). James refers again to ουκ εχετε (ye do not have) in verse 2. Such sinful lusting will not obtain. "Make the service of God your supreme end, and then your desires will be such as God can fulfil in answer to your prayer" (Ropes). Cf. Mt 6:31-33 . The reason here is expressed by δια and the accusative of the articular present middle infinitive of αιτεω, used here of prayer to God as in Mt 7:7f . Hυμας (you) is the accusative of general reference. Note the middle voice here as in αιτεισθε in 3. Mayor argues that the middle here, in contrast with the active, carries more the spirit

of prayer, but Moulton (*Prol.*, p. 160) regards the distinction between αιτεω and αιτεομα often "an extinct subtlety."

James 4:3

Because ye ask amiss (διοτ κακως αιτεισθε). Here the indirect middle does make sense, "ye ask for yourselves" and that is "evilly" or amiss (κακως), as James explains.

That ye may spend it in your pleasures (ινα εν ταις ηδοναις υμων δαπανησητε). Purpose clause with ινα and the first aorist subjunctive of δαπαναω, old verb from δαπανη, cost (Lu 14:28 only in N.T.), to squander (Lu 15:14). God does not hear prayers like this.

James 4:4

Ye adulteresses (μοιχαλιδες). Μοιχο κα (ye adulterers) is spurious (Syrian text only). The feminine form here is a common late word from the masculine μοιχο. It is not clear whether the word is to be taken literally here as in Ro 7:3 , or figuratively for all unfaithful followers of Christ (like an unfaithful bride), as in 2Co 11:1f.; Eph 5:24-28 (the Bride of Christ). Either view makes sense in this context, probably the literal view being more in harmony with the language of verses 2f . In that case James may include more than Christians in his view, though Paul talks plainly to church members about unchastity (Eph 5:3-5).

Enmity with God (εχθρα του θεου). Objective genitive θεου with εχθρα (predicate and so without article), old word from εχθρος, enemy (Ro 5:10), with εις θεον (below and Ro 8:7).

Whosoever therefore would be (ος εαν ουν βουληθη). Indefinite relative clause with ος and modal εαν and the first aorist passive (deponent) subjunctive of βουλομα, to will (purpose).

A friend of the world (φιλος του κοσμου). Predicate nominative with infinitive ειναι agreeing with ος. See 2:23 for φιλος θεου (friend of God).

Maketh himself (καθιστατα). Present passive (not middle) indicative as in 3:6, "is constituted," "is rendered."

An enemy of God (εχθρος του θεου). Predicate nominative and anarthrous and objective genitive (θεου).

James 4:5

The Scripture (η γραφη). Personification as in Ga 3:8; James 2:23 . But no O.T. passage is precisely like this, though it is "a poetical rendering" (Ropes) of Ex 20:5 . The general thought occurs also in Ge 6:3-5; Isa 63:8-16 , etc. Paul has the same idea also (Ga 5:17,21; Ro 8:6,8). It is possible that the reference is really to the quotation in verse 6 from Pr 3:34 and treating all before as a parenthesis. There is no way to decide positively.

In vain (κενως). Old adverb (Aristotle) from κενως (2:20), here alone in N.T. "Emptily," not meaning what it says.

Made to dwell (κατωικισεν). First aorist active of κατοικιζω, old verb, to give a dwelling to, only here in N.T.

Long unto envying (προς φθονον επιποθε). A difficult phrase. Some even take προς φθονον with λεγε rather than with επιποθε, as it naturally does go, meaning "jealously." But even so, with God presented as a jealous lover, does το πνευμα refer to the Holy Spirit as the subject of επιποθε or to man's spirit as the object of επιποθε? Probably the former and επιποθε then means to yearn after in the good sense as in Php 1:8 .

James 4:6

More grace (μειζονα χαριν). "Greater grace." Greater than what? "Greater grace in view of the greater requirement" (Ropes), like Ro 5:20f . God does this.

Wherefore (διο). To prove this point James quotes Pr 3:34 .

God resisteth the proud (ο θεος υπερηφανοις αντιτασσετα). Present middle (direct) indicative of αντιτασσω, old military term, to range in battle against, with dative case (Ro 13:2) as in 5:6. Hυπερηφανοις (υπερ, φαινομα) is like our vernacular "stuck-folks" (Ro 1:30), "haughty persons."

But giveth grace to the humble (ταπεινοις δε διδωσιν χαριν). Anarthrous adjective again, "to humble or lowly persons," for which word see 1:9f . Cf. 2:5-7; 5:1-6 .

James 4:7

Be subject therefore unto God (υποταγητε ουν τω θεω). Second aorist (ingressive) passive imperative of υποτασσω, old verb, to range under (military term also). Same form in 1Pe 2:23; 5:5 . With the dative case θεω (unto God). The aorist has the note of urgency in the imperative. Note the ten aorist imperatives in verses 7-10 (υποταγητε, αντιστητε, εγγισατε, καθαρισατε, αγνισατε, ταλαιπωρησατε, πενθησατε, κλαυσατε, μετατραπητω, ταπεινωθητε).

But resist the devil (αντιστητε δε τω διαβολω). Second aorist (ingressive) active (intransitive) imperative of ανθιστημ, "take a stand against." Dative case διαβολω. Result of such a stand is that the devil will flee (φευξετα, future middle of φευγω). See 1Pe 5:8f.; Eph 6:11f.; Lu 10:17 .

James 4:8

Draw nigh to God (εγγισατε τω θεω). First aorist active imperative of εγγιζω, late verb from εγγυς (near) as in Mt 3:2 . With dative case again of personal relation. The priests in the sanctuary drew nigh to God (Ex 19:22), as we should now.

Cleanse your hands (καθαρισατε χειρας). First aorist active imperative of καθαριζω, to cleanse, from dirt in a ritual sense (Ex 30:19-21; Mr 7:3,19). Here it is figurative, as in Ho 1:16; Ps 24:4 . If we always had clean (from sin) hands and hearts?

Ye sinners (αμαρτωλο). A sharp term to strike the conscience, "a reproach meant to startle and sting" (Ropes).

Purify your hearts (αγνισατε καρδιας). First aorist active imperative of αγνιζω, old verb from αγνος (James 3:17), ceremonially (Ac 21:24,26), but here morally as in 1Pe 1:22; 1Jo 3:3 . Anarthrous use of καρδιας as of χειρας (wash hands, purify hearts).

Ye double-minded (διψυχο). As in 1:8.

James 4:9

Be afflicted (ταλαιπωρησατε). First aorist active imperative ταλαιπωρεω, old verb from ταλαιπωρος (Ro 7:24), to endure toils, here only in N.T. Cf. ταλαιπωριαις in 5:1.

Mourn (πενθησατε). First aorist active imperative of πενθεω, old verb from πενθος (mourning, 4:9), as in Mt 5:4f . Often in N.T. joined as here with κλαιω, to weep (Mr 16:10; Lu 6:25). A call to the godly sorrow spoken of in 2Co 7:10 (Mayor), like an O.T. prophet.

Weep (κλαυσατε). First aorist active imperative of κλαιω.

Laughter (γελως). Old word from Homer down, only here in N.T. as γελαω, to

laugh (opposite of κλαιω), in N.T. only in Lu 6:21,25 , but καταγελαω in Lu 8:53 (Mr 5:40; Mt 9:24).

Be turned (μετατραπητω). Second aorist passive imperative of μετατρεπω, old word, to turn about, to transmute, in Homer (not in Attic), here only in N.T.

Heaviness (κατηφειαν). Old word from κατηφης (of a downcast look, from κατα, φαη eyes), hanging down of the eyes like the publican in Lu 18:13 , here only in N.T.

James 4:10

Humble yourselves (ταπεινωθητε). First aorist passive imperative of ταπεινοω, old verb from ταπεινος (1:9), as in Mt 18:4 . The passive here has almost the middle or reflexive sense. The middle voice was already giving way to the passive. See 1Pe 5:6 for this same form with the same promise of exaltation.

He shall exalt you (υψωσε υμας). Future active indicative of υψοω, common verb from υψος (height), used by Jesus in contrast with ταπεινοω as here (Mt 23:12; Lu 14:11; 18:14).

James 4:11

Speak not one against another (μη καταλαλειτε αλληλων). Prohibition against such a habit or a command to quit doing it, with μη and the present imperative of καταλαλεω, old compound usually with the accusative in ancient Greek, in N.T. only with the genitive (here, 1Pe 2:12; 3:16). Often harsh words about the absent. James returns to the subject of the tongue as he does again in 5:12 (twice before, 1:26; 3:1-12).

Judgeth (κρινων). In the sense of harsh judgment as in Mt 7:1; Lu 6:37 (explained by καταδικαζω).

Not a doer of the law, but a judge (ουκ ποιητης νομου, αλλα κριτης). This tone of superiority to law is here sharply condemned. James has in mind God's law, of course, but the point is the same for all laws under which we live. We cannot select the laws which we will obey unless some contravene God's law, and so our own conscience (Ac 4:20). Then we are willing to give our lives for our rebellion if need be.

James 4:12

One only (εις). No "only" in the Greek, but εις here excludes all others but God.

The lawgiver (ο νομοθετης). Old compound (from νομοσ, τιθημ), only here in N.T. In Ps 9:20 . Cf. νομοθετεω in Heb 7:11; 8:6 .

To save (σωσα, first aorist active infinitive of σωζω)

and to destroy (κα απολεσα, first aorist active infinitive of απολλυμ to destroy). Cf. the picture of God's power in Mt 10:28 , a common idea in the O.T. (De 32:39; 1Sa 2:16; 2Ki 5:7).

But who art thou? (συ δε τις ει;). Proleptic and emphatic position of συ (thou) in this rhetorical question as in Ro 9:20; 14:4 .

Thy neighbour (τον πλησιον). "The neighbour" as in James 2:8 .

James 4:13

Go to now (αγε νυν). Interjectional use of αγε (from αγω) as in 5:1 (only N.T. instances) with a plural verb (ο λεγοντες, present active articular participle, ye that say) as is common in ancient Greek like ιδε νυν ηκουσατε (Mt 26:65).

Today or tomorrow (σημερον η αυριον). Correct text (Aleph B), not κα (and).

Into this city (εις τηνδε την πολιν). Old demonstrative οδε, rare in N.T. (Lu 10:39) save in neuter plural ταδε (these things Ac 21:11). One would point out the city on the map (Mayor) as he made the proposal (we will go, πορευσομεθα).

And spend a year there (κα ποιησομεν εκε ενιαυτον). Another future (active of ποιεω). "We will do a year there."

And trade (κα εμπορευσομεθα). Future middle of εμπορευομα (εν, πορευομα, to go in), old verb from εμπορος (a merchant or trader, a drummer, one going in and getting the trade, Mt 13:45), a vivid picture of the Jewish merchants of the time.

And get gain (κα κερδησομεν). Future (Ionic form) active of κερδαινω, old verb from κερδος (gain, Php 1:21), as in Mt 16:26 .

James 4:14

Whereas ye know not (οιτινες ουκ επιστασθε). The longer relative οστις defines here more precisely (like Latin *qui*) ο λεγοντες (ye who say) of verse 13 in a causal sense, as in Ac 10:47 , "who indeed do not know" (present middle indicative of επισταμα).

What shall be on the morrow (της αυριον). Supply ημερας (day) after αυριον. This is the reading of B (Westcott) "on the morrow" (genitive of time), but Aleph K L cursives have το της αυριον ("the matter of tomorrow"), while A P cursives have τα της αυριον ("the things of tomorrow"). The sense is practically the same, though το της αυριον is likely correct.

What is your life? (ποια η ζωη υμων). Thus Westcott and Hort punctuate it as an indirect question, not direct. Ποια is a qualitative interrogative (of what character).

As vapour (ατμις). This is the answer. Old word for mist (like ατμος, from which our "atmosphere"), in N.T. only here and Ac 2:19 with καπνου (vapour of smoke (from Joe 2:30).

For a little time (προς ολιγον). See same phrase in 1Ti 4:8 , προς καιρον in Lu 8:13 , προς ωραν in Joh 5:35 .

That appeareth and then vanisheth away (φαινομενη επειτα κα αφανιζομενη). Present middle participles agreeing with ατμις, "appearing, then also disappearing," with play on the two verbs (φαινομαι, αφανιζω as in Mt 6:19 , from αφανης hidden Heb 4:13) with the same root φαν (φαινω, α-φαν-ης).

James 4:15

For that ye ought to say (αντ του λεγειν υμας). "Instead of the saying as to you" (genitive of the articular infinitive with the preposition αντ and the accusative of general reference with λεγειν), "instead of your saying."

If the Lord will (εαν ο κυριος θελη). Condition of the third class with εαν and the present active subjunctive (or first aorist active θελεση in some MSS). The proper attitude of mind (Ac 18:21; 1Co 4:19; 16:7; Ro 1:19; Php 2:19,24; Heb 6:3), not to be uttered always in words like a charm. This Hellenistic formula was common among the ancient heathen, as today among modern Arabs like the Latin *deo volente*.

This or that (τουτο η εκεινο). Applicable to every act.

James 4:16

In your vauntings (εν ταις αλαζονιαις υμων). Old word for braggart talk (from αλαζονευομα, to act the αλαζων empty boaster Ro 1:30), common in Aristophanes, in N.T. only here and 1Jo 2:16 .

Glorying (καυχησις). Act of glorying, late word from καυχαομα, good if for Christ (1Th 2:19), bad if for self as here.

James 4:17

To him that knoweth (ειδοτ). Dative case of second perfect participle ειδως (from οιδα), and with the infinitive to know how, "to one knowing how."

To do good (καλον ποιειν). "To do a good deed."

And doeth it not (κα μη ποιουντ). Dative again of the present active participle of ποιεω, "and to one not doing it." Cf. "not a doer" (1:23) and Mt 7:26 .

Sin (αμαρτια). Unused knowledge of one's duty is sin, the sin of omission. Cf. Mt 23:23 .

James 5

James 5:1

Come now, ye rich (αγε νυν ο πλουσιο). Exclamatory interjection as in 4:13. Direct address to the rich as a class as in 1Ti 6:17 . Apparently here James has in mind the rich as a class, whether believer, as in 1:10f. , or unbeliever, as in 2:1f.,6 . The plea here is not directly for reform, but a warning of certain judgment (5:1-6) and for Christians "a certain grim comfort in the hardships of poverty" (Ropes) in 5:7-11.

Weep and howl (κλαυσατε ολολυζοντες). "Burst into weeping (ingressive aorist active imperative of κλαιω as in 4:9), howling with grief" (present active participle of the old onomatopoetic verb ολολυζω, here only in N.T., like Latin *ululare*, with which compare αλαλαζω in Mt 5:38 .

For your miseries (επ ταις ταλαιπωριαις υμων). Old word from ταλαιπωρος (Ro 7:24) and like ταλαιπωρεω in James 4:9 (from τλαω to endure and πωρος a callus).

That are coming upon you (ταις επερχομεναις). Present middle participle of the old compound επερχομα to come upon, used here in futuristic prophetic sense.

James 5:2

Riches (ο πλουτος). Masculine singular, but occasionally neuter το πλουτος in nominative and accusative (2Co 8:2). Apparently πλεοτος fulness (from πλεος full, πιμπλημ to fill). "Wealth."

Are corrupted (σεσηπεν). Second perfect active indicative of σηπω (root σαπ as in σαπρος, rotten), to corrupt, to destroy, here intransitive "has rotted." Only here in N.T. On the worthlessness of mere wealth see Mt 6:19,24 .

Were moth-eaten (σητοβρωτα γεγονεν). "Have become (second perfect indicative of γινομα, singular number, though ιματια, neuter plural, treated collectively) moth-eaten" (σητοβρωτα, late and rare compound from σης, moth, Mt 6:19f. and βρωτος, verbal adjective of βιβρωσκω to eat Joh 6:13 . This compound found only here, Job 13:28 , Sibyll. Orac. *Proem*. 64). Rich robes as heirlooms, but moth-eaten. Vivid picture. Witness the 250 "lost millionaires" in the United States in 1931 as compared with 1929. Riches have wings.

James 5:3

Are rusted (κατιωτα). Perfect passive indicative (singular for χρυσος and αργυρος are grouped as one) of κατιοω, late verb (from ιος, rust) with perfective sense of κατα, to rust through (down to the bottom), found only here, Sir. 12:11, Epictetus (*Diss*. 4, 6, 14).

Rust (ιος). Poison in James 3:8; Ro 3:13 (only N.T. examples of old word). Silver does corrode and gold will tarnish. Dioscorides (V.91) tells about gold being rusted by chemicals. Modern chemists can even transmute metals as the alchemists claimed.

For a testimony (εις μαρτυριον). Common idiom as in Mt 8:4 (use of εις with accusative in predicate).

Against you (υμιν). Dative of disadvantage as in Mr 6:11 (εις μαρτυριον αυτοις) where in the parallel passage (Lu 9:5) we have εις μαρτυριον επ' αυτους. "To you" will make sense, as in Mt 8:4; 10:18 , but "against" is the idea here as in Lu 21:13 .

Shall eat (φαγετα). Future middle (late form from εφαγον) of defective verb εσθιω, to eat.

Your flesh (τας σαρκας). The plural is used for the fleshy parts of the body like pieces of flesh (Re 17:16; 19:18,21). Rust eats like a canker, like cancer in the body.

As fire (ως πυρ). Editors differ here whether to connect this phrase with φαγετα, just before (as Mayor), for fire eats up more rapidly than rust, or with the following, as Westcott and Hort and Ropes, that is the eternal fire of Gehenna which awaits them (Mt 25:41; Mr 9:44). This interpretation makes a more vivid picture for εθησαυρισατε (ye have laid up, first aorist active indicative of θησαυριζω, Mt 6:19 and see Pr 16:27), but it is more natural to take it with φαγετα.

James 5:4

The hire (ο μισθος). Old word for wages (Mt 20:8).

Labourers (εργατων). Any one who works (εργαζομα), especially agricultural workers (Mt 9:37).

Who mowed (των αμησαντων). Genitive plural of the articular first aorist active participle of αμαω (from αμα, together), old verb, to gather together, to reap, here only in N.T.

Fields (χωρας). Estates or farms (Lu 12:16).

Which is of you kept back by fraud (ο αφυστερημενος αφ' υμων). Perfect passive articular participle of αφυστερεω, late compound (simplex υστερεω common as Mt 19:20), to be behindhand from, to fail of, to cause to withdraw, to defraud. Pitiful picture of earned wages kept back by rich Jews, old problem of capital and labour that is with us yet in acute form.

The cries (α βοα). Old word from which βοαω comes (Mt 3:3), here only in N.T. The stolen money "cries out" (κραζε), the workers cry out for vengeance.

That reaped (των θερισαντων). Genitive plural of the articular participle first aorist active of θεριζω (old verb from θερος, summer, Mt 24:32), to reap, to harvest while summer allows (Mt 6:26).

Have entered (εισεληλυθαν). Perfect active third person plural indicative of εισερχομα, old and common compound, to go or come into. This late form is by analogy of the aorist for the usual form in -ασ.

Of the Lord of Sabaoth (Κυριου Σαβαωθ). "Of the Lord of Hosts," quotation from Isa 5:9 as in Ro 9:29 , transliterating the Hebrew word for "Hosts," an expression for the omnipotence of God like Παντοκρατωρ (Re 4:8). God hears the cries of the oppressed workmen even if the employers are deaf.

James 5:5

Ye have lived delicately (ετρυφησατε). First aorist (constative, summary) active indicative of τρυφαω, old verb from τρυφη (luxurious living as in Lu 7:25 , from θρυπτω, to break down, to enervate), to lead a soft life, only here in N.T.

Taken your pleasure (εσπαταλησατε). First aorist (constative) active indicative of σπαταλαω, late and rare verb to live voluptuously or wantonly (from σπαταλη, riotous living, wantonness, once as bracelet), in N.T. only here and 1Ti 5:6 .

Ye have nourished (εθρεψατε). First aorist (constative) active indicative of τρεφω, old verb, to feed, to fatten (Mt 6:26). They are fattening themselves like sheep or oxen all unconscious of "the day of slaughter" (εν ημερα σφαγης, definite without the article) ahead of them. For this use of σφαγης see Ro 8:36 (προβατα σφαγης, sheep for the slaughter, σφαγη from σφαζω, to slay), consummate sarcasm on the folly of sinful rich people.

James 5:6

Ye have condemned (κατεδικασατε). First aorist active indicative of καταδικαζω, old verb (from καταδικη, condemnation, Ac 25:15). The rich controlled the courts of justice.

Ye have killed the righteous one (εφονευσατε τον δικαιον). First aorist active indicative of φονευω (2:11; 4:2). "The righteous one" (των δικαιον) is the generic use of the singular with article for the class. There is probably no direct reference to one individual, though it does picture well the death of Christ and also the coming death of James himself, who was called the Just (Eus. *H.E.* ii. 23). Stephen (Ac 7:52) directly accuses the Sanhedrin with being betrayers and murderers (προδοτα κα φονεις) of the righteous one (του δικαιου).

He doth not resist you (ουκ αντιτασσετα υμιν). It is possible to treat this as a question. Present middle indicative of αντιτασσω, for which see James 4:6 . Without a question the unresisting end of the victim (τον δικαιον) is pictured. With a question (ουκ, expecting an affirmative answer) God or Lord is the subject, with the final judgment in view. There is no way to decide definitely.

James 5:7

Be patient therefore (μακροθυμησατε ουν). A direct corollary (ουν, therefore) from the coming judgment on the wicked rich (5:1-6). First aorist (constative) active imperative of μακροθυμεω, late compound (Plutarch, LXX) from μακροθυμος (μακροσ, θυμος, of long spirit, not losing heart), as in Mt 18:26 . The appeal is to the oppressed brethren. Catch your wind for a long race (long-tempered as opposed to short-tempered). See already the exhortation to patience (υπομονη) in 1:3f.,12 and repeated in 5:11. They will need both submission (υπομενω 5:11) and steadfastness (μακροθυμια 5:10).

Until the coming of the Lord (εως της παρουσιας). The second coming of Christ he means, the regular phrase here and in verse 8 for that idea (Mt 24:3,37,39; 1Th 2:19 , etc.).

The husbandman (ο γεωργος). The worker in the ground (γη, εργω) as in Mt 21:33f .

Waiteth for (εκδεχετα). Present middle indicative of εκδεχομα, old verb for eager expectation as in Ac 17:16 .

Precious (τιμιον). Old adjective from τιμη (honor, price), dear to the farmer because of his toil for it. See 1Pe 1:19 .

Being patient over it (μακροθυμων επ' αυτω). Present active participle of μακροθυμεω just used in the exhortation, picturing the farmer longing and hoping over his precious crop (cf. Lu 18:7 of God).

Until it receive (εως λαβη). Temporal clause of the future with εως and the second aorist active subjunctive of λαμβανω, vividly describing the farmer's hopes and patience.

The early and latter rain (προιμον κα οψιμον). The word for rain (υετον Ac 14:17) is absent from the best MSS. The adjective προιμος (from πρω, early) occurs here only in N.T., though old in the form προιμος and πρωις. See De 11:14; Jer 5:24 , etc. for these terms for the early rain in October or November for the germination of the grain, and the latter rain (οψιμον, from οψε, late, here only in N.T.) in April and May for maturing the grain.

James 5:8

Ye also (κα υμεις). As well as the farmers.

Stablish (στηριξατε). First aorist active imperative of στηριζω, old verb, (from στηριγξ, a support) to make stable, as in Lu 22:32; 1Th 3:13 .

Is at hand (ηγγικεν). Present perfect active indicative of εγγιζω, common verb, to draw near (from εγγυς), in James 4:8 , for drawing near. Same form used by John in his preaching (Mt 3:2). In 1Pe 4:7 the same word appears to have an eschatological sense as apparently here. How "near" or "nigh" did James mean? Clearly, it could only be a hope, for Jesus had distinctly said that no one knew when he would return.

James 5:9

Murmur not (μη στεναζετε). Prohibition with μη and the present active imperative of στεναζω, old verb, to groan. "Stop groaning against one another," as some were already doing in view of their troubles. In view of the hope of the Second Coming lift up your heads.

That ye be not judged (ινα μη κριθητε). Negative purpose clause with ινα μη and the first aorist passive subjunctive of κρινω. As already indicated (2:12f.; 4:12) and repeated in 5:12. Reminiscence of the words of Jesus in Mt 7:1f .

Standeth before the doors (προ των θυρων εστηκεν). Perfect active indicative of ιστημ, "is standing now." Again like the language of Jesus in Mt 24:33 (επ θυραις) and Mr 13:29 . Jesus the Judge is pictured as ready to enter for the judgment.

James 5:10

For an example (υποδειγμα). Late word for the old παραδειγμα, from υποδεικνυμ, to copy under, to teach (Lu 6:47), here for copy to be imitated as in Joh 13:15 , as a warning (Heb 4:11). Here predicate accusative with τους προφητας (the prophets) as the direct object of λαβετε (second aorist active imperative of λαμβανω).

Of suffering (της κακοπαθιας). Old word from κακοπαθης (suffering evil, κακοπαθεω in verse 13; 2Ti 2:3,9), here only in N.T.

Of patience (μακροθυμιας). Like μακροθυμεω in 5:7. See both μακροθυμια and υπομονη in 2Co 4:6; Col 1:11 (the one restraint from retaliating, the other not easily succumbing).

In the name of (εν τω ονοματ). As in Jer 20:9 . With the authority of the Lord (Deissmann, *Bible Studies*, p. 198).

James 5:11

We call blessed (μακαριζομεν). Old word (present active indicative of μακαριζω), from μακαριος (happy), in N.T. only here and Lu 1:48 . "We felicitate." As in 1:3,12; Da 12:12 .

Ye have heard (ηκουσατε). First aorist (constative) active indicative of ακουω. As in Mt 5:21,27,33,38,43 . Ropes suggests in the synagogues.

Of Job (Ιωβ). Job did complain, but he refused to renounce God (Job 1:21; 2:10; 13:15; 16:19; 19:25f.). He had become a stock illustration of loyal endurance.

Ye have seen (ειδετε). Second aorist (constative) active indicative of οραω. In Job's case.

The end of the Lord (το τελος κυριου). The conclusion wrought by the Lord in Job's case (Job 42:12).

Full of pity (πολυσπλαγχνος). Late and rare compound (πολυσ, σπλαγχνον), only here in N.T. It occurs also in Hermas (*Sim.* v. 7. 4; *Mand.* iv, 3). "Very kind."

Merciful (οικτιρμων). Late and rare adjective (from οικτειρω to pity), in N.T. only here and Lu 6:36 .

James 5:12

Above all things (προ παντων). No connection with what immediately precedes. Probably an allusion to the words of Jesus (Mt 5:34-37). It is not out of place here. See the same phrase in 1Pe 4:8 . Robinson (*Ephesians*, p. 279) cites like examples from the papyri at the close of letters. Here it means "But especially" (Ropes).

Swear not (μη ομνυετε). Prohibition of the habit (or to quit doing it if guilty) with μη and the present active imperative of ομνυω. The various oaths (profanity) forbidden (μητε, thrice) are in the accusative case after ομνυετε, according to rule (ουρανον, γην, ορκον). The Jews were wont to split hairs in their use of profanity, and by avoiding God's name imagine that they were not really guilty of this sin, just as professing Christians today use "pious oaths" which violate the prohibition of Jesus.

Let be (ητω). Imperative active third singular of ειμ, late form (1Co 16:22) for εστω. "Your yea be yea" (and no more). A different form from that in Mt 5:37 .

That ye fall not under judgment (ινα μη υπο κρισιν πεσητε). Negative purpose with ινα μη and the second aorist active subjunctive of πιπτω, to fall. See ινα μη κριθητε in verse 9. Κρισις (from κρινω) is the act of judging rather than the judgment rendered (κριμα James 3:1).

James 5:13

Is any suffering? (κακοπαθε τις;). See verse 10 for κακοπαθια. The verb in N.T. occurs only here and in 2Ti 2:3,9; 4:5 . The lively interrogative is common in the diatribe and suits the style of James.

Among you (εν υμιν). As in 3:13.

Let him pray (προσευχεσθω). Present middle imperative, "let him keep on praying" (instead of cursing as in verse 12).

Is any cheerful (ευθυμει;). Present active indicative of ευθυμεω, old verb from ευθυμος (Ac 27:36), in N.T. only here and Ac 27:22,25 .

Let him sing praise (ψαλλετω). Present active imperative of ψαλλω, originally to twang a chord as on a harp, to sing praise to God whether with instrument or without, in N.T. only here, 1Co 14:15; Ro 15:9; Eph 5:19 . "Let him keep on making melody."

James 5:14

Is any among you sick? (ασθενε τις εν υμιν;). Present active indicative of ασθενεω, old verb, to be weak (without strength), often in N.T. (Mt 10:8).

Let him call for (προσκαλεσασθω). First aorist (ingressive) middle imperative of προσκαλεω. Note change of tense (aorist) and middle (indirect) voice. Care for the sick is urged in 1Th 5:14 ("help the sick"). Note the plural here, "elders of the church, as in Ac 20:17; 15:6,22; 21:18; Php 1:1 (bishops).

Let them pray over him (προσευξασθωσαν επ' αυτον). First aorist middle imperative of προσευχομα. Prayer for the sick is clearly enjoined.

Anointing him with oil (αλειψαντες ελαιω). First aorist active participle of αλειφω, old verb, to anoint, and the instrumental case of ελαιον (oil). The aorist participle can be either simultaneous or antecedent with προσευξασθωσαν (pray). See the same use of αλειφω ελαιω in Mr 6:13 . The use of olive oil was one of the best remedial agencies known to the ancients. They used it internally and externally. Some physicians prescribe it today. It is clear both in Mr 6:13 and here that medicinal value is attached to the use of the oil and emphasis is placed on the worth of prayer. There is nothing here of the pagan magic or of the later practice of "extreme unction" (after the eighth century). It is by no means certain that αλειφω here and in Mr 6:13 means "anoint" in a ceremonial fashion rather than "rub" as it commonly does in medical treatises. Trench (N.T. Synonyms) says: "Αλειφειν is the mundane and profane, χριειν the sacred and religious, word." At bottom in James we have God and medicine, God and the doctor, and that is precisely where we are today. The best physicians believe in God and want the help of prayer.

James 5:15

The prayer of faith (η ευχη της πιστεως). Cf. 1:6 for prayer marked by faith.

Shall save (σωσε). Future active of σωζω, to make well. As in Mt 9:21f.; Mr 6:56 . No reference here to salvation of the soul. The medicine does not heal the sick, but it helps nature (God) do it. The doctor cooperates with God in nature.

The sick (τον καμνοντα). Present active articular participle of καμνω, old verb, to grow weary (Heb 12:3), to be sick (here), only N.T. examples.

The Lord shall raise him up (εγερε αυτον ο κυριος). Future active of εγειρω. Precious promise, but not for a professional "faith-healer" who scoffs at medicine and makes merchandise out of prayer.

And if he have committed sins (καν αμαρτιας η πεποιηκως). Periphrastic perfect active subjunctive (unusual idiom) with κα εαν (crasis καν) in condition of third class. Supposing that he has committed sins as many sick people have (Mr 2:5ff.; Joh 5:14; 9:2f.; 1Co 11:30).

It shall be forgiven him (αφεθησετα αυτω). Future passive of αφιημ (impersonal passive as in Mt 7:2,7; Ro 10:10). Not in any magical way, not because his sickness has been healed, not without change of heart and turning to God through Christ. Much is assumed here that is not expressed.

James 5:16

Confess therefore your sins one to another (εξομολογεισθε ουν αλληλοις τας αμαρτιας). Present middle (indirect) of εξομολογεω. Confession of sin to God is already assumed. But public confession of certain sins to one another in the meetings is greatly helpful in many ways. This is not confessing to one man like a priest in place of the public confession. One may confess to the pastor without confessing to God or to the church, with little benefit to anybody.

Pray for one another (προσευχεσθε υπερ αλληλων). Present middle imperative. Keep this up.

That ye may be healed (οπως ιαθητε). Purpose clause with οπως and the first aorist passive subjunctive of ιαομα. Probably of bodily healing (verse 14), though ιαομα is used also of healing of the soul (Mt 13:15; 1Pe 2:24; Heb 12:13) as Mayor takes it here.

Availeth much (πολυ ισχυε). "Has much force." Present active indicative of ισχυω (from ισχυς, strength).

In its working (ενεργουμενη). Probably the present middle participle of ενεργεω as Paul apparently uses it in Ga 5:6; 2Co 4:12; 2Th 2:7 , meaning "when it works." The passive is possible, as is the usual idiom elsewhere. Mayor argues strongly for the passive here, "when it is exercised" (Ropes).

James 5:17

Of like passions with us (ομοιοπαθης ημιν). Associative-instrumental case ημιν as with ομοιος. This old compound adjective (ομοιοσ, πασχω), suffering the like with another, in N.T. only here and Ac 14:15 .

He prayed fervently (προσευχη προσηυξατο). First aorist middle indicative of προσευχομα and the instrumental case προσευχη (cognate substantive), after idiom for intensity in classical Greek, like φευγειν φυγη, to flee with all speed (*figura etymologica*), but particularly frequent in the LXX (Ge 2:17; 31:30) in imitation of the Hebrew infinitive absolute. So Lu 22:15; Joh 3:29; Ac 4:17 .

That it might not rain (του μη βρεξα). Genitive of the articular infinitive (βρεξα, first aorist active of βρεχω, old verb, to moisten, Lu 7:38 , to rain, Mt 5:45) with negative μη used either for direct purpose, for an object clause as here and Ac 3:12; 15:20 , or even for result.

For three years and six months (ενιαυτους τρεις κα μηνας εξ). Accusative of extent of time.

James 5:18

Gave rain (υετον εδωκεν). This idiom is in the LXX of God as here of heaven (1Sa 12:17; 1Ki 18:1) and also in Ac 14:17 instead of εβρεξεν of verse 17. Hυετον is old word for rain (from υω, to rain), genuine here, but not in verse 7.

Brought forth (εβλαστησεν). First aorist active of βλαστανω, old verb, to sprout (intransitive as Mr 4:27), here as occasionally in later Greek transitive with accusative καρπον.

James 5:19

If any one among you do err (εαν τις εν υμιν πλανηθη). Third-class condition (supposed case) with εαν and the first aorist passive subjunctive of πλαναω, old verb, to go astray, to wander (Mt 18:12), figuratively (Heb 5:2).

From the truth (απο της αληθειας). For truth see 1:18; 3:14; Joh 8:32; 1Jo 1:6; 3:18f . It was easy then, and is now, to be led astray from Christ, who is the Truth.

And one convert him (κα επιστρεψη τις αυτον). Continuation of the third-class condition with the first aorist active subjunctive of επιστρεφω, old verb, to turn (transitive here as in Lu 1:16f. , but intransitive often as Ac 9:35).

James 5:20

Let him know (γινωσκετω). Present active imperative third person singular of γινωσκω, but Westcott and Hort read γινωσκετε (know ye) after B. In either case it is the conclusion of the condition in verse 19.

He which converteth (ο επιστρεψας). First aorist active articular participle of επιστρεφω of verse 19.

From the error (εκ πλανης). "Out of the wandering" of verse 19 (πλανη, from which πλαναω is made). See 1Jo 4:6 for contrast between "truth" and "error."

A soul from death (ψυχην εκ θανατου). The soul of the sinner (αμαρτωλον) won back to Christ, not the soul of the man winning him. A few MSS. have αυτου added (his soul), which leaves it ambiguous, but αυτου is not genuine. It is ultimate and final salvation here meant by the future (σωσε).

Shall cover a multitude of sins (καλυψε πληθος αμαρτιων). Future active of καλυπτω, old verb, to hide, to veil. But whose sins (those of the converter or the converted)? The Roman Catholics (also Mayor and Ropes) take it of the sins of the converter, who thus saves himself by saving others. The language here will allow that, but not New Testament teaching in general. It is apparently a proverbial saying which Resch considers one of the unwritten sayings of Christ (Clem. Al. *Paed*. iii. 12). It occurs also in 1Pe 4:8 , where it clearly means the sins of others covered by love as a veil thrown over them. The saying appears also in Pr 10:12 : "Hatred stirs up strife, but love hides all transgressions"--that is "love refuses to see faults" (Mayor admits). That is undoubtedly the meaning in 1Pe 4:8; James 5:20 .

THE FIRST EPISTLE GENERAL
OF PETER
ABOUT A.D. 65

BY WAY OF INTRODUCTION

THE AUTHOR

The Epistle is not anonymous, but claims to be written by "Peter, an apostle of Jesus Christ" (1Pe 1:1), that is Cephas (Simon Peter). If this is not true, then the book is pseudonymous by a late writer who assumed Peter's name, as in the so-called Gospel of Peter, Apocalypse of Peter, etc. "There is no book in the New Testament which has earlier, better, or stronger attestation, though Irenaeus is the first to quote it by name" (Bigg). Eusebius (*H.E.* iii. 25.2) places it among the acknowledged books, those accepted with no doubt at all. We here assume that Simon Peter wrote this Epistle or at any rate dictated it by an amanuensis, as Paul did in Romans (Ro 16:22). Bigg suggests Silvanus (Silas) as the amanuensis or interpreter (1Pe 5:12), the obvious meaning of the language (δια, through). He may also have been the bearer of the Epistle. It happens that we know more of Peter's life than of any of the twelve apostles because of his prominence in the Gospels and in the first fifteen chapters of the Acts. In the *Student's Chronological New Testament* I have given a full list of the passages in the Gospels where Peter appears with any clearness and the material is rich and abundant. The account in Acts is briefer, though Peter is the outstanding man in the first five chapters during his career in Jerusalem. After the conversion of Saul he begins to work outside of Jerusalem and after escaping death at the hands of Herod Agrippa I (Ac 12:3ff.) he left for a while, but is back in Jerusalem at the Conference called by Paul and Barnabas (Ac 15:6-14; Gal 2:1-10). After that we have no more about him in Acts, though he reappears in Antioch and is rebuked by Paul for cowardice because of the Judaizers (Ga 2:11-21). He travelled for the Gospel among the Jews of the Dispersion (Ga 2:9) with his wife (1Co 9:5), and went to Asia Minor (1Pe 1:1) and as far as Babylon or Rome (1Pe 5:13). Besides Silvanus he had John Mark with him also (1Pe 5:13), who was said by the early Christian writers to have been Peter's "interpreter" in his preaching, since Peter was not expert in the Greek (Ac 4:13), and who also wrote his Gospel under the inspiration of Peter's preaching. We are not able to follow clearly the close of his life or to tell precisely the time of his death. He was apparently put to death in A.D. 67 or 68, but some think that he was executed in Rome in A.D. 64.

THE DATE

This question is tied up with that of the genuineness of the Epistle, the time of Peter's death, the use of Paul's Epistles, the persecution referred to in the Epistle. Assuming the genuineness of the Epistle and the death of Peter about A.D. 67 or 68 and the persecution

to be not that under Domitian or Trajan, but under Nero, the date can be assumed to be about A.D. 65.

THE USE OF PAUL'S EPISTLES

There are two extremes about the relation of Peter to Paul. One is that of violent antithesis, with Peter and Paul opposing one another by exaggerating and prolonging Paul's denunciation of Peter's cowardice in Antioch (Ga 2:11-21) and making Peter also the exponent of a Jewish type of Christianity (practically a Judaizing type). This view of Baur once had quite a following, but it has nearly disappeared. Under its influence Acts and Peter's Epistles were considered not genuine, but documents designed to patch up the disagreement between Peter and Paul. The other extreme is to deny any Pauline influence on Peter or of Peter on Paul. Paul was friendly to Peter (Ga 1:18), but was independent of his ecclesiastical authority (Ga 2:1-10) and Peter championed Paul's cause in the Jerusalem Conference (Ac 15:7-13). Peter was certainly not a Judaizer (Ac 11:1-18), in spite of his temporary defection in Antioch. Undoubtedly Peter was won back to cordial relations with Paul if any confidence can be placed in 2 Peter 3:15f . There is no reason for doubting that Peter was familiar with some of Paul's Epistles as there indicated. There is some indication of Peter's use of Romans and Ephesians in this Epistle. It is not always conclusive to find the same words and even ideas which are not formally quoted, because there was a Christian vocabulary and a body of doctrinal ideas in common though with personal variations in expression. Peter may have read James, but not the Pastoral Epistles. There are points of contact with Hebrews which Von Soden considers sufficiently accounted for by the fact that Peter and the author of Hebrews were contemporaries.

THE PERSECUTION PICTURED IN THE EPISTLE

Peter himself knew what persecution was at the hands of the Sanhedrin and of Herod Agrippa I (both church and state). If First Peter was written A.D. 65, there was time enough for the persecution of Nero in Rome in A.D. 64 to spread to Asia Minor. The province easily imitated the capital city. Paul's life in the Acts and his Epistles abundantly show how early persecution arose in Asia Minor. The Apocalypse, written during the reign of Domitian, shows that persecution from the state had been on hand long before and was an old burden. We know too little of the history of Christianity in Asia Minor from A.D. 60 to 70 to deny that the fiery trials and suffering as a Christian (1Pe 4:16) can be true of this period. So we locate the persecution at this time as an echo from Rome.

THE PLACE OF WRITING

Peter states that he is in Babylon (1Pe 5:13), apparently with his wife (1Co 9:5). It is not certain whether he means actual Babylon, where Jews had been numerous, or mystical Babylon (Rome) as in the Apocalypse. We do not know when Rome began to be called Babylon. It may have started as a result of Nero's persecution of the Christians after the burning of Rome. The Christians were called "evil-doers" (1Pe 2:12) in the time of Nero

(Tacitus, *Ann*. XV. 44). So we can think of Rome as the place of writing and that Peter uses "Babylon" to hide his actual location from Nero. Whether Peter came to Rome while Paul was still there we do not know, though John Mark was there with Paul (Col 4:10). "At the time when it was written Babylon had not yet unmasked all its terrors, and the ordinary Christian was not in immediate danger of the *tunica ardens*, or the red-hot iron chair, or the wild beasts, or the stake" (Bigg).

THE READERS

Peter writes "to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1Pe 1:1). These five Roman provinces are naturally given from the standpoint of Babylon. In Galatia and Asia Paul had labored, though not all over these provinces. At any rate, there is no reason to wonder that Peter should himself work in the same regions where Paul had been. In a general way Paul and Peter had agreed on separate spheres of activity, Paul to the Gentiles and Peter to the Jews (Ga 21:7ff.), though the distinction was not absolute, for Paul usually began his work in the Jewish synagogue. Probably the readers are mainly Jewish Christians. but not to the exclusion of Gentiles. Peter has clearly Paul's idea that Christianity is the true Judaism of God's promise (1Pe 2:4-10)

THE PURPOSE

Evidently Peter's object is to cheer and strengthen the Christians in these five provinces who are undergoing fiery trials (1Pe 1:7f.). There is every reason why Peter, as the leading apostle to the circumcision, should write to these believers in the provinces, especially since Paul's long imprisonment in Caesarea and Rome had removed him from his accustomed activities and travel.

THE STYLE AND VOCABULARY

Like Peter's discourses in the Acts, the Epistle is mainly hortatory, with a minimum of argument and little of the closely knit reasoning seen in Romans. There is frequent use of the LXX and the Greek is decent *Koine* with little of the uncouth Aramaic of the Galilean (Mt 26:73), or of the vernacular *Koine* as seen in the papyri or in II Peter (Ac 4:13). This fact may be accounted for by the help of Silvanus as amanuensis. There are sixty-two words in the Greek of the Epistle not occurring elsewhere in the N.T. There is verbal iteration as in II Peter. "One idea haunts the whole Epistle; to the author, as to the patriarch Jacob, life is a pilgrimage; it is essentially an old man's view" (Bigg). But it is an old man who has lived long with Christ. Peter has learned the lesson of humility and patience from Jesus his Lord.

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1 Peter 1

1 Peter 1:1

Peter (Πετρος). Greek form for the Aramaic (Chaldaic) Χηφας, the nickname given Simon by Jesus when he first saw him (Joh 1:42) and reaffirmed in the Greek form on his great confession (Mt 16:18), with an allusion to πετρα, another form for a rock, ledge, or cliff. In 2 Peter 1:1 we have both Σιμων and Πετρος. Paul in his Epistles always terms himself Paul, not Saul. So Peter uses this name, not Cephas or Simon, because he is writing to Christians scattered over Asia Minor. The nominative absolute occurs here as in Jas 1:1 , but without χαιρειν as there, the usual form of greeting in letters (Ac 23:26) so common in the papyri.

An apostle of Jesus Christ (αποστολος Ιησου Χριστου). This is his official title, but in 2 Peter 1:1 δουλος is added, which occurs alone in Jas 1:1 . In II and III John we have only ο πρεσβυτερος (the elder), as Peter terms himself συνπρεσβυτερος in 1Pe 5:1 . Paul's usage varies greatly: only the names in I and II Thessalonians, the title αποστολος added and defended in Galatians and Romans as also in I and II Corinthians and Colossians and Ephesians and II Timothy with "by the will of God" added, and in I Timothy with the addition of "according to the command of God." In Philippians Paul has only "δουλος (slave) Χριστου Ιησου," like James and Jude. In Romans and Titus Paul has both δουλος and αποστολος, like II Peter, while in Philemon he uses only δεσμιος (prisoner) Ιησου Χριστου.

To the elect (εκλεκτοις). Without article (with the article in Mt 24:22,24,31) and dative case, "to elect persons" (viewed as a group). Bigg takes εκλεκτοις (old, but rare verbal adjective from εκλεγω, to pick out, to select) as an adjective describing the next word, "to elect sojourners." That is possible and is like γενος εκλεκτον in 2:9. See the distinction between κλητο (called) and εκλεκτο (chosen) in Mt 22:14 .

Who are sojourners (παρεπιδημοις). Late double compound adjective (παρα, επιδημουντες, Ac 2:10 , to sojourn by the side of natives), strangers sojourning for a while in a particular place. So in Polybius, papyri, in LXX only twice (Ge 23:4 ; 38 or 39 12), in N.T. only here, 2:11; Heb 11:13 . The picture in the metaphor here is that heaven is our native country and we are only temporary sojourners here on earth.

Of the Dispersion (διασπορας). See Joh 7:35 for literal sense of the word for scattered (from διασπειρω, to scatter abroad, Ac 8:1) Jews outside of Palestine, and Jas 1:1 for the sense here to Jewish Christians, including Gentile Christians (only N T. examples). Note absence of the article, though a definite conception (of the Dispersion). The Christian is a pilgrim on his way to the homeland. These five Roman provinces include what we call Asia Minor north and west of the Taurus mountain range (Hort). Hort suggests that the order here suggests that Silvanus (bearer of the Epistle) was to land in Pontus from the Euxine Sea, proceed through Galatia, Cappadocia, Asia, to Bithynia, where he would re-embark for

Rome. This, he holds, explains the separation of Pontus and Bithynia, though the same province. Only Galatia and Asia are mentioned elsewhere in the N.T. as having Christian converts, but the N.T. by no means gives a full account of the spread of the Gospel, as can be judged from Col 1:6,23 .

1 Peter 1:2

According to (κατα). Probably to be connected with εκλεκτοις rather than with αποστολος in spite of a rather loose arrangement of words and the absence of articles in verses 1,2 .

The foreknowledge (προγνωσιν). Late substantive (Plutarch, Lucian, papyri) from προγινωσκω (1:20), to know beforehand, only twice in N.T. (here and Ac 2:23 in Peter's sermon). In this Epistle Peter often uses substantives rather than verbs (cf. Ro 8:29).

Of God the Father (θεου πατρος). Anarthous again and genitive case. See πατηρ applied to God also in 1:3,17 as often by Paul (Ro 1:7 , etc.). Peter here presents the Trinity (God the Father, the Spirit, Jesus Christ).

In sanctification of the Spirit (εν αγιασμω πνευματος). Clearly the Holy Spirit, though anarthrous like θεου πατρος. Late word from αγιαζω, to render holy (αγιος), to consecrate, as in 1Th 4:7 . The subjective genitive here, sanctification wrought by the Spirit as in 2Th 2:13 (where the Trinity mentioned as here).

Unto obedience (εις υπακοην). Obedience (from υπακουω, to hear under, to hearken) to the Lord Jesus as in 1:22 "to the truth," result of "the sanctification."

And sprinkling of the blood of Jesus Christ (ραντισμον αιματος Ιησου Χριστου). Late substantive from ραντιζω, to sprinkle (Heb 9:13), a word used in the LXX of the sacrifices (Nu 19:9,13,20 , etc.), but not in any non-biblical source so far as known, in N.T. only here and Heb 12:24 (of the sprinkling of blood). Reference to the death of Christ on the Cross and to the ratification of the New Covenant by the blood of Christ as given in Heb 9:19f.; 12:24 with allusion to Ex 24:3-8 . Paul does not mention this ritual use of the blood of Christ, but Jesus does (Mt 26:28; Mr 14:24). Hence it is not surprising to find the use of it by Peter and the author of Hebrews. Hort suggests that Peter may also have an ulterior reference to the blood of the martyrs as in Re 7:14f.; 12:11 , but only as illustration of what Jesus did for us, not as having any value. The whole Epistle is a commentary upon προγνωσις θεου, αγιασμος πνευματοσ, αιμα Χριστου (Bigg). Peter is not ashamed of the blood of Christ.

Be multiplied (πληθυνθειη). First aorist passive optative (volitive) of πληθυνω, old verb (from πληθυς, fulness), in a wish. So in 2 Peter 1:2; Jude 1:2 , but nowhere else in N.T. salutations. Grace and peace (χαρις κα ειρηνη) occur together in 2 Peter 1:2 , in 2Jo 1:2 (with ελεος), and in all Paul's Epistles (with ελεος added in I and II Timothy).

1 Peter 1:3

Blessed be (ευλογητος). No copula in the Greek (εστω, let be, or εστιν, is, or ειη, may be). The verbal adjective (from ευλογεω) occurs in the N.T. only of God, as in the LXX (Lu 1:68). See also 2Co 1:3; Eph 1:3 .

The God and Father of our Lord Jesus Christ (ο θεος κα πατηρ του κυριου ημων Ιησου Χριστου). This precise language in 2Co 1:3; Eph I:3 ; and part of it in 2Co 11:31; Ro 15:6 . See Joh 20:17 for similar language by Jesus.

Great (πολυ). Much.

Begat us again (αναγεννησας ημας). First aorist active articular (o, who) participle of αναγενναω, late, and rare word to beget again, in Aleph for *Sirach* (*Prol.* 20), in Philo, in Hermetic writings, in N.T. only here and verse 23. "It was probably borrowed by the New Paganism from Christianity" (Bigg). The Stoics used αναγεννησις for παλινγενεσια (Tit 3:5). If ανωθεν in Joh 3:3 be taken to mean "again," the same idea of regeneration is there, and if "from above" it is the new birth, anyhow.

Unto a living hope (εις ελπιδα ζωσαν). Peter is fond of the word "living" (present active participle of ζαω) as in 1:23; 2:4,5,24; 4:5,6 . The Pharisees cherished the hope of the resurrection (Ac 23:6), but the resurrection of Jesus gave it proof and permanence (1Co 15:14,17). It is no longer a dead hope like dead faith (Jas 2:17,26). This revival of hope was wrought "by the resurrection of Jesus Christ" (δια αναστασεως). Hope rose up with Christ from the dead, though the disciples (Peter included) were slow at first to believe it.

1 Peter 1:4

Unto an inheritance (εις κληρονομιαν). Old word (from κληρονομος, heir) for the property received by the heir (Mt 21:38), here a picture of the blessedness in store for us pilgrims (Ga 3:18).

Incorruptible (αφθαρτον). Old compound adjective (alpha privative and φθειρω, to corrupt), imperishable. So many inheritances vanish away before they are obtained.

Undefiled (αμιαντον). Old verbal adjective (note alliteration) from alpha privative and μιαινω, to defile, without defect or flaw in the title, in N.T. only here, Jas 1:27; Heb 13:4 .

That fadeth not away (αμαραντον). Alliterative and verbal adjective again from alpha privative and μαραινω (to dry up, to wither, as in Jas 1:11), late and rare word in several inscriptions on tombs, here only in N.T. These inscriptions will fade away, but not this inheritance in Christ. It will not be like a faded rose.

Reserved (τετηρημενην). Perfect passive participle of τηρεω, old verb, to take care of, to guard. No burglars or bandits can break through where this inheritance is kept (Mt 6:19f.; Joh 17:11f.). Cf. Col 1:5 , where laid away" (αποκειμενην) occurs.

For you (εις υμας). More graphic than the mere dative.

1 Peter 1:5

By the power of God (εν δυναμε θεου). No other δυναμις (power) like this (Col 1:3).

Are guarded (φρουρουμενους). Present (continuous process) passive articular (τους) participle of φρουρεω, to garrison, old verb (from φρουρος sentinel), a military term (Ac 9:24; 2Co 11:32), used of God's love (Php 4:7) as here. "The inheritance is kept; the heirs are guarded" (Bengel).

Through faith (δια πιστεως). Intermediate agency (δια), the immediate being (εν, in, by) God's power.

Unto a salvation (εις σωτηριαν). Deliverance is the goal (εις) of the process and final salvation here, consummation as in 1Th 5:8 , from σωτηρ (Saviour, from σωζω, to save).

Ready (ετοιμην). Prepared awaiting God's will (Ga 3:23; Ro 8:18).

To be revealed (αποκαλυφθηνα). First aorist passive infinitive of αποκαλυπτω, to unveil. Cf. Col 3:4 for φανεροω (to manifest) in this sense.

In the last time (εν καιρω εσχατω). This precise phrase nowhere else, but similar ones in Joh 6:39; Ac 2:17; Jas 5:3; 2Ti 3:1; 2 Peter 3:3; He 1:2; Jude 1:18; 1Jo 2:18 . Hort translates it here "in a season of extremity," but it is usually taken to refer to the Day of Judgment. That day no one knows, Jesus said.

1 Peter 1:6

Wherein (εν ω). This translation refers the relative ω to καιρω, but it is possible to see a reference to Χριστου (verse 3) or to θεου (verse 5) or even to the entire content of verses 3-5. Either makes sense, though possibly καιρω is correct.

Ye greatly rejoice (αγαλλιασθε). Present middle indicative (rather than imperative) of αγαλλιαομα, late verb from αγαλλομα, to rejoice, only in LXX, N.T., and ecclesiastical literature as in Mt 5:12 .

Now for a little while (ολιγον αρτ). Accusative case of time (ολιγον) probably as in Mr 6:31 , though it can be used of space (to a small extent) as in Lu 5:3 .

If need be (ε δεον). Present active neuter singular participle of δε (it is necessary). Some MSS. have εστιν after δεον (periphrastic construction). Condition of first class.

Though ye have been put to grief (λυπηθεντες). First aorist passive participle (concessive circumstantial use) of λυπεω, to make sorrowful (from λυπη, sorrow), old and common verb. See 2Co 6:10 .

In manifold temptations (εν ποικιλοις πειρασμοις). Just the phrase in Jas 1:2 , which see for discussion. "Trials" clearly right here as there. Seven N.T. writers use ποικιλος (varied).

1 Peter 1:7

The proof of your faith (το δοκιμιον υμων της πιστεως). The identical phrase in Jas 1:3 and probably derived from there by Peter. See there for discussion of το δοκιμιον (the test or touchstone of faith).

Being more precious (πολυτιμοτερον). No word for "being" (ον) in the Greek. The secondary uncials have πολυ τιμιωτερον. The text is the comparative of πολυτιμος, late adjective (Plutarch) from πολυ and τιμη (of great price) as in Mt 13:46 .

Than gold (χρυσιου). Ablative case after the comparative adjective.

That perisheth (του απολλυμενου). Present middle articular participle of απολλυμ to destroy. Even gold perishes (wears away).

Though it is proved by fire (δια πυρος δε δοκιμαζομενου). Present passive articular participle (in the ablative like χρυσιου) of δοκιμαζω (common verb for testing metals) with δε, which gives a concessive sense to the participle. Faith stands the test of fire better than gold, but even gold is refined by fire.

That might be found (ινα ευρεθη). Purpose clause with ινα and the first aorist passive subjunctive of ευρισκω, common verb, to find. As in 2 Peter 3:14 , this is the result of the probation by God as the Refiner of hearts.

Unto praise and glory and honour (εις επαινον κα δοξαν κα τιμην). Here probably both to God and man in the result. Cf. Mt 5:11f.; Ro 2:7,10; 1Ti 1:17 .

At the revelation of Jesus Christ (εν αποκαλυψε Ιησου Χριστου). So also in 1:13; 4:13; 2Th 1:7; 1Co 1:7; Lu 17:30 of the second coming of Christ as the Judge and Rewarder (Bigg).

1 Peter 1:8

Whom (ον). Relative referring to Christ just before and accusative case, object of both ιδοντες and αγαπατε (ye love).

Not having seen (ουκ ιδοντες). Second aorist active participle of οραω, to see, with ουκ rather than μη because it negatives an actual experience in contrast with μη ορωντες (though not seeing, hypothetical case). On whom (εις ον) with πιστευοντες common construction for "believing on" (πιστευω εις). It is possible that Peter here has in mind the words of Jesus to Thomas as recorded in Joh 20:29 ("Happy are those not seeing and yet believing"). Peter was present and heard the words of Jesus to Thomas, and so he could use them before John wrote his Gospel.

Ye rejoice greatly (αγαλλιατε). Same form as in verse 6, only active here instead of middle.

With joy (χαρα). Instrumental case (manner).

Unspeakable (ανεκλαλητω). Late and rare double compound verbal (alpha privative and εκλαλεω), here only in N.T., in Dioscorides and Heliodorus, "unutterable," like Paul's "indescribable" (ανεκδιηγητος) gift (2Co 9:15 , here alone in N.T.).

Full of glory (δεδοξασμενη). Perfect passive participle of δοξαζω, to glorify, "glorified joy," like the glorified face of Moses (Ex 34:29ff.; 2Co 3:10 .

1 Peter 1:9

Receiving (κομιζομενο). Present middle participle of κομιζω, old verb, to receive back, to get what is promised (5:4; Heb 10:36).

The end of your faith (το τελος της πιστεως). The conclusion, the culmination of faith (2Co 3:13; Ro 2:21f.; 10:4). See Heb 12:2 of Jesus as "Pioneer and Perfecter of Faith."

Even the salvation of your souls (σωτηριαν ψυχων). No "even" in the text, just the accusative of apposition with τελος, viz., final salvation.

1 Peter 1:10

Concerning which salvation (περ ης σωτηριας). Another relative clause (taking up σωτηρια from verse 9 and incorporating it) in this long sentence (verses 3-12, inclusive, all connected by relatives). Peter lingers over the word σωτηρια (salvation) with something new to say each time (Bigg). Here it is the general sense of the gospel of grace.

Sought (εξεζητησαν). First aorist active indicative of εκζητεω, to seek out (Ac 15:17), late and rare compound, only in LXX and N.T. save once in Aristides.

Searched diligently (εξηραυνησαν). First aorist active indicative of εξεραυναω, old and common compound (εξερευναω), to search out diligently, here only in N.T. Both of these words occur together in I Macc. 9:26.

Of the grace that should come unto you (περ της εις υμας χαριτος). "Concerning the for you grace" (meant for you).

1 Peter 1:11

Searching (εραυνωντες). Present active participle of εραυναω, late form for older ερευναω (both in the papyri), uncompounded verb (Joh 7:52), the compound occurring in verse 10 above.

What time or what manner of time (εις τινα η ποιον καιρον). Proper sense of ποιος (qualitative interrogative) kept here as in 1Co 15:35, Ro 3:27 , though it is losing its distinctive sense from τις (Ac 23:34). The prophets knew what they prophesied, but not at what time the Messianic prophecies would be fulfilled.

The Spirit of Christ which was in them (το εν αυτοις πνευμα Χριστου). Peter definitely asserts here that the Spirit of Jesus Christ (the Messiah) was in the Old Testament prophets, the Holy Spirit called the Spirit of Christ and the Spirit of God (Ro 8:9), who spoke to the prophets as he would speak to the apostles (Joh 16:14).

Did point unto (εδηλου). Imperfect active of δηλοω, to make plain, "did keep on pointing to," though they did not clearly perceive the time.

When it testified beforehand (προμαρτυρομενον). Present middle participle of προμαρτυρομα, a late compound unknown elsewhere save in a writer of the fourteenth century (Theodorus Mech.) and now in a papyrus of the eighth. It is neuter here because πνευμα is neuter, but this grammatical gender should not be retained as "it" in English, but should be rendered "he" (and so as to Ac 8:15). Here we have predictive prophecy concerning the Messiah, though some modern critics fail to find predictions of the Messiah in the Old Testament.

The sufferings of Christ (τα εις Χριστον παθηματα). "The sufferings for (destined for) Christ" like the use of εις in verse 10 (εις υμας for you).

The glories that should follow them (τας μετα ταυτα δοξας). "The after these things (sufferings) glories." The plural of δοξα is rare, but occurs in Ex 15:11; Ho 9:11 . The glories of Christ followed the sufferings as in 4:13; 5:1,6 .

1 Peter 1:12

To whom (οις). Dative plural of the relative pronoun. To the prophets who were seeking to understand. Bigg observes that "the connexion between study and inspiration is a great mystery." Surely, but that is no argument for ignorance or obscurantism. We do the best that we can and only skirt the shore of knowledge, as Newton said.

It was revealed (απεκαλυφθη). First aorist passive indicative of αποκαλυπτω, old verb, to reveal, to unveil. Here is revelation about the revelation already received, revelation after research.

Did they minister (διηκονουν). Imperfect active of διακονεω, old verb, to minister, "were they ministering."

Have been announced (ανηγγελη). Second aorist passive indicative of

anaggello , to report, to bring back tidings (Joh 4:25).

Through them (δια των). Intermediate agent (δια), "the gospelizers" (των ευαγγελισαμενων, articular first aorist middle participle of ευαγγελιζω, to preach the gospel).

By the Holy Ghost (πνευματ αγιω). Instrumental case of the personal agent, "by the Holy Spirit" (without article).

Sent forth from heaven (αποσταλεντ). Second aorist passive participle of αποστελλω in instrumental case agreeing with πνευματ αγιω (the Spirit of Christ of verse 11.

Desire (επιθυμουσιν). Eagerly desire (present active indicative of επιθυμεω, to long for).

To look into (παρακυψα). First aorist active infinitive of παρακυπτω, old compound to peer into as in Lu 24:12; Joh 20:5,11; Jas 1:25 , which see. For the interest of angels in the Incarnation see Lu 2:13f .

1 Peter 1:13

Wherefore (διο). "Because of which thing," the glorious free grace opened for Gentiles and Jews in Christ (verses 3-12).

Girding up (αναζωσαμενο). First aorist middle participle of αναζωννυμ, late and rare verb (Jud 18:16; Pr 29:35; 31:17), here only in N.T., vivid metaphor for habit of the Orientals, who quickly gathered up their loose robes with a girdle when in a hurry or starting on a journey.

The loins (τας οσφυας). Old word for the part of the body where the girdle (ζωνη) was worn. Metaphor here as in Lu 12:35; Eph 6:14 .

Mind (διανοιας). Old word for the faculty of understanding, of seeing through a thing (δια, νοεω) as in Mt 22:37 .

Be sober (νηφοντες). "Being sober" (present active participle of νηφω, old verb, but in N.T. always as metaphor (1Th 5:6,8 , etc., and so in 4:7).

Perfectly (τελειως). Adverb, old word (here alone in N.T.), from adjective τελειος (perfect), connected with ελπισατε (set your hope, first aorist active imperative of ελπιζω) in the Revised Version, but Bigg, Hort, and most modern commentators take it according to Peter's usual custom with the preceding verb, νηφοντες ("being perfectly sober," not "hope perfectly").

That is to be brought (την φερομενην). Present passive articular participle of φερω, picturing the process, "that is being brought." For "revelation" (αποκαλυψε) see end of verse 7.

1 Peter 1:14

As children of obedience (ως τεκνα υπακοης). A common Hebraism (descriptive genitive frequent in LXX and N.T., like υιο της απειθειας, children of disobedience, in Eph 2:2) suggested by υπακοην in verse 2, "children marked by obedience."

Not fashioning yourselves (μη συνσχηματιζομενο). Usual negative μη with the participle (present direct middle of συνσχηματιζω, a rare (Aristotle, Plutarch) compound (συν, σχηματιζω, from σχημα from εχω), in N.T. only here and Ro 12:2 (the outward pattern in contrast with the inward change μεταμορφοω). See Php 2:6f. for contrast between σχημα (pattern) and μορφη (form).

According to your former lusts (ταις προτερον επιθυμιαις). Associative instrumental case after συνσχηματιζομενο and the bad sense of επιθυμια as in 4:2; 2 Peter 1:4; Jas 1:14f .

In the time of your ignorance (εν τη αγνοια υμων). "In your ignorance," but in attributive position before "lusts." Αγνοια (from αγνοεω, to be ignorant) is old word, in N.T. only here, Ac 3:17; 17:30; Eph 4:18 .

1 Peter 1:15

But like as he which called you is holy (αλλα κατα τον καλεσαντα υμας αγιον). This use of κατα is a regular Greek idiom (here in contrast with συνσχηματιζομενο). "But according to the holy one calling you or who called you" (first aorist articular participle of καλεω, to call). God is our standard or pattern (κατα), not our lusts.

Be ye yourselves also holy (κα αυτο αγιο γενηθητε). First aorist (ingressive) passive imperative of γινομα, to become with allusion (κα also) to κατα (God as our example), "Do ye also become holy." For αναστροφη (manner of life) see verse 18; 2:12; 3:1-16; Jas 3:13; 2 Peter 2:7 . Peter uses αναστροφη eight times. The original meaning (turning up and down, back and forth) suited the Latin word *conversatio* (*converto*), but not our modern "conversation" (talk, not walk).

1 Peter 1:16

Because it is written (διοτ γεγραπτα). "Because (διοτ stronger than οτ below) it stands written" (regular formula for O.T. quotation, perfect passive indicative of γραφω). The

quotation is from Le 11:44; 19:2; 20:7 . Reenforced by Jesus in Mt 5:48 . The future εσεσθε here is volitive like an imperative.

1 Peter 1:17

If ye call (ε επικαλεισθε). Condition of first class and present middle indicative of επικαλεω, to call a name on, to name (Ac 10:18).

As Father (πατερα). Predicate accusative in apposition with τον--κρινοντα.

Without respect of persons (απροσωπολημπτως). Found nowhere else except in the later Ep. of Clem. of Rome and Ep. of Barn., from alpha privative and προσωπολημπτης (Ac 10:34 . See Jas 2:9 for προσωπολημπτεω and 1:1 for προσωπολημψια) from προσωπον λαμβανω (in imitation of the Hebrew).

According to each man's work (κατα το εκαστου εργον). "According to the deed of each one" God judges (κρινοντα) just as Christ judges also (2Co 5:10).

Pass (αναστραφητε). Second aorist passive imperative of αναστρεφω, metaphorical sense as in 2Co 1:12; 2 Peter 2:18 .

The time (τον χρονον). Accusative case of extent of time.

Of your sojourning (της παροικιας υμων). A late word, found in LXX (Ps 119:5) and in N.T. only here and Ac 13:17 and in ecclesiastical writers (one late Christian inscription). It comes from παροικεω, old verb, to dwell beside (in one's neighbourhood), and so of pilgrims or strangers (παροικος Ac 7:6) as of Jews away from Palestine or of Christians here on earth, then of a local region (our "parish"). Peter here recurs to 1:1 ("sojourners of the Dispersion").

In fear (εν φοβω). Emphatic position at beginning of the clause with αναστραφητε at the end.

1 Peter 1:18

Knowing (ειδοτες). Second perfect active participle of οιδα, causal participle. The appeal is to an elementary Christian belief (Hort), the holiness and justice of God with the added thought of the high cost of redemption (Bigg).

Ye were redeemed (ελυτρωθητε). First aorist passive indicative of λυτροω, old verb from λυτρον (ransom for life as of a slave, Mt 20:28), to set free by payment of ransom, abundant examples in the papyri, in N.T. only here, Lu 24:21; Tit 2:14 . The ransom is the blood of Christ. Peter here amplifies the language in Isa 52:3f .

Not with corruptible things (ου φθαρτοις). Instrumental case neuter plural of the late verbal adjective from φθειρω to destroy or to corrupt, and so perishable, in N.T. here, verse 23; 1Co 9:25; 15:53f.; Ro 1:23 . Αργυριω η χρυσιω (silver or gold) are in explanatory apposition with φθαρτοις and so in the same case. Slaves were set free by silver and gold.

From your vain manner of life (εκ της ματαιας υμων αναστροφης). "Out of" (εκ), and so away from, the pre-Christian αναστροφη of verse 15, which was "vain" (ματαιας. Cf. Eph 4:17-24).

Handed down from your fathers (πατροπαραδοτου). This adjective, though predicate in position, is really attributive in idea, like χειροποιητου in Eph 2:11 (Robertson, *Grammar*, p. 777), like the French idiom. This double compound verbal adjective (πατερ, παρα, διδωμ), though here alone in N.T., occurs in Diodorus, Dion. Halic, and in several inscriptions (Moulton and Milligan's *Vocabulary*; Deissmann, *Bible Studies*, pp. 266f.). The Jews made a wrong use of tradition (Mt 15:2ff.), but the reference here seems mainly to Gentiles (1Pe 2:12).

1 Peter 1:19

But with precious blood (αλλα τιμιω αιματ). Instrumental case of αιμα after ελυτρωθητε (repeated from verse 18). Peter here applies the old adjective τιμιος (from τιμη, of Christ in 1Pe 2:7) to Christ as in 1:7 πολυτιμοτερον to testing of faith. The blood of anyone is "precious" (costly), far above gold or silver, but that of Jesus immeasurably more so.

As of a lamb (ως αμνου). This word occurs in Le 12:8; Nu 15:11; De 14:4 of the lamb prescribed for the passover sacrifice (Ex 12:5). John the Baptist applies it to Jesus (Joh 1:29,36). It occurs also in Ac 8:32 quoted from Isa 53:7f . Undoubtedly both the Baptist and Peter have this passage in mind. Elsewhere in the N.T. αρνιον is used of Christ (Re 5:6,12). Jesus is the Paschal Lamb. Peter sees clearly that it was by the blood of Christ that we are redeemed from sin.

Without blemish (αμωμου). Without (alpha privative) spot (μωμος) as the paschal lamb had to be (Le 22:21). So Heb 9:14 .

Without spot (ασπιλου). Without (alpha privative) stain (σπιλος spot) as in Jas 1:27; 2 Peter 3:14; 1Pe 6:14 .

Even the blood of Christ (Χριστου). Genitive case with αιματ, but in unusual position for emphasis and clearness with the participles following.

1 Peter 1:20

Who was foreknown indeed (προεγνωσμενου μεν). Perfect passive participle (in genitive singular agreeing with Χριστου) of προγινωσκω, old verb, to know beforehand (Ro 8:29; 2 Peter 3:17). See προγνωσιν θεου in verse 2.

Before the foundation of the world (προ καταβολης κοσμου). This precise curious phrase occurs in Joh 17:24 in the Saviour's mouth of his preincarnate state with the Father as here and in Eph 1:4 . We have απο καταβολης κοσμου in Mt 25:34 (κοσμου omitted in Mt 13:35); Lu 11:50; Heb 4:3; 9:26; Re 13:8; 17:8 . Καταβολη (from καταβαλλω) was originally laying the foundation of a house (Heb 6:1). The preincarnate Messiah appears in the counsels of God also in 1Co 2:7; Col 1:26f.; Eph 1:9f.; 3:9-11; Ro 16:25; 1Ti 1:9 .

But was manifested (φανερωθεντος δε). First aorist (ingressive) passive participle of φανεροω, referring to the Incarnation in contrast with the preexistence of Christ (cf. Joh 1:31; 1Jo 3:5,8).

At the end of the times (επ' εσχατου των χρονων). Like επ' εσχατου των ημερων (Heb 1:2). The plural χρονο, doubtless referring to successive periods in human history until the fullness of the time came (Ga 4:4).

For your sake (δι' υμας). Proof of God's love, not of their desert or worth (Ac 17:30f.; Heb 11:39f.).

1 Peter 1:21

Who through him are believers in God (τους δι' αυτου πιστους εις θεον). Accusative case in apposition with υμας (you), "the through him (that is Christ as in 1:8; Ac 3:16) believers (πιστους correct text of A B) in God."

Which raised (τον εγειραντα). Accusative singular articular (agreeing with θεον) first aorist active participle of εγειρω (cf. δι' αναστασεως Ιησου in verse 3).

Gave glory to him (δοξαν αυτω δοντα). Second aorist active participle of διδωμ agreeing also with θεον. See Peter's speech in Ac 3:13 about God glorifying (εδοξασεν) Jesus and also the same idea by Peter in Ac 2:33-36; 5:31 .

So that your faith and hope might be in God (ωστε την πιστιν υμων κα ελπιδα εις θεον). Ηωστε with the infinitive (εινα) and the accusative of general reference (πιστιν κα ελπιδα) is used in the N.T. as in the *Koine* for either purpose (Mt 10:1) or usually result (Mr 4:37). Hence here result (so that is) is more probable than design.

1 Peter 1:22

Seeing ye have purified (ηγνικοτες). Perfect active participle of αγνιζω, old verb from αγνος (pure), here with ψυχας (souls), with καρδιας (hearts) in Jas 4:8 as in 1Jo 3:3 of moral cleansing also. See the ceremonial sense of the word as in LXX in Joh 11:55; Ac 21:24,26; 24:18 .

In your obedience (εν τη υπακοη). With repetition of the idea in 1:2,14 (children of obedience).

To the truth (της αλεθειας). Objective genitive with which compare Joh 17:17,19 about sanctification in the truth and 2Th 2:12 about believing the truth. There is cleansing power in the truth of God in Christ.

Unfeigned (ανυποκριτον). Late and rare double compound, here alone in Peter, but see Jas 3:17; 2Co 6:6 , etc. No other kind of φιλαδελφια (brotherly love) is worth having (1Th 4:9; Heb 13:1; 2 Peter 1:7).

From the heart fervently (εκ καρδιας εκτενως). Late adverb (in inscriptions, Polybius, LXX). The adjective εκτενης is more common (1Pe 4:8).

1 Peter 1:23

Having been begotten again (αναγεγεννημενο). Perfect passive participle of αναγενναω, which see in verse 2.

Not of corruptible seed (ουκ εκ σπορας φθαρτης). Ablative with εκ as the source, for φθαρτος see verse 18, and σπορας (from σπειρω to sow), old word (sowing, seed) here only in N.T., though σπορος in Mr 4:26f. , etc. For "incorruptible" (αφθαρτου) see verse 4; 3:4 .

Through the word of God (δια λογου θεου). See Jas 1:18 for "by the word of truth," verse 25 here, and Peter's use of λογος in Ac 10:36 . It is the gospel message.

Which liveth and abideth (ζωντος κα μενοντος). These present active participles (from ζαω and μενω) can be taken with θεου (God) or with λογου (word). In verse 25 μενε is used with ρημα (word). Still in Da 6:26 both μενων and ζων are used with θεος. Either construction makes sense here.

1 Peter 1:24

24,25 Quotation from Isa 40:6-8 (partly like the LXX, partly like the Hebrew).

For (διοτ). As in verse 16 (δια and οτ), "for that." So in 2:6. See a free use of this imagery about the life of man as grass and a flower in Jas 1:11 . The best MSS. here read αυτης (thereof) after δοξα (glory) rather than ανθρωπου (of man).

Withereth (εξηρανθη). First aorist (gnomic, timeless) passive indicative of ξηραινω (see Jas 1:11).

Falleth (εξεπεσεν). Second aorist (gnomic, timeless) active indicative of εκπιπτω (see Jas 1:11). In verse 25 note εις υμας (unto you) like εις υμας in 1:4 (υμιν dative).

1 Peter 2

1 Peter 2:1

Putting away therefore (αποθεμενο ουν). Second aorist middle participle of αποτιθημ, old and common verb, in metaphorical sense either to cleanse defilements (3:21; Jas 1:21) or to put off clothing (Ro 13:12; Col 3:5ff.; Eph 4:22). Either sense suits here. Therefore (ουν) because of the new birth (1:23) and the new life demanded.

Wickedness (κακιαν). This old word, from κακος (evil), in the ancients meant vice of any kind and note πασαν (all) here.

Guile (δολον). Old word (from δελω, to catch with bait), deceit.

Hypocrisies (υποκρισεις). Singular (υποκρισιν) in the best MSS. See 1:22 (ανυποκριτον) and Mr 7:6f. for Christ's denunciation of hypocrites which the disciples did not understand, including Peter (Mt 15:16ff.).

Envies (φθονους). Genuine here, not φονους (murders), as B has it. For the word see Mt 27:18 .

Evil speakings (καταλαλιας). Late word (from καταλαλος, defamer, Ro 1:30), in N.T. only here and 2Co 12:20 . "Backbitings." For verb see 2:12.

1 Peter 2:2

As newborn babes (ως αρτιγεννητα βρεφη). Βρεφος, old word, originally unborn child (Lu 1:41-44), then infant (Lu 2:12), here figuratively, like νηπιο. Αρτιγεννητα is a late and rare compound (Lucian, imperial inscription) from αρτ and γενναω, with evident allusion to αναγεγεννημενο in 1:23, probably meaning that they were recent converts, possibly slight proof that the Epistle written before Romans by Paul (Kuhl).

Long for (επιποθησατε). First aorist (constative) active imperative of επιποθεω, old verb for intense yearning (Php 2:26).

The spiritual milk which is without guile (το λογικον αδολον γαλα). Γαλα is old word for milk as in 1Co 9:7 and as metaphor in 1Co 3:2 . Αδολος is an old compound (here alone in N.T.) adjective (alpha privative and δολος deceit), unadulterated milk which, alas, is so hard to get. Λογικον is an old adjective in -ικος, from λογος (reason, speech), in N.T. only here and Ro 12:1 , used here with allusion to λογου (1:23) and ρημα (1:25), "the sincere milk of the word" ("the milk belonging to the word," either the milk which is the word or the milk contained in the word, that is Christ). So Bigg holds. But in Ro 12:1 Paul uses λογικον in the sense of "rational" or "spiritual," and that idea is possible here as Hort holds. In the Pelagia legend (Usener) we have the phrase των λογικων προβατων του Χριστου (the spiritual or rational sheep of Christ).

That ye may grow thereby (ινα εν αυτω αυξηθητε). Purpose clause with ινα and the first aorist passive subjunctive of αυξανω, old and common verb to grow. See this same metaphor in Col 2:19; Eph 4:15 . Peter uses the word of God as the food for growth, especially

for babes in Christ, not emphasizing the distinction from solid food (βρωμα) made in 1Co 3:2; Heb 5:13 . Salvation (σωτηριαν) here is final salvation.

1 Peter 2:3

If ye have tasted (ε εγευσασθε). Condition of first class with ε and first aorist middle indicative of γευω in figurative sense as in Heb 6:4f . "A taste excites the appetite" (Bengel).

Gracious (χρηστος). Quotation from Ps 34:8 . The Hebrew for the LXX χρηστος is simply *tobh* (good). Plato used the word for food also, and Peter carries out the metaphor in γαλα (milk) as in Lu 5:39 .

1 Peter 2:4

Unto whom (προς ον). The Lord, carrying on the imagery and language of the Psalm.

Coming (προσερχομενο). Present middle participle masculine plural of προσερχομα (προσελθατε in the Psalm) agreeing with the subject of οικοδομεισθε.

A living stone (λιθον ζωντα). Accusative case in apposition with ον (whom, the Lord Christ). There is apparent an intentional contradiction between "living" and "stone." Cf. "living hope" in 1:3 and "living word" in 1:23.

Rejected indeed of men (υπο ανθρωπων μεν αποδεδοκιμασμενον). Perfect passive participle of αποδοκιμαζω, old verb to repudiate after test (Lu 9:22), in the accusative case agreeing with λιθον.

But with God (παρα δε θεω). "By the side of God," as he looks at it, in contrast with the rejection "by men" (υπο ανθρωπων).

Elect (εκλεκτον). From Isa 28:6 as in εντιμον (precious, for which see Lu 7:2) rather than δοκιμον (proved) expected after αποδεδοκιμασμενον as meaning far more in God's sight, "a pre-eminence of position with" (Hort).

1 Peter 2:5

Ye also as living stones (κα αυτο ως λιθο ζωντες). Peter applies the metaphor about Christ as the living stone to the readers, "ye yourselves also."

Are built up a spiritual house (οικοδομεισθε οικος πνευματικος). Present passive indicative second person plural of οικοδομεω, the very verb used by Jesus to Peter in Mt 16:18 (οικοδομησω) of building his church on the rock. If the metaphor of a house of living stones seems "violent" (Vincent), it should be remembered that Jesus employed the figure of a house of believers. Peter just carried it a bit farther and Paul uses a temple for believers in one place (1Co 3:16) and for the kingdom of God in general (Eph 2:22), as does the author of Hebrews (Heb 3:6). This "spiritual house" includes believers in the five Roman provinces of 1:1 and shows clearly how Peter understood the metaphor of Christ in Mt 16:18 to be not a local church, but the church general (the kingdom of Christ).

To be a holy priesthood (εις ιερατευμα αγιον). Late word (from ιερατευω, to serve as priest, Lu 1:8 alone in N.T.), in LXX (Ex 19:6), in N.T. only here and verse 9, either the office

of priest (Hort) or an order or body of priests. At any rate, Peter has the same idea of Rev 1:6 (ιερεις, priests) that all believers are priests (Heb 4:16) and can approach God directly.

To offer up (ανενεγκα). First aorist active infinitive (of purpose here) of αναφερω, the usual word for offering sacrifices (Heb 7:27). Only these are "spiritual" (πνευματικας) as pictured also in Heb 13:15f .

Acceptable (ευπροσδεκτους). Late (Plutarch) double compound verbal adjective (ευ, προσ, δεχομα) as in 2Co 6:2 .

1 Peter 2:6

It is contained (περιεχε). Present active (here intransitive, to contain, only N.T. example) of περιεχω, old verb, to surround, transitive in Lu 5:9 to seize (only other N.T. example). The formula with περιεχε is in Josephus (*Ant*. XI. 7). This Scripture (εν γραφη) is Isa 28:16 with some changes. Peter had in verse 4 already quoted εκλεκτον and εντιμον. Now note ακρογωνιαιον (a chief corner stone), a word apparently invented by Isaiah (from ακρος, highest, and γωνιαιος, Attic word for corner stone). Paul in Eph 2:20 uses the same word, making Christ the chief corner stone (the only other N.T. example). In Isaiah the metaphor is rather a foundation stone. Peter and Paul make it "the primary foundation stone at the structure" (W. W. Lloyd).

On him (επ' αυτω). That is, "on it" (this corner stone, that is, Christ).

Shall not be put to shame (ου μη καταισχυνθη). Strong negatives ου μη with first aorist passive subjunctive of καταισχυνω, old verb, to put to shame (Ro 5:5).

1 Peter 2:7

The preciousness (η τιμη). Or "the honour." Explanation of εντιμον and ου μη καταισχυνθη and only true "for you which believe" (τοις πιστευουσιν ethical dative of articular present active participle of πιστευω to believe).

But for such as disbelieve (απιστουσιν δε). Dative present active participle again of απιστεω, opposite of πιστευω (Lu 24:11).

Was made the head of the corner (εγενηθη εις κεφαλην γωνιας). This verse is from Ps 118:22 with evident allusion to Isa 28:16 (κεφαλην γωνιασ=ακρογωνιαιον). See Mt 21:42; Mr 12:10; Lu 20:17 , where Jesus himself quotes Ps 118:22 and applies the rejection of the stone by the builders (ο οικοδομουντες, the experts) to the Sanhedrin's conduct toward him. Peter quoted it also (and applied it as Jesus had done) in his speech at the Beautiful Gate (Ac 4:11). Here he quotes it again to the same purpose.

1 Peter 2:8

And (κα). Peter now quotes Isa 8:14 and gives a new turn to the previous quotation. To the disbelieving, Christ was indeed "a stone of stumbling (λιθος προσκομματος) and rock of offence (πετρα σκανδαλου)," quoted also by Paul in Ro 9:32f. , which see for discussion. Προσκομμα (from προσκοπτω, to cut against) is an obstacle against which one strikes by accident, while σκανδαλον is a trap set to trip one, but both make one fall. Too much

distinction need not be made between λιθος (a loose stone in the path) and πετρα (a ledge rising out of the ground).

For they (ο). Causal use of the relative pronoun.

Stumble at the word, being disobedient (προσκοπτουσιν τω λογω απειθουντες). Present active indicative of προσκοπτω with dative case, λογω, and present active participle of απειθεω (cf. απιστουσιν in 2:7) as in 3:1. Τω λογω can be construed with απειθουντες (stumble, being disobedient to the word).

Whereunto also they were appointed (εις ο κα ετεθησαν). First aorist passive indicative of τιθημ. See this idiom in 1Ti 2:7 . "Their disobedience is not ordained, the penalty of their disobedience is" (Bigg). They rebelled against God and paid the penalty.

1 Peter 2:9

But ye (υμεις δε). In contrast with the disobedient ones.

An elect race (γενος εκλεκτον). From Isa 43:20 . The blood relation of the spiritual Israel (not the Jewish race) through the new birth (1:23).

A royal priesthood (βασιλειον ιερατευμα). From Ex 19:6 (cf. Re 1:6; 5:10). The official in Christian churches is πρεσβυτεροσ=επισχοπος, not ιερευς. We are all ιερεις (priests). Cf. 2:5.

A holy nation (εθνος αγιον). Also from Ex 19:6 , but here applied, not to the national Israel, but to the spiritual Israel of believers (both Jews and Gentiles).

A people for God's own possession (λαος εις περιποιησιν). The idea here occurs in Ex 19:5; De 7:6; 14:2; 26:18 , where we have λαος περιουσιος as in Tit 2:14 (alone in the N.T.), and in Mal 3:17 we find εις περιποιησιν (for a possession). Περιουσιος λαος is a people over and above the others and περιποιησις is a possession in a special sense (Eph 1:14). See Paul's use of περιεποιησατο in Ac 20:28 . The old rendering, "a peculiar people," had this idea of possession, for "peculiar" is from *pecus* (Latin for flock).

That ye may shew forth (οπως εξαγγειλητε). Purpose clause with οπως, rather than ινα, with the first aorist active subjunctive of εξαγγελλω, old verb, to tell out, here alone in N.T.

The excellencies (τας αρετας). From Isa 43:21 . Old word for any preeminence (moral, intellectual, military), often for "virtue," but not in that sense in the O.T. or the N.T. The word has the sense of moral worth in 2 Peter 1:3,5; Php 4:8 ; and the Apocrypha. In Isaiah (here quoted) it means praise and glory to God. So also Isa 42:12 . See Ac 2:11 τα μεγαλεια του θεου (the mighty works of God).

Darkness (σκοτους). Heathenism.

His marvellous light (το θαυμαστον αυτου φως). Christianity. For θαυμαστον (from θαυμαζω) see Mt 21:42 . For the change from heathenism to Christianity see Col 1:12; Eph 5:8-14 .

1 Peter 2:10

Which in time past (ο ποτε). "Who once upon a time."

No people (ου λαος). This phrase from Hos 2:23 . Note use of ου (not ουδεις) with λαος like Hebrew negative.

Which had not obtained mercy (ο ουκ ελεημενο). Perfect passive articular participle of ελεεω and the emphatic negative ου, with which compare Paul's use of Ho 1; 2 in Ro 9:25 , which may have been known to Peter or not.

But now have obtained mercy (νυν δε ελεηθεντες). Change to first aorist passive participle from "the long antecedent state" to "the single event of conversion which ended it" (Hort).

1 Peter 2:11

As sojourners and pilgrims (ως παροικους κα παρεπιδημους). This combination from the LXX (Ge 33:4; Ps 39:13). See 1:1 for παρεπιδημος and 1:17 for παροικια and Eph 2:19 for παροικος (only there and here in N.T., Christians whose fatherland is heaven).

To abstain from (απεχεσθα). Present middle (direct) infinitive of απεχω, old verb, to hold back from (1Th 4:3). In indirect command (to keep on abstaining from) after παρακαλω (I beseech). With the ablative case των σαρκικων επιθυμιων, the grosser sins of the flesh (for σαρκικος see 1Co 3:3) like the list in 4:3.

Which (αιτινες). "Which very ones." Like Latin *quippe qui*.

War against the soul (στρατευοντα κατα της ψυχης). Present middle indicative of στρατευω, to carry on a campaign (Jas 4:1). See this struggle between the flesh and the spirit vividly pictured by Paul in Ga 5:16-24 .

1 Peter 2:12

Seemly (καλην). Predicate adjective with αναστροφην, for which see 1:15,18 . The Gentiles are on the watch for slips in moral conduct by the Christians.

That (ινα). Final conjunction with δοξασωσιν (they may glorify, first aorist active subjunctive of δοξαζω, the purpose of the Christians about the Gentiles.

Wherein (εν ω). "In what thing."

As evil-doers (ως κακοποιων). As they did and do, old word (from κακον and ποιεω, Joh 18:30), in N.T. only here and verse 14 in correct text. Heathen talk against us (καταλαλουσιν) gleefully.

By your good works (εκ των καλων εργων). "Out of (as a result of) your good (beautiful) deeds."

Which they behold (εποπτευοντες). Present active participle of εποπτευω, old verb (from, εποπτης, overseer, spectator, 2 Peter 1:16), to be an overseer, to view carefully, in N.T. only here and 3:2.

In the day of visitation (εν ημερα επισκοπης). From Isa 10:33 . Cf. its use in Lu 19:44 , which see for the word επισκοπη (from επισκοπεω, to inspect (Heb 12:15). Clear echo here of Mt 5:16 .

1 Peter 2:13

Be subject to (υποταγητε). Second aorist passive imperative second person plural of υποτασσω, to subject to, as in 3:22.

Every ordinance of man (παση ανθρωπινη κτισε). Dative case of old and common word κτισις (from κτιζω, to create, to found), act of creation (Ro 1:20), a creature or creation (Ro 1:25), all creation (Col 1:15), an institution as here (in Pindar so). For ανθρωπινος (human) see Jas 3:7 . Peter here approves no special kind of government, but he supports law and order as Paul does (Ro 13:1-8) unless it steps in between God and man (Ac 4:20).

For the Lord's sake (δια τον κυριον). For Jesus' sake. That is reason enough for the Christian not to be an anarchist (Mt 22:21). The heathen were keen to charge the Christians with any crime after Nero set the fashion. "It should not be forgotten that, in spite of the fine language of the philosophers, the really popular religions in Greece and Rome were forms of devil-worship, intimately blended with magic in all its grades" (Bigg).

As supreme (ως υπερεχοντ). Dative singular of present active participle of υπερεχω, old verb (intransitive), to stand out above (to have it over), as in Ro 13:1 . It is not the divine right of kings, but the fact of the king as the outstanding ruler.

1 Peter 2:14

Unto governors (ηγεμοσιν). Dative again of ηγεμων, a leader (from ηγεομα, to lead), old and common word (Mt 10:18).

As sent by him (ως δι' αυτου πεμπομενοις). Present passive participle of πεμπω. Δι' αυτου is "by God," as Jesus made plain to Pilate; even Pilate received his authority ultimately "from above" (Joh 18:11).

For vengeance on evil-doers (εις εκδικησιν κακοποιων). Objective genitive with εκδικησιν, for which see Lu 18:7f .

For praise to them that do well (επαινον αγαθοποιων). Objective genitive again, αγαθοποιος, a late word (Plutarch, Sirach) from αγαθον and ποιεω here only in N.T. Found in a magical papyrus.

1 Peter 2:15

By well-doing (αγαθοποιουντας). Present active participle of αγαθοποιεω, only in LXX and N.T. (Mr 3:4). In accusative case agreeing with υμας understood, accusative of general reference with φιμοιν, present active infinitive (epexegetic infinitive after το θελημα του θεου, the will of God), late and rare verb (from φιμος muzzle), as in Mt 22:12 .

The ignorance of foolish men (την των αφρονων ανθρωπων αγνωσιαν). Αγνωσια is late and rare word (in the papyri) from alpha privative and γνωσις (knowledge), in N.T. only here and 1Co 15:24 (disgraceful ignorance in both instances). Note alliteration.

1 Peter 2:16

As free (ως ελευθερο). Note nominative again connected with υποταγητε in verse 13, not with φιμοιν in verse 14 (a parenthesis in fact). For this ethical sense of ελευθερος see Ga 4:26 .

And not using your freedom (κα μη εχοντες την ελευθεριαν). "And not holding your liberty" (present active participle of εχω, with usual negative μη with participle.

For a cloke of wickedness (ως επικαλυμμα της κακιας). Επικαλυμμα (from επικαλυπτω Ro 4:7) is a rare word (Aristotle, LXX) for veil, here only in N.T. and in figurative sense for pretext to do wickedness under, a thing, alas, that sometimes happens.

But as bondservants of God (αλλ' ως θεου δουλο). Paul's proud title. There is no such thing as absolute freedom (personal freedom), for that is anarchy. Cf. Ro 6:22 "enslaved to God."

1 Peter 2:17

Honour all men (παντας τιμησατε). Not with the same honour. Constative use of the aorist imperative.

Love the brotherhood (την αδελφοτητα αγαπατε). Present active imperative of αγαπαω, keep on doing it. Note the abstract αδελφοτης (from αδελφος, brother) in the collective sense, rare save in ecclesiastical literature, though in I Macc. 12:10; IV Macc. 10:3, and in late papyri. It is a word for all Christians.

Fear God (τον θεον φοβεισθε). In both senses of reverence and dread, and keep it up (present middle imperative).

Honour the king (τον βασιλεα τιματε). Keep that up also. A fine motto in this verse.

1 Peter 2:18

Servants (ο οικετα). Note article with the class as with ανδρες (3:7), though not with γυναικες (3:1). Οικετης, old word from οικος (house), means one in the same house with another (Latin *domesticus*), particularly house servants (slaves) in distinction from the general term δουλος (slave). "Ye domestics." See similar directions to Christian servants (slaves) in Col 3:22-25; Eph 6:5-7; 1Ti 6:1f.; Tit 2:9f . Οικετης in N.T. occurs only here, Lu 16:13; Ac 10:7; Ro 14:4 .

Be in subjection (υποτασσομενο). Present middle participle of υποτασσω, common late compound to subject oneself to one (Lu 2:51). Either the participle is here used as an imperative (so in 3:1,7) as in Ro 12:16f. , or the imperative εστε has to be supplied (Robertson, *Grammar*, p. 945).

To your masters (τοις δεσποταις). Dative case of δεσποτης, old word for absolute owner in contrast with δουλος. It is used also of God (Lu 2:29; Ac 4:24,29) and of Christ (2 Peter 2:1; Jude 1:4). Κυριος has a wider meaning and not necessarily suggesting absolute power.

To the good and gentle (τοις αγαθοις κα επιεικεσιν). Dative case also with the article with class. For επιεικης see on Jas 3:17 . There were slave-owners (masters) like this as there

are housekeepers and employers of workmen today. This is no argument for slavery, but only a sidelight on a condition bad enough at its best.

To the froward (τοις σκολιοις). "To the crooked." Old word, also in Lu 3:5; Ac 2:40; Php 2:15 . Unfortunately there were slave-holders as there are employers today, like this group. The test of obedience comes precisely toward this group.

1 Peter 2:19

For this is acceptable (τουτο γαρ χαρις). "For this thing (neuter singular τουτο, obedience to crooked masters) is grace" (χαρις is feminine, here "thanks" as in Ro 7:25). "Acceptable" calls for ευπροσδεκτον (2:5), which is not the text here.

If a man endureth griefs (ε υοφερε τις λυπας). Condition of first class with ε and present active indicative of υποφερω, old verb, to bear up under, in N.T. only here, 1Co 10:13; 2Ti 3:11 . Note plural of λυπη (grief).

For conscience toward God (δια συνειδησιν θεου). Suffering is not a blessing in and of itself, but, if one's duty to God is involved (Ac 4:20), then one can meet it with gladness of heart. Θεου (God) is objective genitive. For συνειδησις (conscience) see on Ac 23:1; 1Co 8:7 . It occurs again in 1Pe 3:16 .

Suffering wrongfully (πασχων αδικως). Present active participle of πασχω and the common adverb αδικως, unjustly, here alone in N.T. This is the whole point, made clear already by Jesus in Mt 5:10-12 , where Jesus has also "falsely" (ψευδομενο). See also Lu 6:32-34 .

1 Peter 2:20

For what glory (ποιον γαρ κλεος). Qualitative interrogative (what kind of glory). "What price glory?" Κλεος is old word from κλεω (καλεω, to call), report, praise, glory, here only in N.T.

If ye shall take it patiently (ε υπομενειτε). First-class condition with ε and future active indicative of υπομενω, for which see Jas 1:12 . Same condition also in next sentence (αλλ' ε, etc.).

When ye sin (αμαρτανοντες). Present active participle of αμαρτανω (continued repetition).

And are buffeted for it (κα κολαφιζομενο). Present passive participle of κολαφιζω, late word (from κολαφος fist), only in N.T. (cf. Mt 26:67) and ecclesiastical writers. Repeated action again. No posing as a martyr allowed here. Christians do sometimes deserve persecution, as Jesus implied (Mt 5:10-12).

When ye do well (αγαθοποιουντες). Present active participle of αγαθοποιεω as in verse 15.

And suffer for it (κα πασχοντες). Present active participle of πασχω (verse 19). No "for it" in the Greek here or in the previous sentence.

This is acceptable with God (τουτο χαρις παρα θεω). "This thing (neuter) is thanks (verse 19) by the side of (παρα) God (as God looks at it)."

1 Peter 2:21

For hereunto were ye called (εις τουτο γαρ εκληθητε). First aorist indicative of καλεω, to call. They were called to suffer without flinching (Hort), if need be.

Because (οτ). The fact that Christ suffered (επαθεν) lifts their suffering to a new plane.

Leaving you an example (υμιν υπολιμπανων υπογραμμον). Present active participle of the late Ionic verb υπολιμπανω (in the papyri) for the common υπολειπω, to leave behind (under), here only in N.T. Υπογραμμος is also a late and rare word (from υπογραφω, to write under), a writing-copy for one to imitate, in II Macc. 2:28; Philo, Clement of Rome, here only in N.T. Clement of Alex. (*Strom*. V. 8. 49) uses it of the copy-head at the top of a child's exercise book for the child to imitate, including all the letters of the alphabet. The papyri give many examples of υπογραφη and υπογραφω in the sense of copying a letter.

That ye should follow his steps (ινα επακολουθησητε τοις ιχνεσιν αυτου). Purpose clause with ινα and first aorist active subjunctive of επακολουθεω, old verb, to follow closely upon, with the associative-instrumental (1Ti 5:10,24) or the locative here. Ιχνος is old word (from ικω, to go), tracks, footprints, in N.T. only here, 2Co 12:18; Ro 4:12 . Peter does not mean that Christ suffered only as an example (1:18), but he did leave us his example for our copying (1Jo 2:6).

1 Peter 2:22

Who did no sin (ος αμαρτιαν ουκ εποιησεν). Quotation from Isa 53:9 . He has already expressed the sinlessness of Christ in 1:19. The next clause is a combination of Isa 53:9; Zep 3:13 . For "guile" (δολος) see verse 1.

Was found (ευρεθη). First aorist passive indicative of ευρισκω. Christ's guilelessness stood the test of scrutiny (Vincent), as Peter knew (Mt 26:60; Joh 18:38; 19:4,6).

1 Peter 2:23

When he was reviled (λοιδορουμενος). Present passive participle of λοιδορεω, old verb (from λοιδορος, reviler, 1Co 5:11) as in Joh 9:28 .

Reviled not again (ουκ αντελοιδορε). Imperfect active (for repeated incidents) of αντιλοιδορεω, late and rare compound (Plutarch, Lucian, one papyrus example with compound following the simplex verb as here, Moulton and Milligan's *Vocabulary*), here only in N.T. Idiomatic use of αντ (in turn, return, back).

Threatened not (ουκ ηπειλε). Imperfect again (repeated acts) of απειλεω, old compound (from απειλη, threat, Ac 9:1), in N.T. only here and Ac 4:17 .

But committed himself (παρεδιδου δε). Imperfect active again (kept on committing himself) of παραδιδωμ, to hand over, usually of one to a judge, but here not of another (as the Sanhedrin), but himself (supply εαυτον), for Jesus uses this very idea in Lu 23:46 as he

dies. Jesus thus handed himself and his cause over to the Father who judges righteously (τω κρινοντ δικαιως, dative of present active articular participle of κρινω).

1 Peter 2:24

Who his own self (ος αυτος). Intensive pronoun with the relative referring to Christ (note relatives also in verses 22,23).

Bare our sins (ανηνεγκεν τας αμαρτιας ημων). Second aorist active indicative of αναφερω, common verb of bringing sacrifice to the altar. Combination here of Isa 53:12; De 21:23 . Jesus is the perfect sin offering (Heb 9:28). For Christ's body (σωμα) as the offering see 1Co 11:24 . "Here St. Peter puts the Cross in the place of the altar" (Bigg).

Upon the tree (επ το ξυλον). Not tree here as in Lu 23:31 , originally just wood (1Co 3:12), then something made of wood, as a gibbet or cross. So used by Peter for the Cross in Ac 5:30; 10:39 ; and by Paul in Ga 3:13 (quoting De 21:23).

Having died unto sins (ταις αμαρτιαις απογενομενο). Second aorist middle participle of απογινομα, old compound to get away from, with dative (as here) to die to anything, here only in N.T.

That we might live unto righteousness (ινα τη δικαιοσυνη ζησωμεν). Purpose clause with ινα and the first aorist active subjunctive of ζαω with the dative (cf. Ro 6:20). Peter's idea here is like that of Paul in Ro 6:1-23 , especially verses 2,10f.).

By whose stripes ye were healed (ου τω μωλωπ ιαθητε). From Isa 53:5 . First aorist passive indicative of ιαομα, common verb to heal (Jas 5:16) and the instrumental case of μωλωπς, rare word (Aristotle, Plutarch) for bruise or bloody wound, here only in N.T. Cf. 1:18. Writing to slaves who may have received such stripes, Peter's word is effective.

1 Peter 2:25

For ye were going astray like sheep (ητε γαρ ως προβατα πλανωμενο). Brought from Isa 53:6 , but changed to periphrastic imperfect indicative with ητε and present middle participle of πλαναω, to wander away. Recall the words of Jesus in Lu 15:4-7 .

But are now returned (αλλα επεστραφητε). Second aorist passive indicative of επιστρεφω, old verb, to turn, to return (Mt 10:13).

Unto the Shepherd and Bishop of your souls (επ τον ποιμενα κα επισκοπον των ψυχων υμων). Jesus called himself the Good Shepherd (Joh 10:11 , and see also Heb 13:20). Here alone is Christ called our "Bishop" (overseer). See both ideas combined in Eze 34:11 . Philo calls God Επισχοπος. Jesus is also Αποστολος Heb 3:1) and he deserves all other titles of dignity that we can give him.

1 Peter 3

1 Peter 3:1

In like manner (ομοιως). Adverb closely connected with υποτασσομενο, for which see 2:18.

Ye wives (γυναικες). Without article. About wives see also Col 3:18; Eph 5:22; Tit 2:4 .

To your own husbands (τοις ιδιοις ανδρασιν). Ιδιοις occurs also in Ephesians and Titus, but not in Colossians. It strengthens the idea of possession in the article τοις. Wives are not enjoined to be in subjection to the husbands of other women, as some think it fine to be (affinities!)

Even if any obey not the word (κα ε τινες απειθουσιν τω λογω). Condition of first class and dative case of λογος (1:23,25; 2:8), that is, remain heathen.

That they be gained (ινα κερδηθησοντα). Purpose clause with ινα and first future passive indicative of κερδαινω, old verb, to gain (from κερδος, gain, interest) as in Mt 18:15 . See the future with ινα also in Lu 20:10; Re 3:9 .

Without the word (ανευ λογου). Probably here "word from their wives" (Hart), the other sense of λογος (talk, not technical "word of God").

By the behaviour of their wives (δια της των γυναικων αναστροφης). Won by pious living, not by nagging. Many a wife has had this blessed victory of grace.

1 Peter 3:2

Beholding (εποπτευσαντες). First aorist active participle of εποπτευω, for which see 2:12. See 2:12 also for αναστροφην manner of life).

Chaste (αγνην). Pure because "in fear" (εν φοβω), no word in the Greek for "coupled," fear of God, though in Eph 5:33 fear (reverence for) of the husband is urged.

1 Peter 3:3

Whose adorning (ων κοσμος). Genitive plural of the relative referring to γυναικων (wives). Κοσμος has here its old meaning of ornament (cf. our cosmetics), not the common one of world (Joh 17:5) considered as an orderly whole. *Mundus* in Latin is used in this double sense (ornament, world).

Let it be (εστω). Imperative third singular of ειμ. Not the outward adorning of plaiting the hair (ουχ ο εξωθεν εμπλοκης τριχων). The use of ουχ here rather than μη (usual negative with the imperative) because of the sharp contrast in verse 4 (αλλ'). The old adverb εξωθεν (from without) is in the attributive position like an adjective. Εμπλοκη is a late word (from εμπλεκω, to inweave, 2Ti 2:4; 2 Peter 2:20) in Strabo, but often in the papyri for struggle as well as plaiting, here only in N.T.

Of wearing (περιθεσεως). Late and rare word (Galen, Arrian) from περιτιθημ (Mt 27:28), to put around, a placing around. Ornaments of gold were worn round the hair as nets and round the finger, arm, or ankle.

Or of putting on (ενδυσεως). Old word from ενδυω (to put on), here only in N.T. Peter is not forbidding the wearing of clothes and ornaments by women, but the display of finery by contrast. Cf. 1Ti 2:9-13; Isa 3:16f. .

1 Peter 3:4

But the hidden man of the heart (αλλ' ο κρυπτος της καρδιας ανθρωπος). Here ανθρωπος is in contrast with κοσμος just before. See Paul's use of ανθρωπος for the outer and old, the inner and new man (2Co 4:16; Ro 7:22; Col 3:9; Eph 3:16; 4:22,24). See also the Jew εν κρυπτω (Ro 2:29) and what Jesus said about God seeing "in secret" (Mt 6:4,6).

In the incorruptible apparel of a meek and quiet spirit (εν τω αφθαρτω του ησυχιου κα πραεως πνευματος). No word in the Greek for "apparel" (κοσμω). For αφθαρτος see 1:4,23 . For πραυς see Mt 5:5; 11:29 . Πνευμα (spirit) is here disposition or temper (Bigg), unlike any other use in the N.T. In 3:18,19; 4:6 it means the whole inner man as opposed to σαρξ or σωμα, very much as ψυχη is used as opposed to σωμα.

Which (ο). Spirit just mentioned.

Of great price (πολυτελες). Old word (from πολυ and τελος, cost), in N.T. only here, Mr 14:3; 1Ti 2:9 .

1 Peter 3:5

Adorned themselves (εκοσμουν εαυτας). Imperfect active of customary action, "used to adorn themselves." Κοσμεω is old verb from κοσμος in the sense in verse 3. See Heb 11:11,35 for like tribute to holy women of the O.T. The participle υποτασσομενα repeats verse 1.

1 Peter 3:6

As Sarah (ως Σαρρα).

Obeyed Abraham (υπηκουεν τω Αβρααμ). Imperfect active of υπακουω, "used to obey" (with dative).

Calling him lord (κυριον αυτον καλουσα). Present active participle of καλεω. See Gen 18:12 .

Whose children ye now are (ης εγενηθητε τεκνα). First aorist passive indicative of γινομα, "whose children ye became."

If ye do well (αγαθοποιουσα). Present active feminine plural participle of αγαθοποιεω (2:15), "doing good."

And are not put in fear by any terror (κα μη φοβουμενα μηδεμιαν πτοησιν). Free quotation from Pr 3:25 , "and not fearing any terror" (cognate accusative of πτοησις, after φοβουμενα, present middle participle, late and rare word from πτοεω, to terrify, as in Lu 21:9 , here only in N.T.). Perhaps Peter regards Sarah's falsehood as the yielding to a sudden

terror (Hart). Hannah could also be named along with Sarah. The women somehow do not organize "daughters of Sarah" societies.

1 Peter 3:7

Ye husbands likewise (ο ανδρες ομοιως). Probably "likewise" here refers to honouring all men (2:17), not "likewise" of 3:1.

Dwell with (συνοικουντες). Present active participle of συνοικεω, old verb for domestic association, here only in N.T. Used as imperative here like the participle in 2:18; 3:1 .

According to knowledge (κατα γνωσιν). "With an intelligent recognition of the nature of the marriage relation" (Vincent).

Giving honour unto the woman as unto the weaker vessel (ως ασθενεστερω σκευε τω γυναικειω απονεμοντες τιμην). Present active participle of απονεμω, old verb, to assign, to portion out (or off), here only in N.T. Σκευος is an old and common word for vessel, furniture, utensil (Mt 12:29; 2Ti 2:20). Here both husband and wife are termed vessels or "parts of the furniture of God's house" (Bigg). See Paul's use of σκευος for ministers (2Co 4:7). Γυναικειω here is an adjective (female, feminine) from γυνη (woman, wife). She is termed "the weaker" (τω ασθενεστερω), not for intellectual or moral weakness, but purely for physical reasons, which the husband must recognize with due consideration for marital happiness.

Joint-heirs of the grace of life (συνκληρονομο χαριτος ζωης). Late double compound found in an Ephesian inscription and the papyri, in N.T. only here, Ro 8:17; Eph 3:6; Heb 11:9 . God's gift of life eternal belongs to woman as well as to man. In the eyes of God the wife may be superior to the husband, not merely equal.

To the end that your prayers be not hindered (εις το μη εγκοπτεσθα τας προσευχας υμων). Purpose clause with εις το and the present passive infinitive (with negative μη) of εγκοπτω, to cut in, to interrupt, late verb (Polybius), as in Ro 15:22 , etc. Very vivid to us now with our telephones and radios when people cut in on us. Προσευχας (prayers) is the accusative of general reference. Husbands surely have here cause to consider why their prayers are not answered.

1 Peter 3:8

Finally (το τελος). Adverbial accusative. Conclusion, not of the Epistle, but only of the addresses to various classes. No verb (εστε imperative, be) here.

Likeminded (ομοφρονες). Old compound (ομοσ, φρην), here only in N.T.

Compassionate (συμπαθεις). Old adjective (συν, πασχω), in N.T. only here and Ro 12:15 . Our "sympathetic" in original sense.

Loving as brethren (φιλαδελφο). Old compound (φιλοσ, αδελφος), here only in N.T.

Tender-hearted (ευσπλαγχνο). Late and rare compound (ευ and σπλαγχνον), in Hippocrates, Apocrypha, in N.T. only here and Eph 4:32 .

Humble minded (ταπεινοφρονες). Late compound (ταπεινοσ, φρην), in Plutarch, Pr 29:23 , here only in N.T.

1 Peter 3:9

Not rendering evil for evil (μη αποδιδοντες κακον αντ κακου). Μη and the present active participle of αποδιδωμ, to give back. The same phrase in Ro 12:17 and the same idea in 1Th 5:15 . Peter may have obtained it from Paul or both from Pr 17:13; 20:22 , "an approximation to Christ's repeal of the λεξ ταλιονις (Mt 5:38ff.) which Plato first opposed among the Greeks" (Hart). Common use of αντ for exchange.

Reviling for reviling (λοιδοριαν αντ λοιδοριας). Allusion to 2:23 (Christ's own example).

But contrariwise blessing (τουναντιον δε ευλογουντες). Adverbial accusative and crasis (το εναντιον) of the neuter article and the adjective εναντιος (εν, αντιος, opposite, Mt 14:24), "on the contrary." For ευλογουντες (present active participle of ευλογεω) see Lu 6:28; Ro 12:14 (imperative ευλογειτε).

For hereunto were ye called (οτ εις τουτο εκληθητε). See 2:21 for this verb and use of εις τουτο (pointing to the preceding argument).

That ye should inherit a blessing (ινα ευλογιαν κληρονομησητε). Purpose clause with ινα and the first aorist active subjunctive of κληρονομεω, a plain reference to Esau, who wanted "to inherit the blessing" (Heb 12:17) after he had sold his birthright. Christians are the new Israel (both Gentiles and Jews) and are the spiritual descendants of Isaac (Ga 4:22ff.).

1 Peter 3:10

For (γαρ). Reason for the entire exhortation in verses 8,9 and introducing in verses 10-12 a quotation from Ps 34:13-17 with some slight changes.

Would love life (θελων ζωην αγαπαιν). "Wishing to love life." This present life. The LXX expressions are obscure Hebraisms. The LXX has αγαπων (participle present active of αγαπαω, not the infinitive αγαπαιν.

Let him refrain (παυσατω). Third person singular first aorist active imperative of παυω to make stop, whereas the LXX has παυσον (second person singular).

His tongue (την γλωσσαν). See Jas 3:1-12 .

That they speak no guile (του μη λαλησα δολον). Purpose clause with genitive article του (negative μη) and the first aorist active infinitive of λαλεω. But it can also be explained as the ablative case with the redundant negative μη after a verb of hindering (παυσατω) like Lu 4:42 . See Robertson, *Grammar*, p. 1061. "Let him refrain his lips from speaking guile."

1 Peter 3:11

Let him turn away (εκκλινατω). First aorist active imperative third person singular of εκκλινω, where the LXX has εκκλινον (second person singular). Old verb, in N.T. only here, Ro 3:12; 16:17 . Peter adapted the passage all through to his own construction and use. So as to ποιησατω (let him do) for ποιησον (do thou), ζητησατω (let him seek) for ζητησον

(do thou seek), διωξατω (let him pursue) for διωξον (do thou pursue), all first aorist active imperatives (of ποιεω, ζητεω, διωκω). See Heb 12:14 for "pursuing peace." If men only did!

1 Peter 3:12

Upon (επ). In the case of righteous (δικαιους, in the O.T. sense like δικαιον Λοτ in 2 Peter 2:7) for their good, but in the case of men "that do evil" (επ ποιουντας κακα, "upon men doing evil things") "the face of the Lord" (προσωπον κυριου) is not for their good, επ here approaching "against" in idea.

1 Peter 3:13

That will harm you (ο κακωσων υμας). Future active articular participle of κακοω, old verb (from κακος, bad) as in Ac 7:6,19 . Any real hurt, either that wishes to harm you or that can harm. See the words in Isa 50:9 .

If ye be (εαν γενησθε). Rather, "if ye become" (condition of third class with εαν and second aorist middle subjunctive of γινομα).

Zealous of that which is good (του αγαθου ζηλωτα). "Zealots for the good" (objective genitive after ζηλωτα (zealots, not zealous), old word from ζηλοω (1Co 12:12).

1 Peter 3:14

But and if ye should suffer (αλλ' ε κα πασχοιτε). "But if ye should also (or even) suffer." Condition of the fourth class with ε and the optative (undetermined with less likelihood), a rare condition in the vernacular *Koine*, since the optative was a dying mode. If matters, in spite of the prophetic note of victory in verse 13, should come to actual suffering "for righteousness' sake" (δια δικαιοσυνην) as in Mt 5:10 (ενεκεν, not δια), then "blessed" (μακαριο, the very word of Jesus there which see, a word meaning "happy," not ευλογητο) "are ye" (not in the Greek). If the conclusion were expressed regularly, it would be ειητε αν (ye would be), not εστε (ye are). It is interesting to note the third-class condition in verse 13 just before the fourth-class one in verse 14.

Fear not their fear (τον φοβον αυτων μη φοβηθητε). Prohibition with μη and the first aorist (ingressive) passive subjunctive of φοβεομα, to fear, and the cognate accusative φοβον (fear, terror). "Do not fear their threats" (Bigg). Quotation from Isa 8:12f .

Neither be troubled (μηδε ταραχθητε). Prohibition with μηδε and the first aorist (ingressive) subjunctive of ταρασσω, to disturb (Mt 2:6; Joh 12:27). Part of the same quotation. Cf. 3:6.

1 Peter 3:15

Sanctify (αγιασατε). First aorist active imperative of αγιαζω. This instead of being afraid.

Christ as Lord (κυριον τον Χριστον). Τον Χριστον, direct object with article and κυριον predicate accusative (without article). This is the correct text, not τον θεον of the Textus Receptus. An adaptation to Christ of Isa 8:13 .

Being ready always (ετοιμο αε). No participle in the Greek, old adjective (Tit 3:1).

To give answer (προς απολογιαν). "For an apology," the old sense of απολογια, an answer back, a defence (not excuse), as in Ac 22:1 , from απολογεομα to defend (not to apologize).

A reason concerning the hope that is in you (λογον περ της εν υμιν ελπιδος). Original sense of λογον (accusative of the thing with αιτουντ with υμας, accusative of the person) "concerning the in you hope." Ready with a spoken defence of the inward hope. This attitude calls for an intelligent grasp of the hope and skill in presenting it. In Athens every citizen was expected to be able to join in the discussion of state affairs.

Yet with meekness and fear (αλλα μετα πραυτητος κα φοβου). Of God (2:18; 3:2,4), not of man.

1 Peter 3:16

Having a good conscience (συνειδησιν εχοντες αγαθην). Present active participle of εχω. See 2:18 for συνειδησιν and 3:21 for συνειδησις αγαθη again ("a quasi-personification," Hart).

That they may be put to shame (ινα καταισχυνθωσιν). Purpose clause with ινα and the first aorist passive subjunctive of καταισχυνω, old verb, to put to shame (Lu 13:17; 1Pe 2:6).

Wherein ye are spoken against (εν ω καταλαλεισθε). Present passive indicative of καταλαλεω, for which see 2:12 with εν ω also. Peter may be recalling (Hart) his own experience at Pentecost when the Jews first scoffed and others were cut to the heart (Ac 2:13,37).

Who revile (ο επηρεαζοντες). Articular present active participle of επηρεαζω, old verb (from επηρεια, spiteful abuse), to insult, in N.T. only here and Lu 6:28 .

In Christ (εν Χριστω). Paul's common mystical phrase that Peter has three times (here, 5:10,14), not in John, though the idea is constantly in John. Peter here gives a new turn (cf. 2:12) to αναστροφη (manner of life). "Constantly the apostle repeats his phrases with new significance and in a new light" (Bigg).

1 Peter 3:17

Better (κρειττον). Comparative of κρατυς as in 2 Peter 2:21; Heb 1:4 . Patient endurance not only silences calumny (verse 16), is Christlike (verse 18), but it has a value of its own (verse 17).

If the will of God should so will (ε θελο το θελημα του θεου). Condition of the fourth class again (ει--θελο) with ε and the optative. For a like pleonasm see Joh 7:17 .

For well-doing than for evil-doing (αγαθοποιουντας η κακοποιουντας). Accusative plural agreeing with υμας understood (accusative of general reference with the infinitive πασχειν (to suffer) of the participles from αγαθοποιεω (see 2:15) and κακοποιεω (Mr 3:4 , and see 1Pe 2:14 for κακοποιος).

1 Peter 3:18

Because Christ also died (οτ κα Χριστος απεθανεν). So the best MSS.; later ones επαθεν (suffered). The example of Christ should stir us to patient endurance.

For sins (περ αμαρτιων). "Concerning sins" (not his, but ours, 1:18). Περ (around, concerning) with αμαρτιας in the regular phrase for the sin offering (Le 5:7; 6:30), though υπερ αμαρτιας does occur (Eze 43:25). So in the N.T. we find both περ αμαρτιων (Heb 5:3) and υπερ αμαρτιων (Heb 5:1).

Once (απαξ). Once for all (Heb 9:28), not once upon a time (ποτε).

The righteous for the unrighteous (δικαιος υπερ αδικων). Literally, "just for unjust" (no articles). See 1Pe 2:19 for the sinlessness of Christ as the one perfect offering for sin. This is what gives Christ's blood value. He has no sin himself. Some men today fail to perceive this point.

That he might bring us to God (ινα ημας προσαγαγη τω θεω). Purpose clause with ινα, with second aorist active subjunctive of προσαγω and the dative case τω θεω. The MSS. vary between ημας (us) and υμας (you). The verb προσαγω means to lead or bring to (Mt 18:24), to approach God (cf. προσαγωγην in Eph 2:18), to present us to God on the basis of his atoning death for us, which has opened the way (Ro 3:25; Heb 10:19f .)

Being put to death in the flesh (θανατωθεις μεν σαρκ). First aorist passive participle of θανατοω, old verb (from θανατος death), to put to death. Σαρκ is locative case of σαρξ.

But quickened in the spirit (ζωοποιηθεις δε πνευματ). First aorist passive participle of ζωοποιεω rare (Aristotle) verb (from ζωοποιος making alive), to make alive. The participles are not antecedent to απεθανεν, but simultaneous with it. There is no such construction as the participle of subsequent action. The spirit of Christ did not die when his flesh did, but "was endued with new and greater powers of life" (Thayer). See 1Co 15:22 for the use of the verb for the resurrection of the body. But the use of the word πνευματ (locative case) in contrast with σαρκ starts Peter's mind off in a long comparison by way of illustration that runs from verses 19-22. The following verses have caused more controversy than anything in the Epistle.

1 Peter 3:19

In which also (εν ω κα). That is, in spirit (relative referring to πνευματ). But, a number of modern scholars have followed Griesbach's conjecture that the original text was either Νωε κα (Noah also), or Ενωχ κα (Enoch also), or εν ω κα Ενωχ (in which Enoch also) which an early scribe misunderstood or omitted Ενωχ κα in copying (ομοιοτελευτον). It is allowed in Stier and Theile's *Polyglott*. It is advocated by J. Cramer in 1891, by J. Rendel Harris in *The Expositor* (1901), and *Sidelights on N.T. Research* (p. 208), by Nestle in 1902, by Moffatt's New Translation of the New Testament. Windisch rejects it as inconsistent with the context. There is no manuscript for the conjecture, though it would relieve the difficulty greatly. Luther admits that he does not know what Peter means. Bigg has no doubt that the event recorded took place between Christ's death and his resurrection and holds that Peter is al-

luding to Christ's *Descensus ad Inferos* in Ac 2:27 (with which he compares Mt 27:52f.; Lu 23:34; Eph 4:9). With this Windisch agrees. But Wohlenberg holds that Peter means that Christ in his preexistent state preached to those who rejected the preaching of Noah who are now in prison. Augustine held that Christ was in Noah when he preached. Bigg argues strongly that Christ during the time between his death and resurrection preached to those who once heard Noah (but are now in prison) and offered them another chance and not mere condemnation. If so, why did Jesus confine his preaching to this one group? So the theories run on about this passage. One can only say that it is a slim hope for those who neglect or reject Christ in this life to gamble with a possible second chance after death which rests on very precarious exegesis of a most difficult passage in Peter's Epistle. Accepting the text as we have, what can we make of it?

He went and preached (πορευθεις εκηρυξεν). First aorist passive (deponent) participle of πορευομα and first aorist active indicative of κηρυσσω, the verb commonly used of the preaching of Jesus. Naturally the words mean personal action by Christ "in spirit" as illustration of his "quickening" (verse 18) whether done before his death or afterwards. It is interesting to observe that, just as the relative εν ω here tells something suggested by the word πνευματ (in spirit) just before, so in verse 21 the relative ο (which) tells another illustration of the words δι' υδατος (by water) just before. Peter jumps from the flood in Noah's time to baptism in Peter's time, just as he jumped backwards from Christ's time to Noah's time. He easily goes off at a word. What does he mean here by the story that illustrates Christ's quickening in spirit?

Unto the spirits in prison (τοις εν φυλακη πνευμασιν). The language is plain enough except that it does not make it clear whether Jesus did the preaching to spirits in prison at the time or to people whose spirits are now in prison, the point of doubt already discussed. The metaphorical use of εν φυλακη can be illustrated by 2 Peter 2:4; Jude 1:6; Re 20:7 (the final abode of the lost). See Heb 12:23 for the use of πνευματα for disembodied spirits.

1 Peter 3:20

Which aforetime were disobedient (απειθησασιν ποτε). First aorist active participle of απειθεω (for which verb see 3:20) in the dative plural agreeing with πνευμασιν. These spirits now in prison once upon a time (ποτε) were disobedient (typical rebels, Hart calls them).

Waited (απεξεδεχετο). Imperfect middle of the double compound απεκδεχομα, late verb, probably first by Paul (1Co 1:7), though in the apocryphal *Acta Pauli* (iii) and other late writings cited by Nageli (p. 43). Perfective use of the two prepositions (απο, εκ) to wait out to the end, as for Christ's Second Coming (Php 3:20). A hundred years apparently after the warning (Ge 5:32; 6:3; 7:6) Noah was preparing the ark and Noah as a preacher of righteousness (2 Peter 2:5) forewarned the people, who disregarded it.

While the ark was a preparing (κατασκευαζομενης κιβωτου). Genitive absolute with present passive participle of κατασκευαζω, old compound (Mt 11:10), for κιβωτος (ark) see on Mt 24:38 .

Wherein (εις ην). "Into which" (the ark).

That is (τουτ' εστιν). Explanatory expression like our English idiom (Ro 10:6 , etc.).

Souls (ψυχα). Persons of both sexes (living men) as in Ac 2:41; 27:37 , etc.

Were saved (διεσωθησαν). First aorist passive indicative of διασωζω, old compound, to bring safe through as in Ac 27:44 .

Through water (δι' υδατος). "By means of water" as the intermediate agent, an apparent change in the use of δια in composition just before (local use) to the instrumental use here. They came through the water in the ark and so were saved by the water in spite of the flood around them. Peter lays stress (Hart) on the water rather than on the ark (Heb 11:7) for the sake of the following illustration.

1 Peter 3:21

Which also (ο κα). Water just mentioned.

After a true likeness (αντιτυπον). Water in baptism now as an anti-type of Noah's deliverance by water. For βαπτισμα see on Mt 3:7 . For αντιτυπον see on Heb 9:24 (only other N.T. example) where the word is used of the earthly tabernacle corresponding (αντιτυπα) to the heavenly, which is the pattern (τυπον Heb 8:5) for the earthly. So here baptism is presented as corresponding to (prefigured by) the deliverance of Noah's family by water. It is only a vague parallel, but not over-fanciful.

Doth now save you (υμας νυν σωζε). Simplex verb (σωζω, not the compound διασωζω). The saving by baptism which Peter here mentions is only symbolic (a metaphor or picture as in Ro 6:2-6), not actual as Peter hastens to explain.

Not the putting away of the filth of the flesh (ου σαρκος αποθεσις ρυπου). Αποθεσις is old word from αποτιθημ (2:1), in N.T. only here and 2 Peter 1:14 . Ρυπου (genitive of ρυπος) is old word (cf. ρυπαρος, filthy, in Jas 2:2; Re 22:11), here only in N.T. (cf. Isa 3:3; 4:4). Baptism, Peter explains, does not wash away the filth of the flesh either in a literal sense, as a bath for the body, or in a metaphorical sense of the filth of the soul. No ceremonies really affect the conscience (Heb 9:13f.). Peter here expressly denies baptismal remission of sin.

But the interrogation of a good conscience toward God (αλλα συνειδησεως αγαθης επερωτημα εις θεον). Old word from επερωταω (to question as in Mr 9:32; Mt 16:1), here only in N.T. In ancient Greek it never means answer, but only inquiry. The inscriptions of the age of the Antonines use it of the Senate's approval after inquiry. That may be the sense here, that is, avowal of consecration to God after inquiry, having repented and turned to God and now making this public proclamation of that fact by means of baptism (the symbol

of the previous inward change of heart). Thus taken, it matters little whether εις θεον (toward God) be taken with επερωτημα or συνειδησεως.

Through the resurrection of Jesus Christ (δι' αναστασεως Ιησου Χριστου). For baptism is a symbolic picture of the resurrection of Christ as well as of our own spiritual renewal (Ro 6:2-6). See 1:3 for regeneration made possible by the resurrection of Jesus.

1 Peter 3:22

Having gone (πορευθεις). First aorist (deponent) participle (not periphrastic) of πορευομα.

Being made subject (υποταγεντων). Second aorist passive participle of υποτασσω (see 2:18; 3:1) in the genitive absolute construction.

Unto him (αυτω). Christ. See 1Co 15:28 .

1 Peter 4

1 Peter 4:1

For as much then as Christ suffered in the flesh (Χριστου ουν παθοντος σαρκ). Genitive absolute with second aorist active participle of πασχω, to suffer, and the locative case of σαρξ (flesh). The ουν (then, therefore) draws and applies the main lesson of 3:18-22, the fact that Christ suffered for us.

Arm ye yourselves also (κα υμεις οπλισασθε). Direct middle first aorist imperative of οπλιζω, old verb from οπλον (weapon, Joh 18:3), in metaphorical sense, here only in N.T.

With the same mind (την αυτην εννοιαν). Accusative of the thing (content), εννοιαν, old word (from εν, νους), putting in mind, thinking, will, in N.T. only here and Heb 4:12 . "Here again *Christus Patiens* is our υπογραμμος" (Bigg).

For (οτ). Reason for the exhortation.

Hath ceased from sin (πεπαυτα αμαρτιας). Perfect middle indicative of παυω to make cease and the ablative singular αμαρτιας, but B reads the dative plural αμαρτιαις (cf. Ro 6:1f.). Temptation has lost its appeal and power with such a man.

1 Peter 4:2

That ye no longer should live (εις το μηκετ βιωσα). Purpose clause with εις το (negative μη) and the first aorist (for the Attic second aorist βιωνα) active infinitive of βιοω, old verb, to spend a life (from βιος, course of life, Lu 8:14), here only in N.T.

The rest of your time in the flesh (τον επιλοιπον εν σαρκ χρονον). Accusative of time (χρονον, period of time). Επιλοιπον is old adjective (επι, λοιπος, remaining in addition), here only in N.T. But εις το here can be result (so that) as in Ro 1:20; 4:18 .

1 Peter 4:3

Past (παρεληλυθως). Perfect active participle of the compound verb παρερχομα, old verb, to go by (beside) as in Mt 14:15 with ωρα (hour).

May suffice (αρκετος). No copula in the Greek, probably εστιν (is) rather than δυνατα (can). Late and rare verbal adjective from αρκεω, to suffice, in the papyri several times, in N.T. only here and Mt 6:34; 10:25 , apparently referring to Christ's words in Mt 6:34 (possibly an axiom or proverb).

To have wrought (κατειργασθα). Perfect middle infinitive of κατεργαζομα, common compound (κατα, εργον work) as in 1Co 5:3 .

The desire (το βουλημα). Correct text, not θελημα. Either means the thing desired, willed. Jews sometimes fell in with the ways of Gentiles (Ro 2:21-24; 3:9-18; Eph 2:1-3) as today some Christians copy the ways of the world.

And to have walked (πεπορευμενους). Perfect middle participle of πορευομα in the accusative plural of general reference with the infinitive κατειργασθα. Literally, "having walked or gone."

In lasciviousness (εν ασελγειαις). All these sins are in the locative case with εν. "In unbridled lustful excesses" (2 Peter 2:7; 2Co 12:21).

Lusts (επιθυμιαις). Cf. 2:11; 4:2 .

Winebibbings (οινοφλυγιαις). Old compound (οινος, wine, φλυω, to bubble up), for drunkenness, here only in N.T. (also in De 21:20).

Revellings (κομοις). Old word (from κειμα, to lie down), rioting drinking parties, in N.T. here and Ga 5:21; Ro 13:13 .

Carousings (ποτοις). Old word for drinking carousal (from πινω, to drink), here only in the N.T. In the light of these words it seems strange to find modern Christians justifying their "personal liberty" to drink and carouse, to say nothing of the prohibition law. The Greeks actually carried lust and drunkenness into their religious observances (Aphrodite, for instance).

Abominable idolatries (αθεμιτοις ειδωλολατριαις). To the Christian all "idolatry," (ειδωλον, λατρεια), worship of idols, is "abominable," not allowed (alpha privative and θεμιτος, θεμιστος the old form, verbal of θεμιζω, to make lawful), but particularly those associated with drinking and licentiousness. The only other N.T. example of αθεμιτος is by Peter also (Ac 10:28) and about the Mosaic law. That may be the idea here, for Jews often fell into idolatrous practices (Deissmann, *Bible Studies*, p. 274).

1 Peter 4:4

Wherein (εν ω). "In which thing" (manner of life).

They think it strange (ξενιζοντα). Present passive indicative of ξενιζω, old verb (from ξενος, stranger), to entertain a guest (Ac 10:23), to astonish (Ac 17:20). See also 4:12. "They are surprised or astonished."

That ye run not with them (μη συντρεχοντων υμων). Genitive absolute (negative μη) with present active participle of συντρεχω, old compound, to run together like a crowd or a mob as here (just like our phrase, "running with certain folks").

Into the same excess of riot (εις την αυτην της ασωτιας αναχυσιν). Αναχυσιν (from αναχεω to pour forth) is a late and rare word, our overflowing, here only in N.T. Ασωτιας is the character of an abandoned man (ασωτος, cf. ασωτως in Lu 15:13), old word for a dissolute life, in N.T. only here, Eph 5:18; Tit 1:6 .

Speaking evil of you (βλασφημουντες). Present active participle of βλασφημεω as in Lu 22:65 . "The Christians were compelled to stand aloof from all the social pleasures of the world, and the Gentiles bitterly resented their puritanism, regarding them as the enemies of all joy, and therefore of the human race" (Bigg).

1 Peter 4:5

Who shall give account (ο αποδωσουσιν λογον). Future active indicative of αποδιδωμ. For this use with λογον (account) see Mt 12:36; Lu 16:2; Ac 19:40; Heb 13:17 . For the sudden use of the relative ο see Ro 3:8 .

To him that is ready to judge (τω ετοιμως κρινοντ). Dative, "to the one readily judging," correct text, not ετοιμως εχοντ κρινα, "to the one ready to judge," which "softens the rugged original" (Hart). That is Christ apparently (1:13; 2Co 5:10), but the Father in 1:17.

The quick and the dead (ζωντας κα νεκρους). "Living and dead." Those living at the time and those already dead (1Th 4:15).

1 Peter 4:6

Was the gospel preached (ευηγγελισθη). First aorist passive indicative of ευαγγελιζω. Impersonal use.

Even to the dead (κα νεκροις). Does Peter here mean preached to men after they are dead or to men once alive but dead now or when the judgment comes? There are those (Augustine, Luther, etc.) who take "dead" here in the spiritual sense (dead in trespasses and sins as in Col 2:13; Eph 2:1), but consider it "impossible" for Peter to use the same word in two senses so close together; but Jesus did it in the same sentence, as in the case of ψυχη (life) in Mt 16:25 . Bigg takes it to mean that all men who did not hear the gospel message in this life will hear it in the next before the final judgment.

That they might be judged (ινα κριθωσιν μεν). Purpose clause with ινα and the first aorist passive subjunctive of κρινω, to judge, whereas ζωσιν δε (by contrast) is the present active subjunctive of ζαω, to live. There is contrast also between κατα ανθρωπους (according to men) and κατα θεον (according to God).

1 Peter 4:7

But the end of all things is at hand (παντων δε το τελος ηγγικεν). Perfect active indicative of εγγιζω, to draw near, common late verb (from εγγυς), same form used by the Baptist of the Messiah's arrival (Mt 3:2) and by James in 5:8 (of the second coming). How near Peter does not say, but he urges readiness (1:5f.; 4:6) as Jesus did (Mr 14:38) and Paul (1Th 5:6), though it is drawing nearer all the time (Ro 12:11), but not at once (2Th 2:2).

Be ye therefore of sound mind (σωφρονησατε ουν). In view of the coming of Christ. First aorist (ingressive) active imperative of σωφρονεω (σως, sound, φρην, mind) as in Mr 5:15 .

Be sober unto prayer (νηψατε εις προσευχας). First aorist (ingressive of νηφω (see 1:13) and plural προσευχας, (prayers). Cf. Eph 6:18 .

1 Peter 4:8

Above all things (προ παντων). See this phrase in Jas 5:12 .

Being fervent (εκτενη εχοντες). Present active participle of εχοντες and predicate accusative of adjective εκτενης (from εκτεινω, to stretch out), stretched out, here only in N.T., "holding intent you love among yourselves."

For love covereth a multitude of sins (οτ αγαπη καλυπτε πληθος αμαρτιων). See Jas 5:20 for meaning, sins of the one loved, not of the one loving.

1 Peter 4:9

Using hospitality (φιλοξενο). "Friendly to strangers," old word (from φιλοσ, ξενος), in N.T. only here and 1Ti 3:2; Tit 1:8 . No verb here in the Greek.

Without murmuring (ανευ γογγυσμου). Like χωρις γογγυσμων in Php 2:14 . Complaint spoils hospitality. Jesus enjoined the entertainment of strangers (Mt 25:35). Inns were rare and very poor. Hospitality made mission work possible (3Jo 1:5).

1 Peter 4:10

Gift (χαρισμα). Late N.T. word (in late papyri) from χαριζομα, to give graciously. It is used here by Peter as one of the gifts of the Holy Spirit (1Co 12:4,9,29-31; Ro 12:6).

Ministering (διακονουντες). Present active participle plural of διακονεω, common verb (Mt 20:28), though εκαστος (each) is singular.

As good stewards (ως καλο οικονομο). For "steward" (οικονομος, house-manager) see Lu 16:1; 1Co 4:1 (used by Paul of himself) and of any bishop (Tit 1:7), but here of any Christian. See καλος used with διακονος in 1Ti 4:6 .

Of the manifold grace of God (ποικιλης χαριτος θεου). For ποικιλος (many-colored) see on 1:6; Jas 1:2 .

1 Peter 4:11

If any man speaketh (ε τις λαλε). Condition of first class, assumed as a fact.

Speaking as it were oracles of God (ως λογια θεου). No predicate in this conclusion of the condition. For λογια θεου see Ac 7:38 (Mosaic law); Ro 3:2 (the Old Testament); Heb 5:12 (the substance of Christian teaching), here of the utterances of God through Christian teachers. Λογιον (old word) is a diminutive of λογος (speech, word). It can be construed here as nominative or as accusative. The verb has to be supplied.

If any one ministereth (ε τις διακονε). First-class condition again. See Ac 6:2-4 for the twofold division of service involved here.

Which God supplieth (ης χορηγε ο θεος). Ablative case (ης) of the relative attracted from the accusative ην, object of χορηγε (present active indicative of χορηγεω, old verb, to supply from χορηγος, chorus leader, in N.T. only here and 2Co 9:10). Peter has the compound επιχορηγεω in 2 Peter 1:5,11 . God is the supplier of strength.

That God may be glorified (ινα δοξαζητα ο θεος). Purpose clause with ινα and the present passive subjunctive of δοξαζω. See Joh 15:8 .

Whose is (ω εστιν). "To whom (dative) is," that is to Jesus Christ the immediate antecedent, but in Ro 16:27; Jude 1:25 the doxology is to God through Christ. For other doxologies see 1Pe 5:11; 2 Peter 3:18; Ga 1:5; Ro 9:5; 11:36; Php 4:20; Eph 3:21; 1Ti 1:17; 6:16; 2Ti 4:18; Heb 13:21; Re 1:6; 5:13; 7:12 . The others addressed to Christ are 2 Peter 3:18; 2Ti 4:18; Re 1:6 .

1 Peter 4:12

Think it not strange (μη ξενιζεσθε). Prohibition with μη and the present passive imperative of ξενιζω, for which verb see 4:4. "Be not amazed."

Concerning the fiery trial among you (τε εν υμιν πυρωσε). Instrumental case, "by the among you burning," metaphorical sense of old word (since Aristotle), from πυροω, to burn (πυρ fire). See 1:7 for the metaphor. See Re 18:9,18 only other N.T. examples. It occurs in Pr 27:21 for the smelting of gold and silver and so in Ps 56:10 (LXX 65:10): "Thou didst smelt us as silver is smelted" (επυρωσας ημας ως πυρουται το αργυριον).

Which cometh upon you (υμιν γινομενη). Present middle participle of γινομα (already coming) with dative case υμιν.

To prove you (προς πειρασμον). "For testing."

As though a strange thing happened unto you (ως ξενου υμιν συμβαινοντος). Genitive absolute with ως, giving the alleged reason, and υμιν, dative case with συμβαινοντος (present active participle of συμβαινω, to go together, to happen (Mr 10:32), agreeing with ξενου (strange, Heb 13:9).

1 Peter 4:13

Inasmuch (καθο). "In so far forth as" ("according to which thing"), old conjunction, in N.T. only here and 2Co 8:12; Ro 8:26 .

Ye are partakers of (κοινωνειτε). Present active indicative of κοινωνεω, old verb (from κοινωνος, partner), to share in either with genitive (Heb 2:14) or dative as here (παθημασιν).

That ye may rejoice with exceeding joy (ινα χαρητε αγαλλιωμενο). Purpose clause with ινα and second aorist passive subjunctive of χαιρω, with the present middle participle of αγαλλιαω to exult (1:8), "that ye may rejoice exulting." See 1:6-8 for this same idea associated with the second coming of Christ as here.

1 Peter 4:14

If ye are reproached (ε ονειδιζεσθε). Condition of first class assumed as true with ε and present passive indicative of ονειδιζω, for which verb see Jas 1:5 .

For the name of Christ (εν ονοματ Χριστου). "In the matter of the name of Christ." For the idea see Mt 5:11f.; 19:29; Ac 5:41; 9:16; 21:13 . This is the only N.T. example of just ονομα Χριστου, here used because of the use of Χριστιανος in verse 16. For the beatitude μακαριο see Mt 5:11f .

The Spirit of glory and the Spirit of God (το της δοξης κα το του θεου πνευμα). Note repetition of the article (το) though πνευμα only once. The reference is to the Holy Spirit, who is the Spirit of Glory and of God.

Resteth upon you (εφ' ημας αναπαυετα). Quotation from Isa 11:2 . Present middle indicative of αναπαυω, to give rest, refresh (Mt 11:28). "He rests upon the Christian as the Shechinah rested upon the tabernacle" (Bigg). Cf. 1:8; Mt 3:16 .

1 Peter 4:15

Let no one of you suffer (μη τις υμων πασχετω). Prohibition with μη and present active imperative (habit prohibited).

As (ως). Charged as and being so. Two specific crimes (murderer, thief) and one general phrase (κακοποιος, evildoer, 1Pe 2:12,14), and one unusual term αλλοτριεπισχοπος (a meddler in other men's matters). Note η ως (or as) = or "also only as" (Wohlenberg). The word was apparently coined by Peter (occurring elsewhere only in Dionys. Areop. and late eccles. writers) from αλλοτριος (belonging to another, 2Co 10:15) and επισκοπος, overseer, inspector, 1Pe 2:25). The idea is apparently one who spies out the affairs of other men. Deissmann (*Bible Studies*, p. 224) gives a second-century papyrus with αλλοτριων επιθυμητης a *speculator alienorum*. Epictetus has a like idea (iii. 22. 97). Biggs takes it to refer to "things forbidden." Clement of Alexandria tells of a disciple of the Apostle John who became a bandit chief. Ramsay (*Church in the Roman Empire*, pp. 293, 348) thinks the word refers to breaking up family relationships. Hart refers us to the gadders-about in 1Th 4:11; 2Th 3:11 and women as gossipers in 1Th 5:13 . It is interesting to note also that επισκοπος here is the word for "bishop" and so suggests also preachers meddling in the work of other preachers.

1 Peter 4:16

But if as a Christian (ε δε ως Χριστιανος). Supply the verb πασχε (condition of first class, "if one suffer as a Christian"). This word occurs only three times in the N.T. (Ac 11:26; 26:28; 1Pe 4:16). It is word of Latin formation coined to distinguish followers of Christ from Jews and Gentiles (Ac 11:26). Each instance bears that idea. It is not the usual term at first like μαθητα (disciples), saints (αγιο), believers (πιστευοντες), etc. The Jews used Ναζωραιο (Nazarenes) as a nickname for Christians (Ac 24:5). By A.D. 64 the name Christian was in common use in Rome (Tacitus, Ann. XV. 44). Owing to itacism it was sometimes spelled Χρηστιανο (ι, ε and η pronounced alike).

Let him not be ashamed (μη αισχυνεσθω). Prohibition with μη and present passive imperative of αισχυνω. Peter had once been ashamed to suffer reproach or even a sneer for being a disciple of Christ (Mr 14:68). See the words of Jesus in Mr 8:38 and Paul's in 2Ti 1:12 . Peter is not ashamed now. In this name (εν τω ονοματ τουτω). Of Christian as in Mr 9:41 , "because ye are Christ's."

1 Peter 4:17

For the time is come (οτ ο καιρος). No predicate, probably εστιν (is) to be supplied. The phrase that follows comes from the vision of Ezekiel (chapter Eze 9). The construction is unusual with του αρξασθα (genitive articular aorist middle infinitive of αρχω), not exactly purpose or result, and almost in apposition (epexegetic), but note του ελθειν used as subject in Lu 17:1 . The persecution on hand (1:7) was a foretaste of more to come. By "house of God" he can mean the same as the "spiritual house" of 2:5 or a local church. Biggs even takes it to refer to the family.

And if it begin first at us (ε δε πρωτον αφ'ημων). Condition of first class again, with the verb αρχετα understood. "From us" (αφ' ημων) more exactly.

End (τελος). Final fate.

Of them that obey not the gospel of God (των απειθουντων τω του θεου ευαγγελιω). "Of those disobeying the gospel of God." See the same idea in Ro 2:8 . See Mr 1:14 for believing in the gospel.

1 Peter 4:18

And if the righteous is scarcely saved (κα ε ο δικαιος μολις σωζετα). First-class condition again with ε and present passive indicative of σωζω. Quotation from Pr 11:31 . See 3:12,14; Mt 5:20 . But the Christian is not saved by his own righteousness (Php 3:9; Re 7:14). For μολις see Ac 14:18 and for ασεβης (ungodly, without reverence) see Ro 4:5; 2 Peter 2:5 .

Will appear (φανειτα). Future middle of φαινω, to show. For the question see Mr 10:24-26 .

1 Peter 4:19

Wherefore (ωστε). Picking up the thread of consolation again (Bigg).

Commit their souls (παρατιθεσθωσαν τας ψυχας). Present (continuous) middle imperative third plural of παρατιθημ, old word, a banking figure, to deposit, as in 1Ti 1:18; 2Ti 2:2 , the word used by Jesus as he died (Lu 23:46).

In well-doing (εν αγαθοποια). Late and rare word, only here in N.T., from αγαθοποιεω (1Pe 2:15,20).

1 Peter 5

1 Peter 5:1

Who am a fellow-elder (ο συνπρεσβυτερος). Earliest use of this compound in an inscription of B.C. 120 for fellow-elders (alderman) in a town, here only in N.T., in eccles. writers. For the word πρεσβυτερος in the technical sense of officers in a Christian church (like elder in the local synagogues of the Jews) see Ac 11:30; 20:17 . It is noteworthy that here Peter the Apostle (1:1) calls himself an elder along with (συν) the other "elders."

A witness (μαρτυς). This is what Jesus had said they must be (Ac 1:8) and what Peter claimed to be (Ac 3:15; 10:39). So Paul was to be a μαρτυς (Ac 22:15).

Who am also a partaker (ο κα κοινωνος). "The partner also," "the partaker also." See Lu 5:10; 2Co 1:7; 2 Peter 1:4 . See same idea in Ro 8:17 . In Ga 3:23; Ro 8:18 we have almost this about the glory about to be revealed to us where μελλω as here is used with the infinitive.

1 Peter 5:2

Tend (ποιμανατε). First aorist active imperative of ποιμαινω, old verb, from ποιμην (shepherd) as in Lu 17:7 . Jesus used this very word to Peter in the interview by the Sea of Galilee (Joh 21:16) and Peter doubtless has this fact in mind here. Paul used the word to the elders at Miletus (Ac 20:28). See 2:25 for the metaphor.

Flock (ποιμνιον). Old word, likewise from ποιμην, contraction of ποιμενιον (Lu 12:32).

Exercising the oversight (επισκοπουντες). Present active participle of επισκοπεω, old word (in Heb 12:15 alone in N.T.), omitted here by Aleph B.

Not by constraint (μη αναγκαστως). Negative μη because of the imperative. Old adverb from verbal adjective αναγκαστος, here alone in N.T.

But willingly (αλλα εκουσιως). By contrast. Old adverb, in N.T. only here and Heb 10:26 .

Nor yet for filthy lucre (μηδε αισχροκερδως). A compound adverb not found elsewhere, but the old adjective αισχροκερδης is in 1Ti 3:8; Tit 1:7 . See also Tit 1:11 "for the sake of filthy lucre" (αισχρου κερδους χαριν). Clearly the elders received stipends, else there could be no such temptation.

But of a ready mind (αλλα προθυμως). Old adverb from προθυμος (Mt 26:41), here only in N.T.

1 Peter 5:3

Lording it over (κατακυριευοντες). Present active participle of κατακυριευω, late compound (κατα, κυριος) as in Mt 20:25 .

The charge allotted to you (των κληρων). "The charges," "the lots" or "the allotments." See it in Ac 1:17,25 in this sense. The old word meant a die (Mt 27:25), a portion (Col 1:12;

1Pe 1:4), here the charges assigned (cf. Ac 17:4). From the adjective κληρικος come our cleric, clerical, clerk. Wycliff translated it here "neither as having lordship in the clergie."

Making yourselves ensamples (τυπο γινομενο). Present active participle of γινομα and predicate nominative τυπο (types, models) for which phrase see 1Th 1:7 . Continually becoming. See 2:21 for υπογραμμος (writing-copy).

To the flock (του ποιμνιου). Objective genitive.

1 Peter 5:4

When the chief Shepherd shall be manifested (φανερωθεντος του αρχιποιμενος). Genitive absolute with first aorist passive participle of φανεροω, to manifest, and genitive of αρχιποιμην, a compound (αρχι, ποιμην) after analogy of αρχιερευς, here only in N.T., but in *Testam. of Twelve Patrs.* (Jud. 8) and on a piece of wood around an Egyptian mummy and also on a papyrus A.D. 338 (Deissmann, *Light, etc.*, p. 100). See Heb 13:20 for ο ποιμην ο μεγας (the Shepherd the great).

Ye shall receive (κομιεισθε). Future of κομιζω (1:9, which see).

The crown of glory that fadeth not away (τον αμαραντινον της δοξης στεφανον). For "crown" (στεφανος) see Jas 1:12; 1Co 9:25; 2Ti 4:8; Re 2:10; 3:10; 4:4 . In the Gospels it is used only of the crown of thorns, but Jesus is crowned with glory and honor (Heb 2:9). In all these passages it is the crown of victory as it is here. See 1:4 for αμαραντος, unfading. Αμαραντινος is made from that word as the name of a flower αμαρανθ (so called because it never withers and revives if moistened with water and so used as a symbol of immortality), "composed of amaranth" or "amarantine," "the amarantine (unfading) crown of glory."

1 Peter 5:5

Be subject (οποταγητε). Second aorist passive imperative of υποτασσω.

Unto the elder (πρεσβυτεροις). Dative case. Here the antithesis between younger and elder shows that the word refers to age, not to office as in 5:1. See a like change in meaning in 1Ti 5:1,17 .

All (παντες). All ages, sexes, classes.

Gird yourselves with humility (την ταπεινοφροσυνην εγκομβωσασθε). First aorist middle imperative of εγκομβοομα, late and rare verb (in Apollodorus, fourth cent. B.C.), here only in N.T., from εν and κομβος (knot, like the knot of a girdle). Εγκομβωμα was the white scarf or apron of slaves. It is quite probable that Peter here is thinking of what Jesus did (Joh 13:4ff.) when he girded himself with a towel and taught the disciples, Peter in particular (Joh 13:9ff.), the lesson of humility (Joh 13:15). Peter had at last learned the lesson (Joh 21:15-19).

The proud (υπερηφανοις). Dative plural of υπερηφανος (Jas 4:6; Ro 1:30) after αντιτασσεται (present middle indicative of αντιτασσω as in Jas 4:6 (quoted there as here from Pr 3:34).

1 Peter 5:6

Humble yourselves therefore (ταπεινωθητε ουν). First aorist passive imperative of ταπεινοω, old verb, for which see Mt 18:4 . Peter is here in the role of a preacher of humility. "Be humbled."

Under the mighty hand of God (υπο την κραταιαν χειρα του θεου). Common O.T. picture (Ex 3:19; 20:33 , etc.).

That he may exalt you (ινα υψωση). Purpose clause with ινα and first aorist active subjunctive of υψοω. Cf. Lu 14:11; Php 2:9 .

In due time (εν καιρω). Same phrase in Mt 24:45 .

1 Peter 5:7

Casting (επιριψαντες). First aorist active participle of επιριπτω, old verb, to throw upon, in N.T. only here and Lu 19:35 (casting their clothes on the colt), here from Ps 55:22 . For μεριμνα see Mt 6:25,31,34 .

He careth (αυτω μελε). Impersonal verb μελε (present active indicative) with dative αυτω, "it is a care to him." God does care (Lu 21:18).

1 Peter 5:8

Be watchful (γρηγορησατε). First aorist active imperative of γρηγορεω, late present imperative from perfect εγρηγορα (to be awake) from εγειρω (to arouse), as in Mt 24:42 . For νηψατε see 1:13; 4:7 .

Your adversary (ο αντιδικος υμων). Old word for opponent in a lawsuit (Mt 5:25).

The devil (διαβολος). Slanderer. See on Mt 4:1 .

As a roaring lion (ως ωρυομενος λεων). But Jesus is also pictured as the Lion of the tribe of Judah (Re 5:5). But Satan

roars at the saints. Present middle participle ωρυομα, old verb, here only in N.T., to howl like a wolf, dog, or lion, of men to sing loud (Pindar). See Ps 22:13 .

Whom he may devour (καταπιειν). Second aorist active infinitive of καταπινω, to drink down. B does not have τινα, Aleph has τινα (somebody), "to devour some one," while A has interrogative τινα, "whom he may devour" (very rare idiom). But the devil's purpose is the ruin of men. He is a "peripatetic" (περιπατε) like the peripatetic philosophers who walked as they talked. Satan wants all of us and sifts us all (Lu 22:31).

1 Peter 5:9

Whom withstand (ω αντιστητε). Imperative second aorist active (intransitive) of ανθιστημ; same form in Jas 4:7 , which see. Dative case of relative (ω). For the imperative in a subordinate clause see verse 12; 2Th 3:10; 2Ti 4:15; Heb 13:7 . Cowardice never wins against the devil (2Ti 1:7), but only courage.

Steadfast in your faith (στερεο τη πιστε). Locative case πιστε. Στερεος is old adjective for solid like a foundation (2Ti 2:19).

The same sufferings (τα αυτα των παθηματων). An unusual construction with the genitive rather than the usual τα αυτα παθηματα, perhaps as Hofmann suggests, "the same

tax of sufferings" ("the same things in sufferings"). Probably this is correct and is like Xenophon's phrase in the *Memorabilia* (IV. 8. 8), τα του γηρως επιτελεισθα (to pay the tax of old age).

Are accomplished (επιτελεισθα). Present (and so process) middle (you are paying) or passive (is paid) infinitive of επιτελεω, old verb, to accomplish (2Co 7:1).

In your brethren who are in the world (τη εν τω κοσμω υμων αδελφοτητ). Associate-instrumental case αδελφοτητ (in N.T. only here and 2:17, which see) after τα αυτα (like 1Co 11:5) or dative after επιτελεισθα. Even so ειδοτες (second perfect active participle of οιδα) with an infinitive usually means "knowing how to" (object infinitive) as in Lu 12:56; Php 3:18 rather than "knowing that" (indirect assertion) as taken above.

1 Peter 5:10

The God of all grace (ο θεος της χαριτος). See 4:10 for ποικιλης χαριτος θεου (of the variegated grace of God).

In Christ (εν Χριστω). A Pauline phrase (2Co 5:17-19), but Petrine also. For God's "calling" us (καλεσας) see 1Th 5:23f.; 1Co 1:8f.; Ro 8:29f .

After that ye have suffered a little while (ολιγον παθοντας). Second aorist active participle of πασχω, antecedent to the principal verbs which are future active (καταρτισε, to mend, Mr 1:19; Ga 6:1 , στηριξε, for which see Lu 9:51; 22:32 , σθενωσε from σθενος and so far a απαξ λεγομενον like ενισχυω according to Hesychius). For ολιγον see 1:6.

1 Peter 5:11

To him (αυτω). To God (dative case). Note κρατος in the doxology as in 1Ti 6:16 and briefer than the doxology in 1Pe 4:11 , to Christ.

1 Peter 5:12

By Silvanus (δια Σιλουανου). Probably this postscript (12-14) is in Peter's own handwriting, as Paul did (2Th 3:17f.; Ga 6:11-18). If so, Silvanus (Silas) was the amanuensis and the bearer of the Epistle.

As I account him (ως λογιζομα). Peter uses Paul's phrase (1Co 4:1; Ro 8:18) in giving approval to Paul's former companion (Ac 15:40).

I have written (εγραψα). Epistolary aorist applying to this Epistle as in 1Co 5:11 (not 1Co 5:9); 1Co 9:15; Ga 6:11; Ro 15:15; Phm 1:19,21 .

Briefly (δι' ολιγων). "By few words," as Peter looked at it, certainly not a long letter in fact. Cf. Heb 13:22 .

Testifying (επιμαρτυρων). Present active participle of επιμαρτυρεω, to bear witness to, old compound, here alone in N.T., though the double compound συνεπιμαρτυρεω in Heb 2:4 .

That this is the true grace of God (ταυτην εινα αληθη χαριν του θεου). Infinitive εινα in indirect assertion and accusative of general reference (ταυτην) and predicate accusative

χαριν. Peter includes the whole of the Epistle by God's grace (1:10) and obedience to the truth (Joh 1:17; Gal 2:5; Col 1:6).

Stand ye fast therein (εις ην στητε). "In which (grace) take your stand" (ingressive aorist active imperative of ιστημ).

1 Peter 5:13

She that is in Babylon, elect together with you (η εν Βαβυλων συνεκλεκτη). Either actual Babylon or, as most likely, mystical Babylon (Rome) as in the Apocalypse. If Peter is in Rome about A.D. 65, there is every reason why he should not make that fact plain to the world at large and least of all to Nero. It is also uncertain whether η συνεκλεκτη (found here alone), "the co-elect woman," means Peter's wife (1Co 9:5) or the church in "Babylon." The natural way to take it is for Peter's wife. Cf. εκλεκτη κυρια in 2Jo 1:1 (also verse 2Jo 1:13).

Mark my son (Μαρκος ο υιος μου). So this fact agrees with the numerous statements by the early Christian writers that Mark, after leaving Barnabas, became Peter's "interpreter" and under his influence wrote his Gospel. We know that Mark was with Paul in Rome some years before this time (Col 4:10).

1 Peter 5:14

With a kiss of love (εν φιληματ αγαπης). As in 1Co 16:20 . The abuse of this custom led to its confinement to men with men and women with women and to its final abandonment (*Apost. Const*. ii. 57, 12).

That are in Christ (τοις εν Χριστω). This is the greatest of all secret orders and ties, one that is open to all who take Christ as Lord and Saviour.

THE SECOND EPISTLE OF PETER
ABOUT A.D. 66 OR 67

BY WAY OF INTRODUCTION

MOST DOUBTFUL NEW TESTAMENT BOOK

Every book in the New Testament is challenged by some one, as indeed the historicity of Jesus Christ himself is and the very existence of God. But it is true that more modern scholars deny the genuineness of II Peter than that of any single book in the canon. This is done by men like F. H. Chase, J. B. Mayor, and R. D. Strachan, who are followers of Christ as Lord and Saviour. One has to admit that the case concerning II Peter has problems of peculiar difficulty that call for careful consideration and balanced judgment. One other word needs to be said, which is that an adverse decision against the authenticity of II Peter stands by itself and does not affect the genuineness of the other books. It is easy to take an extreme position for or against it without full knowledge of all the evidence.

SLOW IN GENERAL ACCEPTANCE

It was accepted in the canon by the council at Laodicea (372) and at Carthage (397). Jerome accepted it for the Vulgate, though it was absent from the Peshito Syriac Version. Eusebius placed it among the disputed books, while Origen was inclined to accept it. Clement of Alexandria accepted it and apparently wrote a commentary on it. It is probable that the so-called Apocalypse of Peter (early second century) used it and the Epistle of Jude either used it or II Peter used Jude. There are undoubted allusions also to phrases in II Peter in Aristides, Justin Martyr, Irenaeus, Ignatius, Clement of Rome. When one considers the brevity of the Epistle, the use of it is really as strong as one can expect. Athanasius and Augustine accepted it as genuine, as did Luther, while Calvin doubted and Erasmus rejected it. It may be said for it that it won its way under criticism and was not accepted blindly.

CLAIMS PETRINE AUTHORSHIP

Not only so, but in fuller form than 1Pe 1:1 , for the writer terms himself "Simon (Symeon in some MSS.) Peter," a fact that has been used against the genuineness. If no claim had been made, that would have been considered decisive against him. Simon (Symeon was the Jewish form as used by James in Ac 15:14) is the real name (Joh 1:42) and Peter merely the Greek for Cephas, the nickname given by Christ. There is no reason why both could not properly be employed here. But the claim to Petrine authorship, if not genuine, leaves the Epistle pseudonymous. That was a custom among some Jewish writers and even Christian writers, as the spurious Petrine literature testifies (Gospel of Peter, Apocalypse of Peter, etc.), works of a heretical or curious nature. Whatever the motive for such a pious fraud, the fact remains that II Peter, if not genuine, has to take its place with this pseudonymous literature and can hardly be deemed worthy of a place in the New Testament. And yet there

is no heresy in this Epistle, no startling new ideas that would lead one to use the name of Simon Peter. It is the rather full of edifying and orthodox teaching.

AND PERSONAL EXPERIENCES OF PETER

The writer makes use of his own contact with Jesus, especially at the Transfiguration of Christ (Mr 9:2-8; Mt 17:1-8; Lu 9:28-36). This fact has been used against the genuineness of the Epistle on the plea that the writer is too anxious, anyhow, to show that he is Symeon Peter (2 Peter 1:1). But Bigg rightly replies that, if he had only given his name with no personal contacts with Jesus, the name would be called "a forged addition." It is possible also that the experience on the Mount of Transfiguration may have been suggested by Peter's use of εξοδος for his own death (2 Peter 1:15), the very word used by Luke (Lu 9:31) as the topic of discussion between Jesus and Moses and Elijah. There is also in 2 Peter 1:13 the use of "tent" (σκηνομα) for the life in the body, like Peter's use of "tents" (σκηνας) to Jesus at that very time (Mr 9:5; Mt 17:4; Lu 9:33). In 2 Peter 1:14 Peter also refers to the plain words of Jesus about his coming death (Joh 21:18f.). In 2 Peter 1:15 Peter speaks of his own plan for preserving the knowledge of Jesus when he is gone (possibly by Mark's Gospel). All this is in perfect keeping with Peter's own nature.

AND YET THE EPISTLE DIFFERS IN STYLE FROM FIRST PETER

This is a fact, though one greatly exaggerated by some scholars. There are many points of similarity, for one thing, like the habit of repeating words (επιχορηγεω in 2 Peter 1:10,19 , Î²ÎµÎ²Î±Î¹Î¿Ï in 2 Peter 1:12,13,15 , προφητεια in 2 Peter 1:20; 3:3 , etc.). These repetitions occur all through the Epistle as in I Peter. "This is a matter of very high importance" (Bigg). Again in both Epistles there is a certain dignity of style with a tendency to iambic rhythm. There is more quotation of the Old Testament in I Peter, but frequent allusion to words and phrases in II Peter. There are more allusions to words and facts in the Gospels in I Peter than in II Peter, though some do occur in II Peter. Besides those already given, note 2 Peter 1:8 (Lu 13:7f.), 2 Peter 2:1 (Mt 10:33), 2 Peter 2:20 (Mt 12:45; Lu 11:26), 2 Peter 3:4 (Mt 24:1ff.), and possibly 2 Peter 1:3 to Christ's calling the apostles. Both appear to know and use the O.T. Apocrypha. Both are fond of the plural of abstract substantives. Both make sparing use of Greek particles. Both use the article similarly, idiomatically, and sometimes not using it. There are some 361 words in 1 Peter not in II Peter, 231 in II Peter not in I Peter. There are 686 απαξ λεγομενα in N.T., 54 in II Peter instead of the average of 62, a large number when the brevity of the Epistle is considered. There are several ways of explaining these variations. One way is to say that they are written by different men, but difference of subject has to be borne in mind. All writers and artists have an early and a later manner. Another solution is that Peter employed different amanuenses. Silvanus was the one for I Peter (1Pe 5:12). Mark was Peter's usual interpreter, but we do not know who was the amanuensis for II Peter, if indeed one was used. We know from Ac 4:13 that Peter and John

were considered unlettered men (αγραμματο κα ιδιωτα). II Peter and the Apocalypse illustrate this statement. II Peter may have more of Peter's real style than I Peter.

HE ACCEPTS PAUL'S EPISTLES AS SCRIPTURE

This fact (2 Peter 3:15f.) has been used as conclusive proof by Baur and his school that Peter could not have written the Epistle after the stern rebuke from Paul at Antioch (Ga 2:11f.). But this argument ignores one element in Peter's impulsive nature and that is his coming back as he did with Jesus. Paul after that event in Antioch spoke kindly of Peter (1Co 9:5). Neither Peter nor Paul cherished a personal grudge where the Master's work was involved. It is also objected that Peter would not have put Paul's Epistles on the level with the O.T. and call them by implication "Scripture." But Paul claimed the help of the Holy Spirit in his writings and Peter knew the marks of the Holy Spirit's power. Besides, in calling Paul's Epistles Scripture he may not have meant to place them exactly on a par with the Old Testament.

THE RESEMBLANCE TO THE EPISTLE OF JUDE

This is undoubted, particularly between Jude and the second chapter of II Peter. Kuhl argues that 2 Peter 2:1-3:2 is an interpolation, though the same style runs through out the Epistle. "The theory of interpolation is always a last and desperate expedient" (Bigg). In II Peter 2 we have the fallen angels, the flood, the cities of the plain with Lot, Balaam. In Jude we have Israel in the wilderness, the fallen angels, the cities of the plain (with no mention of Lot, Cain, Balaam, Korah). Jude mentions the dispute between Michael and Satan, quotes Enoch by name. There is rather more freshness in Jude than in II Peter, though II Peter is more intelligible. Evidently one had the other before him, besides other material. Which is the earlier? There is no way to decide this point clearly. Every point is looked at differently and argued differently by different writers. My own feeling is that Jude was before (just before) II Peter, though it is only a feeling and not a conviction.

ANACHRONISMS

It used to be said that it was impossible for II Peter to have been written in the first century, because it had the atmosphere of the second. But one fact is strongly against that argument. In 2 Peter 3:8 occurs the quotation of Ps 90:4 about the thousand years without any chiliastic turn at all, a thing sure to happen in the second century after chiliasm had come to have such a swing. Peter's use of it suits the first century, not the second. As a matter of fact, the false teachers described in II Peter suit the first century precisely if one recalls Paul's troubles with the Judaizers in Galatia and Corinth and with the Gnostics in Colossae and Ephesus. "Every feature in the description of the false teachers and mockers is to be found in the apostolic age" (Bigg).

THE READERS

The author says that this is his second Epistle to them (2 Peter 3:1), and that means that he is writing to the saints in the five Roman provinces in Asia Minor to whom the first

Epistle was sent (1Pe 1:1). Spitta and Zahn deny this on the ground that the two Epistles do not discuss the same subjects, surely a flimsy objection. Zahn even holds that II Peter precedes I Peter and that the Epistle referred to in 2 Peter 3:1 has been lost. He holds that II Peter was addressed to the church in Corinth. He considers the readers to be Jews while I Peter was addressed to Gentiles. But "there is nothing in II Peter to differentiate its first readers from those of I Peter" (Bigg).

THE PURPOSE

Certainly Peter is here concerned chiefly with the heresies of that general region in Asia Minor that so disturbed Paul (Colossians, Ephesians, Pastoral Epistles) and John (Gospel, Epistles, Apocalypse). Paul early foresaw at Miletus these wolves that would ravish the sheep (Ac 20:29f.). In I Peter he is concerned chiefly with the fiery persecutions that are upon them, but here with the heretics that threaten to lead them astray.

BALANCE OF PROBABILITY

There are difficulties in any decision about the authorship and character of II Peter. But, when all things are considered, I agree with Bigg that the Epistle is what it professes to be by Simon Peter. Else it is pseudonymous. The Epistle more closely resembles the other New Testament books than it does the large pseudepigraphic literature of the second and third centuries.

THE DATE

If we accept the Petrine authorship, it must come before his death, which was probably A.D. 67 or 68. Hence the Epistle cannot be beyond this date. There are those who argue for A.D. 64 as the date of Peter's death, but on insufficient grounds in my opinion.

BOOKS ON II PETER BESIDES THOSE ON I PETER ALSO

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2 Peter 1

2Pet 1:1

Simon Peter (Σιμων Πετρος). Aleph A K L P have Σψμεων as in Ac 15:14 , while B has Σιμων. The two forms occur indifferently in I Macc. 2:3, 65 for the same man.

Servant and apostle (δουλος κα αποστολος). Like Ro 1:1; Tit 1:1 .

To them that have obtained (τοις λαχουσιν). Dative plural articular participle second aorist active of λαγχανω, old verb, to obtain by lot (Lu 1:9), here with the accusative (πιστιν) as in Ac 1:17 .

Like precious (ισοτιμον). Late compound adjective (ισος, equal, τιμη, honor, price), here only in N.T. But this adjective (Field) is used in two ways, according to the two ideas in τιμη (value, honor), either like in value or like in honor. This second idea is the usual one with ισοτιμος (inscriptions and papyri, Josephus, Lucian), while πολυτιμος has the notion of price like τιμη in 1:7,19; 2:4,6f . The faith which they have obtained is like in honor and privilege with that of Peter or any of the apostles.

With us (ημιν). Associative-instrumental case after ισοτιμον. Equal to τη ημων (the faith of us).

In the righteousness (εν δικαιοσυνη). Definite because of the preposition εν and the following genitive even though anarthrous. The O.T. sense of δικαιοσυνη applied to God (Ro 1:17) and here to Christ.

Of our God and Saviour Jesus Christ (του θεου ημων κα σωτηρος Ιησου Χριστου). So the one article (του) with θεου and σωτηρος requires precisely as with του κυριου ημων κα σωτηρος Ιησου Χριστου (of our Lord and Saviour Jesus Christ), one person, not two, in 1:11 as in 2:20; 3:2,18 . So in 1Pe 1:3 we have ο θεος κα πατηρ (the God and Father), one person, not two. The grammar is uniform and inevitable (Robertson, *Grammar*, p. 786), as even Schmiedel (Winer-Schmiedel, *Grammatik*, p. 158) admits: "Grammar demands that one person be meant." Moulton (*Prol.*, p. 84) cites papyri examples of like usage of θεος for the Roman emperors. See the same idiom in Tit 2:13 . The use of θεος by Peter as a predicate with Jesus Christ no more disproves the Petrine authorship of this Epistle than a like use in Joh 1:1 disproves the Johannine authorship of the Fourth Gospel and the same use in Tit 2:13 disproves the genuineness of Titus. Peter had heard Thomas call Jesus God (Joh 20:28) and he himself had called him the Son of God (Mt 16:16).

2Pet 1:2

Be multiplied (πληθυνθειη). First aorist passive optative of πληθυνω in a wish for the future (volitive use) as in 1Pe 1:2; Jude 1:2 .

In the knowledge (εν επιγνωσε). Full (additional, επ) knowledge as in 1:8 (only γνωσις in 1:5,6; 3:18), but επιγνωσιν again in 1:3,8; 2:20 . As in Colossians, so here full knowledge is urged against the claims of the Gnostic heretics to special γνωσις.

Of God and of Jesus our Lord (του θεου κα Ιησου του κυριου ημων). At first sight the idiom here seems to require one person as in 1:1, though there is a second article (του) before κυριου, and Ιησου is a proper name. But the text here is very uncertain. Bengel, Spitta, Zahn, Nestle accept the short reading of P and some Vulgate MSS. and some minuscles with only του κυριου ημων (our Lord) from which the three other readings may have come. Elsewhere in II Peter γνωσις and επιγνωσις are used of Christ alone. The text of II Peter is not in a good state of preservation.

2Pet 1:3

Seeing that his divine power hath granted unto us (ως ημιν της θειας δυναμεως αυτου δεδωρημενης). Genitive absolute with the causal particle ως and the perfect middle participle of δωρεω, old verb, to bestow (δωρεα, gift), usually middle as here, in N.T. elsewhere only Mr 15:45 . Αυτου refers to Christ, who has "divine power" (της θειας δυναμεως), since he is θεος (1:1). Θειος (from θεος) is an old adjective in N.T. here and verse 4 only, except Ac 17:29 , where Paul uses το θειον for deity, thus adapting his language to his audience as the papyri and inscriptions show. The use of θειος with an imperial connotation is very common in the papyri and the inscriptions. Deissmann (*Bible Studies*, pp. 360-368) has shown the singular linguistic likeness between 2 Peter 1:3-11 and a remarkable inscription of the inhabitants of Stratonicea in Caria to Zeus Panhemerios and Hecate dated A.D. 22 (in full in C I H ii No. 2715 a b). One of the likenesses is the use of της θειας δυναμεως. Peter may have read this inscription (cf. Paul in Athens) or he may have used "the familiar forms and formulae of religious emotion" (Deissmann), "the official liturgical language of Asia Minor." Peter is fond of δυναμις in this Epistle, and the δυναμις of Christ "is the sword which St. Peter holds over the head of the False Teachers" (Bigg).

All things that pertain unto life and godliness (παντα τα προς ζωην κα ευσεβειαν). "All the things for life and godliness." The new life in Christ who is the mystery of godliness (1Ti 3:16). Ευσεβεια with its cognates (ευσεβησ, ευσεβωσ, ευσεβεω) occurs only in this Epistle, Acts, and the Pastoral Epistles (from ευ, well, and σεβομα, to worship).

Of him that called us (του καλεσαντος). Genitive of the articular first aorist active participle of καλεω. Christ called Peter and all other Christians.

By his own glory and virtue (δια δοξης κα αρετης). So B K L, but Aleph A C P read ιδια δοξη κα αρετη (either instrumental case "by" or dative "to"). Peter is fond of ιδιος (own, 1Pe 3:1,5; 2 Peter 2:16,22 , etc.). "Glory" here is the manifestation of the Divine Character in Christ. For αρετη see on 1Pe 2:9 and Php 4:8; 2 Peter 1:5 .

2Pet 1:4

Whereby (δι' ων). Probably the "glory and virtue" just mentioned, though it is possible to take it with παντα τα προς, etc., or with ημιν (unto us, meaning "through whom").

He hath granted (δεδωρητα). Perfect middle indicative of δωρεω, for which see verse 3.

His precious and exceeding great promises (τα τιμια κα μεγιστα επαγγελματα). Επαγγελμα is an old word (from επαγγελλω) in place of the common επαγγελια, in N.T. only here and 3:13. Τιμιος (precious, from τιμη, value), three times by Peter (1Pe 1:7 of faith; 1:19 of the blood of Christ; 2 Peter 1:4 of Christ's promises). Μεγιστα is the elative superlative used along with a positive adjective (τιμια).

That ye may become (ινα γενησθε). Purpose clause with ινα and second aorist middle subjunctive of γινομα.

Through these (δια τουτων). The promises.

Partakers (κοινωνο). Partners, sharers in, for which word see 1Pe 5:1 .

Of the divine nature (θειας φυσεως). This phrase, like το θειον in Ac 17:29 , "belongs rather to Hellenism than to the Bible" (Bigg). It is a Stoic phrase, but not with the Stoic meaning. Peter is referring to the new birth as 1Pe 1:23 (αναγεγεννημενο). The same phrase occurs in an inscription possibly under the influence of Mithraism (Moulton and Milligan's *Vocabulary*).

Having escaped (αποφυγοντες). Second aorist active participle of αποφευγω, old compound verb, in N.T. only here and 2:18-20, with the ablative here (φθορας, old word from φθειρω, moral decay as in 2:12) and the accusative there.

By lust (εν επιθυμια). Caused by, consisting in, lust. "Man becomes either regenerate or degenerate" (Strachan).

2Pet 1:5

Yea, and for this very cause (κα αυτο τουτο δε). Adverbial accusative (αυτο τουτο) here, a classic idiom, with both κα and δε. Cf. κα τουτο (Php 1:29), τουτο μεν--τουτο δε (Heb 10:33). "The soul of religion is the practical part" (Bunyan). Because of the new birth and the promises we have a part to play.

Adding on your part (παρεισενεγκαντες). First aorist active participle of παρεισφερω, old double compound, to bring in (εισφερω), besides (παρα), here only in N.T.

All diligence (σπουδην πασαν). Old word from σπευδω to hasten (Lu 19:5f.). This phrase (πασαν σπουδην) occurs in Jude 1:3 with ποιουμενος and on the inscription in Stratonicea (verse 3) with ισφερεσθα (certainly a curious coincidence, to say the least, though common in the *Koine*).

In your faith (εν τη πιστε υμων). Faith or πιστις (strong conviction as in Heb 11:1,3 , the root of the Christian life Eph 2:8) is the foundation which goes through various steps up to love (αγαπη). See similar lists in Jas 1:30; 1Th 1:3; 2Th 1:3f.; Ga 5:22f.; Ro 5:3f.; 8:29f . Hermas (Vis. iii. 8. 1-7) has a list called "daughters" of one another. Note the use of εν (in, on) with each step.

Supply (επιχορηγησατε). First aorist active imperative of επιχορηγεω, late and rare double compound verb (επ and χορηγεω 1Pe 4:11 from χορηγος, chorus-leader, χορος and ηγεομα, to lead), to fit out the chorus with additional (complete) supplies. Both compound

and simplex (more common) occur in the papyri. In 1:11 and already in 2Co 9:10; Ga 3:5; Col 2:19 .

Virtue (αρετην). Moral power, moral energy, vigor of soul (Bengel). See 3.

Knowledge (γνωσιν). Insight, understanding (1Co 16:18; Joh 15:15).

2Pet 1:6

Temperance (την εγκρατειαν). Self-control. Old word (from εγκρατης, εν and κρατος, one holding himself in as in Tit 1:8), in N.T. only here, Ac 24:25; Ga 5:23 . The opposite of the πλεονεξια of the heretics.

Patience (την υπομονην). For which see Jas 1:3 .

Godliness (την ευσεβειαν). For which see verse 3.

2Pet 1:7

Love of the brethren (την φιλαδελφιαν). See 1Pe 1:22 .

Love (την αγαπην). By deliberate choice (Mt 5:44). Love for Christ as the crown of all (1Pe 1:8) and so for all men. Love is the climax as Paul has it (1Co 13:13).

2Pet 1:8

For if these things are yours and abound (ταυτα γαρ υμιν υπαρχοντα κα πλεοναζοντα). Present active circumstantial (conditional) participles neuter plural of υπαρχω and πλεοναζω (see 1Th 3:12) with dative case υμιν, "these things existing for you (or in you) and abounding."

They make you to be (καθιστησιν). "Render" (present active indicative of καθιστημ, old verb, Jas 3:6), singular because ταυτα neuter plural.

Not idle nor unfruitful (ουκ αργους ουδε ακαρπους). Accusative predicative plural with υμας understood, both adjectives with alpha privative, for αργος see Jas 2:20 and for ακαρπος Mt 13:22 .

Knowledge (επιγνωσιν). "Full (additional) knowledge" as in 1:2.

2Pet 1:9

He that lacketh these things (ω μη παρεστιν ταυτα). "To whom (dative case of possession) these things are not (μη because a general or indefinite relative clause)."

Seeing only what is near (μυωπαζων). Present active participle of μυωπαζω, a rare verb from μυωπς (in Aristotle for a near-sighted man) and that from μυεω τους ωπας (to close the eyes in order to see, not to keep from seeing). The only other instance of μυωπαζω is given by Suicer from Ps. Dion. Eccl. Hier. ii. 3 (μυωπασουση κα αποστρεφομενη) used of a soul on which the light shines (blinking and turning away). Thus understood the word here limits τυφλος as a short-sighted man screwing up his eyes because of the light.

Having forgotten (ληθην λαβων). "Having received forgetfulness." Second aorist active participle of λαμβανω and accusative ληθην, old word, from ληθομα, to forget, here only in N.T. See 2Ti 1:5 for a like phrase υπομνησιν λαβων (having received remembrance).

The cleansing (του καθαρισμου). See Heb 1:3 for this word for the expiatory sacrifice of Christ for our sins as in 1Pe 1:18; 2:24; 3:18 . In 1Pe 3:21 Peter denied actual cleansing of sin by baptism (only symbolic). If there is a reference to baptism here, which is doubtful, it can only be in a symbolic sense.

Old (παλα). Of the language as in Heb 1:1 .

2Pet 1:10

Wherefore (διο). Because of the exhortation and argument in verses 5-9.

Give the more diligence (μαλλον σπουδασατε). "Become diligent (first aorist ingressive active imperative of σπουδαζω as in 2Ti 2:15; 2 Peter 1:15) the more" (μαλλον, not less).

To make (ποιεισθα). Present middle infinitive of ποιεω, to make for yourselves.

Calling and election (κλησιν κα εκλογην). Both words (κλησιν, the invitation, εκλογην, actual acceptance). See for εκλογη 1Th 1:4; Ro 9:11 .

If ye do (ποιουντες). Present active circumstantial (conditional) participle of ποιεω, "doing."

Ye shall never stumble (ου μη πταισητε ποτε). Strong double negative (ου μη ποτε) with first aorist active subjunctive of πταιω, old verb to stumble, to fall as in Jas 2:10; 3:2 .

2Pet 1:11

Thus (ουτως). As shown in verse 10.

Shall be supplied (επιχορηγηθησετα). Future passive of επιχορηγεω, for which see verse 5. You supply the virtues above and God will supply the entrance (η εισοδος, old word already in 1Th 1:9 , etc.).

Richly (πλουσιως). See Col 3:16 for this adverb.

Into the eternal kingdom (εις την αιωνιον βασιλειαν). The believer's inheritance of 1Pe 1:4 is here termed kingdom, but "eternal" (αιωνιον feminine same as masculine). Curiously again in the Stratonicea inscription we find της αιωνιου αρχης (of the eternal rule) applied to "the lords of Rome." But this is the spiritual reign of God in men's hearts here on earth (1Pe 2:9) and in heaven.

Of our Lord and Saviour Jesus Christ (του κυριου ημων κα σωτηρος Ιησου Χριστου). For which idiom see on 1:1.

2Pet 1:12

Wherefore (διο). Since they are possessed of faith that conduces to godliness which they are diligently practising now he insists on the truth and proposes to do his part by them about it.

I shall be ready always (μελλησω αε). Future active of μελλω (Mt 24:6), old verb, to be on the point of doing and used with the infinitive (present, aorist, or future). It is not here a periphrastic future, but rather the purpose of Peter to be ready in the future as in the past and now (Zahn).

To put you in remembrance (υμας υπομιμνησκειν). Present active infinitive of υπομιμνησκω, old causative compound (υπο, μιμνησκω, like our suggest), either with two accusatives (Joh 14:26) or περ with the thing as here), "to keep on reminding you of those things" (περ τουτων).

Though ye know them (καιπερ ειδοτας). Second perfect active concessive participle of οιδα, agreeing (acc. plural), with υμας. Cf. Heb 5:8 .

Are established (εστηριγμενους). Perfect passive concessive participle of στηριζω (1Pe 5:10). The very verb (στηρισον) used by Jesus to Peter (Lu 22:32).

In the truth which is with you (εν τη παρουση αληθεια). "In the present truth" (the truth present to you), παρουση present active participle of παρειμ, to be beside one. See Col 1:6 for this use of παρων. Firmly established in the truth, but all the same Peter is eager to make them stronger.

2Pet 1:13

I think it right (δικαιον ηγουμα). Peter considers this to be his solemn duty, "right" (δικαιον). Cf. Php 3:1; Eph 6:1 .

So long as (εφ' οσον). For this phrase see Mt 9:15; Ro 11:13 .

Tabernacle (σκηνωματ). Old word, in literal sense in De 33:18 for the usual σκηνη (Peter's word at the Transfiguration, Mr 9:5), earliest use (in N.T. only here, verse 14; Ac 7:46 of the tabernacle of the covenant) in this metaphorical sense of life as a pilgrimage (1Pe 1:1; 2:11), though Paul has σκηνος, so in 2Co 5:1,4 . Peter feels the nearness of death and the urgency upon him.

To stir you up (διεγειρειν υμας). Present active infinitive of διεγειρω, late (Arist., Hippocr., Herodian, papyri), perfective (δια = thoroughly) compound, to wake out of sleep (Mr 4:39), "to keep on rousing you up."

By putting you in remembrance (εν υπομνησε). Old word, from υπομιμνησκω (verse 12), in N.T. only here, 3:1; 2Ti 1:5 . "By way of reminding you."

2Pet 1:14

The putting off of my tabernacle (η αποθεσις του σκηννωματος μου). For αποθεσις see on 1Pe 3:21 and for σκηνωμα verse 13. For the metaphor see 2Co 5:3f .

Cometh swiftly (ταχινη εστιν). Late adjective (Theocritus, LXX, inscription), in N.T. only here and 2:1. It is not clear whether ταχινος means soon or speedy as in Isa 59:7 and like ταχυς in Jas 1:19 , or sudden, like ταχυς in Plato (*Republ.* 553 D). Either sense agrees with the urgent tone of Peter here, whether he felt his death to be near or violent or both.

Signified unto me (εδηλωσεν μο). First aorist active indicative of δηλοω, old verb (from δελος), as in 1Pe 1:11 . Peter refers to the incident told in Joh 21:18f. , which he knew by personal experience before John wrote it down.

2Pet 1:15

Peter may also have had an intimation by vision of his approaching death (cf. the legend *Domine quo vadis*) as Paul often did (Ac 16:9; 18:9; 21:11; 23:11; 27:23).

At every time (εκαστοτε). As need arises, old adverb, here alone in N.T.

After my decease (μετα την εμην εξοδον). For εξοδος meaning death see Lu 9:31 , and for departure from Egypt (way out, εξ, οδος) see Heb 11:22 , the only other N.T. examples. Here again Peter was present on the Transfiguration mount when the talk was about the "exodus" of Jesus from earth.

That ye may be able (εχειν υμας). Literally, "that ye may have it," the same idiom with εχω and the infinitive in Mr 14:8; Mt 18:25 . It is the object-infinitive after σπουδασω (I will give diligence, for which see verse 10).

To call these things to remembrance (την τουτων μνημην ποιεισθα). Present middle infinitive of ποιεω (as in verse 10). Μνημη is an old word (from μναομα), here alone in N.T. This idiom, like the Latin *mentionem facere*, is common in the old writers (papyri also both for "mention" and "remembrance"), here only in N.T., but in Ro 1:20 we have μνειαν ποιουμα (I make mention). Either sense suits here. It is possible, as Irenaeus (iii. I. I) thought, that Peter had in mind Mark's Gospel, which would help them after Peter was gone. Mark's Gospel was probably already written at Peter's suggestion, but Peter may have that fact in mind here.

2Pet 1:16

We did not follow (ουκ εξακολουθησαντες). First aorist active participle of εξακολουθεω, late compound verb, to follow out (Polybius, Plutarch, LXX, papyri, inscriptions as of death following for any Gentile in the temple violating the barrier), with emphatic negative ουκ, "not having followed." See also 2:2 for this verb.

Cunningly devised fables (σεσοφισμενοις μυθοις). Associative instrumental case of μυθος (old term for word, narrative, story, fiction, fable, falsehood). In N.T. only here and the Pastoral Epistles (1Ti 1:4 , etc.). Perfect passive participle of σοφιζω, old word (from σοφος), only twice in N.T., in causative sense to make wise (2Ti 3:15), to play the sophist, to invent cleverly (here) and so also in the old writers and in the papyri. Some of the false teachers apparently taught that the Gospel miracles were only allegories and not facts (Bigg). Cf. 2:3 for "feigned words."

When we made known unto you (εγνωρισαμεν υμιν). First aorist active indicative of γνωριζω, to make known unto you. Possibly by Peter himself.

The power and coming (την δυναμιν κα παρουσιαν). These words can refer (Chase) to the Incarnation, just as is true of επιφανεια in 2Ti 1:10 (second coming in 1Ti 6:14), and is true of παρουσια (2Co 7:6 of Titus). But elsewhere in the N.T. παρουσια (technical term in the papyri for the coming of a king or other high dignitary), when used of Christ, refers to his second coming (2 Peter 3:4,12).

But we were eye-witnesses (αλλ' εποπτα γενηθεντες). First aorist passive participle of γινομα, "but having become eye-witnesses." Εποπτα, old word (from εποπτω like εποπτευω in 1Pe 2:12; 3:2), used of those who attained the third or highest degree of initiates in the Eleusinian mysteries (common in the inscriptions). Cf. αυτοπτης in Lu 1:2 .

Of his majesty (της εκεινου μεγαλειοτητος). Late and rare word (LXX and papyri) from μεγαλειος (Ac 2:11), in N.T. only here, Lu 9:43 (of God); Ac 19:27 (of Artemis). Peter clearly felt that he and James and John were lifted to the highest stage of initiation at the Transfiguration of Christ. Emphatic εκεινου as in 2Ti 2:26 .

2Pet 1:17

For he received (λαβων γαρ). Second aorist active participle nominative singular of λαμβανω, "he having received," but there is no finite verb, anacoluthon, changing in verse 19 (after parenthesis in 18) to εχομεν βεβαιοτερον rather than εβεβαιωσεν.

When there came such a voice to him (φωνης ενεχθεισης αυτω τοιασδε). Genitive absolute with first aorist passive participle feminine singular of φερω (cf. 1Pe 1:13), repeated ενεχθεισαν in verse 18. Φωνη (voice) is used also of Pentecost (Ac 2:6). Τοιοσδε (classical demonstrative) occurs here alone in the N.T.

From the excellent glory (υπο της μεγαλοπρεπους δοξης). "By the majestic glory." Μεγαλοπρεπης, old compound (μεγας, great, πρεπε, it is becoming), here only in N.T., several times in O.T., Apocr. (II Macc. 8:15), adverb in the inscriptions. Probably a reference to νεφελη φωτεινη (bright cloud, shekinah) in Mt 17:5 . The words given here from the "voice" agree exactly with Mt 17:5 except the order and the use of εις ον rather than εν ω. Mark (Mr 9:7) and Luke (Lu 9:35) have ακουετε. But Peter did not need any Gospel for his report here.

2Pet 1:18

This voice (ταυτην την φωνην). The one referred to in verse 17.

We heard (ηκουσαμεν). First aorist active indicative of ακουω, a definite experience of Peter.

Brought (ενεχθεισαν). "Borne" as in verse 17.

When we were with him (συν αυτω οντες). Present active participle of ειμ, "being with him."

In the holy mount (εν τω αγιω ορε). Made holy by the majestic glory. See Eze 28:14 for "holy mount of God," there Sinai, this one probably one of the lower slopes of Hermon. Peter's account is independent of the Synoptic narrative, but agrees with it in all essentials.

2Pet 1:19

The word of prophecy (τον προφητικον λογον). "The prophetic word." Cf. 1Pe 1:10 , a reference to all the Messianic prophecies.

Made more sure (βεβαιοτερον). Predicate accusative of the comparative adjective βεβαιος (2 Peter 1:10). The Transfiguration scene confirmed the Messianic prophecies and

made clear the deity of Jesus Christ as God's Beloved Son. Some with less likelihood take Peter to mean that the word of prophecy is a surer confirmation of Christ's deity than the Transfiguration.

Whereunto (ω). Dative of the relative referring to "the prophetic word made more sure."

That ye take heed (προσεχοντες). Present active participle with νουν (mind) understood, "holding your mind upon" with the dative (ω).

As unto a lamp (ως λυχνω). Dative also after προσεχοντες of λυχνος, old word (Mt 5:15).

Shining (φαινοντ). Dative also present active participle of φαινω, to shine (Joh 1:5). So of the Baptist (Joh 5:35).

In a dark place (εν αυχμηρω τοπω). Old adjective, parched, squalid, dirty, dark, murky, here only in N.T., though in Aristotle and on tombstone for a boy.

Until the day dawn (εως ου ημερα διαυγαση). First aorist active subjunctive of διαυγαζω with temporal conjunction εως ου, usual construction for future time. Late compound verb διαυγαζω (Polybius, Plutarch, papyri) from δια and αυγη, to shine through, here only in N.T.

The day-star (φωσφορος). Old compound adjective (φως, light, φερω, to bring), light-bringing, light-bearer (Lucifer) applied to Venus as the morning star. Our word φοσφορυς is this word. In the LXX εωσφορος occurs. Cf. Mal 4:2; Lu 1:76-79; Re 22:16 for "dawn" applied to the Messiah.

Arise (ανατειλη). First aorist active subjunctive of ανατελλω (Jas 1:11; Mt 5:45).

2Pet 1:20

Knowing this first (τουτο πρωτον γινωσκοντες). Agreeing with ποιειτε like προσεχοντες in verse 19.

No prophecy of Scripture (πασα προφητεια ου). Like the Hebrew *lo-kol*, but also in the papyri as in 1Jo 2:21 (Robertson, *Grammar*, p. 753).

Is (γινετα). Rather "comes," "springs" (Alford), not "is" (εστιν).

Of private interpretation (ιδιας επιλυσεως). Ablative case of origin or source in the predicate as with γνωμης in Ac 20:3 and with του θεου and εξ ημων in 2Co 4:7 . "No prophecy of Scripture comes out of private disclosure," not "of private interpretation." The usual meaning of επιλυσις is explanation, but the word does not occur elsewhere in the N.T. It occurs in the papyri in the sense of solution and even of discharge of a debt. Spitta urges "dissolved" as the idea here. The verb επιλυω, to unloose, to untie, to release, occurs twice in the N.T., once (Mr 4:34) where it can mean "disclose" about parables, the other (Ac 19:39) where it means to decide. It is the prophet's grasp of the prophecy, not that of the readers that is here presented, as the next verse shows.

2Pet 1:21

For (γαρ). The reason for the previous statement that no prophet starts a prophecy himself. He is not a self-starter.

Came (ηνεχθη). First aorist passive indicative of φερω (verses 17f.).

By the will of man (θεληματ ανθρωπου). Instrumental case of θελημα. Prophecy is of divine origin, not of one's private origination (ιδιας επιλυσεως).

Moved by the Holy Ghost (υπο πνευματος αγιου φερομενο). Present passive participle of φερω, moved from time to time. There they "spoke from God." Peter is not here warning against personal interpretation of prophecy as the Roman Catholics say, but against the folly of upstart prophets with no impulse from God.

2 Peter 2

2Pet 2:1

But there arose (εγενοντο δε). Second aorist middle indicative of γινομα (cf. γινετα in 1:20).

False prophets also (κα ψευδοπροφητα). In contrast with the true prophets just pictured in 1:20f . Late compound in LXX and Philo, common in N.T. (Mt 7:15). Allusion to the O.T. times like Balaam and others (Jer 6:13; 28:9; Eze 13:9).

False teachers (ψευδοδιδασκαλο). Late and rare compound (ψευδησ, διδασκαλος) here alone in N.T. Peter pictures them as in the future here (εσοντα, shall be) and again as already present (εισιν, are, verse 17), or in the past (επλανηθησαν, they went astray, verse 15).

Shall privily bring in (παρεισαξουσιν). Future active of παρεισαγω, late double compound παρεισαγω, to bring in (εισαγω), by the side (παρα), as if secretly, here alone in N.T., but see παρεισακτους in Ga 2:4 (verbal adjective of this same verb).

Destructive heresies (αιρεσεις απωλειας). Descriptive genitive, "heresies of destruction" (marked by destruction) as in Lu 16:8 . Ηαιρεσις (from αιρεω) is simply a choosing, a school, a sect like that of the Sadducees (Ac 5:17), of the Pharisees (Ac 15:5), and of Christians as Paul admitted (Ac 24:5). These "tenets" (Ga 5:20) led to destruction.

Denying (αρνουμενο). Present middle participle of αρνεομα. This the Gnostics did, the very thing that Peter did, alas (Mt 26:70) even after Christ's words (Mt 10:33).

Even the Master (κα τον δεσποτην). Old word for absolute master, here of Christ as in Jude 1:4 , and also of God (Ac 4:24). Without the evil sense in our "despot."

That bought them (τον αγορασαντα αυτους). First aorist active articular participle of αγοραζω, same idea with λυτροω in 1Pe 1:18f . These were professing Christians, at any rate, these heretics.

Swift destruction (ταχινην απωλειαν). See 1:14 for ταχινην and note repetition of απωλειαν. This is always the tragedy of such false prophets, the fate that they bring on (επαγοντες) themselves.

2Pet 2:2

Lascivious doings (ασελγειαις). Associative instrumental ease after εξακολουθησουσιν (future active, for which verb see 1:16). See 1Pe 4:3 for this word.

By reason of whom (δι' ους). "Because of whom" (accusative case of relative, referring to πολλο, many). Αυτων (their) refers to ψευδοδιδασκαλο (false teachers) while πολλο to their deluded followers. See Ro 2:23f. for a picture of such conduct by Jews (quotation from Isa 52:5 , with βλασφημεω used as here with δι' υμας, because of you).

The way of truth (η οδος της αληθειας). Ηοδος (way) occurs often in N.T. for Christianity (Ac 9:2; 16:17; 18:25; 22:4; 24:14). This phrase is in Ge 24:48 as "the right road," and that is what Peter means here. So Ps 119:30 . See again 2:15,21 .

2Pet 2:3

In covetousness (εν πλεονεξια). As did Balaam (verse 15). These licentious Gnostics made money out of their dupes. A merely intellectual Gnosticism had its fruit in immorality and fraud.

With feigned words (πλαστοις λογοις). Instrumental case. Πλαστος is verbal adjective (from πλασσω, to mould as from clay, for which see Ro 9:20), here only in N.T. "With forged words." See sample in 3:4.

Shall make merchandise of you (υμας εμπορευσοντα). Future middle of εμπορευομα (from εμπορος, a travelling merchant), old word, to go in for trade, in N.T. only here and Jas 4:13 , which see. Cf. our emporium (Joh 2:16 , market house).

Whose sentence (οις το κριμα). "For whom (dative case) the sentence" (verdict, not process κρισις).

Now from of old (εκπαλα). Late and common compound adverb, in N.T. only here and 3:5.

Lingereth not (ουκ αργε). "Is not idle," old verb, αργεω (from αργος not working, alpha privative and εργον), here only in N.T.

Slumbereth not (ου νυσταζε). Old and common verb (from νυω to nod), in N.T. only here and Mt 25:5 . Note απωλεια (destruction) three times in verses 1-3.

2Pet 2:4

For if God spared not (ε γαρ ο θεος ουκ εφεισατο). First instance (γαρ) of certain doom, that of the fallen angels. Condition of the first class precisely like that in Ro 11:21 save that here the normal apodosis (υμων ου φεισετα) is not expressed as there, but is simply implied in verse 9 by οιδεν κυριος ρυεσθα (the Lord knows how to deliver) after the parenthesis in verse 8.

Angels when they sinned (αγγελων αμαρτησαντων). Genitive case after εφεισατο (first aorist middle indicative of φειδομα) and anarthrous (so more emphatic, even angels), first aorist active participle of αμαρτανω, "having sinned."

Cast them down to hell (ταρταρωσας). First aorist active participle of ταρταροω, late word (from ταρταρος, old word in Homer, Pindar, LXX Job 40:15; 41:23 , Philo, inscriptions, the dark and doleful abode of the wicked dead like the Gehenna of the Jews), found here alone save in a scholion on Homer. Ταρταρος occurs in Enoch 20:2 as the place of punishment of the fallen angels, while Gehenna is for apostate Jews.

Committed (παρεδωκεν). First aorist active indicative of παραδιδωμ, the very form solemnly used by Paul in Ro 1:21,26,28 .

To pits of darkness (σειροις ζοφου). Ζοφος (kin to γνοφοσ, νεφος) is an old word, blackness, gloom of the nether world in Homer, in N.T. only here, verse 17; Jude 1:13; Heb 12:18 . The MSS. vary between σειραις (σειρα, chain or rope) and σειροις (σειρος, old word for pit, underground granary). Σειροις is right (Aleph A B C), dative case of destination.

To be reserved unto judgment (εις κρισιν τηρουμενους). Present (linear action) passive participle of τηρεω. "Kept for judgment." Cf. 1Pe 1:4 . Aleph A have κολαζομενους τηρειν as in verse 9. Note κρισις (act of judgment).

2Pet 2:5

The ancient world (αρχαιου κοσμου). Genitive case after εφεισατο (with ε understood) repeated (the second example, the deluge). This example not in Jude. Absence of the article is common in the prophetic style like II Peter. For αρχαιος see Lu 9:8 .

Preserved (εφυλαξεν). Still part of the long protasis with ε, first aorist active indicative of φυλασσω.

With seven others (ογδοον). "Eighth," predicate accusative adjective (ordinal), classic idiom usually with αυτον. See 1Pe 3:20 for this same item. Some take ογδοον with κηρυκα (eighth preacher), hardly correct.

A preacher of righteousness (δικαιοσυνης κηρυκα). "Herald" as in 1Ti 2:7; 2Ti 1:11 alone in N.T., but κηρυσσω is common. It is implied in 1Pe 3:20 that Noah preached to the men of his time during the long years.

When he brought (επαξας). First aorist active participle (instead of the common second aorist active επαγαγων) of εισαγω, old compound verb to bring upon, in N.T. only here and Ac 5:28 (by Peter here also).

A flood (κατακλυσμον). Old word (from κατακλυζω, to inundate), only of Noah's flood in N.T. (Mt 24:38ff.; Lu 17:27; 2 Peter 2:5).

Upon the world of the ungodly (κοσμο ασεβων). Anarthrous and dative case κοσμω. The whole world were "ungodly" (ασεβεις as in 1Pe 4:18) save Noah's family of eight.

2Pet 2:6

Turning into ashes (τεφρωσας). First aorist participle of τεφροω, late word from τεφρα, ashes (in Dio Cassius of an eruption of Vesuvius, Philo), here alone in N.T.

The cities of Sodom and Gomorrah (πολεις Σοδομων κα Γομορρας). Genitive of apposition after πολεις (cities), though it makes sense as possessive genitive, for Jude 1:7 speaks of the cities around these two. The third example, the cities of the plain. See Ge 19:24f .

Condemned them (κατεκρινεν). First aorist active indicative of κατακρινω, still part of the protasis with ε.

With an overthrow (καταστροφη). Instrumental case or even dative like θανατω with κατακρινω in Mt 20:18 . But Westcott and Hort reject the word here because not in B C Coptic.

Having made them (τεθεικως). Perfect active participle of τιθημ.

An example (υποδειγμα). For which see Jas 5:10; Joh 13:15 . Cf. 1Pe 2:21 .

Unto those that should live ungodly (μελλοντων ασεβεσιν). Rather, "unto ungodly men of things about to be" (see Heb 11:20 for this use of μελλοντων). But Aleph A C K L

read ασεβειν (present active infinitive) with μελλοντων=ασεβησοντων (future active participle of ασεβεω), from which we have our translation.

2Pet 2:7

And delivered (κα ερυσατο). First aorist middle of ρυομα as in Mt 6:13 , still part of the protasis with ε.

Righteous Lot (δικαιον Λοτ). This adjective δικαιος occurs three times in verses 7,8 . See Wisdom 10:6.

Sore distressed (καταπονουμενον). Present passive participle of καταπονεω, late and common verb, to work down, to exhaust with labor, to distress, in N.T. only here and Ac 7:24 .

By the lascivious life of the wicked (υπο της των αθεσμων εν ασελγεια αναστροφης). "By the life in lasciviousness of the lawless." Αθεσμος (alpha privative and θεσμος), late and common adjective (cf. αθεμιτος 1Pe 4:3) for rebels against law (of nature and conscience here). Αναστροφη is frequent in I Peter.

2Pet 2:8

For (γαρ). Parenthetical explanation in verse 8 of the remark about Lot.

Dwelling (ενκατοικων). Present active participle of ενκατοικεω, old but rare double compound, here only in N.T.

In seeing and hearing (βλεμματ κα ακοη). "By sight (instrumental case of βλεμμα, old word, from βλεπω to see, here only in N.T.) and hearing" (instrumental case of ακοη from ακουω, to hear, common as Mt 13:14).

From day to day (ημεραν εξ ημερας). "Day in day out." Accusative of time and ablative with εξ. Same idiom in Ps 96:2 for the more common εξ ημερας εις ημεραν.

Vexed (εβασανιζεν). Imperfect active (kept on vexing) of βασανιζω, old word, to test metals, to torment (Mt 8:29).

With their lawless deeds (ανομοις εργοις). Instrumental case of cause, "because of their lawless (contrary to law) deeds." For ανομος see 2Th 2:8 .

2Pet 2:9

The Lord knoweth how (οιδεν κυριος). The actual apodosis of the long protasis begun in verse 4. God can deliver his servants as shown by Noah and Lot and he will deliver you. The idiomatic use of οιδα and the infinitive (ρυεσθα present middle and see verse 7) for knowing how as in Mt 7:11; Jas 4:17 .

The godly (ευσεβεις). Old anarthrous adjective (from ευ and σεβομα, to worship), in N.T. only here and Ac 10:2,7 (by Peter). For

temptation (πειρασμου) see Jas 1:2,12; 1Pe 1:6 .

To keep (τηρειν). Present active infinitive of τηρεω after οιδεν.

Unrighteous (αδικους). As in 1Pe 3:18 .

Under punishment (κολαζομενους). Present passive participle of κολαζω, old verb (from κολος, lopped off), in N.T. only here and Ac 4:21 . Present tense emphasises continuity of the punishment. See κολασιν αιωνιον in Mt 25:46 .

2Pet 2:10

Chiefly (μαλιστα). Especially. He turns now to the libertine heretics (verses 2,7).

After the flesh (οπισω σαρκος). Hebraistic use of οπισω as with αμαρτιων (sins) in Isa 65:2 . Cf. Mt 4:19; 1Ti 5:15 .

Of defilement (μιασμου). Old word (from μιαινω Tit 1:15), here only in N.T.

Despise dominion (κυριοτητος καταφρονουντας). Κυριοτης is late word for lordship (perhaps God or Christ) (from Κυριος), in Col 1:16; Eph 1:21; Jude 1:8 . Genitive case after καταφρουντας (thinking down on, Mt 6:24).

Daring (τολμητα). Old substantive (from τολμαω, to dare), daring men, here only in N.T.

Self-willed (αυθαδεις). Old adjective (from αυτος and ηδομα), self-pleasing, arrogant, in N.T. only here and Tit 1:7 .

They tremble not to rail at dignities (δοξας ου τρεμουσιν βλασφημουντες). "They tremble not blaspheming dignities." Τρεμω is old verb (Mr 5:33), used only in present as here and imperfect. Here with the complementary participle βλασφημουντες rather than the infinitive βλασφημειν. See Jude 1:8 . Perhaps these dignities (δοξας) are angels (εσιλ).

2Pet 2:11

Whereas (οπου). Loose use of οπου (in Xenophon) = "wherein."

Though greater (μειζονες οντες). Than the evil δοξα. Concessive participle and comparative adjective.

In might and strength (ισχυ κα δυναμε). Locative case. Both indwelling strength (ισχυς, Mr 12:30) and ability (δυναμις, Mt 25:15).

Railing judgment (βλασφεμον κρισιν). "Blasphemous accusation."

Against them (κατ' αυτων). The evil angels (δοξα).

Before the Lord (παρα κυριω). In God's presence. See Jude 1:9 and possibly Enoch 9.

2Pet 2:12

But these (ουτο δε). The false teachers of verse 1.

As creatures (ζωα). Living creatures, old word, from ζωος (alive), Jude 1:10; Re 4:6-9 .

Without reason (αλογα). Old adjective, in N.T. only here, Jude 1:10; Ac 25:27 . Brute beasts like θηρια (wild animals).

Born (γεγεννημενα). Perfect passive participle of γενναω.

Mere animals (φυσικα). Old adjective in -ικος (from φυσις, nature), natural animals, here only in N.T.

To be taken (εις αλωσιν). "For capture" (old substantive, from αλοω, here only in N.T.).

And destroyed (κα φθοραν). "And for destruction" just like a beast of prey caught. See 1:4.

In matters whereof they are ignorant (εν οις αγνοουσιν). "In which things they are ignorant." Here εν οις = εν τουτοις α (in those things which), a common Greek idiom. For αγνοεω (present active indicative) see 1Th 4:13; 1Ti 1:7 for a like picture of loud ignoramuses posing as professional experts.

Shall in their destroying surely be destroyed (εν τη φθορα αυτων φθαρησοντα). Second future passive of φθειρω. Rhetorical Hebraism in the use of εν φθορα (same root as φθειρω), word four times in II Peter. See Jude 1:10 .

2Pet 2:13

Suffering wrong (αδικουμενο). Present middle or passive participle of αδικεω to do wrong. So Aleph B P, but A C K L have κομιουμενο (future middle participle of κομιζω), shall receive.

As the hire of wrong-doing (μισθον αδικιας). The Elephantine papyrus has the passive of αδικεω in the sense of being defrauded, and that may be the idea here. Peter plays on words again here as often in II Peter. The picture proceeds now with participles like ηγουμενο (counting).

Pleasure (ηδονην). See Jas 4:1,3 .

To revel in the daytime (την εν ημερα τρυφην). "The in the daytime revel" (old word τρυφη from θρυπτω, to enervate, in N.T. only here and Lu 7:25).

Spots (σπιλο). Old word for disfiguring spot, in N.T. only here and Eph 5:27 .

Blemishes (μωμο). Old word for blot (kin to μυω), only here in N.T. See 1Pe 1:19 for αμωμος κα ασπιλος.

Revelling (εντρυφωντες). Present active participle of εντρυφαω, old compound for living in luxury, only here in N.T.

In their love-feasts (εν ταις αγαπαις). So B Sah, but Aleph A C K L P read απαταις (in their deceivings). If αγαπαις is genuine as it is in Jude 1:12 , they are the only N.T. examples of this use of αγαπη.

While they feast with you (συνευωχουμενο). Present passive participle of late and rare verb συνευωχεω (συν, together, and ευωχεω, to feed abundantly) to entertain with. Clement of Alex. (*Paed.* ii. I. 6) applies ευωχια to the αγαπη.

2Pet 2:14

Of adultery (μοιχαλιδος). Rather, "of an adulteress," like Jas 4:4 . Vivid picture of a man who cannot see a woman without lascivious thoughts toward her (Mayor). Cf. Mt 5:28 .

That cannot cease (ακαταπαστους). Reading of A B in place of ακαταπαυστους (alpha privative and verbal of καταπαυω, to cease). "Unable to stop." This a late verbal, only here in N.T. It is probable that ακαταπαστους is merely a misspelling of ακαταπαυστους.

From sin (αμαρτιας). Ablative case as in 1Pe 4:1 (αμαρτιας). Insatiable lust.

Enticing (δελεαζοντες). Present active participle of δελεαζω, to catch by bait as in verse 18; Jas 1:14 .

Unsteadfast (αστηρικτους). Late verbal adjective (alpha privative and στηριζω), in Longinus and Vettius Valens, here alone in N.T.

Exercised (γεγυμνασμενην). Perfect passive predicate participle with εχοντες, from γυμναζω precisely as in Heb 5:14 . Rhetorical metaphor from the gymnasium.

In covetousness (πλεονεξιας). Genitive case after the participle.

Children of cursing (καταρας τεκνα). Hebraism like τεκνα υπακοης in 1Pe 1:14 = accursed (καταρατο).

2Pet 2:15

Forsaking (καταλειποντες). Present active participle of καταλειπω (continually leaving) or καταλιποντες (second aorist active), having left.

The right way (ευθειαν οδον). "The straight way" of 1Sa 12:23 (cf. Mt 7:13f. for this use of οδος), "the way of truth" (2:2).

They went astray (επλανηθησαν). First aorist passive indicative of πλαναω, like Mr 12:24 .

The way of Balaam (τη οδω του Βαλααμ). Associative instrumental case after εξακολουθησαντες, for which verb see 1:16; 2:2 . These false teachers, as shown in verse 13, followed the way of Balaam, "who loved the hire of wrong-doing" (ος μισθον αδικιας ηγαπησεν).

2Pet 2:16

But he was rebuked (ελεγξιν δε εσχεν). "But he had rebuke." Second aorist active indicative of εχω and accusative of ελεγξις (late word from ελεγχω, a periphrasis for ελεγχω, here only in N.T.

For his own transgression (ιδιας παρανομιας). Objective genitive of παρανομια, old word (from παρανομος lawbreaker), here only in N.T.

A dumb ass (υποζυγιον αφωνον). Dumb is without voice, old word for idols and beasts. The adjective υποζυγιος (υπο ζυγον ον) "being under a yoke," is applied to the ass as the common beast of burden (papyri, Deissmann, *Bible Studies*, p. 160), in N.T. only here and Mt 21:5 .

Spake (φθεγξαμενον). First aorist middle participle of φθεγγομα, old verb, to utter a sound, in N.T. only here, verse 18, Ac 4:18 .

Stayed (εκωλυσεν). First aorist active indicative of κωλυω, to hinder.

Madness (παραφρονιαν). Only known example of this word instead of the usual παραφροσυνη or παραφρονησις. It is being beside one's wits.

2Pet 2:17

Without water (ανυδρο). As in Mt 12:43; Lu 11:24 . Old word for common and disappointing experience of travellers in the orient.

Mists (ομιχλα). Old word for fog, here alone in N.T.

Driven by a storm (υπο λαιλαπος ελαυνομενα). Λαιλαπς is a squall (Mr 4:37; Lu 8:23 , only other N.T. examples). See Jas 3:4 for another example of ελαυνω for driving power of wind and waves.

For whom (οις). Dative case of personal interest.

The blackness (ο ζοφος). See verse 4 for this word.

Hath been reserved (τετηρητα). Perfect passive participle of τηρεω, for which see verses 4,9 .

2Pet 2:18

Great swelling words (υπερογκα). Old compound adjective (υπερ and ογκος, a swelling, swelling above and beyond), in N.T. only here and Jude 1:16 .

Of vanity (ματαιοτητος). Late and rare word (from ματαιος, empty, vain), often in LXX, in N.T. here, Ro 8:20; Eph 4:17 .

By lasciviousness (ασελγειαις). Instrumental plural, "by lascivious acts." Note asyndeton as in 1:9,17 .

Those who are just escaping (τους ολιγως αποφευγοντας). So A B read ολιγως (slightly, a little), while Aleph C K L P read οντως (actually). Ολιγως late and rare, only here in N.T. So again the Textus Receptus has αποφυγοντας (second aorist active participle, clean escaped) while the correct text is the present active αποφευγοντας.

From them that live in error (τους εν πλανη αναστρεφομενους). Accusative case after αποφευγοντας (escaping from) according to regular idiom. Peter often uses αναστρεφω and αναστροφη.

2Pet 2:19

Liberty (ελευθεριαν). Promising "personal liberty," that is license, after the fashion of advocates of liquor today, not the freedom of truth in Christ (Joh 8:32; Ga 5:1,13).

Themselves bondservants (αυτο δουλο). "Themselves slaves" of corruption and sin as Paul has it in Ro 6:20 .

Of whom (ω). Instrumental case, but it may mean "of what."

Is overcome (ηττητα). Perfect passive indicative of ητταω (from ηττων, less) old verb, in N.T. only here, verse 20; 2Co 12:13 .

Of the same (τουτω). "By this one (or thing)."

Is brought into bondage (δεδουλωτα). Perfect passive indicative of δουλοω. Like Paul again (Ro 6:16,18; 8:21).

2Pet 2:20

After they have escaped (αποφυγοντες). Second aorist active participle here (see verse 18).

The defilements (τα μιασματα). Old word miasma, from μιαινω, here only in N.T. Our "miasma." The body is sacred to God. Cf. μιασμου in verse 10.

They are again entangled (παλιν εμπλακεντες). Second aorist passive participle of εμπλεκω, old verb, to inweave (noosed, fettered), in N.T. only here and 2Ti 2:4 .

Overcome (ηττωντα). Present passive indicative of ητταοω, for which see verse 19, "are repeatedly worsted." Predicate in the condition of first class with ε. It is not clear whether the subject here is "the deluded victims" (Bigg) or the false teachers themselves (Mayor). See Heb 10:26 for a parallel.

Therein (τουτοις). So locative case (in these "defilements"), but it can be instrumental case ("by these," Strachan).

With them (αυτοις). Dative of disadvantage, "for them."

Than the first (των πρωτων). Ablative case after the comparative χειρονα. See this moral drawn by Jesus (Mt 12:45; Lu 11:26).

2Pet 2:21

It were better (κρειττον ην). Apodosis of a condition of second class without αν, as is usual with clauses of possibility, propriety, obligation (Mt 26:24; 1Co 5:10; Ro 7:7; Heb 9:26).

Not to have known (μη επεγνωκενα). Perfect active infinitive of επιγινωσκω (cf. επιγνωσε, verse 20) to know fully.

The way of righteousness (την οδον της δικαιοσυνης). For the phrase see Mt 21:33 , also the way of truth (2:2), the straight way (2:15).

After knowing it (επιγνουσιν). Second aorist active participle of επιγινωσκω (just used) in the dative plural agreeing with αυτοις (for them).

To turn back (υποστρεψα). First aorist active infinitive of υποστρεφω, old and common verb, to turn back, to return.

From (εκ). Out of. So in Ac 12:25 with υποστρεφω. With ablative case. See Ro 7:12 for αγια applied to η εντολη (cf. 1Ti 6:14). II Peter strikes a high ethical note (1:5ff.).

Delivered (παραδοθεισης). First aorist passive participle feminine ablative singular of παραδιδωμ.

2Pet 2:22

It has happened (συμβεβηκεν). Perfect active indicative of συμβαινω, for which see 1Pe 4:12 .

According to the true proverb (το της αληθους παροιμιας). "The word (το used absolutely, the matter of, as in Mt 21:21; Jas 4:14) of the true proverb" (παροιμια a wayside saying, for which see Joh 10:6; 16:25,29). The first proverb here given comes from Pr 26:11 . Εξεραμα is a late and rare word (here only in N.T., in Diosc. and Eustath.) from εξεραω, to vomit.

The sow that had washed (υς λουσαμενη). Hυς, old word for hog, here only in N.T. Participle first aorist direct middle of λουω shows that it is feminine (anarthrous). This second proverb does not occur in the O.T., probably from a Gentile source because about

the habit of hogs. Epictetus and other writers moralize on the habit of hogs, having once bathed in a filthy mud-hole, to delight in it.

To wallowing (εις κυλισμον). "To rolling." Late and rare word (from κυλιω, Mr 9:20), here only in N.T.

In the mire (βορβορου). Objective genitive, old word for dung, mire, here only in N.T. J. Rendel Harris (*Story of Ahikar*, p. LXVII) tells of a story about a hog that went to the bath with people of quality, but on coming out saw a stinking drain and went and rolled himself in it.

2 Peter 3

2Pet 3:1

Beloved (αγαπητο). With this vocative verbal (four times in this chapter), Peter "turns away from the Libertines and their victims" (Mayor).

This is now the second epistle that I write unto you (ταυτην ηδη δευτεραν υμιν γραφω επιστολην). Literally, "This already a second epistle I am writing to you." For ηδη see Joh 21:24 . It is the predicate use of δευτεραν επιστολην in apposition with ταυτην, not "this second epistle." Reference apparently to I Peter.

And in both of them (εν αις). "In which epistles."

I stir up (διεγειρω). Present active indicative, perhaps conative, "I try to stir up." See 1:13.

Mind (διανοιαν). Understanding (Plato) as in 1Pe 1:13 .

Sincere (ειλικρινη). Old adjective of doubtful etymology (supposed to be ειλη, sunlight, and κρινω, to judge by it). Plato used it of ethical purity (ψυχη ειλικρινης) as here and Php 1:10 , the only N.T. examples.

By putting you in remembrance (εν υπομνησε). As in 1:13.

2Pet 3:2

That ye should remember (μνησθηνα). First aorist passive (deponent) infinitive of μιμνησκω, to remind. Purpose (indirect command) is here expressed by this infinitive. Imperative in Jude 1:17 .

Spoken before (προειρημενων). Perfect passive participle of προειπον (defective verb). Genitive case ρηματων after μνησθηνα.

And the commandment (κα της εντολης). Ablative case with υπο (agency).

Of the Lord and Saviour through your apostles (των αποστολων υμων του κυριου κα σωτηρος). Hυμων (your) is correct, not ημων (our). But the several genitives complicate the sense. If δια (through) occurred before των αποστολων, it would be clear. It is held by some that Peter would not thus speak of the twelve apostles, including himself, and that the forger here allows the mask to slip, but Bigg rightly regards this a needless inference. The meaning is that they should remember the teaching of their apostles and not follow the Gnostic libertines.

2Pet 3:3

Knowing this first (τουτο πρωτον γινωσκοντες). Present active participle of γινωσκω. See 1:20 for this identical phrase. Nominative absolute here where accusative γινωσκοντας would be regular. Peter now takes up the παρουσια (1:16) after having discussed the δυναμις of Christ.

In the last days (επ' εσχατων των ημερων). "Upon the last of the days." Jude 1:18 has it επ' εσχατου χρονου (upon the last time). In 1Pe 1:5 it is εν καιρω εσχατω (in the last time),

while 1Pe 1:20 has επ' εσχατου των χρονων (upon the last of the times). John has usually τη εσχατη ημερα (on the last day, 6:39f.). Here εσχατων is a predicate adjective like συμμυς μονς (the top of the mountain).

Mockers with mockery (εμπαιγμονη εμπαικτα). Note Peter's play on words again, both from εμπαιζω (Mt 2:16), to trifle with, and neither found elsewhere save εμπαικτης in Jude 1:18; Isa 3:4 (playing like children).

2Pet 3:4

Where is the promise of his coming? (που εστιν η επαγγελια της παρουσιας αυτου;). This is the only sample of the questions raised by these mockers. Peter had mentioned this subject of the παρουσια in 1:16. Now he faces it squarely. Peter, like Paul (1Th 5:1f.; 2Th 2:1f.), preached about the second coming (1:16; Ac 3:20f.), as Jesus himself did repeatedly (Mt 24:34) and as the angels promised at the Ascension (Ac 1:11). Both Jesus and Paul (2Th 2:1f.) were misunderstood on the subject of the time and the parables of Jesus urged readiness and forbade setting dates for his coming, though his language in Mt 24:34 probably led some to believe that he would certainly come while they were alive.

From the day that (αφ' ης). "From which day." See Lu 7:45 .

Fell asleep (εκοιμηθησαν). First aorist passive indicative of κοιμαω, old verb, to put sleep, classic euphemism for death (Joh 11:11) like our cemetery (sleeping-place).

Continue (διαμενε). Present active indicative of διαμενω, to remain through (Lu 1:22). *In statu quo*.

As they were (ουτως). "Thus."

From the beginning of creation (απ' αρχης κτισεως). Precisely so in Mr 10:6 , which see.

2Pet 3:5

For this they wilfully forget (λανθανε γαρ αυτους τουτο θελοντας). Literally, "for this escapes them being willing." See this use of λανθανω (old verb, to escape notice of, to be hidden from) in Ac 26:26 . The present active participle θελοντας (from θελω, to wish) has almost an adverbial sense here.

Compacted (συνεστωσα). See Paul's συνεστηκεν (Col 1:17) "consist." Second perfect active (intransitive) participle of συνιστημ, feminine singular agreeing with γη (nearest to it) rather than with ουρανο (subject of ησαν imperfect plural). There is no need to make Peter mean the Jewish mystical "seven heavens" because of the plural which was used interchangeably with the singular (Mt 5:9f.).

Out of water and amidst water (εξ υδατος κα δι' υδατος). Out of the primeval watery chaos (Ge 1:2), but it is not plain what is meant by δι' υδατος, which naturally means "by means of water," though δια with the genitive is used for a condition or state (Heb 12:1). The reference may be to Ge 1:9 , the gathering together of the waters.

By the word of God (τω του θεου λογω). Instrumental case λογω, "by the fiat of God" (Ge 1:3; Heb 11:3 ρηματ θεου).

2Pet 3:6

By which means (δι' ων). The two waters above or the water and the word of God. Mayor against the MSS. reads δι' ου (singular) and refers it to λογω alone.

Being overshadowed (κατακλυσθεις). First aorist passive participle of κατακλυζω, old compound, here only in N.T., but see κατακλυσμος in 2:5.

With water (υδατ). Instrumental case of υδωρ.

Perished (απωλετο). Second aorist middle indicative of απολλυμ.

2Pet 3:7

That now are (νυν). "The now heavens" over against "the then world" (ο τοτε κοσμος verse 6).

By the same word (τω αυτω λογω). Instrumental case again referring to λογω in verse 6.

Have been stored up (τεθησαυρισμενο εισιν). Perfect passive indicative of θησαυριζω, for which verb see Mt 6:19; Lu 12:21 .

For fire (πυρ). Dative case of πυρ, not with fire (instrumental case). The destruction of the world by fire is here pictured as in Joe 2:30f.; Ps 50:3 .

Being reserved (τηρουμενο). Present passive participle of τηρεω, for which see 2:4.

Against (εις). Unto. As in 2:4,9 and see 1Pe 1:4 for the inheritance reserved for the saints of God.

2Pet 3:8

Forget not this one thing (εν τουτο μη λανθανετω υμας). Rather, "let not this one thing escape you." For λανθανετω (present active imperative of λανθανω) see verse 5. The "one thing" (εν) is explained by the οτ (that) clause following. Peter applies the language of Ps 90:4 about the eternity of God and shortness of human life to "the impatience of human expectations" (Bigg) about the second coming of Christ. "The day of judgment is at hand (1Pe 4:7). It may come tomorrow; but what is tomorrow? What does God mean by a day? It may be a thousand years" (Bigg). Precisely the same argument applies to those who argue for a literal interpretation of the thousand years in Re 20:4-6 . It may be a day or a day may be a thousand years. God's clock (παρα κυριω, beside the Lord) does not run by our timepieces. The scoffers scoff ignorantly.

2Pet 3:9

Is not slack concerning his promise (ου βραδυνε της επαγγελιας). Ablative case επαγγελιας after βραδυνε (present active indicative of βραδυνω, from βραδυς, slow), old verb, to be slow in, to fall short of (like λειπετα σοφιας in Jas 1:5), here and 1Ti 3:15 only in N.T.

Slackness (βραδυτητα). Old substantive from βραδυς (Jas 1:19), here only in N.T. God is not impotent nor unwilling to execute his promise.

To youward (εις υμας). Προς rather than εις after μακροθυμε in 1Th 5:14 and επ in Jas 5:7 , etc.

Not wishing (μη βουλομενος). Present middle participle of βουλομα. Some will perish (verse 7), but that is not God's desire. Any (τινας). Rather than "some" (τινες) above. Accusative with the infinitive απολεσθα (second aorist middle of απολλυμ. God wishes "all" (παντας) to come (χωρησα first aorist active infinitive of χωρεω, old verb, to make room). See Ac 17:30; Ro 11:32; 1Ti 2:4; Heb 2:9 for God's provision of grace for all who will repent.

2Pet 3:10

The day of the Lord (ημερα κυριου). So Peter in Ac 2:20 (from Joe 3:4) and Paul in 1Th 5:2,4; 2Th 2:2; 1Co 5:5 ; and day of Christ in Php 2:16 and day of God in 2:12 and day of judgment already in 2:9; 3:7 . This great day will certainly come (ηξε). Future active of ηκω, old verb, to arrive, but in God's own time.

As a thief (ως κλεπτης). That is suddenly, without notice. This very metaphor Jesus had used (Lu 12:39; Mt 24:43) and Paul after him (1Th 5:2) and John will quote it also (Re 3:3; 16:15).

In the which (εν η). The day when the Lord comes.

Shall pass away (παρελευσοντα). Future middle of παρερχομα, old verb, to pass by.

With a great noise (ροιζηδον). Late and rare adverb (from ροιζεω, ροιζος)-- Lycophron, Nicander, here only in N.T., onomatopoetic, whizzing sound of rapid motion through the air like the flight of a bird, thunder, fierce flame.

The elements (τα στοιχεια). Old word (from στοιχος a row), in Plato in this sense, in other senses also in N.T. as the alphabet, ceremonial regulations (Heb 5:12; Ga 4:3; 5:1; Col 2:8).

Shall be dissolved (λυθησετα). Future passive of λυω, to loosen, singular because στοιχεια is neuter plural.

With fervent heat (καυσουμενα). Present passive participle of καυσοω, late verb (from καυσος, usually medical term for fever) and nearly always employed for fever temperature. Mayor suggests a conflagration from internal heat. Bigg thinks it merely a vernacular (Doric) future for καυσομενα (from καιω, to burn).

Shall be burned up (κατακαησετα). Repeated in verse 12. Second future passive of the compound verb κατακαιω, to burn down (up), according to A L. But Aleph B K P read ευρεθησετα (future passive of ευρισκω, to find) "shall be found." There are various other readings here. The text seems corrupt.

2Pet 3:11

To be dissolved (λυομενων). Present passive participle (genitive absolute with τουτων παντων, these things all) of λυω, either the futuristic present or the process of dissolution presented.

What manner of persons (ποταπους). Late qualitative interrogative pronoun for the older ποδαπος as in Mt 8:27 , accusative case with δε υπαρχειν agreeing with υμας (you). See 1:8 for υπαρχω.

In all holy living and godliness (εν αγιαις αναστροφαις κα ευσεβειαις). "In holy behaviours and pieties" (Alford). Plural of neither word elsewhere in N.T., but a practical plural in πασα αναστροφη in 1Pe 1:15 .

2Pet 3:12

Looking for (προσδοκωντας). Present active participle of προσδοκαω (Mt 11:3) agreeing in case (accusative plural) with υμας.

Earnestly desiring (σπευδοντας). Present active participle, accusative also, of σπευδω, old verb, to hasten (like our speed) as in Lu 2:16 , but it is sometimes transitive as here either (preferably so) to "hasten on the parousia" by holy living (cf. 1Pe 2:12), with which idea compare Mt 6:10; Ac 3:19f. , or to desire earnestly (Isa 16:5).

Being on fire (πυρουμενο). Present passive participle of πυροω, old verb (from pur), same idea as in verse 10.

Shall melt (τηκετα). Futuristic present passive indicative of τηκω, old verb, to make liquid, here only in N.T. Hort suggests τηξετα (future middle), though Isa 34:4 has τακησοντα (second future passive). The repetitions here make "an effective refrain" (Mayor).

2Pet 3:13

Promise (επαγγελμα). As in 1:4. The reference is to Isa 65:17f.; 66:22 . See also Re 21:1 . For καινος (new) see on Mt 26:29 . For the expectant attitude in προσδοκωμεν (we look for) repeated from verse 12 and again in verse 14, see απεκδεχομεθα (we eagerly look for) in Php 3:20 .

Wherein (εν οις). The new heavens and earth.

Dwelleth (κατοικε). Has its home (οικος). Certainly "righteousness" (δικαιοσυνη) is not at home in this present world either in individuals, families, or nations.

2Pet 3:14

Wherefore (διο). As in 1:10,12 .

Give diligence (σπουδασατε). As in 1:10.

That ye may be found (ευρεθηνα). First aorist passive infinitive (cf. ευρεθησετα in verse 10). For this use of ευρισκω about the end see 2Co 5:3; Php 3:9; 1Pe 1:7 .

Without spot and blameless (ασπιλο κα αμωμητο). Predicate nominative after ευρεθηνα. See 2:13 for position words σπιλο κα μωμο and 1Pe 1:19 for αμωμος (so Jude 1:24) κα ασπιλος (so Jas 1:27). Αμωμητος (old verbal of μωμαομα) only here in N.T. save some MSS. in Php 2:15 .

2Pet 3:15

In his sight (αυτω). Ethical dative. Referring to Christ.

Is salvation (σωτηριαν). Predicate accusative after ηγεισθε in apposition with μακροθυμιαν (long-suffering), an opportunity for repentance (cf. 1Pe 3:20). The Lord here is Christ.

Our beloved brother Paul (ο αγαπητος αδελφος Παυλος). Paul applies the verbal αγαπητος (beloved) to Epaphras (Col 1:7), Onesimus (Col 4:9; Phm 1:16), to Tychicus (Col 4:7; Eph 6:21), and to four brethren in Ro 16 (Epainetus Ro 16:5 , Ampliatus Ro 16:8 , Stachys Ro 16:9 , Persis Ro 16:12). It is not surprising for Peter to use it of Paul in view of Gal 2:9f. , in spite of Ga 2:11-14 .

Given to him (δοθεισαν αυτω). First aorist passive participle of διδωμ with dative case. Peter claimed wisdom for himself, but recognises that Paul had the gift also. His language here may have caution in it as well as commendation. "St. Peter speaks of him with affection and respect, yet maintains the right to criticise" (Bigg).

2Pet 3:16

As also in all his epistles (ως κα εν πασαις επιστολαις). We do not know to how many Peter here refers. There is no difficulty in supposing that Peter "received every one of St. Paul's Epistles within a month or two of its publication" (Bigg). And yet Peter does not here assert the formation of a canon of Paul's Epistles.

Speaking in them of these things (λαλων εν αυταις περ τουτων). Present active participle of λαλεω. That is to say, Paul also wrote about the second coming of Christ, as is obviously true.

Hard to be understood (δυσνοητα). Late verbal from δυς and νοεω (in Aristotle, Lucian, Diog. Laert.), here only in N.T. We know that the Thessalonians persisted in misrepresenting Paul on this very subject of the second coming as Hymenaeus and Philetus did about the resurrection (2Ti 2:17) and Spitta holds that Paul's teaching about grace was twisted to mean moral laxity like Ga 3:10; Ro 3:20,28; 5:20 (with which cf. 6:1 as a case in point), etc. Peter does not say that he himself did not understand Paul on the subject of faith and freedom.

Unlearned (αμαθεις). Old word (alpha privative and μανθανω to learn), ignorant, here only in N.T.

Unsteadfast (αστηρικτο). See on 2:14.

Wrest (στρεβλουσιν). Present active indicative of στρεβλοω, old verb (from στρεβλος twisted, στρεφω, to turn), here only in N.T.

The other scriptures (τας λοιπας γραφας). There is no doubt that the apostles claimed to speak by the help of the Holy Spirit (1Th 5:27; Col 4:16) just as the prophets of old did (2 Peter 1:20f.). Note λοιπας (rest) here rather than αλλας (other). Peter thus puts Paul's

Epistles on the same plane with the O.T., which was also misused (Mt 5:21-44; 15:3-6; 19:3-10).

2Pet 3:17

Knowing these things beforehand (προγινωσκοντες). Present active participle of προγινωσκω as in 1Pe 1:20 . Cf. πρωτον γινωσκω (1:20; 3:1). Hence they are without excuse for misunderstanding Peter or Paul on this subject.

Beware (φυλασσεσθε). Present middle imperative of φυλασσω, common verb, to guard.

Lest (ινα μη). Negative purpose, "that not."

Being carried away (συναπαχθεντες). First aorist passive participle of συναπαγω, old verb double compound, to carry away together with, in N.T. only here and Ga 2:13 .

With the error (τη πλανη). Instrumental case, "by the error" (the wandering).

Of the wicked (των αθεσμων). See on 2:7.

Ye fall from (εκπεσητε). Second aorist active subjunctive with ινα μη of εκπιπτω, old verb, to fall out of, with the ablative here (στηριγμου, steadfastness, late word from στηριζω, here alone in N.T.) as in Ga 5:4 (της χαριτος εξεπεσατε, ye fell out of grace).

2Pet 3:18

But grow (αυξανετε δε). Present active imperative of αυξανω, in contrast with such a fate pictured in verse 17, "but keep on growing."

In the grace and knowledge (εν χαριτ κα γνωσε). Locative case with εν. Grow in both. Keep it up. See on 1:1 for the idiomatic use of the single article (του) here, "of our Lord and Saviour Jesus Christ."

To him (αυτω). To Christ.

For ever (εις ημεραν αιωνος). "Unto the day of eternity." So Sirach 18:9f. One of the various ways of expressing eternity by the use of αιων. So εις τον αιωνα in Joh 6:5; 12:34 .

THE FIRST EPISTLE OF JOHN
ABOUT A.D. 85 TO 90

BY WAY OF INTRODUCTION

RELATION TO THE FOURTH GOSPEL

There are few scholars who deny that the Epistles of John and the Fourth Gospel are by the same writer. As a matter of fact "in the whole of the First Epistle there is hardly a single thought that is not found in the Gospel" (Schulze). H. J. Holtzmann (*Jahrbuch fur Protestantische Theologie*, 1882, P. 128) in a series of articles on the "Problem of the First Epistle of St. John in its Relation to the Gospel" thinks that the similarities are closer than those between Luke's Gospel and the Acts. Baur argued that this fact was explained by conscious imitation on the part of one or the other, probably by the author of the Epistle. The solution lies either in identity of authorship or in imitation. If there is identity of authorship, Holtzmann argues that the Epistle is earlier, as seems to me to be true, while Brooke holds that the Gospel is the earlier and that the First Epistle represents the more complete ideas of the author. Both Holtzmann and Brooke give a detailed comparison of likenesses between the First Epistle and the Fourth Gospel in vocabulary, syntax, style, ideas. The arguments are not conclusive as to the priority of Epistle or Gospel, but they are as to identity of authorship. One who accepts, as I do, the Johannine authorship of the Fourth Gospel for the reasons given in Volume V of this series, does not feel called upon to prove the Johannine authorship of the three Epistles that pass under the Apostle's name. Westcott suggests that one compare Joh 1:1-18 with 1Jo 1:1-4 to see how the same mind deals with the same ideas in different connections. "No theory of conscious imitation can reasonably explain the subtle coincidences and differences in these two short crucial passages."

GNOSTICISM

The Epistle is not a polemic primarily, but a letter for the edification of the readers in the truth and the life in Christ. And yet the errors of the Gnostics are constantly before John's mind. The leaders had gone out from among the true Christians, but there was an atmosphere of sympathy that constituted a subtle danger. There are only two passages (1Jo 2:18f.; 4:1-6) in which the false teachers are specifically denounced, but "this unethical intellectualism" (Robert Law) with its dash of Greek culture and Oriental mysticism and licentiousness gave a curious attraction for many who did not know how to think clearly. John, like Paul in Colossians, Ephesians, and the Pastoral Epistles, foresaw this dire peril to Christianity. In the second century it gave pure Christianity a gigantic struggle. "The great Gnostics were the first Christian philosophers" (Robert Law, *The Tests of Life*, p. 27) and threatened to undermine the Gospel message by "deifying the devil" (ib., p. 31) along with dethroning Christ. There were two kinds of Gnostics, both agreeing in the essential evil of matter. Both had trouble with the Person of Christ. The Docetic Gnostics denied the actual

humanity of Christ, the Cerinthian Gnostics distinguished between the man Jesus and the αεον Christ that came on him at his baptism and left him on the Cross. Some practised asceticism, some licentiousness. John opposes both classes in his Epistles. They claimed superior knowledge (γνωσις) and so were called Gnostics (Γνωστικο). Nine times John gives tests for knowing the truth and uses the verb γινωσκω (know) each time (1Jo 2:3,5; 3:16,19,24; 4:2,6,13; 5:2). Some of the leaders he calls antichrists. There are stories about John's dread of Cerinthus and his unwillingness to be seen in the same public bath with him. The Apostle of love, as he is, is a real son of thunder when Gnosticism shows its head. Westcott thinks that the Fourth Gospel was written to prove the deity of Christ, assuming his humanity, while I John was written to prove the humanity of Christ, assuming his deity. Certainly both ideas appear in both books.

DESTINATION

It is not clear to whom the Epistle is addressed. Like the Gospel, the Epistle of John came out of the Asiatic circle with Ephesus as the centre. Augustine has the strange statement that the Epistle was addressed to the Parthians. There are other ingenious conjectures which come to nothing. The Epistle was clearly sent to those familiar with John's message, possibly to the churches of the Province of Asia (cf. the Seven Churches in Revelation).

THE DATE

The time seems to be considerably removed from the atmosphere of the Pauline and Petrine Epistles. Jerusalem has been destroyed. If John wrote the Fourth Gospel by A.D. 95, then the First Epistle would come anywhere from A.D. 85 to 95. The tone of the author is that of an old man. His urgent message that the disciples, his "little children," love one another is like another story about the aged John, who, when too feeble to stand, would sit in his chair and preach "Little children, love one another." The Muratorian Fragment accepts the First Epistle and Origen makes full use of it, as does Clement of Alexandria. Irenaeus quotes it by name. Polycarp shows knowledge of it also.

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1 John 1

1John 1:1

That which (ο). Strictly speaking, the neuter relative here is not personal, but the message "concerning the Word of life" (περ του λογου της ζωης), a phrase that reminds one at once of the Word (Λογος) in Joh 1:1,14; Re 19:14 (an incidental argument for identity of authorship for all these books). For discussion of the Λογος see on Joh 1:1-18 . Here the Λογος is described by της ζωης (of life), while in Joh 1:4 he is called η ζωη (the Life) as here in verse 2 and as Jesus calls himself (Joh 11:25; 14:6), an advance on the phrase here, and in Re 19:14 he is termed ο λογος του θεου (the Word of God), though in Joh 1:1 the Λογος is flatly named ο θεος (God). John does use ο in a collective personal sense in Joh 6:37,39 . See also παν ο in 1Jo 5:4 .

From the beginning (απ' αρχης). Anarthrous as in Joh 1:1; 6:64; 16:4 . See same phrase in 2:7. The reference goes beyond the Christian dispensation, beyond the Incarnation, to the eternal purpose of God in Christ (Joh 3:16), "coeval in some sense with creation" (Westcott).

That which we have heard (ο ακηκοαμεν). Note fourfold repetition of ο (that which) without connectives (asyndeton). The perfect tense (active indicative of ακουω) stresses John's equipment to speak on this subject so slowly revealed. It is the literary plural unless John associates the elders of Ephesus with himself (Lightfoot) the men who certified the authenticity of the Gospel (Joh 21:24).

That which we have seen (ο εωρακαμεν). Perfect active, again, of οραω, with the same emphasis on the possession of knowledge by John.

With our eyes (τοις οφθαλμοις ημων). Instrumental case and showing it was not imagination on John's part, not an optical illusion as the Docetists claimed, for Jesus had an actual human body. He could be heard and seen.

That which we beheld (ο εθεασαμεθα). Repetition with the aorist middle indicative of θεαομα (the very form in Joh 1:14), "a spectacle which broke on our astonished vision" (D. Smith).

Handled (εψηλαφησαν). First aorist active indicative of ψηλαφαω, old and graphic verb (from ψαω, to touch), the very verb used by Jesus to prove that he was not a mere spirit (Lu 24:39). Three senses are here appealed to (hearing, sight, touch) as combining to show the reality of Christ's humanity against the Docetic Gnostics and the qualification of John by experience to speak. But he is also "the Word of life" and so God Incarnate.

1John 1:2

Was manifested (εφανερωθη). First aorist passive indicative of φανεροω, to make known what already exists, whether invisible (B. Weiss) or visible, "intellectual or sensible" (Brooke). In Col 3:4 Paul employs it of the second coming of Christ. Verse 2 here is an im-

portant parenthesis, a mark of John's style as in Joh 1:15 . By the parenthesis John heaps reassurance upon his previous statement of the reality of the Incarnation by the use of εωρακαμεν (as in verse 1) with the assertion of the validity of his "witness" (μαρτυρουμεν) and "message" (απαγγελλομεν), both present active indicatives (literary plurals), απαγγελλω being the public proclamation of the great news (Joh 16:25).

The life, the eternal life (την ζωην την αιωνιον). Taking up ζωη of verse 1, John defines the term by the adjective αιωνιος, used 71 times in the N.T., 44 times with ζωη and 23 in John's Gospel and Epistles (only so used in these books by John). Here lt means the divine life which the Logos was and is (Joh 1:4; 1Jo 1:1).

Which (ητις). Qualitative relative, "which very life."

Was with the Father (ην προς τον πατερα). Not εγενετο, but ην, and προς with the accusative of intimate fellowship, precisely as in Joh 1:1 ην προς τον θεον (was with God). Then John closes the parenthesis by repeating εφανερωθη.

1John 1:3

That which we have seen (ο εωρακαμεν). Third use of this form (verses 1,2,3), this time resumption after the parenthesis in verse 2.

And heard (κα ακηκοαμεν). Second (verse 1 for first) use of this form, a third in verse 5. Emphasis by repetition is a thoroughly Johannine trait.

Declare we (απαγγελλομεν). Second use of this word (verse 2 for first), but αγγελια (message) and αναγγελλομεν (announce) in verse 5.

That ye also may have (ινα κα υμεις εχητε). Purpose clause with ινα and present active subjunctive of εχω (may keep on having). "Ye also" who have not seen Jesus in the flesh as well as those like John who have seen him. Like κα υμιν (to you also) just before.

Fellowship with us (κοινωνιαν μεθ' ημων). Common word in this Epistle, from κοινωνος, partner (Lu 5:10), and κοινωνεω, to share, in (1Pe 4:13), with μετα emphasising mutual relationship (Ac 2:42). This Epistle often uses εχω with a substantive rather than a verb.

Yea, and our fellowship (κα η κοινωνια δε η ημετερα). Careful explanation of his meaning in the word "fellowship" (partnership), involving fellowship with the Father and with his Son Jesus Christ and only possible in Christ.

1John 1:4

We write (γραφομεν ημεις). Literary plural present active indicative of γραφω, which see in the singular in 2:12-14.

May be fulfilled (η πεπληρωμενη). Periphrastic perfect passive subjunctive of πληροω, stressing the state of completion in the purpose (ινα), remain full, precisely as in Joh 16:24 . See aorist subjunctive in Joh 15:11 and perfect indicative in Joh 17:13 . The MSS. differ as often between ημων (our) and υμων (your).

1John 1:5

And (κα). Mutual fellowship depends on mutual knowledge (Westcott).

Message (αγγελια). Old word (from αγγελος, messenger), in N.T. only here and 3:11, and note απ' αυτου (from God like απαγγελλω in verse 3) and αναγγελλομεν, to announce, to disclose, here as in Joh 4:25 .

God is light (ο θεος φως εστιν). Precisely so the Λογος is light (Joh 1:4-9) and what Jesus claimed to be (Joh 8:12). John repeats it in negative form as he often does (Joh 1:3).

1John 1:6

If we say (εαν ειπωμεν). Condition of third class with εαν and second aorist (ingressive, up and say) active subjunctive. Claiming fellowship with God (see verse 3) involves walking in the light with God (verse 5) and not in the darkness (σκοτος here, but σκοτια in Joh 1:5). See 2:11 also for εν τη σκοτια περιπατεω.

We lie (ψευδομεθα). Present middle indicative, plain Greek and plain English like that about the devil in Joh 8:44 .

Do not the truth (ου ποιουμεν την αληθειαν). Negative statement of the positive ψευδομεθα as in Joh 8:44 . See Joh 3:21 for "doing the truth," like Ne 9:33 .

1John 1:7

If we walk (εαν περιπατωμεν). Condition of third class also with εαν and present active subjunctive (keep on walking in the light with God).

As he (ως αυτος). As God is light (verse 5) and dwells in light unapproachable (1Ti 6:16).

One with another (μετ' αλληλων). As he has already said in verse 3. But we cannot have fellowship with one another unless we have it with God in Christ, and to do that we must walk in the light with God.

And the blood of Jesus his Son cleanseth us from all sin (κα το αιμα Ιησου του υιου αυτου καθαριζε ημας απο πασης αμαρτιας). This clause with κα in true Johannine style is coordinate with the preceding one. Walking in the light with God makes possible fellowship with one another and is made possible also by the blood of Jesus (real blood and no mere phantom, atoning blood of the sinless Son of God for our sins). John is not ashamed to use this word. It is not the mere "example" of Jesus that "cleanses" us from sin. It does cleanse the conscience and life and nothing else does (Heb 9:13f.; Tit 2:14). See in verse 9 both forgiveness and cleansing. Cf. 1Jo 3:3 .

1John 1:8

If we say (εαν ειπωμεν). See verse 6.

We have no sin (αμαρτιαν ουκ εχομεν). For this phrase see Joh 9:41; 15:22,24 . That is, we have no personal guilt, no principle of sin. This some of the Gnostics held, since matter was evil and the soul was not contaminated by the sinful flesh, a thin delusion with which so-called Christian scientists delude themselves today.

We deceive ourselves (εαυτους πλανωμεν). Present active indicative of πλαναω, to lead astray. We do not deceive others who know us. Negative statement again of the same idea, "the truth is not in us."

1John 1:9

If we confess (εαν ομολογωμεν). Third-class condition again with εαν and present active subjunctive of ομολογεω, "if we keep on confessing." Confession of sin to God and to one another (Jas 5:16) is urged throughout the N.T. from John the Baptist (Mr 1:5) on.

Faithful (πιστος). Jesus made confession of sin necessary to forgiveness. It is God's promise and he is "righteous" (δικαιος).

To forgive (ινα αφη). Sub-final clause with ινα and second aorist active subjunctive of αφιημ.

And to cleanse (κα αγιαση). So again with ινα and the first aorist active subjunctive of καθαριζω (verse 7).

1John 1:10

If we say (εαν ειπωμεν). As in verses 6,8 .

We have not sinned (ουχ αμαρτηκαμεν). Perfect active indicative of αμαρτανω. This is a denial of any specific acts of sin, while in verse 8 we have the denial of the principle of sin. David Smith observes that the claim to personal perfectionism has two causes, one the stifling of conscience in making God a liar (ψευστην, the word used of the devil by Jesus in Joh 8:44), and the other ignorance of God's word, which is not in us, else we should not make such a claim.

1 John 2

1John 2:1

My little children (τεκνια μου). Tender tone with this diminutive of τεκνον (child), again in 2:12; 3:18 , but παιδια in 2:14. John is now an old man and regards his readers as his little children. That attitude is illustrated in the story of his visit to the robber to win him to Christ.

That ye may not sin (ινα μη αμαρτητε). Purpose (negative) clause with ινα μη and the second aorist (ingressive, commit sin) active subjunctive of αμαρτανω, to sin. John has no patience with professional perfectionists (1:8-10), but he has still less with loose-livers like some of the Gnostics who went to all sorts of excesses without shame.

If any man sin (εαν τις αμαρτη). Third-class condition with εαν and second aorist (ingressive) active subjunctive again, "if one commit sin."

We have (εχομεν). Present active indicative of εχω in the apodosis, a present reality like εχομεν in 2Co 5:1 .

An advocate (παρακλητον). See on Joh 14:16,26; 15:26; 16:7 for this word, nowhere else in the N.T. The Holy Spirit is God's Advocate on earth with men, while Christ is man's Advocate with the Father (the idea, but not the word, in Ro 8:31-39; Heb 7:25). As δικαιος (righteous) Jesus is qualified to plead our case and to enter the Father's presence (Heb 2:18).

1John 2:2

And he (κα αυτος). He himself in his own person, both priest and sacrifice (Heb 9:14).

The propitiation (ιλασμος). Late substantive from ιλασκομα (Lu 18:13; Heb 2:17), in LXX, Philo, Plutarch, in N.T. only here and 4:10. Christ himself is the means of propitiation for (περ concerning) our sins. See ιλαστηριον in Ro 3:15 .

For the whole world (περ ολου του κοσμου). It is possible to supply the ellipsis here of των αμαρτιων (the sins of) as we have it in Heb 7:27 , but a simpler way is just to regard "the whole world" as a mass of sin (5:19). At any rate, the propitiation by Christ provides for salvation for all (Heb 2:9) if they will only be reconciled with God (2Co 5:19-21).

1John 2:3

Hereby (εν τουτω). See this phrase also in 2:5; 3:16,19,24; 4:2,13; 5:2 . That is explained by the εαν clause, "if we keep his commandments " (εαν τηρωμεν, condition of the third class, εαν with present active subjunctive, "if we keep on keeping"), the clause itself in apposition with τουτω (locative case).

Know we that we know him (γινοσκομεν οτ εγνωκαμεν αυτον). "Know we that we have come to know and still know him," εγνωκαμεν the perfect active indicative of γινωσκω. The Gnostics boasted of their superior knowledge of Christ, and John here challenges their

boast by an appeal to experimental knowledge of Christ which is shown by keeping his (αυτου, Christ's) commandments, thoroughly Johannine phrase (12 times in the Gospel, 6 in this Epistle, 6 in the Apocalypse).

1John 2:4

I know him (Εγνωκα αυτον). Perfect active indicative with recitative οτ like quotation marks just before it. This is one of the pious platitudes, cheap claptrap of the Gnostics, who would bob up in meetings with such explosions. John punctures such bubbles with the sharp addition "and keepeth not" (ο μη τηρων, present active linear participle). "The one who keeps on saying: 'I have come to know him,' and keeps on not keeping his commandments is a liar" (ψευστης, just like Satan, Joh 8:44 and like 1Jo 1:8,10), followed by the negative statement as in 1:8,10 . There is a whip-cracker effect in John's words.

1John 2:5

But whoso keepeth (ος δ' αν τηρη). Indefinite relative clause with modal αν and the present active subjunctive, "whoever keeps on keeping."

Verily (αληθως). Truly, of a truth. This prize is open to all, not confined to a few initiated Gnostic intellectuals or pneumatics.

Hath the love of God been perfected (η αγαπη του θεου τετελειωτα). Perfect passive indicative of τελειοω, stands completed. Probably objective genitive, our love for God, which is realized in absolute obedience (Brooke).

Hereby (εν τουτω). That is by continuous keeping of Christ's commandments, not by loud talk and loose living.

1John 2:6

Himself also to walk (κα αυτος περιπατειν). Present active infinitive after οφειλε (ought), "Himself also to keep on walking," a continuous performance, not a spasmodic spurt.

Even as he walked (καθως εκεινος περιεπατησεν). Constative aorist active indicative summing up the life of Christ on earth with the emphatic use of the demonstrative εκεινος in reference to Christ as in 3:3,5,7,16; 4:17; Joh 7:11; 9:12,28; 19:21 .

1John 2:7

Beloved (αγαπητο). First instance of this favourite form of address in these Epistles (3:2,21; 4:1,7; 3Jo 1,2,5,11).

No new commandment (ουκ εντολην καινην). Not novel or new in kind (καινην as distinct from νεος, new in time, for which distinction see Lu 5:33-38).

But an old commandment (αλλ' εντολην παλαιαν). Ancient as opposed both to καινος and νεος. The Mosaic law taught love for one's neighbours and Christ taught love even of enemies.

Which ye had (ην ειχετε). Imperfect active, reaching back to the beginning of their Christian lives (απ' αρχης). They had heard it expressly from Jesus (Joh 13:34), who, however, calls it "a new commandment."

1John 2:8

Again a new commandment (παλιν εντολην καινην). Paradox, but truth. Old in teaching (as old as the story of Cain and Abel, 3:11f.), but new in practice. For this use of παλιν for a new turn see Joh 16:28 . To walk as Christ walked is to put in practice the old commandment and so make it new (ever new and fresh), as love is as old as man and fresh in every new experience.

True in him and in you (αληθες εν αυτω κα εν υμιν). This newness is shown supremely in Christ and in disciples when they walk as Jesus did (verse 6).

Because (οτ). Explanation of the paradox.

Is passing away (παραγετα). Present middle indicative of παραγω, old verb, to lead by, to go by (intransitive), as in Mt 20:30 . Night does pass by even if slowly. See this verb in verse 17 of the world passing by like a procession.

True (αληθινον). Genuine, reliable, no false flicker.

Already shineth (ηδη φαινε). Linear present active, "is already shining" and the darkness is already passing by. Dawn is here. Is John thinking of the second coming of Christ or of the victory of truth over error, of light over darkness (cf. Joh 1:5-9), the slow but sure victory of Christ over Satan as shown in the Apocalypse? See 1:5.

1John 2:9

And hateth his brother (κα τον αδελφον αυτου μισων). Sharp contrast between the love just described and hate. The only way to walk in the light (1:7) is to have fellowship with God who is light (1:3,5). So the claim to be in the light is nullified by hating a brother.

Even until now (εως αρτ). Up till this moment. In spite of the increasing light and his own boast he is in the dark.

1John 2:10

Abideth (μενε). Present active indicative, continues in the light and so does not interrupt the light by hating his brother.

Occasion of stumbling (σκανδαλον). See on Mt 13:41; 16:23 for this interesting word. It is a stumbling block or trap either in the way of others (its usual sense), as in Mt 18:7 , or in one's own way, as is true of προσκοπτω in Joh 11:9 and in verse 11 here. But, as Westcott argues, John may very well have the usual meaning here and the other in verse 11.

1John 2:11

Blinded (ετυφλωσεν). First aorist active indicative of τυφλοω, the very verb and form used in 2Co 4:4 of the god of this age to keep men from beholding the illumination of the gospel of the glory of Christ who is the image of God. The first part of the verse repeats verse

9, but adds this vivid touch of the blinding power of darkness. In the Mammoth Cave of Kentucky the fish in Echo River have eye-sockets, but no eyes.

1John 2:12

I write (γραφω). Present active indicative, repeated three times, referring to this Epistle. For "the name" see 3:23; 3Jo 1:7 . They were loyal to the name of Christ (Mt 10:22).

Are forgiven (αφεωντα). Doric perfect passive indicative of αφιημ (seen also in Lu 5:20,23) for the usual αφειντα. Τεκνια (little children) probably includes all, as in verse 1.

1John 2:13

Fathers (πατερες). Those mature believers with long and rich experience (εγνωκατε, ye have come to know and still know).

Him which is from the beginning (τον απ' αρχης). See 1:1 as explaining this crisp description of the Word of life (cf. Joh 1:1-18).

Young men (νεανισκο). The younger element in contrast to the fathers, full of vigor and conflict and victory.

Ye have overcome the evil one (νενικηκατε τον πονηρον). Perfect active indicative of νικαω, a permanent victory after conflict. The masculine article τον shows that the prince of darkness is the one defeated in this struggle, the devil plain in 3:8,10 (Joh 8:44; 13:2).

1John 2:14

I have written (εγραψα). Repeated three times. Epistolary aorist referring to this Epistle, not to a previous Epistle. Law (*Tests of Life*, p. 309) suggests that John was interrupted at the close of verse 13 and resumes here in verse 14 with a reference to what he had previously written in verse 13. But that is needless ingenuity. It is quite in John's style to repeat himself with slight variations.

The Father (τον πατερα). The heavenly Father as all of God's children should come to know him. He repeats from verse 13 what he said to "fathers." To the young men he adds ισχυρο (strong) and the word of God abiding in them. That is what makes them powerful (ισχυρο) and able to gain the victory over the evil one.

1John 2:15

Love not the world (μη αγαπατε τον κοσμον). Prohibition with μη and the present active imperative of αγαπαω, either stop doing it or do not have the habit of doing it. This use of κοσμος is common in John's Gospel (1:10; 17:14ff.) and appears also in 1Jo 5:19 . In epitome the Roman Empire represented it. See it also in Jas 4:4 . It confronts every believer today.

If any man love (εαν τις αγαπα). Third-class condition with εαν and present active subjunctive of αγαπαω (same form as indicative), "if any keep on loving the world."

The love of the Father (η αγαπη του πατρος). Objective genitive, this phrase only here in N.T., with which compare "love of God" in 2:5. In antithesis to love of the world.

1John 2:16

All that (παν το). Collective use of the neuter singular as in 5:4, like παν ο in Joh 6:37,39 . Three examples, not necessarily covering all sins, are given in the nominative in apposition with παν το. "The lust of the flesh" (η επιθυμια της σαρκος, subjective genitive, lust felt by the flesh) may be illustrated by Mr 4:19; Ga 5:17 . So the genitive with η επιθυμια των οφθαλμων (the lust of the eyes) is subjective, lust with the eyes as organs as shown by Jesus in Mt 5:28 . The use of the "movies" today for gain by lustful exhibitions is a case in point. For αλαζονεια see on Jas 4:16 , the only other N.T. example. Αλαζων (a boaster) occurs in Ro 1:30; 2Ti 3:2 . Βιος (life) as in 3:17 is the external aspect (Lu 8:14), not the inward principle (ζωη). David Smith thinks that, as in the case of Eve (Ge 3:1-6) and the temptations of Jesus (Mt 4:1-11), these three sins include all possible sins. But they are all "of the world" (εκ του κοσμου) in origin, in no sense "of the Father" (εκ του πατρος). The problem for the believer is always how to be in the world and yet not of it (Joh 17:11,14ff.).

1John 2:17

Passeth away (παραγετα). "Is passing by" (linear action, present middle indicative), as in verse 8. There is consolation in this view of the transitoriness of the conflict with the world. Even the lust which belongs to the world passes also. The one who keeps on doing (ποιων present active participle of ποιεω) the will of God "abides for ever" (μενε εις τον αιωνα) "amid the flux of transitory things" (D. Smith).

1John 2:18

It is the last hour (εσχατη ωρα εστιν). This phrase only here in N.T., though John often uses ωρα for a crisis (Joh 2:4; 4:21,23; 5:25,28 , etc.). It is anarthrous here and marks the character of the "hour." John has seven times "the last day" in the Gospel. Certainly in verse 28 John makes it plain that the παρουσια might come in the life of those then living, but it is not clear that here he definitely asserts it as a fact. It was his hope beyond a doubt. We are left in doubt about this "last hour" whether it covers a period, a series, or the final climax of all just at hand.

As ye heard (καθως ηκουσατε). First aorist active indicative of ακουω.

Antichrist cometh (αντιχριστος ερχετα). "Is coming." Present futuristic or prophetic middle indicative retained in indirect assertion. So Jesus taught (Mr 13:6,22; Mt 24:5,15,24) and so Paul taught (Ac 20:30; 2Th 2:3). These false Christs (Mt 24:24; Mr 13:22) are necessarily antichrists, for there can be only one. Αντ can mean substitution or opposition, but both ideas are identical in the word αντιχριστος (in N.T. only here, 2:22; 4:3; 2Jo 1:7). Westcott rightly observes that John's use of the word is determined by the Christian conception, not by the Jewish apocalypses.

Have there arisen (γεγονασιν). Second perfect active indicative of γινομα.

Many antichrists (αντιχριστο πολλο). Not just one, but the exponents of the Gnostic teaching are really antichrists, just as some modern deceivers deserve this title.

Whereby (οθεν). By the fact that these many antichrists have come.

1John 2:19

From us (εξ ημων)

--of us (εξ ημων). The same idiom, εξ and the ablative case (ημων), but in different senses to correspond with εξηλθαν (they went out from our membership) and ουκ ησαν (they were not of us in spirit and life). For εξ in the sense of origin see Joh 17:15 , for εξ in the sense of likeness, Joh 17:14 .

For if they had been of us (ε γαρ εξ ημων ησαν). Condition of second class with ε and imperfect tense (no aorist for ειμ).

They would have continued (μεμενηκεισαν αν). Past perfect of μενω, to remain, without augment, with αν in apodosis of second-class condition.

With us (μεθ' ημων). In fellowship, for which see μετα in 1:3. They had lost the inner fellowship and then apparently voluntarily broke the outward.

But they went (αλλ'). Ellipsis of the verb εξηλθαν above, a common habit (ellipse) in John s Gospel (1:8; 9:3; 13:18; 15:25).

That they might be made manifest (ινα φανερωθωσιν). Purpose clause with ινα and the first aorist passive subjunctive of φανεροω, for which verb see Joh 21:1; Col 3:4 . See 2Co 3:3 for the personal construction with οτ as here.

They all are not (ουκ εισιν παντες). Not just some, but all, as in 2:21; 3:5 . These anti-christs are thus revealed in their true light.

1John 2:20

Anointing (χρισμα). Old word for result (ματ) and for the material, from χριω, to anoint, perhaps suggested by the use of αντιχριστο in verse 18. Christians are "anointed ones," χριστο in this sense, with which compare Ps 105:15 : "Touch not my anointed ones" (μη αψησθε των χριστων μου). These antichrists posed as the equals of or even superior to Christ himself. But followers of Christ do have "the oil of anointing" (το ελαιον του χρισματος, Ex 29:7), the Holy Spirit. This word in the N.T. only here and verse 27. Later the term was applied to baptism after baptismal remission came to be taught (Tertullian, etc.).

From the Holy One (απο του αγιου). They receive this anointing of the Holy Spirit from the Anointed One, Jesus Christ (the Holy One). Cf. Joh 6:69; Ac 3:14 .

And ye know all things (κα οιδατε παντα). But the best MSS. read παντες rather than παντα, "Ye all know it." This anointing is open to all Christians, not just a select few.

1John 2:21

I have not written (ουκ εγραψα). Not epistolary aorist (2:14), but a reference to what he has just said.

And because no lie is of the truth (κα οτ παν ψευδος εκ της αληθειας ουκ εστιν). Not certain whether οτ here is causal (because) or declarative (that). Either makes sense. Note the idiomatic use of εκ and παν--ουκ=ουδεν (no) as in verse 19.

1John 2:22

The liar (ο ψευστης). The liar (with the article) *par excellence*. Rhetorical question to sharpen the point made already about lying in 1:6,10; 2:4,21 . See 5:5 for a like rhetorical question.

But (ε μη). Except, if not.

That denieth that Jesus is the Christ (ο αρνουμενος οτ Ιησους ουκ εστιν ο Χριστος). Common Greek idiom for ουκ to appear after αρνεομα like redundant μη in Lu 20:27; Heb 12:19 . The old Latin retains *non* here as old English did (Shakespeare, *Comedy of Errors* IV. ii. 7, "He denied you had in him no right"). The Cerinthian Gnostics denied the identity of the man Jesus and Christ (an αεον, they held) like the modern Jesus or Christ controversy.

This is the antichrist (ουτος εστιν ο αντιχριστος). The one just mentioned, Cerinthus himself in particular.

Even he that denieth the Father and the Son (ο αρνουμενος τον πατερα κα τον υιον). This is the inevitable logic of such a rejection of the Son of God. Jesus had himself said this very same thing (Joh 5:23f.).

1John 2:23

Hath not the Father (ουδε τον πατερα εχε). "Not even does he have the Father" or God (2Jo 1:9).

He that confesseth the Son (ο ομολογων τον υιον). Because the Son reveals the Father (Joh 1:18; 14:9). Our only approach to the Father is by the Son (Joh 14:6). Confession of Christ before men is a prerequisite for confession by Christ before the Father (Mt 10:32; Lu 12:8).

1John 2:24

As for you (υμεις). Emphatic proleptic position before the relative ο and subject of ηκουσατε, a familiar idiom in Joh 8:45; 10:29 , etc. Here for emphatic contrast with the antichrists. See 1:1 for απ' αρχης (from the beginning).

Let abide in you (εν υμιν μενετω). Present active imperative of μενω, to remain. Do not be carried away by the new-fangled Gnostic teaching.

1John 2:25

And this is the promise (κα αυτη εστιν η επαγγελια). See 1:5 for the same idiom with αγγελια (message). This is the only instance of επαγγελια in the Johannine writings. Here "the promise" is explained to be "the life eternal" (1:2). In Ac 1:4 the word is used for the coming of the Holy Spirit.

He promised (αυτος επηγγειλατο). First aorist middle indicative of επαγγελλω. Αυτος (he) is Christ as is seen in 3:3 by εκεινος.

1John 2:26

Concerning them that would lead you astray (περ των πλανωντων υμας). "Concerning those that are trying to lead you astray" (conative use of the present active articular participle

of πλαναω. See 1:8 for this verb. John is doing his part to rescue the sheep from the wolves, as Paul did (Ac 20:29).

1John 2:27

And as for you (κα υμεις). Prolepsis again as in verse 24.

Which ye received of him (ο ελαβετε απ' αυτου). Second aorist active indicative of λαμβανω, a definite experience, this anointing (χρισμα), from Christ himself as in verse 20. This Paraclete was promised by Christ (Joh 14:26; 16:13ff.) and came on the great Pentecost, as they knew, and in the experience of all who yielded themselves to the Holy Spirit.

That any one teach you (ινα τις διδασκη υμας). Sub-final use of ινα and the present active subjunctive of διδασκω, "that any one keep on teaching you."

Teacheth you (διδασκε υμας). Present active indicative. The Holy Spirit was to bring all things to their remembrance (Joh 14:26) and to bear witness concerning Christ (Joh 15:26; 16:12-15). Yet they need to be reminded of what they already know to be "true" (αληθες) and "no lie" (ουκ εστιν ψευδος), according to John's habit of positive and negative (1:5). So he exhorts them to "abide in him" (μενετε εν αυτω, imperative active, though same form as the indicative). Precisely so Jesus had urged that the disciples abide in him (Joh 15:4f.).

1John 2:28

And now (κα νυν). John tenderly repeats the exhortation, "keep on abiding in him."

If he shall be manifested (εαν φανερωθη). Condition of third class with εαν and first aorist passive subjunctive as in verse 19; Col 3:3 . A clear reference to the second coming of Christ which may be at any time.

That we have boldness (ινα σχωμεν παρρησιαν). Purpose clause with ινα and the ingressive second aorist active subjunctive of εχω, "that we may get boldness."

And not be ashamed (κα μη αισχυνθωμεν). Likewise negative purpose (after John's fashion) with μη and the first aorist passive subjunctive of αισχυνω, to put to shame.

Before him (απ' αυτου). "From him," as if shrinking away from Christ in guilty surprise. See 2Th 1:9 for this use of απο (from the face of the Lord).

1John 2:29

If ye know (εαν ειδητε). Third-class condition again with εαν and second perfect active subjunctive of οιδα. If ye know by intuitive or absolute knowledge that Christ (because of verse 28) is righteous, then "ye know" or "know ye" (γινωσκετε either indicative or imperative) by experimental knowledge (so γινωσκω means in contrast with οιδα).

Is begotten (γεγεννητα). Perfect passive indicative of γενναω, stands begotten, the second birth (regeneration) of Joh 3:3-8 .

Of him (εξ αυτου). Plainly "of God" in verse 9 and so apparently here in spite of δικαιος referring to Christ. Doing righteousness is proof of the new birth.

1 John 3

1John 3:1

What manner of love (ποταπην αγαπην). Qualitative interrogative as in 2 Peter 3:11; Mt 8:27 . Only here in John's writings. Originally of what country or race.

Hath bestowed (δεδωκεν). Perfect active indicative of διδωμι, state of completion, "the endowment of the receiver" (Vincent).

That we should be called (ινα κληθωμεν). Sub-final use of ινα with the first aorist passive subjunctive of καλεω, to call or name, as in Mt 2:23 .

Children (τεκνα). As in Joh 1:12 and with an allusion to γεγεννητα in 2:29 in an effort "to restore the waning enthusiasm of his readers, and to recall them to their first love" (Brooke).

And such we are (κα εσμεν). "And we are." A parenthetical reflection characteristic of John (κα νυν εστιν in Joh 5:25 and κα ουκ εισιν in Re 2:2; 3:9) omitted by Textus Receptus, though, in the old MSS.

Because it knew him not (οτ ουκ εγνω αυτον). Second aorist active indicative of γινωσκω, precisely the argument in Joh 15:18f .

1John 3:2

Now (νυν). Without waiting for the παρουσια or second coming. We have a present dignity and duty, though there is greater glory to come.

It is not yet made manifest (ουπω εφανερωθη). First aorist passive indicative of φανεροω. For the aorist indicative with ουπω with a future outlook Brooke notes Mr 11:2; 1Co 8:2; Heb 12:4; Re 17:10,12 .

What we shall be (τ εσομεθα). Not τινες (who), but τ (what) neuter singular predicate nominative. "This *what* suggests something unspeakable, contained in the likeness of God" (Bengel).

If he shall be manifested (εαν φανερωθη). As in 2:28, which see. The subject may be Christ as in verse 9, or the future manifestation just mentioned. Either makes sense, probably "it" here better than "he."

Like him (ομοιο αυτω). Αυτω is associative instrumental case after ομοιο. This is our destiny and glory (Ro 8:29), to be like Jesus who is like God (2Co 4:6).

We shall see him even as he is (οψομεθα αυτον καθως εστιν). Future middle indicative of οραω. The transforming power of this vision of Christ (1Co 13:12) is the consummation of the glorious process begun at the new birth (2Co 3:18).

1John 3:3

Set on him (επ' αυτω). Resting upon (επ) with locative rather than εις, looking to, Ac 24:15 . That is upon Christ (Brooke), upon God (D. Smith), upon God in Christ (Westcott).

Purifieth himself (αγνιζε εαυτον). Present active indicative of αγνιζω, old verb, from αγνος (pure from contamination), used of ceremonial purifications (Joh 11:55; Ac 21:24,26 as in Ex 19:10) and then of personal internal cleansing of heart (Jas 4:8), soul (1Pe 1:22), self (here). Cf. Php 2:12f. the work of both God and man.

As he is pure (καθως εκεινος αγνος εστιν). As in 2:6; 3:9 εκεινος (emphatic demonstrative) refers to Christ. Christ can be termed αγνος "in virtue of the perfection of his humanity" (Westcott). Our destiny is to be conformed to the image of God in Christ (Ro 8:29).

1John 3:4

Sin is lawlessness (η αμαρτια εστιν η ανομια). The article with both subject and predicate makes them coextensive and so interchangeable. Doing sin is the converse of doing righteousness (2:29). The present active participle (ποιων) means the habit of doing sin.

1John 3:5

He (εκεινος). As in verse 3; Joh 1:18 .

Was manifested (εφανερωθη). Same form as in verse 2, but here of the Incarnation as in Joh 21:1 , not of the second coming (1Jo 2:28).

To take away sins (ινα τας αμαρτιας αρη). Purpose clause with ινα and first aorist active subjunctive of αιρω as in Joh 1:29 . In Isa 53:11 we have αναφερω for bearing sins, but αιρω properly means to lift up and carry away (Joh 2:16). So in Heb 10:4 we find αφαιρεω and Heb 10:11 περιαιρεω, to take away sins completely (the complete expiation wrought by Christ on Calvary). The plural αμαρτιας here, as in Col 1:14 , not singular (collective sense) αμαρτιαν as in Joh 1:29 .

And in him is no sin (κα αμαρτια εν αυτω ουκ εστιν). "And sin (the sinful principle) in him is not." As Jesus had claimed about himself (Joh 7:18; 8:46) and as is repeatedly stated in the N.T. (2Co 5:21; Heb 4:15; 7:26; 9:13).

1John 3:6

Sinneth not (ουχ αμαρτανε). Linear present (linear μενων, keeps on abiding) active indicative of αμαρτανω, "does not keep on sinning." For μενω (abide) see 2:6; Joh 15:4-10 .

Whosoever sinneth (ο αμαρτανων). Present (linear) active articular participle like μενων above, "the one who keeps on sinning" (lives a life of sin, not mere occasional acts of sin as αμαρτησας, aorist active participle, would mean).

Hath not seen him (ουχ εωρακεν αυτον). Perfect active indicative of οραω. The habit of sin is proof that one has not the vision or the knowledge (εγνωκεν, perfect active also) of Christ. He means, of course, spiritual vision and spiritual knowledge, not the literal sense of οραω in Joh 1:18; 20:29 .

1John 3:7

Let no man lead you astray (μηδεις πλανατω υμας). Present active imperative of πλαναω, "let no one keep on leading you astray." See 1:8; 2:26 . Break the spell of any Gnostic charmer.

He that doeth righteousness (ο ποιων την δικαιοσυνην). "He that keeps on doing (present active participle of ποιεω) righteousness." For this idiom with ποιεω see 1:6; 3:4 .

He (εκεινος). Christ as in verse 5.

1John 3:8

He that doeth sin (ο ποιων την αμαρτιαν). "He that keeps on doing sin" (the habit of sin).

Of the devil (εκ του διαβολου). In spiritual parentage as Jesus said of the Pharisees in Joh 8:44 . When one acts like the devil he shows that he is not a true child of God.

Sinneth from the beginning (απ' αρχης αμαρτανε). Linear progressive present active indicative, "he has been sinning from the beginning" of his career as the devil. This is his normal life and those who imitate him become his spiritual children.

That he might destroy (ινα λυση). Purpose clause with ινα and the first aorist active subjunctive of λυω. This purpose (εις τουτο) Jesus had and has. There is eternal conflict, with final victory over Satan certain.

1John 3:9

Doeth no sin (αμαρτιαν ου ποιε). Linear present active indicative as in verse 4 like αμαρτανε in verse 8. The child of God does not have the habit of sin.

His seed (σπερμα αυτου). God's seed, "the divine principle of life" (Vincent). Cf. Joh 1 .

And he cannot sin (κα ου δυνατα αμαρτανειν). This is a wrong translation, for this English naturally means "and he cannot commit sin" as if it were κα ου δυνατα αμαρτειν or αμαρτησα (second aorist or first aorist active infinitive). The present active infinitive αμαρτανειν can only mean "and he cannot go on sinning," as is true of αμαρτανε in verse 8 and αμαρτανων in verse 6. For the aorist subjunctive to commit a sin see αμαρτητε and αμαρτη in 2:1. A great deal of false theology has grown out of a misunderstanding of the tense of αμαρτανειν here. Paul has precisely John's idea in Ro 6:1 επιμενωμεν τη αμαρτια (shall we continue in sin, present active linear subjunctive) in contrast with αμαρτησωμεν in Ro 6:15 (shall we commit a sin, first aorist active subjunctive).

1John 3:10

In this (εν τουτω). As already shown. A life of sin is proof that one is a child of the devil and not of God. This is the line of cleavage that is obvious to all. See Joh 8:33-39 for the claim of the Pharisees to be the children of Abraham, whereas their conduct showed them to be children of the devil. This is not a popular note with an age that wishes to remove all distinctions between Christians and the world.

Doeth not righteousness (ο μη ποιων δικαιοσυνην). Habit (linear present participle) again of not doing righteousness, as in verse 7 of doing it. Cf. ποιε and μη ποιων (doing and not doing) in Mt 7:24,26 .

Neither (κα). Literally, "and," but with the ellipsis of ουκ εστιν εκ του θεου (is not of God). The addition here of this one item about not loving (μη αγαπων) one's brother is like Paul's summary in Ro 13:9 , a striking illustration of the general principle just laid down and in accord with 2:9-11.

1John 3:11

Message (αγγελια). In N.T. only here and 1:5, but επαγγελια (promise) fifty-one times.

From the beginning (απ' αρχης). See 1:1 for this phrase and 2:7 for the idea. They had the message of love for the brotherhood from the beginning of the gospel and it goes back to the time of Cain and Abel (verse 12).

That we should love one another (ινα αγαπωμεν αλληλους). Sub-final clause (content of the αγγελια) with ινα and present active subjunctive. John repeats the message of 2:7f .

1John 3:12

Of the evil one (εκ του πονηρου). Ablative case and the same for neuter and masculine singular, but verse 10 makes it clear that the reference is to the devil.

Slew (εσφαξεν). First aorist active indicative of σφαζω, old verb, to slay, to butcher, to cut the throat (Latin *jugulare*) like an ox in the shambles, in N.T. only here and Rev. (Re 5:6,9,12 , etc.).

Wherefore? (χαριν τινοσ;). "For the sake of what?" Post-positive preposition (Eph 3:1,14) except here. The interpretation of the act of Cain (Ge 4:8ff.) is an addition to the narrative, but in accord with Heb 11:4 . Jealousy led to murder.

1John 3:13

If (ε). Common construction after θαυμαζω (wonder) rather than οτ (that, because). Present imperative here with μη means "cease wondering." Note μη θαυμασης (do not begin to wonder) in Joh 3:6 (an individual case). See this same condition and language in Joh 15:18 .

1John 3:14

We know (ημεις οιδαμεν). Emphatic expression of ημεις (we) in contrast to the unregenerate world, the Christian consciousness shared by writer and readers.

We have passed (μεταβεβηκαμεν). Perfect active indicative of μεταβαινω, old compound to pass over from one place to another (Joh 7:3), to migrate, out of death into life. We have already done it while here on earth.

Because (οτ). Proof of this transition, not the ground of it.

We love the brethren (αγαπωμεν τους αδελφους). Just this phrase (plural) here alone, but see 2:9 for the singular.

He that loveth not (ο μη αγαπων). "The not loving man," general picture and picture of spiritual death.

1John 3:15

A murderer (ανθρωποκτονος). Old compound (Euripides) from ανθρωπος (man) and κτεινω (to kill), a man-killer, in N.T. only here and Joh 8:44 (of Satan).

No (πασ--ου). According to current Hebraistic idiom= ουδεις as in 2:19,21 .

Abiding (μενουσαν). Present active feminine accusative predicate participle of μενω, "a continuous power and a communicated gift" (Westcott).

1John 3:16

Know we (εγνωκαμεν). Perfect active indicative, "we have come to know and still know." See 2:3 for "hereby" (εν τουτω).

Love (την αγαπην). "The thing called love" (D. Smith).

He for us (εκεινος υπερ ημων). Εκεινος as in 2:6; 3:3,5 , υπερ here alone in this Epistle, though common in John's Gospel (10:11,15; 11:50 , etc.) and in 3Jo 1:7 .

Laid down his life (την ψυχην αυτου εθηκεν). First aorist active indicative of τιθημ, the very idiom used by Jesus of himself in Joh 10:11,17f .

We ought (ημεις οφειλομεν). Emphatic ημεις again. For οφειλω see 2:6. Of course our laying down our lives for the brethren has no atoning value in our cases as in that of Christ, but is a supreme proof of one's love (Joh 13:37f.; 15:13), as often happens.

1John 3:17

Whoso hath (ος αν εχη). Indefinite relative clause with modal αν with ος and the present active subjunctive of εχω.

The world's goods (τον βιον του κοσμου). "The living or livelihood (not ζωη, the principle of life, and see 2:16 for βιος) of the world" (not in the sense of evil or wicked, but simply this mundane sphere).

Beholdeth (θεωρε). Present active subjunctive of θεωρεω, like εχε just before.

In need (χρειαν εχοντα). "Having need" (present active predicate participle of εχω, agreeing with αδελφον). See the vivid picture of a like case in Jas 2:15f .

Shutteth up (κλεισῃ). First aorist (effective) active subjunctive of κλειω, to close like the door, changed on purpose from present tense to aorist (graphic slamming the door of his compassion, σπλαγχνα, common in LXX and N.T. for the nobler viscera, the seat of the emotions, as in Php 2:11; Col 3:12). Only here in John.

How (πως). Rhetorical question like that in Jas 2:16 (what is the use?). It is practical, not speculative, that counts in the hour of need.

1John 3:18

In word, neither with the tongue (λογω μηδε τη γλωσσῃ). Either instrumental or locative makes sense. What John means is "not merely by word or by the tongue." He does not condemn kind words which are comforting and cheering, but warm words should be accompanied by warm deeds to make real "in deed and in truth" (εν εργω κα αληθεια). Here is a case where actions do speak louder than mere words.

1John 3:19

Shall we know (γνωσομεθα). Future middle indicative of γινωσκω, at any future emergency, we shall come to know by this (εν τουτω) "that we are of the truth" (οτ εκ της αληθειας εσμεν).

Before him (εμπροσθεν αυτου). In the very presence of God we shall have confident assurance (πεισομεν την καρδιαν ημων, either we shall persuade our heart or shall assure our heart) because God understands us.

1John 3:20

Whereinsoever our heart condemn us (οτ εαν καταγινωσκη ημων η καρδια). A construction like οτ αν, whatever, in Joh 2:5; 14:13 . Καταγινωσκω occurs only three times in the N.T., here, verse 21; Ga 2:11 . It means to know something against one, to condemn.

Because God is greater than our heart (οτ μειζων εστιν της καρδιας ημων). Ablative καρδιας after the comparative μειζων.

And knoweth all things (κα γινωσκε παντα). Just so Peter replied to Jesus in spite of his denials (Joh 21:17). God's omniscience is linked with his love and sympathy. God knows every secret in our hearts. This difficult passage strikes the very centre of Christian truth (Brooke).

1John 3:21

If our heart condemn us not (εαν η καρδια μη καταγινωσκη). Condition of third class with εαν μη and present active subjunctive. The converse of the preceding, but not a claim to sinlessness, but the consciousness of fellowship in God's presence.

Boldness toward God (παρρησιαν προς τον θεον). Even in prayer (Heb 4:16). See also 2:28.

1John 3:22

Whatsoever we ask (ο εαν αιτωμεν). Indefinite relative clause with modal αν and the present active subjunctive, like οτ εαν καταγινωσκη in verse 20. In form no limitations are placed here save that of complete fellowship with God, which means complete surrender of our will to that of God our Father. See the clear teaching of Jesus on this subject in Mr 11:24; Lu 11:9; Joh 14:12f.; 16:23 and his example (Mr 14:36; Mt 26:39; Lu 22:42). The answer may not always be in the form that we expect, but it will be better.

We receive of him (λαμβανομεν απ' αυτου). See 1:5 for απ' αυτου (from him).

Because (οτ). Twofold reason why we receive regularly (λαμβανομεν) the answer to our prayers (1) "we keep" (τηρουμεν, for which see 2:3) his commandments and (2) "we do" (ποιουμεν, we practise regularly) "the things that are pleasing" (τα αρεστα, old verbal adjective from αρεσκω, to please, with dative in Joh 8:29 with same phrase; Ac 12:3 and infinitive in Ac 6:2 , only other N.T. examples) "in his sight" (ενωπιον αυτου, common late vernacular preposition in papyri, LXX, and in N.T., except Matthew and Mark, chiefly by Luke and in the Apocalypse), in God's eye, as in Heb 13:21 .

1John 3:23

His commandment (η εντολη αυτου).

That (ινα). Subfinal use of ινα in apposition with εντολη (commandment) and explanatory of it, as in Joh 15:12 (εντολη ινα). See Christ's summary of the commandments (Mr 12:28-31; Mt 22:34-40). So these two points here (1)

We should believe (πιστευσωμεν, first aorist active subjunctive according to B K L, though Aleph A C read the present subjunctive πιστευωμεν) either in a crisis (aorist) or the continuous tenor (present) of our lives. The "name" of Jesus Christ here stands for all that he is, "a compressed creed " (Westcott) as in 1:3. Note dative ονοματ here with πιστευω as in 5:10, though εις ονομα (on the name) in 5:13; Joh 1:12; 2:23; 3:18 . But (2) we should love one another" (αγαπωμεν αλληλους), as he has already urged (2:7f.; 3:11) and as he will repeat (4:7,11f.; 2Jo 1:5) as Jesus (even as he gave us commandment, that is Christ) had previously done (Joh 13:34; 15:12,17). There are frequent points of contact between this Epistle and the words of Jesus in Joh 13-17 .

1John 3:24

And he in him (κα αυτος εν αυτω). That is "God abides in him" as in 4:15. We abide in God and God abides in us through the Holy Spirit (Joh 14:10,17,23; 17:21). "Therefore let God be a home to thee, and be thou the home of God: abide in God, and let God abide in thee" (Bede).

By the Spirit (εκ του πνευματος). It is thus (by the Holy Spirit, first mention in this Epistle and "Holy" not used with "Spirit" in this Epistle or the Apocalypse) that we know that God abides in us.

Which (ου). Ablative case by attraction from accusative ο (object of εδωκεν) to agree with πνευματος as often, though not always. It is a pity that the grammatical gender (which) is retained here in the English instead of "whom," as it should be.

1 John 4

1John 4:1

Beloved (αγαπητο). Three times in this chapter (1,7,11) we have this tender address on love.

Believe not every spirit (μη παντ πνευματ πιστευετε). "Stop believing," as some were clearly carried away by the spirits of error rampant among them, both Docetic and Cerinthian Gnostics. Credulity means gullibility and some believers fall easy victims to the latest fads in spiritualistic humbuggery.

Prove the spirits (δοκιμαζετε τα πνευματα). Put them to the acid test of truth as the metallurgist does his metals. If it stands the test like a coin, it is acceptable (δοκιμος, 2Co 10:18), otherwise it is rejected (αδοκιμος, 1Co 9:27; 2Co 13:5-7).

Many false prophets (πολλο ψευδοπροφητα). Jesus had warned people against them (Mt 7:15), even when they as false Christs work portents (Mt 24:11,24; Mr 13:22). It is an old story (Lu 6:26) and recurs again and again (Ac 13:6; Re 16:13; 19:20; 20:10) along with false teachers (2 Peter 2:1).

Are gone out (εξεληλυθασιν). Perfect active indicative of εξερχομα. Cf. aorist in 2:19. They are abroad always.

1John 4:2

Hereby know ye (εν τουτω γινωσκετε). Either present active indicative or imperative. The test of "the Spirit of God" (το πνευμα του θεου) here alone in this Epistle, save verse 13. With the clamour of voices then and now this is important. The test (εν τουτω, as in 3:19) follows.

That Jesus Christ is come in the flesh (Ιησουν Χριστον εν σαρκ εληλυθοτα). The correct text (perfect active participle predicate accusative), not the infinitive (εληλυθενα, B Vg). The predicate participle (see Joh 9:22 for predicate accusative with ομολογεω) describes Jesus as already come in the flesh (his actual humanity, not a phantom body as the Docetic Gnostics held). See this same idiom in 2Jo 1:7 with ερχομενον (coming). A like test is proposed by Paul for confessing the deity of Jesus Christ in 1Co 12:3 and for the Incarnation and Resurrection of Jesus in Ro 10:6-10 .

1John 4:3

Confesseth not (μη ομολογε). Indefinite relative clause with the subjective negative μη rather than the usual objective negative ου (verse 6). It is seen also in 2 Peter 1:9; Tit 1:11 , a survival of the literary construction (Moulton, *Prolegomena*, p. 171). The Vulgate (along with Irenaeus, Tertullian, Augustine) reads *solvit* (λυε) instead of μη ομολογε, which means "separates Jesus," apparently an allusion to the Cerinthian heresy (distinction between Jesus and Christ) as the clause before refers to the Docetic heresy. Many MSS. have here also εν σαρκ εληλυθοτα repeated from preceding clause, but not A B Vg Cop. and not genuine.

The spirit of the antichrist (το του αντιχριστου). Πνευμα (spirit) not expressed, but clearly implied by the neuter singular article to. It is a repetition of the point about antichrists made in 2:18-25.

Whereof (ο). Accusative of person (grammatical neuter referring to πνευμα) with ακουω along with accusative of the thing (οτ ερχετα, as in 2:18, futuristic present middle indicative). Here the perfect active indicative (ακηκοατε), while in 2:18 the aorist (ηκουσατε).

And now already (κα νυν ηδη). As in 2:18 also (many have come). "The prophecy had found fulfilment before the Church had looked for it" (Westcott). It is often so. For ηδη see Joh 4:35; 9:27 .

1John 4:4

Have overcome them (νενικηκατε αυτους). Perfect active indicative of νικαω, calm confidence of final victory as in 2:13; Joh 16:33 . The reference in αυτους (them) is to the false prophets in 4:1.

Because (οτ). The reason for the victory lies in God, who abides in them (3:20,24; Joh 14:20; 15:4f.). God is greater than Satan, "he that is in the world" (ο εν τω κοσμω), the prince of this world (Joh 12:31; 14:30), the god of this age (2Co 4:4), powerful as he seems.

1John 4:5

Of the world (εκ του κοσμου). As Jesus is not and as the disciples are not (Joh 17:14ff.).

As of the world (εκ του κοσμου). No "as" (ως), but that is the idea, for their talk proceeds from the world and wins a ready hearing. The false prophets and the world are in perfect unison.

1John 4:6

We (ημεις). In sharp contrast with the false prophets and the world. We are in tune with the Infinite God. Hence "he that knoweth God" (ο γινωσκων τον θεον, present active articular participle, the one who keeps on getting acquainted with God, growing in his knowledge of God) "hears us" (ακουε ημων). This is one reason why sermons are dull (some actually are, others so to dull hearers) or inspiring. There is a touch of mysticism here, to be sure, but the heart of Christianity is mysticism (spiritual contact with God in Christ by the Holy Spirit). John states the same idea negatively by a relative clause parallel with the preceding articular participle, the negative with both clauses. John had felt the cold, indifferent, and hostile stare of the worldling as he preached Jesus.

By this (εκ τουτου). "From this," deduction drawn from the preceding; only example in the Epistle for the common εν τουτω as in 4:2. The power of recognition (γινωσκομεν, we know by personal experience) belongs to all believers (Westcott). There is no reason for Christians being duped by "the spirit of error" (το πνευμα της πλανης), here alone in the N.T., though we have πνευμασιν πλανοις (misleading spirits) in 1Ti 4:1 . Rejection of the truth may be due also to our not speaking the truth in love (Eph 4:15).

1John 4:7

Of God (εκ του θεου). Even human love comes from God, "a reflection of something in the Divine nature itself" (Brooke). John repeats the old commandment of 2:7f . Persistence in loving (present tense αγαπωμεν indicative and αγαπων participle) is proof that one "has been begotten of God" (εκ του θεου γεγεννητα as in 2:29) and is acquainted with God. Otherwise mere claim to loving God accompanied by hating one's brother is a lie (2:9-11).

1John 4:8

He that loveth not (ο μη αγαπων). Present active articular participle of αγαπαω "keeps on not loving."

Knoweth not God (ουκ εγνω τον θεον). Timeless aorist active indicative of γινωσκω, has no acquaintance with God, never did get acquainted with him.

God is love (ο θεος αγαπη εστιν). Anarthrous predicate, not η αγαπη. John does not say that love is God, but only that God is love. The two terms are not interchangeable. God is also light (1:5) and spirit (Joh 4:24).

1John 4:9

Was manifested (εφανερωθη). First aorist passive indicative of φανεροω. The Incarnation as in 3:5. Subjective genitive as in 2:5.

In us (εν ημιν). In our case, not "among us" nor "to us." Cf. Ga 1:16 .

Hath sent (απεσταλκεν). Perfect active indicative of αποστελλω, as again in verse 14, the permanent mission of the Son, though in verse 10 the aorist απεστειλεν occurs for the single event. See Joh 3:16 for this great idea.

His only-begotten Son (τον υιον αυτου τον μονογενη). "His Son the only-begotten" as in Joh 3:16 . John applies μονογενης to Jesus alone (Joh 1:14,18), but Luke (Lu 7:12; 8:42; 9:38) to others. Jesus alone completely reproduces the nature and character of God (Brooke).

That we might live through him (ινα ζησωμεν δι' αυτου). Purpose clause with ινα and the first aorist (ingressive, get life) active subjunctive of ζαω. "Through him" is through Christ, who is the life (Joh 14:6). Christ also lives in us (Ga 2:20). This life begins here and now.

1John 4:10

Not that (ουχ οτ)

--but that (αλλ' οτ). Sharp contrast as in Joh 7:22; 2Co 7:9; Php 4:17 .

We loved (ηγαπησαμεν). First aorist active indicative, but B reads ηγαπηκαμεν (perfect active, we have loved).

He (αυτος). Emphatic nominative (God).

To be the propitiation (ιλασμον). Merely predicate accusative in apposition with υιον (Son). For the word see 2:2; Ro 3:25 for ιλαστηριον, and for περ see also 2:2.

1John 4:11

If God so loved us (ε ουτως ο θεος ηγαπησεν ημας). Condition of first class with ε and the first aorist active indicative. As in Joh 3:16 , so here ουτως emphasises the manifestation of God's love both in its manner and in its extent (Ro 8:32).

Ought (οφειλομεν). As in 2:6. *Noblesse oblige*. "Keep on loving," (αγαπαιν) as in 3:11.

1John 4:12

No one hath beheld God at any time (θεον ουδεις πωποτε τεθεατα). Perfect middle indicative of θεαομα (Joh 1:14). Almost the very words of Joh 1:18 θεον ουδεις πωποτε εωρακεν (instead of τεθεατα).

If we love one another (εαν αγαπωμεν αλληλους). Third-class condition with εαν and the present active subjunctive, "if we keep on loving one another."

God abideth in us (ο θεος εν ημιν μενε). Else we cannot go on loving one another.

His love (η αγαπη αυτου). More than merely subjective or objective (2:5; 4:9). "Mutual love is a sign of the indwelling of God in men" (Brooke).

Is perfected (τετελειωμενη εστιν). Periphrastic (see usual form τετελειωτα in 2:5; 4:17) perfect passive indicative of τελειοω (cf. 1:4). See verse 18 for "perfect love."

1John 4:13

Hereby know we (εν τουτω γινωσκομεν). The Christian's consciousness of the fact of God dwelling in him is due to the Spirit of God whom God has given (δεδωκεν, perfect active indicative here, though the aorist εδωκεν in 3:24). This gift of God is proof of our fellowship with God.

1John 4:14

We have beheld (τεθεαμεθα). Perfect middle of θεαομα as in verse 12, though the aorist in 1:1; Joh 1:14 (εθεασαμεθα). John is qualified to bear witness (μαρτυρουμεν as in 1:2) as Jesus had charged the disciples to do (Ac 1:8).

Hath sent (απεσταλκεν). As in verse 9, though απεστειλεν in verse 10.

To be the Saviour of the world (σωτηρα του κοσμου). Predicate accusative of σωτηρ (Saviour), like ιλασμον in verse 10. This very phrase occurs elsewhere only in Joh 4:42 as the confession of the Samaritans, but the idea is in Joh 3:17 .

1John 4:15

Whosoever shall confess (ος εαν ομολογηση). Indefinite relative clause with modal εαν (=an) and the first aorist active subjunctive, "whoever confesses." See 2:23; 4:2f. for ομολογεω.

That (οτ). Object clause (indirect assertion) after ομολογεω. This confession of the deity of Jesus Christ implies surrender and obedience also, not mere lip service (cf. 1Co 12:3; Ro 10:6-12). This confession is proof (if genuine) of the fellowship with God (1:3f.; 3:24).

1John 4:16

We know (εγνωκαμεν). Perfect active indicative, "we have come to know and still know" as in Joh 6:9 , only there order is changed (πεπιστευκαμεν coming before εγνωκαμεν). Confession (ομολογεω) follows experimental knowledge (γινωσκω) and confident trust (πιστευω). Believers are the sphere (εν ημιν, in our case) in which the love of God operates (Westcott). See Joh 13:35 for "having love."

God is love (ο θεος αγαπη εστιν). Repeated from verse 8. So he gathers up the whole argument that one who is abiding in love is abiding in God and shows that God is abiding in him. Thoroughly Johannine style.

1John 4:17

Herein (εν τουτω). It is not clear whether the ινα clause (sub-final use) is in apposition with εν τουτω as in Joh 15:8 or the οτ clause (because) with the ινα clause as parenthesis. Either makes sense. Westcott argues for the latter idea, which is reinforced by the preceding sentence.

With us (μεθ' ημων). Construed with the verb τετελειωτα (is perfected). In contrast to εν ημιν (verses 12,16), emphasising cooperation. "God works with man" (Westcott). For boldness (παρρησιαν) in the day of judgment (only here with both articles, but often with no articles as in 2 Peter 2:9) see 2:28.

As he is (καθως εκεινος εστιν). That is Christ as in 2:6; 3:3,5,7,16 . Same tense (present) as in 3:7. "Love is a heavenly visitant" (David Smith). We are in this world to manifest Christ.

1John 4:18

Fear (φοβος). Like a bond-slave (Ro 8:15), not the reverence of a son (ευλαβεια, Heb 5:7f.) or the obedience to a father (εν φοβω, 1Pe 1:17). This kind of dread is the opposite of παρρησια (boldness).

Perfect love (η τελεια αγαπη). There is such a thing, perfect because it has been perfected (verses 12,17). Cf. Jas 1:4 .

Casteth out fear (εξω βαλλε τον φοβον). "Drives fear out" so that it does not exist in real love. See εκβαλλω εξω in Joh 6:37; 9:34f.; 12:31; 15:6 to turn out-of-doors, a powerful metaphor. Perfect love harbours no suspicion and no dread (1Co 13).

Hath punishment (κολασιν εχε). Old word, in N.T. only here and Mt 25:46 . Τιμωρια has only the idea of penalty, κολασις has also that of discipline, while παιδεια has that of chastisement (Heb 12:7). The one who still dreads (φοβουμενος) has not been made perfect in love (ου τετελειωτα). Bengel graphically describes different types of men: "sine timore et amore; cum timore sine amore; cum timore et amore; sine timore cum amore."

1John 4:19

He first (αυτος πρωτος). Note πρωτος (nominative), not πρωτον, as in Joh 20:4,8 . God loved us

before we loved him (Joh 3:16). Our love is in response to his love for us. Αγαπωμεν is indicative (we love), not subjunctive (let us love) of the same form. There is no object expressed here.

1John 4:20

If a man say (εαν τις ειπη). Condition of third class with εαν and second aorist active subjunctive. Suppose one say. Cf. 1:6.

I love God (Αγαπω τον θεον). Quoting an imaginary disputant as in 2:4.

And hateth (κα μισε). Continuation of the same condition with εαν and the present active subjunctive, "and keep on hating." See 2:9; 3:15 for use of μισεω (hate) with αδελφος (brother). A liar (ψευστης). Blunt and to the point as in 1:10; 2:4 .

That loveth not (ο μη αγαπων). "The one who does not keep on loving" (present active negative articular participle).

Hath seen (εωρακεν). Perfect active indicative of οραω, the form in Joh 1:18 used of seeing God.

Cannot love (ου δυνατα αγαπαιν). "Is not able to go on loving," with which compare 2:9, ου δυνατα αμαρτανειν (is not able to go on sinning). The best MSS. do not have πως (how) here.

1John 4:21

That (ινα). Sub-final object clause in apposition with εντολην as in Joh 13:34; 15:13 .

From him (απ' αυτου). Either God or Christ. See Mr 12:29-31 for this old commandment (2:7f.).

1 John 5

1John 5:1

That Jesus is the Christ (οτ Ιησους εστιν ο Χριστος). The Cerinthian antichrist denies the identity of Jesus and Christ (2:22). Hence John insists on this form of faith (πιστευων here in the full sense, stronger than in 3:23; 4:16 , seen also in πιστις in verse 4, where English and Latin fall down in having to use another word for the verb) as he does in verse 5 and in accord with the purpose of John's Gospel (20:31). Nothing less will satisfy John, not merely intellectual conviction, but full surrender to Jesus Christ as Lord and Saviour. "The Divine Begetting is the antecedent, not the consequent of the believing" (Law). For "is begotten of God" (εκ του θεου γεγεννητα) see 2:29; 3:9; 4:7; 5:4,18 . John appeals here to family relationship and family love.

Him that begat (τον γεννησαντα). First aorist active articular participle of γενναω, to beget, the Father (our heavenly Father).

Him also that is begotten of him (τον γεγεννημενον εξ αυτου). Perfect passive articular participle of γενναω, the brother or sister by the same father. So then we prove our love for the common Father by our conduct towards our brothers and sisters in Christ.

1John 5:2

Hereby (εν τουτω). John's usual phrase for the test of the sincerity of our love. "The love of God and the love of the brethren do in fact include each the other" (Westcott). Each is a test of the other. So put 3:14 with 5:2.

When (οταν). "Whenever" indefinite temporal clause with οταν and the present active subjunctive (the same form αγαπωμεν as the indicative with οτ (that) just before, "whenever we keep on loving God."

And do (κα ποιωμεν) "and whenever we keep on doing (present active subjunctive of ποιεω) his commandments." See 1:6 for "doing the truth."

1John 5:3

This (αυτη)

--that (ινα). Explanatory use of ινα with αυτη, as in Joh 17:3 , to show what "the love of God" (4:9,12) in the objective sense is, not mere declamatory boasting (4:20), but obedience to God's commands, "that we keep on keeping (present active subjunctive as in 2:3) his commandments." This is the supreme test.

Are not grievous (βαρεια ουκ εισιν). "Not heavy," the adjective in Mt 23:4 with φορτια (burdens), with λυπο (wolves) in Ac 20:29 , of Paul's letters in 2Co 10:10 , of the charges against Paul in Ac 25:7 . Love for God lightens his commands.

1John 5:4

For (οτ). The reason why God's commandments are not heavy is the power that comes with the new birth from God.

Whatsoever is begotten of God (παν το γεγεννημενον εκ του θεου). Neuter singular perfect passive participle of γενναω rather than the masculine singular (verse 1) to express sharply the universality of the principle (Rothe) as in Joh 3:6,8; 6:37,39 .

Overcometh the world (νικα τον κοσμον). Present active indicative of νικαω, a continuous victory because a continuous struggle, "keeps on conquering the world" ("the sum of all the forces antagonistic to the spiritual life," D. Smith).

This is the victory (αυτη εστιν η νικη). For this form of expression see 1:5; Joh 1:19 . Νικη (victory, cf. νικαω), old word, here alone in N.T., but the later form νικος in Mt 12:20; 1Co 15:54f.,57 .

That overcometh (η νικησασα). First aorist active articular participle of νικαω. The English cannot reproduce the play on the word here. The aorist tense singles out an individual experience when one believed or when one met temptation with victory. Jesus won the victory over the world (Joh 16:33) and God in us (1Jo 4:4) gives us the victory.

Even our faith (η πιστις ημων). The only instance of πιστις in the Johannine Epistles (not in John's Gospel, though in the Apocalypse). It is our faith in Jesus Christ as shown by our confession (verse 1) and by our life (verse 2).

1John 5:5

And who is he that overcometh? (τις εστιν δε ο νικων?). Not a mere rhetorical question (2:22), but an appeal to experience and fact. Note the present active articular participle (νικων) like νικα (present active indicative in verse 4), "the one who keeps on conquering the world." See 1Co 15:57 for the same note of victory (νικος) through Christ. See verse 1 for ο πιστευων (the one who believes) as here.

Jesus is the Son of God (Ιησους εστιν ο υιος του θεου). As in verse 1 save that here ο υιος του θεου in place of Χριστος and see both in 2:22f . Here there is sharp antithesis between "Jesus" (humanity) and "the Son of God" (deity) united in the one personality.

1John 5:6

This (ουτος). Jesus the Son of God (verse 5).

He that came (ο ελθων). Second aorist active articular participle of ερχομα, referring to the Incarnation as a definite historic event, the preexistent Son of God "sent from heaven to do God's will" (Brooke).

By water and blood (δι' υδατος κα αιματος). Accompanied by (δια used with the genitive both as instrument and accompaniment, as in Ga 5:13) water (as at the baptism) and blood (as on the Cross). These two incidents in the Incarnation are singled out because at the baptism Jesus was formally set apart to his Messianic work by the coming of the Holy Spirit upon him and by the Father's audible witness, and because at the Cross his work reached its culmination ("It is finished," Jesus said). There are other theories that do not accord with the language and the facts. It is true that at the Cross both water and blood came out of the side of Jesus when pierced by the soldier, as John bore witness (Joh 19:34), a

complete refutation of the Docetic denial of an actual human body for Jesus and of the Cerinthian distinction between Jesus and Christ. There is thus a threefold witness to the fact of the Incarnation, but he repeats the twofold witness before giving the third. The repetition of both preposition (εν this time rather than δια) and the article (τω locative case) argues for two separate events with particular emphasis on the blood ("not only" ουκ μονον, "but" αλλ') which the Gnostics made light of or even denied.

It is the Spirit that beareth witness (το πνευμα εστιν το μαρτυρουν). Present active articular participle of μαρτυρεω with article with both subject and predicate, and so interchangeable as in 3:4. The Holy Spirit is the third and the chief witness at the baptism of Jesus and all through his ministry.

Because (οτ). Or declarative "that." Either makes sense. In Joh 15:26 Jesus spoke of "the Spirit of truth" (whose characteristic is truth). Here John identifies the Spirit with truth as Jesus said of himself (Joh 14:6) without denying personality for the Holy Spirit.

1John 5:7

For there are three who bear witness (οτ τρεις εισιν ο μαρτυρουντες). At this point the Latin Vulgate gives the words in the Textus Receptus, found in no Greek MS. save two late cursives (162 in the Vatican Library of the fifteenth century, 34 of the sixteenth century in Trinity College, Dublin). Jerome did not have it. Cyprian applies the language of the Trinity and Priscillian has it. Erasmus did not have it in his first edition, but rashly offered to insert it if a single Greek MS. had it and 34 was produced with the insertion, as if made to order. The spurious addition is: εν τω ουρανω ο πατηρ, ο λογος κα το αγιον πνευμα κα ουτο ο τρεις εν εισιν κα τρεις εισιν ο μαρτυρουντες εν τη γη (in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth). The last clause belongs to verse 8. The fact and the doctrine of the Trinity do not depend on this spurious addition. Some Latin scribe caught up Cyprian's exegesis and wrote it on the margin of his text, and so it got into the Vulgate and finally into the Textus Receptus by the stupidity of Erasmus.

1John 5:8

The Spirit and the water and the blood (το πνευμα κα το υδωρ κα το αιμα). The same three witnesses of verses 6,7 repeated with the Spirit first.

The three (ο τρεις). The resumptive article.

Agree in one (εις το εν εισιν). "Are for the one thing," to bring us to faith in Jesus as the Incarnate Son of God, the very purpose for which John wrote his Gospel (20:31).

1John 5:9

If we receive (ε λαμβανομεν). Condition of first class with ε and the present active indicative, assumed as true. The conditions for a legally valid witness are laid down in De 19:15 (cf. Mt 18:16; Joh 8:17f.; 10:25; 2Co 13:1).

Greater (μειζων). Comparative of μεγας, because God is always true.

For (οτ). So it applies to this case.

That (οτ). Thus taken in the declarative sense (the fact that) as in Joh 3:19 , though it can be causal (because) or indefinite relative with μεμαρτυρηκεν (what he hath testified, perfect active indicative of μαρτυρεω, as in Joh 1:32; 4:44 , etc.), a harsh construction here because of μαρτυρια, though some MSS. do read εν to agree with it (cf. verse 10). See οτ εαν in 3:20 for that idiom. Westcott notes the Trinity in verses 6-9: the Son comes, the Spirit witnesses, the Father has witnessed.

1John 5:10

Believeth on (πιστευων εις). John draws a distinction between "not believing God" (μη πιστευων τω θεω) in next clause, the testimony of God about his Son, and surrender to and reliance on the Son as here (εις and the accusative). See the same distinction less clearly drawn in Joh 6:30f . See also εις την μαρτυριαν after πεπιστευκεν in this same verse and Joh 2:23 .

In him (εν αυτω). "In himself," though the evidence is not decisive between αυτω and αυτω.

Hath made (πεποιηκεν). Perfect active indicative of ποιεω like μεμαρτυρηκεν and πεπιστευκεν, permanent state.

A liar (ψευστην). As in 1:10, which see.

Because he hath not believed (οτ ου πεπιστευκεν). Actual negative reason with negative ου, not the subjective reason as in Joh 3:18 , where we have οτ μη πεπιστευκεν). The subjective negative is regular with ο μη πιστευων. Relative clause here repeats close of verse 9.

1John 5:11

That God gave (οτ εδωκεν ο θεος). Declarative οτ in apposition with μαρτυρια as in verse 14; Joh 3:19 . Note aorist active indicative εδωκεν (from διδωμ) as in 3:23f. , the great historic fact of the Incarnation (Joh 3:16), but the perfect δεδωκεν in 1Jo 3:1 to emphasize the abiding presence of God's love.

Eternal life (ζωην αιωνιον). Anarthrous emphasizing quality, but with the article in 1:2.

In his Son (εν τω υιω αυτου). This life and the witness also. This is why Jesus who is life (Joh 14:6) came to give us abundant life (Joh 10:10).

1John 5:12

Hath the life (εχε την ζωην). The life which God gave (verse 11). This is the position of Jesus himself (Joh 5:24; 14:6).

1John 5:13

I have written (εγραψα). Not epistolary aorist, but refers to verses 1-12 of this Epistle as in 2:26 to the preceding verses.

That ye may know (ινα ειδητε). Purpose clause with ινα and the second perfect active subjunctive of οιδα, to know with settled intuitive knowledge. He wishes them to have

eternal life in Christ (Joh 20:31) and to know that they have it, but not with flippant superficiality (2:3ff.).

Unto you that believe on (τοις πιστευουσιν εις). Dative of the articular present active participle of πιστευω and εις as in verse 10. For this use of ονομα (name) with πιστευω see 3:23; Joh 2:23 .

1John 5:14

Toward him (προς αυτον). Fellowship with (προς, face to face) Christ. For boldness see 2:28.

That (οτ). Declarative again, as in verse 11.

If we ask anything (εαν τ αιτωμεθα). Condition of third class with εαν and present middle (indirect) subjunctive (personal interest as in Jas 4:3 , though the point is not to be pressed too far, for see Mt 20:20,22; Joh 16:24,26).

According to his will (κατα το θελημα αυτου). This is the secret in all prayer, even in the case of Jesus himself. For the phrase see 1Pe 4:19; Ga 1:4; Eph 1:5,11 .

He heareth us (ακουε ημων). Even when God does not give us what we ask, in particular then (Heb 5:7f.).

1John 5:15

And if we know (κα εαν οιδαμεν). Condition of first class with εαν (usually ε) and the perfect active indicative, assumed as true. See 1Th 3:8; Ac 8:31 for the indicative with εαν as in the papyri. "An amplification of the second limitation" (D. Smith).

Whatsoever we ask (ο εαν αιτωμεθα). Indefinite relative clause with modal εαν (=αν) and the present middle (as for ourselves) subjunctive of αιτεω. This clause, like ημων, is also the object of ακουε.

We know that we have (οιδαμεν οτ εχομεν). Repetition of οιδαμεν, the confidence of possession by anticipation.

The petitions (τα αιτηματα). Old word, from αιτεω, requests, here only in John, elsewhere in N.T. Lu 23:24; Php 4:6 . We have the answer already as in Mr 11:24 .

We have asked (ηιτηκαμεν). Perfect active indicative of αιτεω, the asking abiding.

1John 5:16

If any man see (εαν τις ιδη). Third-class condition with εαν and second aorist active subjunctive of ειδον (οραω).

Sinning a sin (αμαρτανοντα αμαρτιαν). Present active predicate (supplementary) participle agreeing with αδελφον and with cognate accusative αμαρτιαν.

Not unto death (μη προς θανατον). Repeated again with αμαρτανουσιν and in contrast with αμαρτια προς θανατον (sin unto death). Most sins are not mortal sins, but clearly John conceives of a sin that is deadly enough to be called "unto death." This distinction is common in the rabbinic writings and in Nu 18:22 the LXX has λαβειν αμαρτιαν θανατηφορον "to incur a death-bearing sin" as many crimes then and now bear the death penalty. There is a

distinction in Heb 10:26 between sinning wilfully after full knowledge and sins of ignorance (Heb 5:2). Jesus spoke of the unpardonable sin (Mr 3:29; Mt 12:32; Lu 12:10), which was attributing to the devil the manifest work of the Holy Spirit. It is possible that John has this idea in mind when he applies it to those who reject Jesus Christ as God's Son and set themselves up as antichrists.

Concerning this (περ εκεινης). This sin unto death.

That he should make request (ινα ερωτηση). Sub-final use of ινα with the first aorist active subjunctive of ερωταω, used here as in Joh 17:15,20 (and often) for request rather than for question. John does not forbid praying for such cases; he simply does not command prayer for them. He leaves them to God.

1John 5:17

All unrighteousness is sin (πασα αδικια αμαρτια εστιν). Unrighteousness is one manifestation of sin as lawlessness (3:4) is another (Brooke). The world today takes sin too lightly, even jokingly as a mere animal inheritance. Sin is a terrible reality, but there is no cause for despair. Sin not unto death can be overcome in Christ.

1John 5:18

We know (οιδαμεν). As in 3:2,14; 5:15,19,20 . He has "ye know" in 2:20; 3:5,15 .

Sinneth not (ουχ αμαρτανε). Lineal present active indicative, "does not keep on sinning," as he has already shown in 3:4-10.

He that was begotten of God (ο γεννηθεις εκ του θεου). First aorist passive articular participle referring to Christ, if the reading of A B is correct (τηρε αυτον, not τηρε εαυτον). It is Christ who keeps the one begotten of God (γεγεννημενος εκ του θεου as in 3:9 and so different from ο γεννηθεις here). It is a difficult phrase, but this is probably the idea. Jesus (Joh 18:37) uses γεγεννημα of himself and uses also τηρεω of keeping the disciples (Joh 17:12,15; Re 3:10).

The evil one (ο πονηρος). Masculine and personal as in 2:13, not neuter, and probably Satan as in Mt 6:13 , not just any evil man.

Touchest him not (ουχ απτετα αυτου). Present middle indicative of απτω, elsewhere in John only Joh 20:17 . It means to lay hold of or to grasp rather than a mere superficial touch (θιγγανω, both in Col 2:21). Here the idea is to touch to harm. The devil cannot snatch such a man from Christ (Joh 6:38f.).

1John 5:19

Of God (εκ του θεου). See 3:10; 4:6 for this idiom.

Lieth in the evil one (εν τω πονηρω κειτα). Present middle indicative of the defective verb κειμα, to lie, as in Lu 2:12 . Πονηρω is masculine, like ο πονηρος in verse 18. This is a terrible picture of the Graeco-Roman world of the first century A.D., which is confirmed by Paul in Romans 1 and 2 and by Horace, Seneca, Juvenal, Tacitus.

1John 5:20

Is come (ηκε). Present active indicative, but the root has a perfect sense, "has come." See εξηλθον κα ηκω in Joh 8:42 .

An understanding (διανοιαν). Here alone in John's writings, but in Paul (Eph 4:18) and Peter (1Pe 1:13). John does not use γνωσις (knowledge) and νους (mind) only in Re 13:18; 17:9 .

That we know (ινα γινωσκομεν). Result clause with ινα and the present active indicative, as is common with ινα and the future indicative (Joh 7:3). It is possible that here ο was pronounced ω as a subjunctive, but many old MSS. have ινα γινωσκουσιν (plainly indicative) in Joh 17:3 , and in many other places in the N.T. the present indicative with ινα occurs as a variant reading as in Joh 5:20 .

Him that is true (τον αληθινον). That is, God. Cf. 1:8.

In him that is true (εν τω αληθινω). In God in contrast with the world "in the evil one" (verse 19). See Joh 17:3 .

Even in his Son Jesus Christ (εν τω υιω αυτου Ιησου Χριστω). The αυτου refers clearly to εν τω αληθινω (God). Hence this clause is not in apposition with the preceding, but an explanation as to how we are "in the True One" by being "in his Son Jesus Christ."

This (ουτος). Grammatically ουτος may refer to Jesus Christ or to "the True One." It is a bit tautological to refer it to God, but that is probably correct, God in Christ, at any rate. God is eternal life (Joh 5:26) and he gives it to us through Christ.

1John 5:21

Yourselves (εαυτα). Neuter plural reflexive because of τεκνια. The active voice φυλασσετε with the reflexive accents the need of effort on their part. Idolatry was everywhere and the peril was great. See Ac 7:41: 1Th 1:9 for this word.

SECOND JOHN
ABOUT A.D. 85 TO 90

BY WAY OF INTRODUCTION

There is little to add to what was said about the First Epistle except that here the author terms himself "the elder" (ο πρεσβυτερος) and writes to "the elect lady" (εκλεκτη κυρια). There is dispute about both of these titles. Some hold that it is the mythical "presbyter John" of whom Papias may speak, if so understood, but whose very existence is disproved by Dom Chapman in *John the Presbyter and the Fourth Gospel* (1911). Peter the apostle (1Pe 1:1) calls himself "fellow-elder" (συνπρεσβυτερος) with the other elders (1Pe 5:1). The word referred originally to age (Lu 15:25), then to rank or office as in the Sanhedrin (Mt 16:21; Ac 6:12) and in the Christian churches (Ac 11:30; 20:17; 1Ti 5:17,19) as here also. A few even deny that the author is the same as in the First Epistle of John, but just an imitator. But the bulk of modern scholarly opinion agrees that the same man wrote all three Epistles and the Fourth Gospel (the Beloved Disciple, and many still say the Apostle John) whatever is true of the Apocalypse. There is no way of deciding whether "the elect lady" is a woman or a church. The obvious way of taking it is to a woman of distinction in one of the churches, as is true of "the co-elect lady in Babylon" (1Pe 5:13), Peter's wife, who travelled with him (1Co 9:5). Some even take κυρια to be the name of the lady (Cyria). Some also take it to be "Eklecta the lady." Dr. Findlay (*Fellowship in the Life Eternal*, p. 31) holds that Pergamum is the church to which the letter was sent. The same commentaries treat I, II, and III John as a rule, though Poggel has a book on II, III John (1896) and Bresky (1906) has *Das Verhaltnis des Zweiten Johannesbriefes zum dritten*. Dr. J. Rendel Harris has an interesting article in *The Expositor* of London for March, 1901, on "The Problem of the Address to the Second Epistle of John," in which he argues from papyri examples that κυρια here means "my dear" or "my lady." But Findlay (*Fellowship in the Life Eternal*, p. 26) argues that "the qualifying adjunct 'elect' lifts us into the region of Christian calling and dignity." It is not certain that II John was written after I John, though probable. Origen rejected it and the Peshitta Syriac does not have II and III John.

2 John 1

2John 1:1

And her children (κα τοις τεκνοις αυτης). As with εκλεκτη κυρια, so here τεκνα may be understood either literally as in 1Ti 3:4 , or spiritually, as in Ga 4:19,25; 1Ti 1:2 . For the spiritual sense in τεκνια see 1Jo 2:1,12 .

Whom (ους). Masculine accusative plural, though τεκνοις is neuter plural (dative), construction according to sense, not according to grammatical gender, "embracing the mother and the children of both sexes" (Vincent). See thus ους in Ga 4:19 .

I (Εγω). Though ο πρεσβυτερος is third person, he passes at once after the Greek idiom to the first and there is also special emphasis here in the use of αγαπω with the addition of εν αληθεια (in truth, in the highest sphere, as in Joh 17:19; 3Jo 1:1) and ουκ εγω μονος (not I only, "not I alone"). Brooke argues that this language is unsuitable if to a single family and not to a church. But Paul employs this very phrase in sending greetings to Prisca and Aquila (Ro 16:4).

That know (ο εγνωκοτες). Perfect active articular participle of γινωσκω, "those that have come to know and still know."

2John 1:2

For the truth's sake (δια την αληθειαν). Repetition of the word, one of which John is very fond (1Jo 1:6 , "the truth, as revealed by the Christ, and gradually unfolded by the Spirit, who is truth" (Brooke).

Which abideth in us (την μενουσαν εν ημιν). See Joh 17:19 for "sanctified in truth" and 1Jo 2:6 for abiding in Christ, and so it includes all who are in Christ.

It shall be with us (μεθ' ημων εστα). Confident assertion, not a mere wish. Note the order of the words, "With us it shall be" (εστα future middle of ειμ).

2John 1:3

Shall be with us (εστα μεθ' ημων). He picks up the words before in reverse order. Future indicative here, not a wish with the optative (ειε) as we have in 1Pe 1:2; 2 Peter 1:2 . The salutation is like that in the Pastoral Epistles: "Χαρις, the wellspring in the heart of God; ελεος, its outpourings; ειρηνη, its blessed effect" (David Smith).

And from Jesus Christ (κα παρα Ιησου Χριστου). The repetition of παρα (with the ablative) is unique. "It serves to bring out distinctly the twofold personal relation of man to the Father and to the Son" (Westcott). "The Fatherhood of God, as revealed by one who being His Son *can* reveal the Father, and who as man (Ιησου) can make him known to men" (Brooke).

2John 1:4

I rejoice (εχαρην). Second aorist passive of χαιρω as in 3Jo 1:3 , "of a glad surprise" (D. Smith), as in Mr 14:11 , over the discovery about the blessing of their godly home on these lads.

Greatly (λιαν). Only here and 3Jo 1:3 in John's writings.

I have found (ευρηκα). Perfect active indicative of ευρισκω as in Joh 1:41 , our "eureka," here with its usual force, a continued discovery. "He sits down at once and writes to Kyria. How glad she would be that her lads, far away in the great city, were true to their early faith" (David Smith).

Certain of thy children (εκ των τεκνων). No τινας as one would expect before εκ, a not infrequent idiom in the N.T. (Joh 16:17).

Walking (περιπατουντας). Present active accusative supplementary participle agreeing with τινας understood. Probably members of the church off here in Ephesus.

In truth (εν αληθεια). As in verse 1; 3Jo 1:4 .

We received (ελαβομεν). Second aorist active (possibly, though not certainly, literary plural) of λαμβανω. This very idiom (εντολην λαμβανω) in Joh 10:18; Ac 17:15; Co 4:10 . Perhaps the reference here is to 1Jo 2:7f.; 3:23 .

2John 1:5

Beseech (ερωτω). For pray as in 1Jo 5:16 .

Lady (κυρια). Vocative case and in the same sense as in 1.

As though I wrote (ως γραφων). Common idiom ως with the participle (present active) for the alleged reason.

New (καινην). As in 1Jo 2:7f. , which see.

We had (ειχαμεν). Imperfect active (late -α form like ειχαν in Mr 8:7) of εχω and note ειχετε with απ' αρχης in 1Jo 2:7 . Not literary plural, John identifying all Christians with himself in this blessing.

That we love one another (ινα αγαπωμεν αλληλους). Either a final clause after ερωτω as in Joh 17:15 or an object clause in apposition with εντολην, like 1Jo 2:27; 3:23 and like verse 6.

2John 1:6

Love (η αγαπη). The love just mentioned.

That we should walk (ινα περιπατωμεν). Object clause in nominative case in apposition with αγαπη, with ινα and the present active subjunctive of περιπατεω, "that we keep on walking."

The commandment (η εντολη). The one just mentioned with the same construction with ινα as in 1Jo 3:23 . John changes from the first person plural to the second (ηκουσατε as in 1Jo 2:7 , περιπατητε) as in 1Jo 2:5,7 .

In it (εν αυτη). Either to αληθεια (truth) of verse 4, αγαπη of this verse, or εντολη of this verse. Either makes good sense, probably "in love." With περιπατεω (walk) we have often εν (1Jo 1:7,11 , etc.) or κατα (according to) as in Mr 7:5; 1Co 3:3; 2Co 10:2 , etc.

2John 1:7

Deceivers (πλανο). Late adjective (Diodorus, Josephus) meaning wandering, roving (1Ti 4:1). As a substantive in N.T. of Jesus (Mt 27:63), of Paul (2Co 6:8), and here. See the verb (των πλανοντων υμας) in 1Jo 2:26 of the Gnostic deceivers as here and also of Jesus (Joh 7:12). Cf. 1Jo 1:8 .

Are gone forth (εξηλθαν, alpha ending). Second aorist active indicative of εξερχομα, perhaps an allusion to the crisis when they left the churches (1Jo 2:19 , same form).

Even they that confess not (ο μη ομολογουντες). "The ones not confessing" (μη regular negative with the participle). The articular participle describes the deceivers (πλανο).

That Jesus Christ cometh in the flesh (Ιησουν Χριστον ερχομενον εν σαρκ). "Jesus Christ coming in the flesh." Present middle participle of ερχομα treating the Incarnation as a continuing fact which the Docetic Gnostics flatly denied. In 1Jo 4:2 we have εληλυθοτα (perfect active participle) in this same construction with ομολογεω, because there the reference is to the definite historical fact of the Incarnation. There is no allusion here to the second coming of Christ.

This (ουτος). See 1Jo 2:18,22; 5:6,20 .

The deceiver and the antichrist (ο πλανος κα ο αντιχριστος). Article with each word, as in Re 1:17 , to bring out sharply each separate phrase, though one individual is referred to. The one *par excellence* in popular expectation (1Jo 2:22), though many in reality (1Jo 2:18; 3Jo 1:7).

2John 1:8

Look to yourselves (βλεπετε εαυτους). Imperative active with reflexive pronoun as in Mr 13:9 . The verb often used absolutely (Php 3:2) like our "look out."

That ye lose not (ινα μη απολεσητε). Negative purpose with ινα μη and first aorist active subjunctive of απολλυμ. This is the correct text (B), not απολεσωμεν (we). Likewise απολαβητε (that ye receive), not απολαβωμεν (we).

Which we have wrought (α ηργασαμεθα). This is also correct, first aorist middle indicative of εργαζομα, to work (Joh 6:27f.). John does not wish his labour to be lost. See Ro 1:27 for this use of απολαμβανω for receiving. See Joh 4:36 for μισθος in the harvest. The "full reward" (μισθον πληρη) is the full day's wages which each worker will get (1Co 3:8). John is anxious that they shall hold on with him to the finish.

2John 1:9

Whosoever goeth onward (πας ο προαγων). "Every one who goes ahead. Προαγω literally means to go on before (Mr 11:9). That in itself is often the thing to do, but here the bad sense comes out by the parallel clause.

And abideth not in the teaching of Christ (κα μη μενων εν τη διδαχη του Χριστου). Not the teaching about Christ, but that of Christ which is the standard of Christian teaching as the walk of Christ is the standard for the Christian's walk (1Jo 2:6). See Joh 7:16; 18:19 . These Gnostics claimed to be the progressives, the advanced thinkers, and were anxious to relegate Christ to the past in their onward march. This struggle goes on always among those who approach the study of Christ. Is he a "landmark" merely or is he our goal and pattern? Progress we all desire, but progress toward Christ, not away from him. Reactionary obscurantists wish no progress toward Christ, but desire to stop and camp where they are. "True progress includes the past" (Westcott). Jesus Christ is still ahead of us all calling us to come on to him.

2John 1:10

If any one cometh and bringeth not (ε τις ερχετα κα ου φερε). Condition of first class with ε and two present indicatives (ερχεται, φερε).

This teaching (ταυτην την διδαχην). This teaching of Christ of verse 9, which is the standard by which to test Gnostic deceivers (verse 7). John does not refer to entertaining strangers (He 13:2; 1Ti 5:10), but to the deceiving propagandists who were carrying dissension and danger with them.

Receive him not (μη λαμβανετε αυτον). Present active imperative with μη. For λαμβανω in this sense see Joh 1:12; 6:21; 13:20 .

Into your house (εις οικιαν). Definite without the article like our at home, to town.

Give him no greeting (χαιρειν αυτω μη λεγετε). "Say not farewell to him." Apparently χαιρειν here (present active infinitive, object of λεγετε present active imperative with negative μη) is used of farewell as in 2Co 13:11 , though usually in the N.T. (Ac 15:23; 23:26; Jas 1:1) of the salutation. But here the point turns on the stranger bringing into the house (or trying to do so) his heretical and harmful teaching which seems to be after the salutation is over. The usual greeting to a house is given in Lu 10:5 . On the other hand, if χαιρειν means greeting, not farewell, here, it can very well be understood of the peril of allowing these Gnostic propagandists to spread their pernicious teachings (cf. Mormons or Bolshevists) in home and church (usually meeting in the home). This is assuming that the men were known and not mere strangers.

2John 1:11

Partaketh in his evil works (κοινωνε τοις εργοις αυτου τοις πονηροις). Associative instrumental case with κοινωνε as in 1Ti 5:22 , common verb from κοινωνος (partner). It is to be borne in mind that the churches often met in private homes (Ro 16:5; Col 4:15), and if these travelling deceivers were allowed to spread their doctrines in these homes and then sent on with endorsement as Apollos was from Ephesus to Corinth (Ac 18:27), there was no way of escaping responsibility for the harm wrought by these propagandists of evil. It is not a case of mere hospitality to strangers.

2John 1:12

I would not (ουκ εβουληθην). Epistolary aorist (first passive indicative).

With paper and ink (δια χαρτου κα μελανος). The χαρτης was a leaf of papyrus prepared for writing by cutting the pith into strips and pasting together, old word (Jer 43:23), here only in N.T. Μελας is old adjective for black (Mt 5:36; Re 6:5,12), and for black ink here, 3Jo 1:13; 2Co 3:3 . Apparently John wrote this little letter with his own hand.

To come (γενεσθα). Second aorist middle infinitive of γινομα after ελπιζω, I hope.

Face to face (στομα προς στομα). "Mouth to mouth." So in 3Jo 1:14; Nu 12:8 . "Face to face" (προσωπον προς προσωπον) we have in 1Co 13:12 .

Your (υμων). Or "our" (ημων). Both true.

That may be fulfilled (ινα πεπληρωμενη η). Purpose clause with ινα and the periphrastic perfect passive subjunctive of πληροω, as in 1Jo 1:4 , which see.

2John 1:13

Of thine elect sister (της αδελφης σου της εκλεκτης). Same word εκλεκτη as in verse 1; Re 17:4 . Apparently children of a deceased sister of the lady of verse 1 who lived in Ephesus and whom John knew as members of his church there.

THIRD JOHN
ABOUT A.D. 85 TO 90

BY WAY OF INTRODUCTION

Certainly III John is addressed to an individual, not to a church, though which Gaius we do not know. There are three friends of Paul with this name; Gaius of Corinth (1Co 1:14), Gaius of Macedonia (Ac 19:29), Gaius of Derbe (Ac 20:4), but it is unlikely that this Gaius of Pergamum (Findlay would call him) is either of these, though the *Apostolical Constitutions* does identify him with Gaius of Derbe. It is possible that in 3Jo 1:9 there is an allusion to II John and, if so, then both letters went to individuals in the same church (one a loyal woman, the other a loyal man). Three persons are sharply sketched in III John (Gaius, Diotrephes, Demetrius). Gaius is the dependable layman in the church, Diotrephes the dominating official, Demetrius the kindly messenger from Ephesus with the letter, a vivid picture of early church life and missionary work. John is at Ephesus, the last of the apostles, and with an eagle's eye surveys the work in Asia Minor. The same Gnostic deceivers are at work as in the other Johannine Epistles. Pergamum is described in Re 2:13 as the place "where Satan's throne is."

3 John 1

3John 1:1

The beloved (τω αγαπητω). Four times in this short letter this verbal adjective is used of Gaius (here, 2,5,11). See 2Jo 1:1 for the same phrase here, "whom I love in truth."

3John 1:2

I pray (ευχομα). Here only in John's writings. See Ro 9:3 .

In all things (περ παντων). To be taken with ευοδουσθα and like περ in 1Co 16:1 , "concerning all things."

Thou mayest prosper (σε ευοδουσθα). Infinitive in indirect discourse (object infinitive) after ευχομα, with accusative of general reference σε (as to thee). Ευοδοω is old verb (from ευοδος, ευ and οδος, prosperous in a journey), to have a good journey, to prosper, in LXX, in N.T. only this verse (twice), 1Co 16:2; Ro 1:10 .

Be in health (υγιαινειν). In Paul this word always means sound teaching (1Ti 1:10; 6:3), but here and in Lu 5:31; 7:10; 15:27 , of bodily health. Brooke wonders if Gaius' health had caused his friends anxiety.

Even as thy soul prospereth (καθως ευοδουτα σου η ψυχη). A remarkable comparison which assumes the welfare (present middle indicative of ευοδοω) of his soul (ψυχη here as the principle of the higher life as in Joh 12:27 , not of the natural life as in Mt 6:25).

3John 1:3

I rejoiced greatly (εχαρην λιαν). As in 2Jo 1:4; Php 4:10 , not epistolary aorist, but reference to his emotions at the good tidings about Gaius.

When brethren came (ερχομενων αδελφων). Genitive absolute with present middle participle of ερχομα, and so with μαρτυρουντων (bare witness, present active participle of μαρτυρεω). Present participle here denotes repetition, from time to time.

To the truth (τη αληθεια). Dative case. "As always in the Johannine writings, 'truth' covers every sphere of life, moral, intellectual, spiritual" (Brooke).

Even as thou walkest in truth (καθως συ εν αληθεια περιπατεις). "Thou" in contrast to Diotrephes (verse 9) and others like him. On περιπατεω see 1Jo 1:6 and on εν αληθεια see 2Jo 1:4 .

3John 1:4

Greater (μειζοτεραν). A double comparative with -τερος added to μειζων, like our "lesser" and like μαλλον κρεισσον (more better) in Php 1:23 . In Eph 3:8 we have ελαχιστοτερω, a comparative on a superlative. Like forms occur in the vernacular papyri and even in Homer (χειροτερος, more worse) as also in Shakespeare.

Joy (χαραν). B reads χαριν (grace).

Than this (τουτων). Ablative neuter plural after the comparative.

To hear of (ινα ακουω). Object clause (epexegetic) with ινα and ακουω, the present active subjunctive (keep on hearing of) in apposition with τουτων,

Walking in truth (εν αληθεια περιπατουντα). As in 2Jo 1:4 , which see. By the use of τεκνα John may mean that Gaius is one of his converts (1Ti 1:1).

3John 1:5

A faithful work (πιστον). Either thus or "thou makest sure," after an example in Xenophon quoted by Wettstein (ποιειν πιστα) and parallel to καινα ποιεω in Re 21:5 . But it is not certain.

In whatsoever thou doest (ο εαν εργαση). Indefinite relative with modal εαν (=αν) and the first aorist middle subjunctive of εργαζομα. See Col 3:23 for both ποιεω and εργαζομα in the same sentence.

And strangers withal (κα τουτο ξενους). "And that too" (accusative of general reference as in 1Co 6:6; Php 1:28; Eph 2:8). This praise of hospitality (Ro 12:13; 1Pe 4:9; 1Ti 3:2; 5:10; Tit 1:8; Heb 13:2) shows that in 2Jo 1:10 John has a peculiar case in mind.

3John 1:6

Before the church (ενωπιον εκκλησιας). Public meeting as the anarthrous use of εκκλησια indicates, like εν εκκλησια in 1Co 14:19,35 .

Thou wilt do well (καλως ποιησεις). Future active of ποιεω with adverb καλως, a common polite phrase in letters (papyri) like our "please." See also Ac 10:33; Jas 2:19; 1Co 7:37f.; Php 4:14; 2 Peter 1:19 .

To set forward on their journey (προπεμψας). First aorist active participle (simultaneous action) of προπεμπω, to send forward, "sending forward," old word, in N.T. in Ac 15:3; 20:38; 21:5; 1Co 16:6,11; 2Co 1:16; Ro 15:24; Tit 3:13 .

Worthily of God (αξιως του θεου). Precisely this phrase in 1Th 2:12 and the genitive with αξιως also in Ro 16:2; Php 1:27; Col 1:10; Eph 4:1 . See Joh 13:20 for Christ's words on the subject. "Since they are God's representatives, treat them as you would God" (Holtzmann). From Homer's time (*Od.* XV. 74) it was customary to speed the parting guest, sometimes accompanying him, sometimes providing money and food. Rabbis were so escorted and Paul alludes to the same gracious custom in Ro 15:24; Tit 3:13 .

3John 1:7

For the sake of the Name (υπερ του ονοματος). The name of Jesus. See Ac 5:4; Ro 1:5 for υπερ του ονοματος and Jas 2:7 for the absolute use of "the name" as in 1Pe 4:16 . "This name is in essence the sum of the Christian creed" (Westcott) as in 1Co 12:3; Ro 10:9 . It is like the absolute use of "the Way" (Ac 9:2; 19:9,23; 24:22).

Taking nothing (μηδεν λαμβανοντες). Present active participle with the usual negative with participles (1Jo 2:4).

Of the Gentiles (απο των εθνικων). Instead of the usual εθνων (Lu 2:32), late adjective for what is peculiar to a people (εθνος) and then for the people themselves (Polybius, Diod-

orus, not in LXX), in N.T. only here, Mt 5:47; 6:7; 18:17 . Like our heathen, pagan. John is anxious that Christian missionaries receive nothing from the heathen, as our missionaries have to watch against the charge of being after money. There were many travelling lecturers out for money. Paul in 1Co 9 defends the right of preachers to pay, but refuses himself to accept it from Corinth because it would be misunderstood (cf. 1Th 2:6ff.; 2Co 12:16ff. 12:16ff.). Note απο here as in collecting taxes (Mt 17:25) rather than παρα, which may be suggestive.

3John 1:8

Ought (οφειλομεν). See for this word 1Jo 2:6; 3:16; 4:11 .

To welcome (υπολαμβανειν). Present active infinitive (habit of welcoming) of υπολαμβανω, old word, to take up under, to carry off (Ac 1:9), to reply (Lu 10:30), to suppose (Ac 2:15), only here in N.T. in this sense of receiving hospitably or to take under one's protection like υποδεχομα (Lu 10:38).

Such (τους τοιουτους). "The such" according to the Greek idiom (1Co 16:16,18).

That we may be (ινα γινωμεθα). Purpose clause with ινα and the present middle subjunctive of γινομα, "that we may keep on becoming."

Fellow-workers (συνεργο). Old compound (συν, εργον).

With the truth (τη αληθεια). So associative instrumental case with συν in συνεργο, but it is not certain that this is the idea, though συνεργεω is so used with εργοις in Jas 2:22 . Συνεργος itself occurs with the genitive of the person as in θεου συνεργο (1Co 3:9) or with genitive of the thing της χαρας (1Co 3:9). So then here the meaning may be either "co-workers with such brethren for the truth" (dative of advantage) or "co-workers with the truth" (associative instrumental case).

3John 1:9

I wrote somewhat unto the church (εγραψα τ τη εκκλησια). A few MSS. add αν to indicate that he had not written (conclusion of second-class condition), clearly spurious. Not epistolary aorist nor a reference to II John as Findlay holds, but an allusion to a brief letter of commendation (Ac 18:27; 2Co 3:1; Col 4:10) sent along with the brethren in verses 5-7 or to some other itinerant brethren. Westcott wrongly thinks that τ is never used of anything important in the N.T. (Ac 8:9; Ga 6:3), and hence that this lost letter was unimportant. It may have been brief and a mere introduction. Διοτρεφες (Διος and τρεφω, nourished by Zeus). This ambitious leader and sympathiser with the Gnostics would probably prevent the letter referred to being read to the church, whether it was II John condemning the Gnostics or another letter commending Demetrius and John's missionaries. Hence he sends Gaius this personal letter warning against Diotrephes.

Who loveth to have the preeminence among them (ο φιλοπρωτευων αυτων). Present active articular participle of a late verb, so far found only here and in ecclesiastical writers (the example cited by Blass being an error, Deissmann, *Light* etc., p. 76), from φιλοπρωτος, fond of being first (Plutarch), and made like φιλοπονεω (papyri), to be fond of toil. This

ambition of Diotrephes does not prove that he was a bishop over elders, as was true in the second century (as Ignatius shows). He may have been an elder (bishop) or deacon, but clearly desired to rule the whole church. Some forty years ago I wrote an article on Diotrephes for a denominational paper. The editor told me that twenty-five deacons stopped the paper to show their resentment against being personally attacked in the paper.

Receiveth us not (ουκ επιδεχετα ημας). Present active indicative of this old compound, in N.T. only here and verse 10. Diotrephes refused to accept John's authority or those who sided with him, John's missionaries or delegates (cf. Mt 10:40).

3John 1:10

If I come (εαν ελθω). Condition of third class with εαν and second aorist active subjunctive of ερχομα. He hopes to come (verse 14), as he had said in 2Jo 1:12 (one argument for identifying II John with the letter in 3Jo 1:9).

I will bring to remembrance (υπομνησω). Future active indicative of υπομιμνησκω, old compound (Joh 14:26; 2 Peter 1:12). The aged apostle is not afraid of Diotrephes and here defies him.

Which he doeth (α ποιε). Present active indicative, "which he keeps on doing."

Prating against us (φλυαρων ημας). Present active participle of old verb (from φλυαρος, babbling 1Ti 5:13), to accuse idly and so falsely, here only in N.T. with accusative ημας (us).

With wicked words (λογοις πονηροις). Instrumental case. Not simply foolish chatter, but malevolent words.

Not content (μη αρκουμενος). Present passive participle of αρκεω with usual negative μη. For this verb in this sense see 1Ti 6:8; Heb 13:5 , only there επ is absent. John knows that the conduct of Diotrephes will not stand the light. See Paul's threats of exposure (1Co 4:21; 2Co 10:11; 13:1-3). And John is the apostle of love all the same.

He himself (αυτος). That was bad enough.

Them that would (τους βουλομενους). "Those willing or wishing or receive the brethren" from John.

He forbiddeth (κωλυε). "He hinders." Present active indicative of κωλυω and means either actual success in one case (punctiliar use of the present indicative) or repetition in several instances (linear action) or conative action attempted, but not successful as in Mt 3:14 (this same verb) and Joh 10:32 .

Casteth them out of the church (εκ της εκκλησιας εκβαλλε). Here again εκβαλλε can be understood in various ways, like κωλυε. This verb occurs in Joh 2:15 for casting out of the temple the profaners of it and for casting the blind man out of the synagogue (Joh 9:34f.). If this ancient "church-boss" did not succeed in expelling John's adherents from the church, he certainly tried to do it.

3John 1:11

Imitate not (μη μιμου). Present middle imperative in prohibition (do not have the habit of imitating) of μιμεομα (from μιμος, actor, mimic), old word, in N.T. only here, 2Th 3:7,9; Heb 13:7 .

That which is evil (το κακον). "The bad," as in Ro 12:21 (neuter singular abstract).

But that which is good (αλλα το αγαθον). "But the good." As in Ro 12:21 again. Probably by the contrast between Diotrephes and Demetrius.

He that doeth good (ο αγαθοποιων). Articular present active participle of αγαθοποιεω, late and rare verb, in contrast with ο κακοποιων (old and common verb) as in Mr 3:4; Lu 6:9; 1Pe 3:17 .

Is of God (εκ του θεου εστιν). As in 1Jo 3:9f .

Hath not seen God (ουχ εωρακεν τον θεον). As in 1Jo 3:6 . He does not say εκ του διαβολου as Jesus does in Joh 8:44 , but he means it.

3John 1:12

Demetrius hath the witness of all men (Δημητριω μεμαρτυρητα υπο παντων). Perfect passive indicative of μαρτυρεω, "it has been witnessed to Demetrius (dative case) by all." We know nothing else about him, unless, as is unlikely, he be identified with Demas as a shortened form (Phm 1:24; Col 4:4; 2Ti 4:10), who has come back after his desertion or with the Ephesian silversmith (Ac 19:21ff.), who may have been converted under John's ministry, which one would like to believe, though there is no evidence for it. He may indeed be the bearer of this letter from Ephesus to Gaius and may also have come under suspicion for some reason and hence John's warm commendation.

And of the truth itself (κα υπο αυτης της αληθειας). A second commendation of Demetrius. It is possible, in view of 1Jo 5:6 (the Spirit is the truth), that John means the Holy Spirit and not a mere personification of the truth.

Yea we also (κα ημεις δε). A third witness to Demetrius, that is John himself (literary plural).

Thou knowest (οιδας). "The words in Joh 21:24 sound like an echo of this sentence" (Westcott). John knew Demetrius well in Ephesus.

3John 1:13

I had (ειχον). Imperfect active of εχω, when I began to write (γραψα, ingressive aorist active infinitive of γραφω).

I am unwilling to write (ου θελω γραφειν). "I do not wish to go on writing them.

With ink and pen (δια μελανος κα καλαμου), "by means of (δια) black (ink) and reed (used as pen)." See 2Jo 1:12 for μελανος and Mt 11:7 for καλαμος, used for papyrus and parchment, as γραφειον (a sharp stilus) for wax tablets.

3John 1:14

I hope (ελπιζω)

--**We shall speak** (λαλησομεν). Literary plural really singular like ελπιζω.

Face to face (στομα προς στομα). As in 2Jo 1:12 .

Peace to thee (ειρηνη σο). *Pax tibi* like the Jewish greeting *shalom* (Lu 10:5; 24:36; Joh 20:19,21).

The friends (ο φιλο). Those in Ephesus.

By name (κατ' ονομα). John knew the friends in the church (at Pergamum or wherever it was) as the good shepherd calls his sheep by name (Joh 10:3 , the only other N.T. example of κατ' ονομα). The idiom is common in the papyri letters (Deissmann, *Light*, etc., p. 193, note 21).

THE EPISTLE OF JUDE
ABOUT A.D. 65 TO 67

BY WAY OF INTRODUCTION

THE AUTHOR

He calls himself Judas, but this was a very common name. In the N.T. itself we have Judas Iscariot and Judas not Iscariot (Joh 14:22 ; also called Judas of James, son or brother, Lu 6:6), Judas a brother of our Lord (Mt 13:55), Judas of Galilee (Ac 5:37), Judas of Damascus (Ac 9:11), Judas Barsabbas (Ac 15:22). The author explains that he is a "slave" of Jesus Christ as James did (Jude 1:1), and adds that he is also a brother of James. Clement of Alexandria thinks that, like James, he deprecated being called the brother of the Lord Jesus (as by Hegesippus later) as claiming too much authority. Keil identifies him with Jude the Apostle (not Iscariot), but that is most unlikely. The Epistle is one of the disputed books of Eusebius. It was recognized in the canon in the Third Council of Carthage (A.D. 397). It appears in the Muratorian Canon (A.D. 170).

THE RELATION TO II PETER

Beyond a doubt one of these Epistles was used by the other, as one can see by comparing particularly Jude 1:3-18 and 2 Peter 2:1-18 . As already said concerning II Peter, scholars are greatly divided on this point, and in our present state of knowledge it does not seem possible to reach a solid conclusion. The probability is that not much time elapsed between them. Mayor devotes a whole chapter to the discussion of the relation between II Peter and Jude and reaches the conclusion "that in Jude we have the first thought, in Peter the second thought." That is my own feeling, but it is all so subjective that I have no desire to urge the point unduly. Bigg is equally positive that II Peter comes before Jude.

THE USE OF APOCRYPHAL BOOKS

Jude (verse Jude 1:14) quotes from "Enoch" by name and says that he "prophesied." What he quotes is a combination of various passages in the Book of Enoch as we have it now. It used to be held that part of Enoch was later than Jude, but Charles seems to have disproved that, though the book as we have it has many interpolations. Tertullian wanted to canonise Enoch because of what Jude says, whereas Chrysostom says that the authenticity of Jude was doubted because of the use of Enoch. In verse Jude 1:9 there seems to be an allusion to the *Assumption of Moses*, another apocryphal book, but it is the use of "prophesied" in verse Jude 1:14 about Enoch that gave most offence. It is possible, of course, that Jude did not attach the full sense to that term.

THE STYLE

It is terse and picturesque, with a fondness for triplets. The use of the O.T. is very much like that in II Peter. Alford notes that it is impassioned invective with epithet on epithet, image on image. Bigg remarks on the stern and unbending nature of the author, with no

pathos and a harsh view of things and with frequent use of Pauline phraseology. There are some fifteen words not in the rest of the N.T. The grammar is less irregular than that of II Peter. There is often a poetic ring in his words.

THE PURPOSE

The author undoubtedly has the Gnostics in mind and is seeking to warn his readers against them, as is true of II Peter. This same purpose appears in the Johannine Epistles, as was true also of Colossians, Ephesians, the Pastoral Epistles.

THE READERS

Of this we know nothing at all. Dr. Chase believes that the Epistle was sent to Antioch in Syria. That may be true, though it is mere conjecture. Any place or places in Asia Minor would suit so far as we know. The readers were probably both Jewish and Gentile Christians. Jerusalem and Alexandria are urged as the place of composition, but of that we have no real information.

THE DATE

This really turns on the genuineness of the Epistle. There is no clear indication of the date, for the Gnostics described can belong to the first or to the second century. If it was used by II Peter, that would place it slightly before that Epistle. The date suggested, 65 to 67 A.D., is purely conjectural.

SPECIAL BOOKS ON JUDE

(Apart from those on II Peter or the Catholic Epistles) Chase, F. H., *Jude in Hastings D B* (1899). Ermoni, V., *L'epitre de Jude* (1903, in Vigoroux, Diction- naire de la Bible). Georchin, B., *Der Brief Judas* (1901). Kasteren, J. P., *De brief uan den apostel Judas* (1916). Maier, F., *Der Judasbrief* (1906). Mayor, J. B., *The Epistle of Jude* (in Expositor's Greek Testament, 1910). Plummer, A., *St. James and St. Jude* (Expositor's Bible). Rampf, M. F., *Der Brief Juda* (1854). Stier, R., *Der Brief Judas, des Bruders des Herrn* (1850). Wandel, G., *Der Brief des Judas* (1898).

Jude 1

Jude 1:1

Servant (δουλος). Precisely as James (Jas 1:1), only James added κυριου (Lord).

Brother of James (αδελφος Ιακωβου). Thus Jude identifies himself. But not the "Judas of James" (Lu 6:16; Ac 1:13).

To them that are called (τοισ--κλητοις). But this translation (treating κλητοις as a substantive like Ro 1:6; 1Co 1:24) is by no means certain as two participles come in between τοις and κλητοις. Κλητοις may be in the predicate position (being called), not attributive. But see 1Pe 1:1 .

Beloved in God the Father (εν θεω πατρ ηγαπημενοις). Perfect passive participle of αγαπαω, but no precise parallel to this use of εν with αγαπαω.

Kept for Jesus Christ (Ιησου Χριστω τετηρημενοις). Perfect passive participle again with dative, unless it is the instrumental, "kept by Jesus Christ," a quite possible interpretation.

Jude 1:2

Be multiplied (πληθυνθειη). First aorist passive optative of πληθυνω as in 1Pe 1:2; 2 Peter 1:2 .

Jude 1:3

Beloved (αγαπητο). As in 3Jo 1:2 .

All diligence (πασαν σπουδην). As in 2 Peter 1:5 .

Of our common salvation (περ της κοινης ημων σωτηριας). See this use of κοινος (common to all) in Tit 1:4 with πιστις, while in 2 Peter 1:1 we have ισοτιμον πιστιν, which see.

I was constrained (αναγκην εσχον). "I had necessity" like Lu 14:18; Heb 7:27 .

To contend earnestly (επαγωνιζεσθα). Late and rare (in Plutarch, inscriptions) compound, here only in N.T. A little additional (επ) striving to the already strong αγωνιζεσθα (αγων contest). Cf. 1Ti 6:12 αγωνιζου τον καλον αγωνα.

For the faith (τηι--πιστε). Dative of advantage. Here not in the original sense of trust, but rather of the thing believed as in verse 20; Ga 1:23; 3:23; Php 1:27 .

Once for all delivered (απαξ παραδοθειση). First aorist passive participle feminine dative singular of παραδιδωμ, for which see 2 Peter 2:21 . See also 2Th 2:15; 1Co 11:2; 1Ti 6:20 .

Jude 1:4

Are crept in (παρεισεδυησαν). Second aorist passive indicative of παρεισδυω (-νω), late (Hippocrates, Plutarch, etc.) compound of παρα (beside) and εις (in) and δυω to sink or plunge, so to slip in secretly as if by a side door, here only in N.T.

Set forth (προγεγραμμενο). Perfect passive participle of προγραφω, to write of beforehand, for which verb see Ga 3:1; Ro 15:4 .

Unto this condemnation (εις τουτο το κριμα). See 2 Peter 2:3 for κριμα and εκπαλα. Παλα here apparently alludes to verses 14,15 (Enoch).

Ungodly men (ασεβεις). Keynote of the Epistle (Mayor), in 15 again as in 2 Peter 2:5; 3:7 .

Turning (μετατιθεντες). Present active participle of μετατιθημ, to change, for which verb see Ga 1:6 . For the change of "grace" (χαριτα) into "lasciviousness (εις ασελγειαν) see 1Pe 2:16; 4:3; 2 Peter 2:19; 3:16 .

Our only Master and Lord (τον μονον δεσποτην κα κυριον ημων). For the force of the one article for one person see on 2 Peter 1:1 . For δεσποτην of Christ see 2 Peter 2:1 .

Denying (αρνουμενο). So 2 Peter 2:1 . See also Mt 10:33; 1Ti 5:8; Tit 1:16; 1Jo 2:22 .

Jude 1:5

To put you in remembrance (υπομνησα). See 2 Peter 1:12 υπομιμνησκειν (present active infinitive there, first aorist active infinitive here).

Though ye know all things once for all (ειδοτας απαξ παντα). Concessive perfect (sense of present) active participle as in 2 Peter 1:12 , but without καιπερ.

The Lord (κυριος). Some MSS. add Ιησους. The use of κυριος here is usually understood to mean the Lord Jesus Christ, as Clement of Alex. (*Adumbr.* p. 133) explains, Ex 23:20 , by ο μυστικος εκεινος αγγελος Ιησους (that mystical angel Jesus). For the mystic reference to Christ see 1Co 10:4,9; Heb 11:26 . Some MSS. here add θεος instead of Ιησους.

Afterward (το δευτερον). Adverbial accusative, "the second time." After having saved the people out of Egypt.

Destroyed (απωλεσεν). First aorist active indicative of απολλυμ, old verb, to destroy.

Them that believed not (τους μη πιστευσαντας). First aorist active articular participle of πιστευω. The reference is to Nu 14:27-37 , when all the people rescued from Egypt perished except Caleb and Joshua. This first example by Jude is not in II Peter, but is discussed in 1Co 10:5-11; Heb 3:18-4:2 .

Jude 1:6

And angels (αγγελους δε). The second example in Jude, the fallen angels, accusative case after τετηρηκεν (perfect active indicative of τηρεω, for which verb see 2 Peter 2:4,7) at the end of the verse (two emphatic positions, beginning and end of the clause).

Kept not (μη τηρησαντας). First aorist active participle with negative μη, with play on "kept not" and "he hath kept."

Principality (αρχην). Literally, "beginning," "rule," (first place of power as in 1Co 15:24; Ro 8:38). In Ac 10:11 it is used for "corners" (beginnings) of the sheet. In Eph 6:12 the word is used for evil angels. See De 32:8 . Both Enoch and Philo (and Milton) discuss the fallen angels.

But left (αλλα απολιποντας). Second aorist active participle of απολειπω, old verb, to leave behind (2Ti 4:13,20).

Their own proper habitation (το ιδιον οικητηριον). Old word for dwelling-place (from οικητηρ, dweller at home, from οικος), in N.T. only here and 2Co 5:2 (the body as the abode of the spirit).

In everlasting bonds (δεσμοις αιδιοις). Either locative (in) or instrumental (by, with). Αιδιος (from αε, always), old adjective, in N.T. only here and Ro 1:20 (of God's power and deity). It is synonymous with αιωνιος (Mt 25:46). Mayor terms αιδιος an Aristotelian word, while αιωνιος is Platonic.

Under darkness (υπο ζοφον). See 2 Peter 2:4 for ζοφος. In Wisd. 17:2 we find δεσμιο σκοτους (prisoners of darkness).

Great (μεγαλης). Not in 2 Peter 2:9 , which see for discussion.

Jude 1:7

Even as (ως). Just "as." The third instance (Jude passes by the deluge) in Jude, the cities of the plain.

The cities about them (α περ αυτας πολεις). These were also included, Admah and Zeboiim (De 29:23; Ho 11:8). Zoar, the other city, was spared.

In like manner (τον ομοιον τροπον). Adverbial accusative (cf. ως). Like the fallen angels.

Having given themselves over to fornication (εκπορνευσασα). First aorist active participle feminine plural of εκπορνευω, late and rare compound (perfective use of εκ, outside the moral law), only here in N.T., but in LXX (Ge 38:24; Ex 34:15f. , etc.). Cf. ασελγειαν in verse 4.

Strange flesh (σαρκος ετερας). Horrible licentiousness, not simply with women not their wives or in other nations, but even unnatural uses (Ro 1:27) for which the very word "sodomy" is used (Ge 19:4-11). The pronoun ετερας (other, strange) is not in 2 Peter 2:10 .

Are set forth (προκειντα). Present middle indicative of προκειμα, old verb, to lie before, as in Heb 12:1f .

As an example (δειγμα). Predicate nominative of δειγμα, old word (from δεικνυμ to show), here only in N.T., sample, specimen. 2 Peter 2:6 has υποδειγμα (pattern).

Suffering (υπεχουσα). Present active participle of υπεχω, old compound, to hold under, often with δικην (right, justice, sentence 2Th 1:9) to suffer sentence (punishment), here only in N.T.

Of eternal fire (πυρος αιωνιου). Like δεσμοις αιδιοις in verse 7. Cf. the hell of fire (Mt 5:22) and also Mt 25:46 . Jude has no mention of Lot.

Jude 1:8

Yet (μεντο). See Joh 4:27 . In spite of these warnings.

In like manner (ομοιως). Like the cities of the plain.

These also (κα ουτο). The false teachers of verse 4.

In their dreamings (ενυπνιαζομενο). Present middle participle of ενυπνιαζω, to dream (from ενυπνιον dream, Ac 2:17 , from εν and υπνος, in sleep), in Aristotle, Hippocrates, Plutarch, papyri, LXX (Joe 2:28), here only in N.T. Cf. Col 2:18 .

Defile (μιαινουσιν). Present active indicative of μιναινω, old verb, to stain, with sin (Tit 1:15) as here. 2 Peter 2:10 has μιασμου.

Set at nought (αθετουσιν). Present active indicative of αθετεω, to annul. Both κυριοτης (dominion) and δοξα (dignities) occur in 2 Peter 2:10 , which see for discussion.

Jude 1:9

Michael the archangel (ο Μιχαελ ο αρχαγγελος). Michael is mentioned also in Da 10:13,21; 12:1; Re 12:7 . Αρχαγγελος in N.T. occurs only here and 1Th 4:16 , but in Da 10:13,20; 12:1 .

Contending with the devil (τω διαβολω διακρινομενος). Present middle participle of διακρινω, to separate, to strive with as in Ac 11:2 . Dative case διαβολω.

When he disputed (οτε διελεγετο). Imperfect middle of διαλεγομα as in Mr 9:34 .

Concerning the body of Moses (περ του Μωυσεως σωματος). Some refer this to Zec 3:1 , others to a rabbinical comment on De 34:6 . There is a similar reference to traditions in Ac 7:22; Ga 3:19; Heb 2:2; 2Ti 3:8 . But this explanation hardly meets the facts.

Durst not bring (ουκ ετολμησεν επενεγκειν). "Did not dare (first aorist active indicative of τολμαω), to bring against him" (second aorist active infinitive of επιφερω).

A railing accusation (κρισιν βλασφημιας). "Charge of blasphemy" where 2 Peter 2:11 has "βλασφημον κρισιν." Peter also has παρα κυριω (with the Lord), not in Jude.

The Lord rebuke thee (επιτιμησα σο κυριος). First aorist active optative of επιτιμαω, a wish about the future. These words occur in Zec 3:1-10 where the angel of the Lord replies to the charges of Satan. Clement of Alex. (*Adumb. in Ep. Judae*) says that Jude quoted here the *Assumption of Moses*, one of the apocryphal books. Origen says the same thing. Mayor thinks that the author of the *Assumption of Moses* took these words from Zechariah and put them in the mouth of the Archangel Michael. There is a Latin version of the *Assumption*. Some date it as early as B.C. 2, others after A.D. 44.

Jude 1:10

Whatsoever things they know not (οσα ουκ οιδασιν). Here 2 Peter 2:12 has εν οις αγνοουσιν. The rest of the sentence is smoother than 2 Peter 2:12 .

Naturally (φυσικως). Here only in N.T. 2 Peter 2:12 has γεγεννημενα φυσικα. Jude has the article τα with αλογα ζωα and the present passive φθειροντα instead of the future passive φθαρησοντα.

Jude 1:11

Woe to them (ουα αυτοις). Interjection with the dative as is common in the Gospels (Mt 11:21).

Went (επορευθησαν). First aorist passive (deponent) indicative of πορευομα.

In the way of Cain (τη οδω του Καιν). Locative case οδω. Cain is Jude's fourth example. Not in II Peter, but in Heb 11:4; 1Jo 3:11f . From Ge 4:7 .

Ran riotously (εξεχυθησαν). First aorist passive indicative of εκχεω, to pour out, "they were poured out," vigorous metaphor for excessive indulgence. But it is used also of God's love for us (Ro 5:5).

In the error of Balaam (τη πλανη του Βαλααμ). The fifth example in Jude. In II Peter also (2 Peter 2:15). Either locative case (in) or instrumental (by). Πλανη (in Peter also) is the common word for such wandering (Mt 24:4ff. , etc.).

Perished (απωλοντο). Second aorist middle (intransitive) of απολλυμ.

In the gainsaying of Korah (τη αντιλογια του Κορε). Again either locative or instrumental. The word αντιλογια is originally answering back (Heb 6:16), but it may be by act also (Ro 10:21) as here. This is the sixth example in Jude, not in II Peter.

Jude 1:12

Hidden rocks (σπιλαδες). Old word for rocks in the sea (covered by the water), as in Homer, here only in N.T. 2 Peter 2:13 has σπιλο.

Love-feasts (αγαπαις). Undoubtedly the correct text here, though A C have απαταις as in 2 Peter 2:14 . For disorder at the Lord's Supper (and love-feasts?) see 1Co 11:17-34 . The Gnostics made it worse, so that the love-feasts were discontinued.

When they feast with you (συνευωχουμενο). See 2 Peter 2:13 for this very word and form. Masculine gender with ουτο ο rather than with the feminine σπιλαδες. Cf. Re 11:4 . Construction according to sense.

Shepherds that feed themselves (εαυτους ποιμαινοντες). "Shepherding themselves." Cf. Re 7:17 for this use of ποιμαινω. Clouds without water (νεφελα ανυδρο). Νεφελη common word for cloud (Mt 24:30). 2 Peter 2:17 has πηγα ανυδρο (springs without water) and then ομιχλα (mists) and ελαυνομενα (driven) rather than περιφερομενα here (borne around, whirled around, present passive participle of περιφερω to bear around), a powerful picture of disappointed hopes.

Autumn trees (δενδρα φθινοπωρινα). Late adjective (Aristotle, Polybius, Strabo) from φθινω, to waste away, and οπωρα, autumn, here only in N.T. For ακαρπα (without fruit) see 2 Peter 1:8 .

Twice dead (δις αποθανοντα). Second aorist active participle of αποθνησκω. Fruitless and having died. Having died and also "uprooted" (εκριζωθεντα). First aorist passive participle of εκριζοω, late compound, to root out, to pluck up by the roots, as in Mt 13:29 .

Jude 1:13

Wild waves (κυματα αγρια). Waves (Mt 8:24 , from κυεω, to swell) wild (from αγρος, field, wild honey Mt 3:4) like untamed animals of the forest or the sea.

Foaming out (επαφριζοντα). Late and rare present active participle of επαφριζω, used in Moschus for the foaming waves as here. Cf. Isa 57:20 .

Shame (αισχυνας). Plural "shames" (disgraces). Cf. Php 3:19 .

Wandering stars (αστερες πλανητα). "Stars wanderers." Πλανητης, old word (from πλαναω), here alone in N.T. Some refer this to comets or shooting stars. See Isa 14:12 for an allusion to Babylon as the day-star who fell through pride.

For ever (εις αιωνα). The rest of the relative clause exactly as in 2 Peter 2:17 .

Jude 1:14

And to these also (δε κα τουτοις). Dative case, for these false teachers as well as for his contemporaries.

Enoch the seventh from Adam (εβδομος απο Αδαμ Ηενωχ). The genealogical order occurs in Ge 5:4-20 , with Enoch as seventh. He is so termed in Enoch 60:8; 93:3.

Prophesied (επροφητευσεν). First aorist active indicative of προφητευω. If the word is given its ordinary meaning as in 1Pe 1:10 , then Jude terms the Book of Enoch an inspired book. The words quoted are "a combination of passages from Enoch" (Bigg), chiefly from Enoch 1:9.

With ten thousand of his holy ones (εν αγιαις μυριασιν αυτου). "With (εν of accompaniment, Lu 14:31) his holy ten thousands" (μυριας regular word, feminine gender, for ten thousand, Ac 19:19 , there an unlimited number like our myriads, Lu 12:1).

Jude 1:15

To execute judgment (ποιησα κρισιν). "To do justice."

To convict (ελεγξα). First aorist (effective) active infinitive like ποιησα before it.

Ungodly (ασεβεις). See verse 4 and end of this verse.

Of ungodliness (ασεβειας). Old word as in Ro 1:18 , plural in Jude 1:18 as in Ro 11:26 .

Which (ων). Genitive by attraction from α (cognate accusative with ησεβησαν, old verb, to act impiously, here alone in N.T. save some MSS. in 2 Peter 2:6) to agree with the antecedent εργων (deeds).

Hard things (σκληρων). Harsh, rough things as in Joh 6:60 .

Which (ων). Genitive by attraction from α (object of ελαλησαν, first aorist active indicative of λαλεω) to the case of the antecedent σκληρων. Four times in this verse as a sort of refrain ασεβεις (twice), ασεβειασ, ησεβησαν.

Jude 1:16

Murmurers (γογγυστα). Late onomatopoetic word for agent, from γογγυζω (Mt 20:11; 1Co 10:10) in the LXX (Ex 16:8; Nu 11:1,14-29).

Complainers (μεμψιμοιρο). Rare word (Isocrates, Aristotle, Plutarch) from μεμφομα to complain and μοιρα lot or fate. Here alone in N.T.

Lusts (επιθυμιας). As in 2 Peter 3:3 .

Swelling (υπερογκα). So in 2 Peter 2:18 (big words).

Showing respect of persons (θαυμαζοντες προσωπα). Present active participle of θαυμαζω to admire, to wonder at. Nowhere else in N.T. with προσωπα, but a Hebraism (in Le 19:15; Job 13:10) like λαμβανειν προσωπον (Lu 20:21) and βλεπειν προσωπον (Mt 22:16) and προσοπωλεμπτεω (Jas 2:9). Cf. Jas 2:1 .

For the sake of advantage (ωφελειας χαριν). To themselves. See also verse 11. The covetousness of these Gnostic leaders is plainly shown in 2 Peter 2:3,14 . For χαριν as preposition with genitive see Eph 3:1,14 .

Jude 1:17

Remember ye (υμεις μνησθητε). First aorist passive (deponent) imperative of μιμνησκω with genitive ρηματων (words). In 2 Peter 3:2 we have the indirect form (infinitive μνησθηνα). The rest as in II Peter, but in simpler and more exact structure and with the absence of των αγιων προφητων (the holy prophets).

Jude 1:18

How that (οτ). Declarative οτ as in verse 5. See discussion of 2 Peter 3:3 for differences, no εν εμπαιγμονη here and no των ασεβειων there.

Jude 1:19

They who make separations (ο αποδιοριζοντες). Present active articular participle of the double compound αποδιοριζω (from απο, δια, οριζω, ορος, boundary, to make a horizon), rare word, in Aristotle for making logical distinctions, here only in N.T. Διοριζω occurs in Le 20:24 and αφοριζω in Mt 25:32 , etc. See αιρεσεις in 2 Peter 2:1 .

Sensual (ψυχικο). Old adjective from ψυχη as in 1Co 2:14; 15:44; Jas 3:15 . Opposed to πνευματικος. Not used by Peter.

Having not the Spirit (πνευμα μη εχοντες). Usual negative μη with the participle (present active of εχω). Probably πνευμα here means the Holy Spirit, as is plain in verse 20. Cf. Ro 8:9 .

Jude 1:20

Building up (εποικοδομουντες). Present active participle of εποικοδομεω, old compound with metaphor of a house (οικος), common in Paul (1Co 3:9-17; Col 2:7; Eph 2:20).

On your most holy faith (τη αγιωτατη υμων πιστε). For the spiritual temple see also 1Pe 2:3-5 . See πιστις (faith) in this sense (cf. Heb 11:1) in 2 Peter 1:5 with the list of graces added. A true superlative here αγιωτατη, not elative.

Praying in the Holy Spirit (εν πνευματ αγιω προσευχομενο). This is the way to build themselves up on their faith.

Jude 1:21

Keep yourselves (εαυτους τηρησατε). First aorist active imperative (of urgency) of τηρεω. In verse 1 they are said to be kept, but note the warning in verse 5 from the angels who did not keep their dominion. See also Jas 1:27 . In Php 2:12 both sides (human responsibility and divine sovereignty are presented side by side).

Looking for (προσδεχομενο). Present middle participle of προσδεχομα, the very form in Tit 2:13 . The same idea in προσδοκωντες in 2 Peter 3:14 .

Jude 1:22

And on some (κα ους μεν). Demonstrative plural of ος μεν--ος δε (ους δε, below), not the relative ους, but by contrast (μεν, δε). So Mt 13:8 .

Have mercy (ελεατε). Present active imperative of ελεαω (rare form in Ro 9:16 also for the usual ελεεω Mt 9:27). But A C read ελεγχετε, refute, in place of ελεατε. The text of this verse is in much confusion.

Who are in doubt (διακρινομενους). Present middle participle of διακρινω, in the accusative case agreeing with ους μεν, though K L P have the nominative. If the accusative and ελεατε is read, see Jas 1:6 for the idea (doubters). If ελεγχετε is read, see Jude 1:9 for the idea (disputers).

Jude 1:23

And some save (ους δε σωζετε). B omits ους δε.

Snatching them out of the fire (εκ πυρος αρπαζοντες). Present active participle of αρπαζω, old verb, to seize. Quotation from Am 4:11 and Zec 3:3 . Cf. Ps 106:18 . Firemen today literally do this rescue work. Do Christians?

And on some have mercy with fear (ους δε ελεατε εν φοβω). In fear "of the contagion of sin while we are rescuing them" (Vincent). For this idea see 1Pe 1:17; 3:15; 2Co 7:1; Php 2:12 .

Spotted (εσπιλωμενον). Perfect passive participle of σπιλοω, late and common verb (from σπιλος, spot, 2 Peter 2:13), in N.T. only here and Jas 3:6 .

Jude 1:24

From stumbling (απταιστους). Verbal from πταιω, to stumble (Jas 3:2; 2 Peter 1:10), sure-footed as of a horse that does not stumble (Xenophon), and so of a good man (Epictetus, Marcus Antoninus).

Before the presence of his glory (κατενωπιον της δοξης αυτου). Late compound preposition (κατα, εν, ωπς), right down before the eye of his glory as in Eph 1:4 . Cf. Mt 25:31-33; Col 1:22 , where Paul has παραστησα like στησα here (first aorist active infinitive) and also αμωμους as here, but αμωμητος in 2 Peter 3:14 .

In exceeding joy (εν αγαλλιασε). See Lu 1:14 .

Jude 1:25

To the only God our Saviour (μονω θεω σωτηρ ημων). Dative in the noble doxology. See Ro 16:27 , μονω σοφω θεω (to the alone wise God), where also we have δια Ιησου Χριστου, but without του κυριου ημων (our Lord) as here. Σωτηρ is used of God eight times in the N.T., six of them in the Pastoral Epistles. Δοξα (glory) to God or Christ in all the doxologies except 1Ti 6:16 . Μεγαλοσυνη (Majesty) is a late LXX word, in N.T. only here and Heb 1:3; 8:1 .

Before all time (προ παντος του αιωνος). Eternity behind us. See same idea in 1Co 2:7 προ των αιωνων.

Now (νυν). The present.

For ever more (εις παντας τους αιωνας). "Unto all the ages." All the future. As complete a statement of eternity as can be made in human language.

THE REVELATION OF JOHN
ABOUT A.D. 95

BY WAY OF INTRODUCTION

DIFFICULTY IN THE PROBLEM

Perhaps no single book in the New Testament presents so many and so formidable problems as the Apocalypse of John. These difficulties concern the authorship, the date, the apocalyptic method, the relation to the other Johannine books, the purpose, the historical environment, the reception of the book in the New Testament canon, the use and misuse of the book through the ages, etc. In the eastern churches the recognition of the Apocalypse of John was slower than in the west, since it was not in the Peshitta Syriac Version. Caius of Rome attributed the book to Cerinthus the Gnostic, but he was ably answered by Hippolytus, who attributed it to the Apostle John. The Council of Laodicea (about A.D. 360) omitted it, but the third Council of Carthage (A.D. 397) accepted it. The dispute about millenarianism led Dionysius of Alexandria (middle of the third century, A.D.) to deny the authorship to the Apostle John, though he accepted it as canonical. Eusebius suggested a second John as the author. But finally the book was accepted in the east as Hebrews was in the west after a period of doubt.

POOR STATE OF THE TEXT

There are only five uncials that give the text of John's Apocalypse (Aleph A C P Q). Of these Aleph belongs to the fourth century, A and C to the fifth, Q (really B2, B ending with Heb 9:13 , both in the Vatican Library) to the eighth, P to the ninth. Only Aleph A Q (=B2) are complete, C lacking Re 1:1, 3:19-5:14, 7:14-17, 8:5-9:16, 10:10-11:3,14:13-18:2, 19:5-21 , P lacking Re 16:12--17:1, 19:21-20:9,22:6-21 . Both C and P are palimpsests. In the 400 verses of the book "over 1,600 variants have been counted" (Moffatt). Erasmus had only one cursive (of the twelfth century numbered Ir) for his first edition, and the last six verses of the Apocalypse, save verse 20, were a translation from the Vulgate. The result is that the versions are of special importance for the text of the book, since in no single MS. or group of MSS. do we have a fairly accurate text, though Aleph A C and A C Vulgate are the best two groups.

THE APOCALYPTIC STYLE

The book claims to be an apocalypse (Re 1:1) and has to be treated as such. It is an unveiling (αποκαλυψις, from αποκαλυπτω) or revelation of Jesus Christ, a prophecy, in other words, of a special type, like Ezekiel, Zechariah, and Daniel in the Old Testament. There was a considerable Jewish apocalyptic literature by this time when John wrote, much of it B.C., some of it A.D., like the Book of Enoch, the Apocalypse of Baruch, the Book of Jubilees, the Assumption of Moses, the Psalms of Solomon, the Testaments of the Twelve Patriarchs, the Sibylline Oracles, some of them evidently "worked over by Christian hands" (Swete).

Jesus himself used the apocalyptic style at times (Mr 13; Mt 24,25; Lu 21). Paul in 1Co 14 spoke of the unpremeditated apocalyptic utterances in the Christian meetings and suggested restraints concerning them. "The Revelation of John is the only written apocalypse, as it is the only written prophecy of the Apostolic age.... The first Christian apocalypse came on the crest of this long wave of apocalyptic effort" (Swete). The reason for this style of writing is usually severe persecution and the desire to deliver a message in symbolic form. The effort of Antiochus Epiphanes, who claimed to be "a god manifest," to hellenize the Jews aroused violent opposition and occasioned many apocalypses to cheer the persecuted Jews.

EMPEROR WORSHIP AS THE OCCASION FOR JOHN'S APOCALYPSE

There is no doubt at all that the emperor cult (emperor worship) played a main part in the persecution of the Christians that was the occasion for this great Christian apocalypse. The book itself bears ample witness to this fact, if the two beasts refer to the Roman power as the agent of Satan. It is not possible to single out each individual emperor in the graphic picture. Most would take the dragon to be Satan and the first and the second beasts to be the imperial and provincial Roman power. The Roman emperors posed as gods and did the work of Satan. In particular there were two persecuting emperors (Nero and Domitian) who were responsible for many martyrs for Christ. But emperor worship began before Nero. Julius Caesar was worshipped in the provinces. Octavius was called Augustus (Σεβαστος, Reverend). The crazy Emperor Caius Caligula not simply claimed to be divine, but actually demanded that his statue be set up for worship in the Holy of Holies in the Temple in Jerusalem. He was killed in January A.D. 41 before he could execute his dire purpose. But the madcap Nero likewise demanded worship and blamed in A.D. 64 the burning of Rome on the Christians, though guilty of it himself. He set the style for persecuting Christians, which slumbered on and burst into flames again under Domitian, who had himself commonly termed *Dominus ac Deus noster* (Our Lord and God). The worship of the emperor did not disturb the worshippers of other gods save the Jews and the Christians, and in particular the Christians were persecuted after the burning of Rome when they were distinguished from the Jews. Up till then Christians were regarded (as by Gallio in Corinth) as a variety of Jews and so entitled to tolerance as a *religio licita*, but they had no standing in law by themselves and their refusal to worship the emperor early gave offence, as Paul indicates in 1Co 12:3 . It was Κυριος Ιησους or Κυριος Καισαρ. On this very issue Polycarp lost his life. The emperors as a rule were tolerant about it, save Nero and Domitian, who was called Nero *redivivus*, or Nero back again. Trajan in his famous letter to Pliny advised tolerance except in stubborn cases, when the Christians had to be put to death. After Nero it was a crime to be a Christian and all sorts of slanders about them were circulated. We have seen already in 2Th 2:3ff. , the man of sin who sets himself above God as the object of worship. We have

seen also in 1Jo 2:18,22; 4:3; 2Jo 1:7 the term antichrist applied apparently to Gnostic heretics. One may wonder if, as Beckwith argues, in the Apocalypse the man of sin and the antichrist are united in the beast.

THE AUTHOR

The writer calls himself John (Re 1:1,4,9; 22:8). But what John? The book can hardly be pseudonymous, though, with the exception of the Shepherd of Hermas, that is the rule with apocalypses. There would have been a clearer claim than just the name. The traditional and obvious way to understand the name is the Apostle John, though Dionysius of Alexandria mentions John Mark as held by some and he himself suggests another John, like the so-called Presbyter John of Papias as quoted by Eusebius. The uncertain language of Papias has raised a deal of questioning. Swete thinks that the majority of modern critics ascribe the Apocalypse to this Presbyter John, to whom Moffatt assigns probably II and III John. Irenaeus represents the Apostle John as having lived to the time of Trajan, at least to A.D. 98. Most ancient writers agree with this extreme old age of John. Justin Martyr states expressly that the Apostle John wrote the Apocalypse. Irenaeus called it the work of a disciple of Jesus. In the ninth century lived Georgius Hamartolus, and a MS. of his alleges that Papias says that John the son of Zebedee was beheaded by the Jews and there is an extract in an Oxford MS. of the seventh century which alleges that Papias says John and James were put to death by the Jews. On the basis of this slim evidence some today argue that John did not live to the end of the century and so did not write any of the Johannine books. But a respectable number of modern scholars still hold to the ancient view that the Apocalypse of John is the work of the Apostle and Beloved Disciple, the son of Zebedee.

RELATION TO THE FOURTH GOSPEL

Here scholars divide again. Many who deny the Johannine authorship of the Fourth Gospel and the Epistles accept the apostolic authorship of the Apocalypse, Baur, for instance. Hort, Lightfoot, and Westcott argued for the Johannine authorship on the ground that the Apocalypse was written early (time of Nero or Vespasian) when John did not know Greek so well as when the Epistles and the Gospel were written. There are numerous grammatical laxities in the Apocalypse, termed by Charles a veritable grammar of its own. They are chiefly retention of the nominative case in appositional words or phrases, particularly participles, many of them sheer Hebraisms, many of them clearly intentional (as in Re 1:4), all of them on purpose according to Milligan (*Revelation* in Schaff's Pop. Comm.) and Heinrici (*Der Litterarische Charakter der neutest. Schriften*, p. 85). Radermacher (*Neutestamentliche Grammatik*, p. 3) calls it "the most uncultured literary production that has come down to us from antiquity," and one finds frequent parallels to the linguistic peculiarities in later illiterate papyri. J. H. Moulton (*Grammar*, Vol. II, Part I, p. 3) says: "Its grammar is perpetually stumbling, its idiom is that of a foreign language, its whole style that of a writer who neither knows nor cares for literary form." But we shall see that the best evidence is for a date in

Domitian's reign and not much later than the Fourth Gospel. It is worth noting that in Ac 4:13 Peter and John are both termed by the Sanhedrin αγραμματο κα ιδιωτα (unlettered and unofficial men). We have seen the possibility that II Peter represents Peter's real style or at least that of a different amanuensis from Silvanus in 1Pe 5:12 . It seems clear that the Fourth Gospel underwent careful scrutiny and possibly by the elders in Ephesus (Joh 21:24). If John wrote the Apocalypse while in Patmos and so away from Ephesus, it seems quite possible that here we have John's own uncorrected style more than in the Gospel and Epistles. There is also the added consideration that the excitement of the visions played a part along with a certain element of intentional variations from normal grammatical sequence. An old man's excitement would bring back his early style. There are numerous coincidences in vocabulary and style between the Fourth Gospel and the Apocalypse.

THE UNITY OF THE APOCALYPSE

Repeated efforts have been made to show that the Apocalypse of John is not the work of one man, but a series of Jewish and Christian apocalypses pieced together in a more or less bungling fashion. Spitta argued for this in 1889. Vischer was followed by Harnack in the view there was a Jewish apocalypse worked over by a Christian. Gunkel (*Creation and Chaos*, 1895) argued for a secret apocalyptic tradition of Babylonian origin. In 1904 J. Weiss carried on the argument for sources behind the Apocalypse. Many of the Jewish apocalypses do show composite authorship. There was a current eschatology which may have been drawn on without its being a written source. It is in chapter Re 12 where the supposed Jewish source is urged more vigorously about the woman, the dragon, and the man child. There are no differences in language (vocabulary or grammar) that argue for varied sources. The author may indeed make use of events in the reign of Nero as well as in the reign of Domitian, but the essential unity of the book has stood the test of the keenest criticism.

THE DATE

There are two chief theories, the Neronic, soon after Nero's death, the other in the reign of Domitian. Irenaeus is quoted by Eusebius as saying expressly that the Apocalypse of John was written at the close of the reign of Domitian. This testimony is concurred in by Clement of Alexandria, by Origen, by Eusebius, by Jerome. In harmony with this clear testimony the severity of the persecutions suit the later date better than the earlier one. There is, besides, in Re 17:11f. an apparent reference to the story that Nero would return again. The fifth king who is one of the seven is an eighth. There was a Nero legend, to be sure, that Nero either was not dead but was in Parthia, or would be *redivivus* after death. Juvenal termed Domitian "a bald Nero" and others called Domitian "a second Nero." But in spite of all this Hort, Lightfoot, Sanday, Westcott have argued strongly for the Neronic era. Peake is willing to admit allusions to the Neronic period as Swete is also, but both consider the Domitianic date the best supported. Moffatt considers any earlier date than Domitian "almost impossible."

THE VISIONS

No theory of authorship, sources, or date should ignore the fact that the author claims to have had a series of visions in Patmos. It does not follow that he wrote them down at once and without reflection, but it seems hardly congruous to think that he waited till he had returned from exile in Patmos to Ephesus before writing them out. In fact, there is a note of sustained excitement all through the book, combined with high literary skill in the structure of the book in spite of the numerous grammatical lapses. The series of sevens bear a relation to one another, but more in the fashion of a kaleidoscope than of a chronological panorama. And yet there is progress and power in the arrangement and the total effect. There is constant use of Old Testament language and imagery, almost a mosaic, but without a single formal quotation. There is constant repetition of words and phrases in true Johannine style. Each of the messages to the seven churches picks out a metaphor in the first picture of Christ in chapter I and there are frequent other allusions to the language in this picture. In fact there is genuine artistic skill in the structure of the book, in spite of the deflections from ordinary linguistic standards. In the visions and all through the book there is constant use of symbols, as is the fashion in apocalypses like the beasts, the scorpions, the horses, etc. These symbols probably were understood by the first readers of the book, though the key to them is lost to us. Even the numbers in the book (3 1/2, 7, 3, 4, 12, 24, 1000) cannot be pressed, though some do so. Even Harnack called the Apocalypse the plainest book in the New Testament, by using Harnack's key for the symbols.

THEORIES OF INTERPRETATION

They are literally many. There are those who make the book a chart of Christian and even of human history even to the end. These divide into two groups, the continuous and the synchronous. The continuous historical theory takes each vision and symbol in succession as an unfolding panorama. Under the influence of this theory there have been all sorts of fantastic identifications of men and events. The synchronous theory takes the series of sevens (seals, trumpets, bowls) as parallel with each other, each time going up to the end. But in neither case can any satisfactory program be arranged. Another historical interpretation takes it all as over and done, the preterist theory. This theory again breaks into two, one finding the fulfilment all in the Neronic period, the other in the Domitianic era. Something can be said for each view, but neither satisfies the whole picture by any means. Roman Catholic scholars have been fond of the preterist view to escape the Protestant interpretation of the second beast in chapter Re 13 as papal Rome. There is still another interpretation, the futurist, which keeps the fulfilment all in the future and which can be neither proved nor disproved. There is also the purely spiritual theory which finds no historical allusion anywhere. This again can be neither proved nor disproved. One of the lines of cleavage is the millennium in chapter Re 20 . Those who take the thousand years literally are either pre-millennialists who look for the second coming of Christ to be followed by a thousand years of personal reign here on earth or the postmillennialists who place the thousand years

before the second coming. There are others who turn to 2 Peter 3:8 and wonder if, after all, in a book of symbols this thousand years has any numerical value at all. There seems abundant evidence to believe that this apocalypse, written during the stress and storm of Domitian's persecution, was intended to cheer the persecuted Christians with a view of certain victory at last, but with no scheme of history in view.

A PRACTICAL PURPOSE

So considered, this vision of the Reigning Christ in heaven with a constant eye on the suffering saints and martyrs is a guarantee of certain triumph in heaven and ultimate triumph on earth. The picture of Christ in heaven is a glorious one. He is the Lamb that was slain, the Lion of the tribe of Judah, the Word of God, the Victor over his enemies, worshipped in heaven like the Father, the Light and Life of men. Instead of trying to fit the various symbols on particular individuals one will do better to see the same application to times of persecution from time to time through the ages. The same Christ who was the Captain of salvation in the time of Domitian is the Pioneer and Perfecter of our faith today. The Apocalypse of John gives glimpses of heaven as well as of hell. Hope is the word that it brings to God's people at all times.

THE READERS OF THE BOOK

The whole book is sent to the seven churches in Asia (Re 1:4). There is a special message to each of the seven (chapters Re 2; 3), suited to the peculiar needs of each church and with a direct reference to the geography and history of each church and city, so Ramsay holds (*The Letters to the Seven Churches*). The book is to be read aloud in each church (1:3). One can imagine the intense interest that the book would arouse in each church. Children are charmed to hear the Apocalypse read. They do not understand the symbols, but they see the pictures in the unfolding panorama. There were other churches in the Province of Asia besides these seven, but these form a circle from Ephesus where John had lived and wrought. They do present a variety of churches, not necessarily all types, and by no means a chart of seven dispensations of Christian history.

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Revelation 1

Rev 1:1

The Revelation (αποκαλυψις). Late and rare word outside of N.T. (once in Plutarch and so in the vernacular *Koine*), only once in the Gospels (Lu 2:32), but in LXX and common in the Epistles (2Th 1:7), though only here in this book besides the title, from αποκαλυπτω, old verb, to uncover, to unveil. In the Epistles αποκαλυψις is used for insight into truth (Eph 1:17) or for the revelation of God or Christ at the second coming of Christ (2Th 1:7; 1Pe 1:7). It is interesting to compare αποκαλυψις with επιφανεια (2Th 2:8) and φανερωσις (1Co 12:7). The precise meaning here turns on the genitive following.

Of Jesus Christ (Ιησου Χριστου). Hort takes it as objective genitive (revelation about Jesus Christ), but Swete rightly argues for the subjective genitive because of the next clause.

Gave him (εδωκεν αυτο). It is the Son who received the revelation from the Father, as is usual (Joh 5:20f.,26 , etc.).

To shew (δειξα). First aorist active infinitive of δεικνυμ, purpose of God in giving the revelation to Christ.

Unto his servants (τοις δουλοις αυτου). Believers in general and not just to officials. Dative case. God's servants (or Christ's).

Must shortly come to pass (δε γενεσθα εν ταχε). Second aorist middle infinitive of γινομα with δε. See this same adjunct (εν ταχε) in Lu 18:8; Ro 16:20; Re 22:6 . It is a relative term to be judged in the light of 2 Peter 3:8 according to God's clock, not ours. And yet undoubtedly the hopes of the early Christians looked for a speedy return of the Lord Jesus. This vivid panorama must be read in the light of that glorious hope and of the blazing fires of persecution from Rome.

Sent and signified (εσημανεν αποστειλας). "Having sent (first aorist active participle of αποστελλω, Mt 10:16 and again in Re 22:6 of God sending his angel) signified" (first aorist active indicative of σημαινω, from σημα, sign or token, for which see Joh 12:33; Ac 11:28). See 12:1 for σημειον, though σημαινω (only here in the Apocalypse) suits admirably the symbolic character of the book.

By his angel (δια του αγγελου αυτου). Christ's angel as Christ is the subject of the verb εσημανεν, as in 22:16 Christ sends his angel, though in 22:6 God sends.

Unto his servant John (τω δουλω αυτου Ιωανε). Dative case. John gives his name here, though not in Gospel or Epistles, because "prophecy requires the guarantee of the individual who is inspired to utter it" (Milligan). "The genesis of the Apocalypse has now been traced from its origin in the Mind of God to the moment when it reached its human interpreter" (Swete). "Jesus is the medium of all revelation" (Moffatt).

Rev 1:2

Bare witness (εμαρτυρησεν). First aorist active indicative of μαρτυρεω, which, along with μαρτυς and μαρτυρια, is common in all the Johannine books (cf. 22:18,20), usually with περ or οτ, but with cognate accusative as here in 22:16,20; 1Jo 5:10 . Epistolary aorist here, referring to this book.

The word of God (τον λογον του θεου). Subjective genitive, given by God. The prophetic word as in 1:9; 6:9; 20:4 , not the personal Word as in 19:14.

The testimony of Jesus Christ (την μαρτυριαν Ιησου Χριστου). Subjective genitive again, borne witness to by Jesus Christ.

Even of all the things that he saw (οσα ειδεν). Relative clause in apposition with λογον and μαρτυριαν.

Rev 1:3

Blessed (μακαριος). As in Mt 5:3f. . This endorses the book as a whole.

He that readeth (ο αναγινωσκων). Present active singular articular participle of αναγινωσκω (as in Lu 4:16). Christians in their public worship followed the Jewish custom of public reading of the Scriptures (2Co 3:14f.). The church reader (αναγνωστης, lector) gradually acquired an official position. John expects this book to be read in each of the seven churches mentioned (1:4) and elsewhere. Today the public reading of the Bible is an important part of worship that is often poorly done.

They that hear (ο ακουοντες). Present active plural articular participle of ακουω (the audience).

And keep (κα τηρουντες). Present active participle of τηρεω, a common Johannine word (1Jo 2:4 , etc.). Cf. Mt 7:24 . "The content of the Apocalypse is not merely prediction; moral counsel and religious instruction are the primary burdens of its pages" (Moffatt).

Written (γεγραμμενα). Perfect passive participle of γραφω.

For the time is at hand (ο γαρ καιρος εγγυς). Reason for listening and keeping. On καιρος see Mt 12:1 , time of crisis as in 1Co 7:29 . How near εγγυς (at hand) is we do not know any more than we do about εν ταχε (shortly) in 1:1.

Rev 1:4

To the seven churches which are in Asia (ταις επτα εκκλησιαις ταις εν τη Ασια). Dative case as in a letter (Ga 1:1). John is writing, but the revelation is from God and Christ through an angel. It is the Roman province of Asia which included the western part of Phrygia. There were churches also at Troas (Ac 20:5ff.) and at Colossal and Hierapolis (Col 1:1; 2:1; 4:13) and possibly at Magnesia and Tralles. But these seven were the best points of communication with seven districts (Ramsay) and, besides, seven is a favorite number of completion (like the full week) in the book (1:4,12,16; 4:5; 5:1,6; 8:2; 10:3; 11:13; 12:3; 13:1; 14:6f.).

From him which is (απο ο ων). This use of the articular nominative participle of ειμ after απο instead of the ablative is not due to ignorance or a mere slip (λαψυς πενναε), for in the next line we have the regular idiom with απο των επτα πνευματων. It is evidently on

purpose to call attention to the eternity and unchangeableness of God. Used of God in Ex 3:14 .

And which was (κα ο ην). Here again there is a deliberate change from the articular participle to the relative use of ο (used in place of ος to preserve identity of form in the three instances like Ionic relative and since no aorist participle of ειμ existed). The oracle in Pausanias X. 12 has it: Ζευς ην, Ζευς εστι, Ζευς εσσετα (Zeus was, Zeus is, Zeus will be).

Which is to come (ο ερχομενος). "The Coming One," futuristic use of the present participle instead of ο εσομενος. See the same idiom in verse 8; 4:8 and (without ο ερχομενος) in 11:17; 16:5 .

From the seven spirits (απο των επτα πνευματων). A difficult symbolic representation of the Holy Spirit here on a par with God and Christ, a conclusion borne out by the symbolic use of the seven spirits in 3:1; 4:5; 5:6 (from Zec 4:2-10). There is the one Holy Spirit with seven manifestations here to the seven churches (Swete, *The Holy Spirit in the N.T.*, p. 374), unity in diversity (1Co 12:4).

Which are (των article Aleph A, α relative P).

Before his throne (ενωπιον του θρονου αυτου). As in 4:5f .

Rev 1:5

Who is the faithful witness (ο μαρτυς ο πιστος). "The witness the faithful," nominative in apposition like πρωτοτοκος and αρχων with the preceding ablative Ιησου Χριστου with απο, a habit of John in this book (apparently on purpose) as in 2:13,20; 3:12 , etc. See this same phrase in 2:13; 3:14 . The use of μαρτυς of Jesus here is probably to the witness (1:1) in this book (22:16f.), not to the witness of Jesus before Pilate (1Ti 6:13).

The first-born of the dead (ο πρωτοτοκος των νεκρων). A Jewish Messianic title (Ps 88:28) and as in Col 1:18 refers to priority in the resurrection to be followed by others. See Lu 2:7 for the word.

The ruler of the kings of the earth (ο αρχων των βασιλεων της γης). Jesus by his resurrection won lordship over the kings of earth (17:14; 19:16), what the devil offered him by surrender (Mt 4:8f.).

Unto him that loveth us (τω αγαπωντ ημας). Dative of the articular present (not aorist αγαπησαντ) active participle of αγαπαω in a doxology to Christ, the first of many others to God and to Christ (1:6; 4:11; 5:9,12f.; 7:10,12 , etc.). For the thought see Joh 3:16 .

Loosed (λυσαντ). First aorist active participle of λυω (Aleph A C), though some MSS. (P Q) read λουσαντ (washed), a manifest correction. Note the change of tense. Christ loosed us once for all, but loves us always.

By his blood (εν τω αιματ αυτου). As in 5:9. John here as in the Gospel and Epistles states plainly and repeatedly the place of the blood of Christ in the work of redemption.

Rev 1:6

And he made (κα εποιησεν). Change from the participle construction, which would be κα ποιησαντ (first aorist active of ποιεω) like λυσαντ just before, a Hebraism Charles calls it, but certainly an anacoluthon of which John is very fond, as in 1:18; 2:2,9,20; 3:9; 7:14; 14:2f.; 15:3 .

Kingdom (βασιλειαν). So correctly Aleph A C, not βασιλεις (P cursives). Perhaps a reminiscence of Ex 19:6 , a kingdom of priests. In 5:10 we have again "a kingdom and priests." The idea here is that Christians are the true spiritual Israel in God's promise to Abraham as explained by Paul in Ga 3; Ro 9 .

To be priests (ιερεις). In apposition with βασιλειαν, but with κα (and) in 5:10. Each member of this true kingdom is a priest unto God, with direct access to him at all times.

Unto his God and Father (τω θεω κα πατρ αυτου). Dative case and αυτου (Christ) applies to both θεω and πατρ. Jesus spoke of the Father as his God (Mt 27:46; Joh 20:17) and Paul uses like language (Eph 1:17), as does Peter (1Pe 1:3).

To him (αυτω). Another doxology to Christ. "The adoration of Christ which vibrates in this doxology is one of the most impressive features of the book" (Moffatt). Like doxologies to Christ appear in 5:13; 7:10; 1Pe 4:11; 2 Peter 3:18; 2Ti 4:18; He 13:21 . These same words (η δοξα κα το κρατος) in 1Pe 4:11 , only η δοξα in 2 Peter 3:18; 2Ti 4:18 , but with several others in Re 5:13; 7:10 .

Rev 1:7

Behold, he cometh with the clouds (ιδου ερχετα μετα των νεφελων). Futuristic present middle indicative of ερχομα, a reminiscence of Da 7:13 (Theodotion). "It becomes a common eschatological refrain" (Beckwith) as in Mr 13:26; 14:62; Mt 24:30; 26:64; Lu 21:27 . Compare the manifestation of God in the clouds at Sinai, in the cloudy pillar, the Shekinah, at the transfiguration" (Vincent).

Shall see (οψετα). Future middle of οραω, a reminiscence of Zec 12:10 according to the text of Theodotion (Aquila and Symmachus) rather than the LXX and like that of Mt 24:30 (similar combination of Daniel and Zechariah) and 26:64. This picture of the victorious Christ in his return occurs also in 14:14, 18-20; 19:11-21; 20:7-10 .

And they which (κα οιτινες). "And the very ones who," Romans and Jews, all who shared in this act.

Pierced (εξεκεντησαν). First aorist active indicative of εκκεντεω, late compound (Aristotle, Polybius, LXX), from εκ and κεντεω (to stab, to pierce), in N.T., only here and Joh 19:37 , in both cases from Zec 12:10 , but not the LXX text (apparently proof that John used the original Hebrew or the translation of Theodotion and Aquila).

Shall mourn (κοψοντα). Future middle (direct) of κοπτω, old verb, to cut, "they shall cut themselves," as was common for mourners (Mt 11:17; Lu 8:52; 23:27). From Zec 12:12 . See also Re 18:9 .

Tribes (φυλα). Not just the Jewish tribes, but the spiritual Israel of Jews and Gentiles as in 7:4-8. No nation had then accepted Christ as Lord and Saviour, nor has any yet done so.

Rev 1:8

The Alpha and the Omega (το Αλφα κα το Ο). The first and the last letters of the Greek alphabet, each with its own neuter (grammatical gender) article. This description of the eternity of God recurs in 21:6 with the added explanation η αρχη κα το τελος (the Beginning and the End) and of Christ in 22:13 with the still further explanation ο πρωτος κα ο εσχατος (the First and the Last). This last phrase appears also in 1:17; 2:8 without το Αλφα κα το Ο. The change of speaker here is unannounced, as in 16:15; 18:20 . Only here and 21:5f . is God introduced as the speaker. The eternity of God guarantees the prophecy just made.

The Lord God (Κυριος ο θεος). "The Lord the God." Common phrase in Ezekiel (Eze 6:3,11; 7:2 , etc.) and in this book (4:8; 11:17; 15:3; 16:7; 19:6; 21:22). See 1:4; 4:8 for the triple use of ο, etc. to express the eternity of God.

The Almighty (ο παντοκρατωρ). Late compound (πας and κρατεω), in Cretan inscription and a legal papyrus, common in LXX and Christian papyri, in N.T. only in 2Co 6:18 (from Jer 38:35) and Re 1:8; 4:8; 11:17; 15:3; 16:7,14; 19:6,15; 21:22 .

Rev 1:9

I John (Εγω Ιωανης). So 22:8. In apocalyptic literature the personality of the writer is always prominent to guarantee the visions (Da 8:1; 10:2).

Partaker with you (συνκοινωνος). See already 1Co 9:23 . "Co-partner with you" (Ro 11:17). One article with αδελφος and συνκοινωνος unifying the picture. The absence of αποστολος here does not show that he is not an apostle, but merely his self-effacement, as in the Fourth Gospel, and still more his oneness with his readers. So there is only one article (τη) with θλιψε (tribulation), βασιλεια (kingdom), υπομονη (patience), ideas running all through the book. Both the tribulation (see Mt 13:21 for θλιψις) and the kingdom (see Mt 3:2 for βασιλεια) were present realities and called for patience (υπομονη being "the spiritual alchemy" according to Charles for those in the kingdom, for which see Lu 8:15; Jas 5:7). All this is possible only "in Jesus" (εν Ιησου), a phrase on a par with Paul's common εν Χριστω (in Christ), repeated in 14:13. Cf. 3:20; 2Th 3:5 .

Was (εγενομην). Rather, "I came to be," second aorist middle indicative of γινομα.

In the isle that is called Patmos (εν τη νησω τη καλουμενη Πατμω). Patmos is a rocky sparsely settled island some ten miles long and half that wide, one of the Sporades group in the Aegean Sea, south of Miletus. The present condition of the island is well described by W. E. Geil in *The Isle That Is Called Patmos* (1905). Here John saw the visions described in the book, apparently written while still a prisoner there in exile.

For the word of God and the testimony of Jesus (δια τον λογον του θεου κα την μαρτυριαν Ιησου). The reason for (δια and the accusative) John's presence in Patmos, nat-

urally as a result of persecution already alluded to, not for the purpose of preaching there or of receiving the visions. See verse 2 for the phrase.

Rev 1:10

I was in the Spirit (εγενομην εν πνευματ). Rather, "I came to be (as in 1:9) in the Spirit," came into an ecstatic condition as in Ac 10:10f.; 22:17 , not the normal spiritual condition (εινα εν πνευματ, Ro 8:9).

On the Lord's Day (εν τη κυριακη ημερα). Deissmann has proven (*Bible Studies*, p. 217f.; *Light*, etc., p. 357ff.) from inscriptions and papyri that the word κυριακος was in common use for the sense "imperial" as imperial finance and imperial treasury and from papyri and ostraca that ημερα Σεβαστη (Augustus Day) was the first day of each month, Emperor's Day on which money payments were made (cf. 1Co 16:1f.). It was easy, therefore, for the Christians to take this term, already in use, and apply it to the first day of the week in honour of the Lord Jesus Christ's resurrection on that day (*Didache* 14, Ignatius *Magn.* 9). In the N.T. the word occurs only here and 1Co 11:20 (κυριακον δειπνον θε Λορδ'ς Συππερ). It has no reference to ημερα κυριου (the day of judgment, 2 Peter 3:10).

Behind me (οπισω μου). "The unexpected, overpowering entrance of the divine voice" (Vincent). Cf. Eze 3:12 .

Voice (φωνην). Of Christ, as is plain in verses 12f .

As of a trumpet (ως σαλπιγγος). So in 4:1 referring to this.

Saying (λεγουσης). Present active participle genitive case agreeing with σαλπιγγος rather than λεγουσαν, accusative agreeing with φωνην. So on purpose, as is clear from 4:1, where λαλουσης also agrees with σαλπιγγος.

Rev 1:11

Write in a book (γραψον εις βιβλιον). First aorist active imperative of γραφω for instantaneous action. The commission covers the whole series of visions which all grow out of this first vision of the Risen Christ.

Send (πεμψον). First aorist active imperative of πεμπω. Part of the commission from Christ. The names of the seven churches of 1:4 are now given, and the particular message to each church comes in chapters 2 and 3 and in the same order, the geographical order going north from Ephesus, then east and south to Laodicea. But apparently the whole book was to be read to each of the seven churches. It would probably also be copied at each church.

Rev 1:12

To see the voice (βλεπειν την φωνην). The voice put for the person speaking.

Having turned (επιστρεψας). First aorist active participle of επιστρεφω, from which also επεστρεψα, just before, for which verb see Ac 15:36; 16:18 .

Seven golden candlesticks (επτα λυχνιας χρυσας). See Mt 5:15 for λυχνια (lampstand). Symbols of the seven churches as explained in verse 20. See Ex 25:35ff. for description of a seven-branched candlestick, but here the lampstands are separate.

Rev 1:13

One like unto a son of man (ομοιον υιον ανθρωπου). Note accusative here with ομοιον (object of ειδον) as in 14:14 and not the associative-as is usual (1:15; 4:3,6). Charles holds that ομοιον here has the sense of ως (as) and compares 4:6; 22:1 for proof. The absence of the article here shows also (Charles) that the idea is not "like the Son of man" for Christ is the Son of man. He is like "a son of man," but not a man.

Clothed (ενδεδυμενον). Perfect passive participle of ενδυω, accusative case agreeing with ομοιον.

A garment down to the foot (ποδηρη). Old adjective ποδηρης (from πους, foot, and αιρω), here only in N.T., accusative singular retained with the passive participle as often with verbs of clothing. Supply χιτωνα or εσθητα (garment).

Girt about (περιεζωσμενον). Perfect passive participle of περιζωννυμ, accusative singular agreeing with ομοιον.

At the breasts (προς τοις μαστοις). Old word for breasts of a woman (Lu 11:27; 23:29) and nipples of a man, as here. High girding like this was a mark of dignity as of the high priest (Josephus, *Ant*. III. 7. 2). For προς with the locative see Mr 5:11 .

With a golden girdle (ζωνην χρυσαν). Accusative case again retained with the passive participle (verb of clothing). Note also χρυσαν (vernacular *Koine*) rather than the old form, χρυσην.

Rev 1:14

As white wool (ως εριον λευκον). Εριον (wool) in N.T. only here and Heb 9:19 , though old word. The person of the Lord Jesus is here described in language largely from Da 7:9 (the Ancient of Days).

White as snow (ως χιων). Just "as snow," also in Da 7:9 . In N.T. only here and Mt 28:3 .

As a flame of fire (ως φλοξ πυρος). In Da 7:9 the throne of the Ancient of Days is φλοξ πυρος, while in Da 10:6 the eyes of the Ancient of Days are λαμπαδες πυρος (lamps of fire). See also 2:18; 19:12 for this bold metaphor (like Heb 1:7).

Rev 1:15

Burnished brass (χαλκολιβανω). Associative-instrumental case after ομοιο. This word has so far been found nowhere else save here and 2:18. Suidas defines it as an ηλεχκτρον (amber) or a compound of copper and gold and silver (*aurichalcum* in the Latin Vulgate). It is in reality an unknown metal.

As if it had been refined (ως πεπυρομενης). Perfect passive participle of πυροω, old verb, to set on fire, to glow, as in Eph 6:16; Re 3:18 . The feminine gender shows that η χαλκολιβανος is referred to with της χαλκολιβανου understood, for it does not agree in case with the associative-instrumental χαλκολιβανω just before. Some would call it a slip for πεπυρομενω as Aleph, and some cursives have it (taking χαλκολιβανω to be neuter, not

feminine). But P Q read πεπυρωμενο (masculine plural), a correction, making it agree in number and gender with ποδες (feet).

In a furnace (εν καμινω). Old word, in N.T. also 9:2; Mt 13:42,50 .

As the voice of many waters (ως φωνη υδατων πολλων). So the voice of God in the Hebrew (not the LXX) of Eze 43:2 . Repeated in 14:2; 19:6 .

Rev 1:16

And he had (κα εχων). "And having," present active participle of εχω, loose use of the participle (almost like ειχε, imperfect) and not in agreement with αυτου, genitive case. This is a common idiom in the book; a Hebraism, Charles calls it.

In his right hand (εν τη δεξια χειρ). For safe keeping as in Joh 10:28 .

Seven stars (αστερας επτα). Symbols of the seven churches (verse 20), seven planets rather than Pleiades or any other constellation like the bear.

Proceeded (εκπορευομενη). Present middle participle of εκπορευομα, old compound (Mt 3:5) used loosely again like εχων.

A sharp two-edged sword (ρομφαια διστομος οξεια). "A sword two-mouthed sharp." Ρομφαια (as distinct from μαχαιρα) is a long sword, properly a Thracian javelin, in N.T. only Lu 2:35; Re 1:16; 2:12; Heb 4:12 . See στομα used with μαχαιρης in Lu 21:24 (by the mouth of the sword).

Countenance (οψις). Old word (from οπτω), in N.T. only here, Joh 7:24; 11:44 .

As the sun shineth (ως ο ηλιος φαινε). Brachylogy, "as the sun when it shines." For φαινε see Joh 1:5 .

Rev 1:17

I fell (επεσα). Late form for the old επεσον (second aorist active indicative of πιπτω, to fall). Under the over-powering influence of the vision as in 19:10.

He laid (εθηκεν). First aorist active indicative of τιθημ. The act restored John's confidence.

Fear not (μη φοβου). Cf. Lu 1:13 to Zacharias to give comfort.

I am the first and the last (εγω ειμ ο πρωτος κα ο εσχατος). Used in Isa 44:6; 48:12 of God, but here, 2:8; 22:13 of Christ.

And the Living One (κα ο ζων). Present active articular participle of ζαω, another epithet of God common in the O.T. (De 32:40; Isa 49:18 , etc.) and applied purposely to Jesus, with which see Joh 5:26 for Christ's own words about it.

Rev 1:18

And I was dead (κα εγενομην νεκρος). "And I be came dead" (aorist middle participle of γινομα as in 1:9,10 , definite reference to the Cross).

I am alive (ζων ειμ). Periphrastic present active indicative, "I am living," as the words ο ζων just used mean.

Forevermore (εις τους αιωνας των αιωνων). "Unto the ages of the ages," a stronger expression of eternity even than in 1:6.

The keys (τας κλεις). One of the forms for the accusative plural along with κλειδας, the usual one (Mt 16:19).

Of death and of Hades (του θανατου κα του αιδου). Conceived as in Mt 16:18 as a prison house or walled city. The keys are the symbol of authority, as we speak of honouring one by giving him the keys of the city. Hades here means the unseen world to which death is the portal. Jesus has the keys because of his victory over death. See this same graphic picture in 6:8; 20:13f . For the key of David see 3:7, for the key of the abyss see 9:1; 20:1 .

Rev 1:19

Therefore (ουν). In view of Christ's words about himself in verse 18 and the command in verse 11.

Which thou sawest (α ειδες). The vision of the Glorified Christ in verses 13-18.

The things which are (α εισιν). Plural verb (individualising the items) though α is neuter plural, certainly the messages to the seven churches (1:20-3:22) in relation to the world in general, possibly also partly epexegetic or explanatory of α ειδες.

The things which shall come to pass hereafter (α μελλε γινεσθα μετα ταυτα). Present middle infinitive with μελλε, though both aorist and future are also used. Singular verb here (μελλε) blending in a single view the future. In a rough outline this part begins in 4:1 and goes to end of chapter 22, though the future appears also in chapters 2 and 3 and the present occurs in 4 to 22 and the elements in the vision of Christ (1:13-18) reappear repeatedly.

Rev 1:20

The mystery of the seven stars (το μυστηριον των επτα αστερων). On the word μυστηριον see on Mt 13:11; 2Th 2:7; Col 1:26 . Here it means the inner meaning (the secret symbol) of a symbolic vision (Swete) as in 10:7; 13:18; 17:7,9; Da 2:47 . Probably the accusative absolute (Charles), "as for the mystery" (Robertson, *Grammar*, pp. 490, 1130), as in Ro 8:3 . This item is picked out of the previous vision (1:16) as needing explanation at once and as affording a clue to what follows (2:1,5).

Which (ους). Masculine accusative retained without attraction to case of αστερων (genitive, ων).

In my right hand (επ της δεξιας μου). Or "upon," but εν τη, etc., in verse 16.

And the seven golden candlesticks (κα τας επτα λυχνιας τας χρυσας). "The seven lampstands the golden," identifying the stars of verse 16 with the lampstands of verse 12. The accusative case here is even more peculiar than the accusative absolute μυστηριον, since the genitive λυχνιων after μυστηριον is what one would expect. Charles suggests that John did not revise his work.

The angels of the seven churches (αγγελο των επτα εκκλησιων). Anarthrous in the predicate (angels of, etc.). "The seven churches" mentioned in 1:4,11 . Various views of

αγγελος here exist. The simplest is the etymological meaning of the word as messenger from αγγελλω (Mt 11:10) as messengers from the seven churches to Patmos or by John from Patmos to the churches (or both). Another view is that αγγελος is the pastor of the church, the reading την γυναικα σου (thy wife) in 2:20 (if genuine) confirming this view. Some would even take it to be the bishop over the elders as επισχοπος in Ignatius, but a separate αγγελος in each church is against this idea. Some take it to be a symbol for the church itself or the spirit and genius of the church, though distinguished in this very verse from the churches themselves (the lampstands). Others take it to be the guardian angel of each church assuming angelic patrons to be taught in Mt 18:10; Ac 12:15 . Each view is encompassed with difficulties, perhaps fewer belonging to the view that the "angel" is the pastor.

Are seven churches (επτα εκκλησια εισιν). These seven churches (1:4,11) are themselves lampstands (1:12) reflecting the light of Christ to the world (Mt 5:14-16; Joh 8:12) in the midst of which Christ walks (1:13).

Revelation 2

Rev 2:1

In Ephesus (εν Εφεσω). Near the sea on the river Cayster, the foremost city of Asia Minor, the temple-keeper of Artemis and her wonderful temple (Ac 19:35), the home of the magic arts (Ephesian letters, Ac 19:19) and of the mystery-cults, place of Paul's three years' stay (Ac 19:1-10; 20:17-38), where Aquila and Priscilla and Apollos laboured (Ac 18:24-28), where Timothy wrought (I and II Tim.), where the Apostle John preached in his old age. Surely it was a place of great privilege, of great preaching. It was about sixty miles from Patmos and the messenger would reach Ephesus first. It is a free city, a seat of proconsular government (Ac 19:38), the end of the great road from the Euphrates. The port was a place of shifting sands, due to the silting up of the mouth of the Cayster. Ramsay (*Letters to the Seven Churches*, p. 210) calls it "the City of Change."

These things (ταδε). This demonstrative seven times here, once with the message to each church (2:1,8,12,18; 2:1,7,14), only once elsewhere in N.T. (Ac 21:11).

He that holdeth (ο κρατων). Present active articular participle of κρατεω, a stronger word than εχων in 1:16, to which it refers.

He that walketh (ο περιπατων). Present active articular participle of περιπατεω, an allusion to 1:13. These two epithets are drawn from the picture of Christ in 1:13-18, and appropriately to conditions in Ephesus describe Christ's power over the churches as he moves among them.

Rev 2:2

I know (οιδα). Rather than γινωσκω and so "emphasizes better the absolute clearness of mental vision which photographs all the facts of life as they pass" (Swete). So also in 2:9,13,19; 3:1,8,15 . For the distinction see Joh 21:17 , "where the universal knowledge passes into the field of special observation."

Works (εργα). The whole life and conduct as in Joh 6:29 .

And thy toil and patience (κα τον κοπον κα την υπομονην σου). "Both thy toil and patience," in explanation of εργα, and see 1Th 1:3 , where all three words (εργον, κοποσ, υπομονη) occur together as here. See 14:13 for sharp distinction between εργα (activities) and κοπο (toils, with weariness). Endurance (υπομονη) in hard toil (κοπος).

And that (κα οτ). Further explanation of κοπος (hard toil).

Not able (ου δυνη). This *Koine* form for the Attic δυνασα (second person singular indicative middle) occurs also in Mr 9:22; Lu 16:2 .

Bear (βαστασα). First aorist active infinitive of βασταζω, for which verb see Joh 10:31; 12:6; Ga 6:2 . These evil men were indeed a heavy burden.

And didst try (κα επειρασας). First aorist active indicative of πειραζω, to test, a reference to a recent crisis when these Nicolaitans (verse 6) were condemned. The present tenses (δυνηι, εχεις) indicate the continuance of this attitude. Cf. 1Jo 4:1 .

Which call themselves apostles (τους λεγοντας εαυτους αποστολους). Perhaps itinerant missionaries of these Nicolaitans who posed as equal to or even superior to the original apostles, like the Judaizers so described by Paul (2Co 11:5,13; 12:11). Paul had foretold such false teachers (Gnostics), grievous wolves, in Ac 20:29 ; in sheep's clothing, Jesus had said (Mt 7:15).

And they are not (κα ουκ εισιν). A parenthesis in Johannine style (Joh 2:9; 3:9; 1Jo 3:1) for κα ουκ οντας to correspond to λεγοντας.

And didst find (κα ευρες). Second aorist active indicative of ευρισκω. Dropping back to the regular structure parallel with επειρασας.

False (ψευδεις). Predicate accusative plural of ψευδης, self-deceived deceivers as in 21:8.

Rev 2:3

Thou hast (εχεις). Continued possession of patience.

Didst bear (εβαστασας). First aorist indicative of βασταζω, repeated reference to the crisis in verse 2.

And hast not grown weary (κα ου κεκοπιακες). Perfect active indicative of κοπιαω, old verb, to grow weary (Mt 6:28), play on the word κοπος, late form in -ες, for the regular -ας (λελυκας). like αφηκες (verse 4) and πεπτωκες (verse 5). "Tired in loyalty, not of it. The Ephesian church can bear anything except the presence of impostors in her membership" (Moffatt).

Rev 2:4

This against thee, that (κατα σου οτ). For the phrase "have against" see Mt 5:23 . The οτ clause is the object of εχω.

Thou didst leave (αφηκες). First aorist active (kappa aorist, but with -ες instead of -ας) of αφιημ, a definite and sad departure.

Thy first love (την αγαπην σου την πρωτην). "Thy love the first." This early love, proof of the new life in Christ (1Jo 3:13f.), had cooled off in spite of their doctrinal purity. They had remained orthodox, but had become unloving partly because of the controversies with the Nicolaitans.

Rev 2:5

Remember (μνημονευε). Present active imperative of μνημονευω, "continue mindful" (from μνημων).

Thou art fallen (πεπτωκες). Perfect active indicative of πιπτω, state of completion. Down in the valley, look up to the cliff where pure love is and whence thou hast fallen down.

And repent (κα μετανοησον). First aorist active imperative of μετανοεω, urgent appeal for instant change of attitude and conduct before it is too late.

And do (κα ποιησον). First aorist active imperative of ποιεω, "Do at once."

The first works (τα πρωτα εργα). Including the first love (Ac 19:20; 20:37; Eph 1:3ff.) which has now grown cold (Mt 24:12).

Or else (ε δε μη). Elliptical condition, the verb not expressed (μετανοεις), a common idiom, seen again in verse 16, the condition expressed in full by εαν μη in this verse and verse 22.

I come (ερχομα). Futuristic present middle (Joh 14:2f.).

To thee (σο). Dative, as in 2:16 also.

Will move (κινησω). Future active of κινεω. In Ignatius' Epistle to Ephesus it appears that the church heeded this warning.

Except thou repent (εαν μη μετανοησης). Condition of third class with εαν μη instead of ε μη above, with the first aorist active subjunctive of μετανοεω.

Rev 2:6

That thou hatest (οτ μισεις). Accusative object clause in apposition with τουτο (this). Trench tells of the words used in ancient Greek for hatred of evil (μισοπονηρια) and μισοπονηρος (hater of evil), neither of which occurs in the N.T., but which accurately describe the angel of the church in Ephesus.

Of the Nicolaitans (των Νικολαιτων). Mentioned again in verse 15 and really meant in verse 2. Irenaeus and Hippolytus take this sect to be followers of Nicolaus of Antioch, one of the seven deacons (Ac 6:5), a Jewish proselyte, who is said to have apostatized. There was such a sect in the second century (Tertullian), but whether descended from Nicolaus of Antioch is not certain, though possible (Lightfoot). It is even possible that the Balaamites of verse 14 were a variety of this same sect (verse 15).

Which I also hate (α καγω μισω). Christ himself hates the teachings and deeds of the Nicolaitans (α, not ους, deeds, not people), but the church in Pergamum tolerated them.

Rev 2:7

He that hath an ear (ο εχων ους). An individualizing note calling on each of the hearers (1:3) to listen (2:7,11,17,28; 3:3,6,13,22) and a reminiscence of the words of Jesus in the Synoptics (Mt 11:15; 13:9,43; Mr 4:9,23; Lu 8:8; 14:35), but not in John's Gospel.

The spirit (το πνευμα). The Holy Spirit as in 14:13; 22:17 . Both Christ and the Holy Spirit deliver this message. "The Spirit of Christ in the prophet is the interpreter of Christ's voice" (Swete).

To him that overcometh (τω νικωντ). Dative of the present (continuous victory) active articular participle of νικαω, a common Johannine verb (Joh 16:33; 1Jo 2:13f; 4:4; 5:4f.; Re 2:7,11,17,26; 3:5,12,21; 5:5; 12:11; 15:2; 17:14; 21:7). Faith is dominant in Paul, victory in John, faith is victory (1Jo 5:4). So in each promise to these churches.

I will give (δωσω). Future active of διδωμ as in 2:10,17,23,26,28; 3:8,21; 6:4; 11:3; 21:6 .

To eat (φαγειν). Second aorist active infinitive of εσθιω.

Of the tree of life (εκ του ξυλου της ζωης). Note εκ with the ablative with φαγειν, like our "eat of" (from or part of). From Ge 2:9; 3:22 . Again in Re 22:2,14 as here for immortality. This tree is now in the Garden of God. For the water of life see 21:6; 22:17 (Cf. Joh 4:10,13f.).

Which (ο). The ξυλον (tree).

In the Paradise of God (εν τω παραδεισω του θεου). Persian word, for which see Lu 23:43; 2Co 12:4 . The abode of God and the home of the redeemed with Christ, not a mere intermediate state. It was originally a garden of delight and finally heaven itself (Trench), as here.

Rev 2:8

In Smyrna (εν Σμυρνη). North of Ephesus, on a gulf of the Aegean, one of the great cities of Asia (province), a seat of emperor-worship with temple to Tiberius, with many Jews hostile to Christianity who later join in the martyrdom of Polycarp, poor church (rich in grace) which receives only praise from Christ, scene of the recent massacre of Greeks by the Turks. Ramsay (*op. cit.*, p. 251) terms Smyrna "the City of Life." Christianity has held on here better than in any city of Asia.

The first and the last (ο πρωτος κα ο εσχατος). Repeating the language of 1:17.

Which was dead (ος εγενετο νεκρος). Rather, "who became dead" (second aorist middle indicative of γινομα) as in 1:18.

And lived again (κα εζησεν). First aorist (ingressive, came to life) active of ζαω (ο ζων in 1:18). Emphasis on the resurrection of Christ.

Rev 2:9

Thy tribulation and thy poverty (σου την θλιψιν κα πτωχειαν). Separate articles of same gender, emphasizing each item. The tribulation was probably persecution, which helped to intensify the poverty of the Christians (Jas 2:5; 1Co 1:26; 2Co 6:10; 8:2). In contrast with the wealthy church in Laodicea (3:17).

But thou art rich (αλλα πλουσιος ε). Parenthesis to show the spiritual riches of this church in contrast with the spiritual poverty in Laodicea (3:17), this a rich poor church, that a poor rich church. Rich in grace toward God (Lu 12:21) and in good deeds (1Ti 6:18). Perhaps Jews and pagans had pillaged their property (Heb 10:34), poor as they already were.

Blasphemy (βλασφημιαν). Reviling believers in Christ. See Mr 7:22 . The precise charge by these Jews is not indicated, but see Ac 13:45 .

Of them which say (εκ των λεγοντων). "From those saying" (εκ with the ablative plural of the present active articular participle of λεγω).

They are Jews (Ιουδαιους εινα εαυτους). This is the accusative of general reference and the infinitive in indirect discourse after λεγω (Ac 5:36; 8:9) even though λεγοντων is here ablative (cf. 3:9), common idiom. These are actual Jews and only Jews, not Christians.

And they are not (κα ουκ εισιν). Another parenthesis like that in 2:2. These are Jews in name only, not spiritual Jews (Ga 6:15f., Ro 2:28).

A synagogue of Satan (συναγωγη του Σατανα). In 3:9 again and note 2:13,24 , serving the devil (Joh 8:44) instead of the Lord (Nu 16:3; 20:4).

Rev 2:10

Fear not (μη φοβου). As in 1:17. Worse things are about to come than poverty and blasphemy, perhaps prison and death, for the devil "is about to cast" (μελλε βαλλειν), "is going to cast."

Some of you (εξ υμων). Without τινας (some) before εξ υμων, a common idiom as in 3:9; 11:19; Lu 11:49 .

That ye may be tried (ινα πειρασθητε). Purpose clause with ινα and the first aorist passive subjunctive of πειραζω. John himself is in exile. Peter and John had often been in prison together. James the brother of John, Paul, and Peter had all suffered martyrdom. In 3:10 a general persecution is outlined by πειρασμος.

Ye shall have (εξετε). Future active, but some MSS. read εχητε (present active subjunctive with hina, "that ye may have").

Tribulation ten days (θλιψιν ημερων δεκα). "Tribulation of ten days" (or "within ten days"). It is unwise to seek a literal meaning for ten days. Even ten days of suffering might seem an eternity while they lasted.

Be thou faithful (γινου πιστος). "Keep on becoming faithful" (present middle imperative of γινομα), "keep on proving faithful unto death" (Heb 12:4) as the martyrs have done (Jesus most of all).

The crown of life (τον στεφανον της ζωης). See this very image in Jas 1:12 , a familiar metaphor in the games at Smyrna and elsewhere in which the prize was a garland. See also 3:11. The crown consists in life (2:7). See Paul's use of στεφανος in 1Co 9:25; 2Ti 4:8 .

Rev 2:11

Shall not be hurt (ου μη αδικηθη). Strong double negative with first aorist passive subjunctive of αδικεω, old verb, to act unjustly (from αδικος), here to do harm or wrong to one, old usage as in 6:6; 7:2f.; 9:4,10; 11:5 .

Of the second death (εκ του θανατου του δευτερου). Εκ here used for the agent or instrument as often (3:18; 9:2; 18:1). See 20:6,14; 21:8 where "the second death" is explained as "the lake of fire." The idea is present in Da 12:3; Joh 5:29 and is current in Jewish circles as in the Jerusalem Targum on De 33:6 and in Philo. It is not annihilation. The Christians put to death in the persecution will at least escape this second death (eternal punishment).

Rev 2:12

In Pergamum (εν Περγαμω). In a north-easterly direction from Smyrna in the Caicus Valley, some fifty-five miles away, in Mysia, on a lofty hill, a great political and religious centre. Ramsay (*Op. cit.*, p. 281) calls it "the royal city, the city of authority." Eumenes II (B.C. 197-159) extended it and embellished it with many great buildings, including a library with 200,000 volumes, second only to Alexandria. The Kingdom of Pergamum became a Roman province B.C. 130. Pliny termed it the most illustrious city of Asia. Parchment (χαρτα Περγαμενα) derived its name from Pergamum. It was a rival of Ephesus in the temples to Zeus, Athena, Dionysos, in the great grove Nicephorium (the glory of the city). Next to this was the grove and temple of Asklepios, the god of healing, called the god of Pergamum, with a university for medical study. Pergamum was the first city in Asia (A.D. 29) with a temple for the worship of Augustus (Octavius Caesar). Hence in the Apocalypse Pergamum is a very centre of emperor-worship "where Satan dwells" (2:13). Here also the Nicolaitans flourished (2:15) as in Ephesus (2:6) and in Thyatira (2:20f.). Like Ephesus this city is called temple-sweeper (νεωκορος) for the gods.

The sharp two-edged sword (την ρομφαιαν την δισтομον την οξειαν). This item repeated from 1:16 in the same order of words with the article three times (the sword the two-mouthed the sharp) singling out each point.

Rev 2:13

Where (που--οπου). Που is interrogative adverb used here in an indirect question as in Joh 1:39 . Ηοπου is relative adverb referring to που. Satan's throne (ο θρονος του Σατανα). Satan not simply resided in Pergamum, but his "throne" or seat of power of king or judge (Mt 19:28; Lu 1:32,52). The symbol of Asklepios was the serpent as it is of Satan (12:9; 20:2). There was, besides, a great throne altar to Zeus cut on the Acropolis rock, symbol of "rampant paganism" (Swete) and the new Caesar-worship with the recent martyrdom of Antipas made Pergamum indeed a very throne of Satan.

Holdest fast my name (κρατεις το ονομα σου). Present active indicative of κρατεω, "dost keep on holding," as in 2:25, 3:11 . This church refused to say Κυριος Καισαρ (*Martyrd. Polyc.* 8f.) and continued to say Κυριος Ιησους (1Co 12:3). They stood true against the emperor-worship.

Didst not deny (ουκ ηρνησω). First aorist middle second person singular of αρνεομα. Reference to a specific incident not known to us.

My faith (την πιστιν μου). Objective genitive, "thy faith in me."

Of Antipas (Αντιπας). Indeclinable in this form. It is possible that Αντιπα (genitive) was really written, though unimportant as the nominative follows in apposition. Nothing is really known of this early martyr in Pergamum before the writing of the Apocalypse. One legend is that he was burnt to death in a brazen bull. Other martyrs followed him at Pergamum (Agathonice, Attalus, Carpus, Polybus).

My witness (ο μαρτυς μου). Nominative in apposition with a genitive as in 1:5 (with ablative), common solecism in the Apocalypse. "Witness" as Jesus had said they should be (Ac 1:8) and Stephen was (Ac 22:20) and others were (Re 17:6). The word later (by third century) took on the modern meaning of martyr.

My faithful one (ο πιστος μου). Nominative also, with μου also. Jesus gives Antipas his own title (Swete) as in 1:5; 3:14 . Faithful unto death.

Was killed (απεκτανθη). First aorist passive indicative of αποκτεινω, this passive form common in the Apocalypse (?2:13; 6:11; 5:9,13; 13:10,15; 18, 20; 19:21?).

Among you (παρ υμιν). By your side. Proof of the throne of Satan, "where Satan dwells" (οπου ο Σατανας κατοικε), repeated for emphasis.

Rev 2:14

There (εκε). That is παρ' υμιν (among you). A party in the church that resisted emperor-worship, to the death in the case of Antipas, yet were caught in the insidious wiles of the Nicolaitans which the church in Ephesus withstood.

Some that hold (κρατουντας). "Men holding" (present active participle of κρατεω).

The teaching of Balaam (την διδαχην Βαλααμ). Indeclinable substantive Balaam (Nu 25:1-9; 31:15f.). The point of likeness of these heretics with Balaam is here explained.

Taught Balak (εδιδασκεν τω Βαλακ). Imperfect indicative of διδασκω, Balaam's habit, "as the prototype of all corrupt teachers" (Charles). These early Gnostics practised licentiousness as a principle since they were not under law, but under grace (Ro 6:15). The use of the dative with διδασκω is a colloquialism rather than a Hebraism. Two accusatives often occur with διδασκω.

To cast a stumbling-block (βαλειν σκανδαλον). Second aorist active infinitive (accusative case after εδιδασκεν) of βαλλω, regular use with σκανδαλον (trap) like τιθημ σκανδαλον in Ro 14:13 . Balaam, as Josephus and Philo also say, showed Balak how to set a trap for the Israelites by beguiling them into the double sin of idolatry and fornication, which often went together (and do so still).

To eat things sacrificed to idols (φαγειν ειδωλοθυτα). Second aorist active infinitive of εσθιω and the verbal adjective (from ειδωλον and θυω), quoted here from Nu 25:1f. , but in inverse order, repeated in other order in verse 20. See Ac 15:29; 21:25; 1Co 8:1ff. for the controversy over the temptation to Gentile Christians to do what in itself was harmless, but which led to evil if it led to participation in the pagan feasts. Perhaps both ideas are involved here. Balaam taught Balak how to lead the Israelites into sin in both ways.

Rev 2:15

So thou also (ουτως κα συ). Thou and the church at Pergamum as Israel had the wiles of Balaam.

The teaching of the Nicolaitans likewise (την διδαχην των Νικολαιτων ομοιως). See on 1:6 for the Nicolaitans. The use of ομοιως (likewise) here shows that they followed Balaam

in not obeying the decision of the Conference at Jerusalem (Ac 15:20,29) about idolatry and fornication, with the result that they encouraged a return to pagan laxity of morals (Swete). Some wrongly hold that these Nicolaitans were Pauline Christians in the face of Col 3:5-8; Eph 5:3-6 .

Rev 2:16

Repent therefore (μετανοησον ουν). First aorist (tense of urgency) active imperative of μετανοεω with the inferential particle ουν (as a result of their sin).

I come (ερχομα). Futuristic present middle indicative, "I am coming" (imminent), as in 2:5 with ταχυ as in 3:11; 11:14; 22:7,12,20 . As with εν ταχε (1:1), we do not know how soon "quickly" is meant to be understood. But it is a real threat.

Against them (μετ' αυτων). This proposition with πολεμεω rather than κατα (against) is common in the LXX, but in the N.T. only in Re 2:16; 12:7; 13:4; 17:14 and the verb itself nowhere else in N.T. except Jas 4:2 . "An eternal roll of thunder from the throne" (Renan). "The glorified Christ is in this book a Warrior, who fights with the sharp sword of the word" (Swete).

With (εν). Instrumental use of εν. For the language see 1:16; 2:12; 19:15 .

Rev 2:17

Of the hidden manna (του μαννα του κεκρυμμενου). "Of the manna the hidden" (perfect passive articular participle of κρυπτω). The partitive genitive, the only N.T. example with διδωμ, though Q reads το (accusative) here. For examples of the ablative with απο and εκ see Robertson, *Grammar*, p. 519. See Joh 6:31,49 for the indeclinable word μαννα. The golden pot of manna was "laid up before God in the ark" (Ex 16:23). It was believed that Jeremiah hid the ark, before the destruction of Jerusalem, where it would not be discovered till Israel was restored (II Macc. 2:5ff.). Christ is the true bread from heaven (Joh 6:31-33, 48-51) and that may be the idea here. Those faithful to Christ will have transcendent fellowship with him. Swete takes it to be "the life-sustaining power of the Sacred Humanity now hid with Christ in God."

A white stone (ψηφον λευκην). This old word for pebble (from ψαω, to rub) was used in courts of justice, black pebbles for condemning, white pebbles for acquitting. The only other use of the word in the N.T. is in Ac 26:10 , where Paul speaks of "depositing his pebble" (κατηνεγκα ψηφον) or casting his vote. The white stone with one's name on it was used to admit one to entertainments and also as an amulet or charm.

A new name written (ονομα καινον γεγραμμενον). Perfect passive predicate participle of γραφω. Not the man's own name, but that of Christ (Heitmuller, *Im Namen J⊠su*, p. 128-265). See 3:12 for the name of God so written on one. The man himself may be the ψηφος on which the new name is written. "The true Christian has a charmed life" (Moffatt).

But he that receiveth it (ε μη ο λαμβανων). "Except the one receiving it." See Mt 11:27 for like intimate and secret knowledge between the Father and the Son and the one to whom the Son wills to reveal the Father. See also Re 19:12 .

Rev 2:18

In Thyatira (εν Θυατειροις). Some forty miles south-east of Pergamum, a Lydian city on the edge of Mysia, under Rome since B.C. 190, a centre of trade, especially for the royal purple, home of Lydia of Philippi (Ac 16:14f.), shown by inscriptions to be full of trade guilds, Apollo the chief deity with no emperor-worship, centre of activity by the Nicolaitans with their idolatry and licentiousness under a "prophetess" who defied the church there. Ramsay calls it "Weakness Made Strong" (*op. cit.*, p. 316).

The Son of God (ο υιος του θεου). Here Jesus is represented as calling himself by this title as in Joh 11:4 and as he affirms on oath in Mt 26:63f . "The Word of God" occurs in 19:13.

His eyes like a flame of fire (τους οφθαλμους αυτου ως φλογα πυρος). As in 1:14.

His feet like burnished brass (ο ποδες αυτου ομοιο χαλκολιβανω). As in 1:15.

Rev 2:19

Thy works (σου τα εργα) . As in 2:2 and explained (explanatory use of κα =namely) by what follows. Four items are given, with separate feminine article for each (την αγαπην, την πιστιν, την διακονιαν, την υπομονην), a longer list of graces than in 2:2 for Ephesus. More praise is given in the case of Ephesus and Thyatira when blame follows than in the case of Smyrna and Philadelphia when no fault is found. Love comes first in this list in true Johannine fashion. Faith (πιστιν) here may be "faithfulness," and ministry (διακονιαν) is ministration to needs of others (Ac 11:29; 1Co 16:15).

And that (κα). Only κα (and) in the Greek, but doubtless οτ (that) is understood.

Than the first (των πρωτων). Ablative after the comparative πλειονα (more).

Rev 2:20

Thou sufferest (αφεις). Late vernacular present active indicative second person singular as if from a form αφεω instead of the usual αφιημ forms.

The woman Jezebel (την γυναικα Ιεζαβελ). Symbolical name for some prominent woman in the church in Thyatira, like the infamous wife of Ahab who was guilty of whoredom and witchcraft (1Ki 16:31; 2Ki 9:22) and who sought to drive out the worship of God from Israel. Some MSS. here (A Q 40 min.s) have σου (thy wife, thy woman Ramsay makes it), but surely Aleph C P rightly reject σου. Otherwise she is the pastor's wife!

Which calleth herself a prophetess (η λεγουσα εαυτην προφητιν). Nominative articular participle of λεγω in apposition with the accusative γυναικα like ο μαρτυς in apposition with Αντιπας in 2:13. Προφητις is an old word, feminine form for προφητης, in N.T. only here and Lu 2:36 (Anna), two extremes surely. See Ac 21:9 for the daughters of Philip who prophesied.

And she teacheth and seduceth (κα διδασκε κα πλανα). A resolution of the participles (διδασκουσα κα πλανωσα) into finite verbs (present active indicatives) as in 1:5f . This woman was not a real prophetess, but a false one with loud claims and loose living. One is puzzled to know how such a woman had so much shrewdness and sex-appeal as to lead astray the servants of God in that church. The church tolerated the Nicolaitans and this leader whose primary object was sexual immorality (Charles) and became too much involved with her to handle the heresy.

Rev 2:21

I gave her time (εδωκα αυτη χρονον). First aorist active indicative of διδωμ, allusion to a definite visit or message of warning to this woman.

That she should repent (ινα μετανοηση). Sub-final use of ινα with first aorist active subjunctive of μετανοεω.

And she willeth not (κα ου θελε). "And she is not willing." Blunt and final like Mt 23:37 .

To repent of (μετανοησα εκ). First aorist (ingressive) active infinitive with εκ, "to make a change out of," the usual construction with μετανοεω in this book (2:22; 9:20ff.; 16:11), with απο in Ac 8:22 . Πορνεια (fornication) here, but μοιχευω (to commit adultery) in verse 22.

Rev 2:22

I do cast (βαλλω). Futuristic present active indicative rather than the future βαλω, since judgment is imminent.

Into a bed (εις κλινην). "A bed of sickness in contrast with the bed of adultery" (Beck-with).

Them that commit adultery with her (τους μοιχευοντας μετ' αυτης). Present active articular participle accusative plural of μοιχευω. The actual paramours of the woman Jezebel, guilty of both πορνεια (fornication, verse 21) and μοιχεια (adultery), works of Jezebel of old and of this Jezebel. There may be also an allusion to the spiritual adultery (2Co 11:2) towards God and Christ as of old (Jer 3:8; 5:7; Eze 16:22).

Except they repent (εαν μη μετανοησουσιν). Condition of first class with εαν μη and the future active indicative of μετανοεω, put in this vivid form rather than the aorist subjunctive (-ωσιν) third-class condition.

Of her works (εκ των εργων αυτης). Αυτης (her) correct rather than αυτων (their). Jezebel was chiefly responsible.

Rev 2:23

I will kill with death (αποκτενω εν θανατω). Future (volitive) active of αποκτεινω with the tautological (cognate) εν θανατω (in the sense of pestilence) as in Eze 33:27 .

Her children (τα τεκνα αυτης). Either her actual children, like the fate of Ahab's sons (2Ki 10:7) or "her spiritual progeny" (Swete) who have completely accepted her Nicolaitan practices.

Shall know (γνωσοντα). Future (ingressive punctiliar) middle of γινωσκω, "shall come to know." "The doom of the offenders was to be known as widely as the scandal had been" (Charles).

Searcheth (ερανων). Present active articular participle of ερανναω, to follow up, to track out, late form for ερευναω, from Jer 17:10 .

Reins (νεφρους). Old word for kidneys, here only in N.T., quoted also with καρδιας from Jer 17:10 . See 22:17 for the reward of punishment.

Rev 2:24

To you the rest (υμιν τοις λοιποις). Dative case. Those who hold out against Jezebel, not necessarily a minority (9:20; 19:21; 1Th 4:13).

As many as (οσο). Inclusive of all "the rest."

This teaching (την διδαχην ταυτην). That of Jezebel.

Which (οιτινες). "Which very ones," generic of the class, explanatory definition as in 1:7.

Know not (ουκ εγνωσαν). Second aorist (ingressive) active of γινωσκω, "did not come to know by experience."

The deep things of Satan (τα βαθεα του Σατανα). The Ophites (worshippers of the serpent) and other later Gnostics (Cainites, Carpocratians, Naassenes) boasted of their knowledge of "the deep things," some claiming this very language about Satan (the serpent) as Paul did of God (1Co 2:10). It is not clear whether the words here quoted are a boast of the Nicolaitans or a reproach on the other Christians for not knowing the depths of sin. Some even claimed that they could indulge in immorality without sinning (1Jo 1:10; 3:10). Perhaps both ideas are involved.

As they say (ως λεγουσιν). Probably referring to the heretics who ridicule the piety of the other Christians.

None other burden (ου--αλλο βαρος). Βαρος refers to weight (Mt 20:12), φορτιον, from φερω, to bear, refers to load (Ga 6:5), ογκος to bulk (Heb 12:1). Apparently a reference to the decision of the Jerusalem Conference (Ac 15:28) where the very word βαρος is used and mention is made about the two items in verse 20 (fornication and idolatry) without mentioning the others about things strangled, etc. See the Pharisaic narrowness in Mt 23:4 .

Rev 2:25

Howbeit (πλην). Common after ουκ αλλο as a preposition with the ablative (Mr 12:32), but here a conjunction as in Php 1:18 .

Hold fast (κρατησατε). First aorist active imperative of κρατεω, either ingressive (get a grip on) or constative (hold on as a single decisive effort). See present imperative κρατε in 3:11 (keep on holding).

Till I come (αχρ ου αν ηξω). Indefinite temporal clause with αχρ ου (until which time) with modal αν and either the future active indicative or the first aorist active subjunctive of ηκω (usual idiom with αχρ in Revelation as in 7:3; 15:8; 20:3,5).

Rev 2:26

He that overcometh and he that keepeth (ο νικων κα ο τηρων). Present active articular participles of νικαω and τηρεω in the nominative absolute (*nominativus pendens*) as in 3:12,21 , resumed by the dative αυτω (to him), as in verses 7,17 .

Unto the end (αχρ τελους). That is, αχρ ου αν ηξο above.

Authority over the nations (εξουσιαν επ των εθνων). From Ps 2:8f . The followers of the Messiah will share in his victory over his enemies (1:6; 12:5; 19:15).

Rev 2:27

He shall rule (ποιμανε). Future active of ποιμαινω, to shepherd (from ποιμην, shepherd), also from Ps 2:8f . See again Re 7:17; 12:5; 19:15 .

With a rod of iron (εν ραβδω σιδηρα). Continuing the quotation. Instrumental use of εν. Ραβδος (feminine) is the royal sceptre and indicates rigorous rule.

The vessels of the potter (τα σκευη τα κεραμικα). Old adjective, belonging to a potter (κεραμευσ, κεραμος), here only in N.T.

Are broken to shivers (συντριβετα). Present passive indicative of συντριβω, old verb, to rub together, to break in pieces (Mr 14:3).

Rev 2:28

As I also have received (ως καγω ειληφα). Perfect active indicative of λαμβανω. Christ still possesses the power from the Father (Ac 2:33; Ps 2:7).

The morning star (τον αστερα τον πρωινον). "The star the morning one." In 22:16 Christ is the bright morning star. The victor will have Christ himself.

Revelation 3

Rev 3:1

In Sardis (εν Σαρδεσιν). Some thirty miles south-east of Thyatira, old capital of Lydia, wealthy and the home of Croesus, conquered by Cyrus and then by Alexander the Great, in B.C. 214 by Antiochus the Great, at the crossing of Roman roads, in a plain watered by the river Pactolus, according to Pliny the place where the dyeing of wool was discovered, seat of the licentious worship of Cybele and the ruins of the temple still there, called by Ramsay (*op. cit.*, p. 354) "the city of Death," city of softness and luxury, of apathy and immorality, "a contrast of past splendour and present unresting decline" (Charles). Along with Laodicea it was blamed most of all the seven churches.

That hath the seven Spirits of God (ο εχων τα επτα πνευματα του θεου). For which picture of the Holy Spirit see 1:4.

And the seven stars (κα τους επτα αστερας). As in 1:16,20 .

A name that thou livest (ονομα οτ ζης). A name in contrast with reality. The οτ clause in apposition with ονομα.

And thou art dead (κα νεκρος ε). "The paradox of death under the name of life" (Swete). Not complete (a nucleus of life) death (verse 2), but rapidly dying. See the picture in Jas 2:17; 2Co 6:9; 2Ti 3:5 .

Rev 3:2

Be thou watchful (γινου γρηγορων). Periphrastic imperative with present middle of γινομα (keep on becoming) and present active participle of γρηγορεω (late present from perfect εγρηγορα and that from εγειρω, as in Mt 24:42) and see 16:15 for γρηγορεω also. He does not say "Arise from the dead" (Eph 5:14), for there are vestiges of life. Those still alive are addressed through the angel of the church.

Stablish the things that remain (στηρισον τα λοιπα). First aorist active imperative of στηριζω, to make stable. Those not actually dead, but in grave peril. See a like command to Titus in Crete (Tit 1:5). Every new pastor faces such a problem.

Which were ready to die (α εμελλον αποθανειν). Imperfect active plural because the individuals, though neuter plural, are regarded as living realities. The imperfect looking on the situation "with a delicate optimism" (Swete) as having passed the crisis, a sort of epistolary imperfect.

For I have found no works of thine (ου γαρ ευρηκα σου εργα). "For I have not found any works of thine." Perfect active indicative of ευρισκω. The church as a whole represented by σου (thy).

Fulfilled (πεπληρωμενα). Perfect passive predicate participle of πληροω. Their works have not measured up to God's standard (ενωπιον του θεου μου).

Rev 3:3

Remember (μνημονευε). "Keep in mind," as in 2:5.

Therefore (ουν). Resumptive and coordinating as in 1:19; 2:5 .

Thou hast received (ειληφας). Perfect active indicative of λαμβανω, "as a permanent deposit" (Vincent).

Didst hear (ηκουσας). First aorist active indicative, the act of hearing at the time.

And keep it (κα τηρε). Present active imperative of τηρεω, "hold on to what thou hast."

And repent (κα μετανοησον). First aorist active imperative of μετανοεω, "Turn at once."

If therefore thou shalt not watch (εαν ουν μη γρηγορησης). Condition of third class with εαν μη and the first aorist (ingressive) active subjunctive of γρηγορεω, "if then thou do not wake up."

I will come (ηξω). Certainly future active here, though probably aorist subjunctive in 2:25.

As a thief (ως κλεπτης). As Jesus had already said (Mt 24:43; Lu 12:39), as Paul had said (1Th 5:2), as Peter had said (2 Peter 3:10), as Jesus will say again (Re 16:15).

Thou shalt not know (ου μη γνωις). Strong double negative ου μη with second aorist active subjunctive of γινωσκω, though some MSS. have the future middle indicative γνωση.

What hour (ποιαν ωραν). A rare classical idiom (accusative) surviving in the *Koine* rather than the genitive of time, somewhat like Joh 4:52; Ac 20:16 (Robertson, *Grammar*, p. 470f.). Indirect question with ποιαν.

Rev 3:4

A few names (ολιγα ονοματα). This use of ονομα for persons is seen in the *Koine* (Deissmann, *Bible Studies*, p. 196f.) as in Ac 1:15; Re 11:13 .

Did not defile (ουκ εμολυναν). First aorist active indicative of μολυνω (1Co 8:7; 1Pe 1:4), pollution.

They shall walk (περιπατησουσιν). Future active of περιπατεω, promise of fellowship with Christ (μετ' εμου, with me) "in white" (εν λευκοις), as symbols of purity (7:9,13) like the angel (Mt 28:3), with possibly a reference to Enoch (Ge 5:22). For they are worthy (οτ αξιο εισιν). To walk with Christ, not worthy in the same sense as God and Christ (4:11; 5:9), but in a relative sense. See Re 16:6 for bad sense of αξιος.

Rev 3:5

Shall be arrayed (περιβαλειτα). Future middle indicative of περιβαλλω, to fling around one, here and in 4:4 with εν and the locative, but usually in this book with the accusative of the thing, retained in the passive or with the middle (7:9,13; 10:1; 11:3; 12:1; 17:4; 18:16; 19:8,13).

In white garments (εν ιματιοις λευκοις). Apparently the spiritual bodies in the risen life as in 2Co 5:1,4 and often in Revelation (3:4,5; 6:11; 7:9,13f.; 19:8).

I will in no wise blot out (ου μη εξαλειψω). Strong double negative ου μη and the first aorist active (or future) of εξαλειφω, old word, to wipe out (Ac 3:19).

Of the book of life (εκ της βιβλου της ζωης). Ablative case with εκ. This divine register first occurs in Ex 32:32f. and often in the O.T. See Lu 10:20; Php 4:3; Re 13:8; 20:15; 21:27 . The book is in Christ's hands (13:8; 21:27).

His name (το ονομα αυτου). The name of the one who overcomes (ο νικων). Clear reminiscence of the words of Christ about confessing to the Father those who confess him here (Mt 10:32; Mr 8:38; Lu 9:26; 12:8). Whether John knew the Synoptic Gospels (and why not?) he certainly knew such sayings of Jesus.

Rev 3:7

In Philadelphia (εν Φιλαδελφια). Some twenty-eight miles south-east of Sardis, in Lydia, subject to earthquakes, rebuilt by Tiberius after the great earthquake of A.D. 17, for a time called in coins Neo-Caesarea, in wine-growing district with Bacchus (Dionysos) as the chief deity, on fine Roman roads and of commercial importance, though not a large city, called by Ramsay (*op. cit.*, p. 392) "the Missionary City" to promote the spread of the Graeco-Roman civilization and then of Christianity, later offering stubborn resistance to the Turks (1379-90 A.D.) and now called Ala-Sheher (reddish city, Charles, from the red hills behind it). The chief opposition to the faithful little church is from the Jews (cf. Ro 9-11). There are some 1,000 Christians there today.

The holy, he that is true (ο αγιος, ο αληθινος). Separate articles (four in all) for each item in this description. "The holy, the genuine." Asyndeton in the Greek. Latin Vulgate, *Sanctus et Verus*. Ho αγιος is ascribed to God in 4:8; 6:10 (both αγιος and αληθινος as here), but to Christ in Mr 1:24; Lu 4:34; Joh 6:69; Ac 4:27,30; 1Jo 2:20 , a recognized title of the Messiah as the consecrated one set apart. Swete notes that αληθινος is *verus* as distinguished from *verax* (αληθης). So it is applied to God in 6:10 and to Christ in 3:14; 19:11 as in Joh 1:9; 6:32; 15:1 .

He that hath the key of David (ο εχων την κλειν Δαυειδ). This epithet comes from Isa 22:22 , where Eliakim as the chief steward of the royal household holds the keys of power. Christ as the Messiah (Re 5:5; 22:16) has exclusive power in heaven, on earth, and in Hades (Mt 16:19; 28:18; Ro 14:9; Php 2:9f.; Re 1:18). Christ has power to admit and exclude of his own will (Mt 25:10f.; Eph 1:22; Re 3:21; 19:11-16; 20:4; 22:16).

And none shall shut (κα ουδεις κλεισε). Charles calls the structure Hebrew (future active indicative of κλειω), and not Greek because it does not correspond to the present articular participle just before ο ανοιγων (the one opening), but it occurs often in this book as in the very next clause, "and none openeth" (κα ουδεις ανοιγε) over against κλειων (present active participle, opening) though here some MSS. read κλειε (present active indicative, open).

Rev 3:8

I have set (δεδωκα). Perfect active indicative of διδωμ, "I have given" (a gift of Christ, this open door). See Lu 12:51 for a like use of διδωμ.

A door opened (θυραν ηνεωιγμενην). Perfect (triple reduplication) passive predicate participle of ανοιγω (verse 7) accusative feminine singular. The metaphor of the open door was a common one (Joh 10:7-9; Ac 14:27; 1Co 16:9; 2Co 2:12; Col 4:3; Re 3:20; 4:1). Probably it means here a good opportunity for missionary effort in spite of the Jewish hostility.

Which (ην--αυτην). Pleonastic vernacular and Hebrew repetition of the personal pronoun αυτην (it) after the relative ην (which). Direct reference to the statement in verse 7.

That (οτ). This conjunction resumes the construction of οιδα σου τα εργα (I know thy works) after the parenthesis (ιδου--αυτην, Behold--shut).

A little power (μικραν δυναμιν). Probably "little power," little influence or weight in Philadelphia, the members probably from the lower classes (1Co 1:26f.).

And didst keep (κα ετηρησας). "And yet (adversative use of κα) didst keep" (first aorist active indicative of τηρεω) my word in some crisis of trial. See Joh 17:6 for the phrase "keeping the word."

Didst not deny (ουκ ηρνησω). First aorist middle indicative second person singular of αρνεομα. The issue was probably forced by the Jews (cf. 2:9), but they stood true.

Rev 3:9

I give (διδω). Late omega form for διδωμ, but the -μ form in 17:13 (διδοασιν). These Jewish converts are a gift from Christ. For this use of διδωμ see Ac 2:27; 10:40; 14:3 . There is ellipse of τινας before εκ as in 2:10 (εξ υμων) and see 2:9 for "the synagogue of Satan."

Of them which say (των λεγοντων). Ablative plural in apposition with συναγωγης. On the construction of εαυτους Ιουδαιους εινα see on 2:9 (Ιουδαιους εινα εαυτους, the order of words being immaterial).

But do lie (αλλα ψευδοντα). Present middle indicative of ψευδομα, explanatory positive, addition here to κα ουκ εισιν of 2:9, in contrast also with ο αληθινος of verse 7 and in Johannine style (Joh 8:44; 1Jo 1:10; 2:4).

I will make them (ποιησω αυτους). Future active indicative of ποιεω, resuming the prophecy after the parenthesis (των--ψευδοντα, which say--but do lie).

To come and worship (ινα ηξουσιν κα προσκυνησουσιν). "That they come and worship" (final clause, like *facio ut* in Latin, with ινα and the future active of ηκω and προσκυνεω). The language is based on Isa 45:14; 60:14 . The Jews expected homage (not worship in the strict sense) from the Gentiles, but it will come to the Christians at last (1Co 14:24). Later Ignatius (*Philad.* 6) warns this church against Judaizing Christians, perhaps one result of an influx of Jews.

And to know (κα γνωσιν). Continuation of the purpose clause with ινα, but with the second aorist active subjunctive rather than the less usual future indicative. See both constructions also with ινα in 22:14. Probably a reminiscence of Isa 43:4 in εγω ηγαπησα σε (I loved thee), first aorist active indicative.

Rev 3:10

Patience (υπομενης). "Endurance" as in 13:10; 14:12 as also in 2Th 3:5 .

Thou didst keep (ετηρησας)

--I also will keep (καγω τηρησω). Aorist active indicative and future active corresponding to each other. For a like play on the tenses of this verb by Christ see Joh 17:6 (τετηρηκαν), Joh 17:11 (τηρησον), Joh 17:12 (ετηρουν).

From the hour of trial (εκ της ωρας του πειρασμου). This use of εκ after τηρεω in Joh 17:15 , απο in Jas 1:27 . Trial brings temptation often (Jas 1:2,13). Jesus endured (Heb 12:1f.) and he will help them. There is still a church in Philadelphia in spite of the Turks.

Which is to come (της μελλουσης ερχεσθα). Agreeing with ωρας (feminine), not with πειρασμου (masculine).

Upon the whole world (επ της εποικουμενης ολης). The inhabited earth (γης) as in Re 12:19; Lu 2:1; Ac 16:6 , etc.), not the physical earth, but the world of men as explained by the next clause.

To try (πειρασα). First aorist active infinitive of purpose from πειραζω, probably to tempt (cf. the demons in 9:1-21), not merely to afflict (2:10).

That dwell upon the earth (τους κατοικουντας επ της γης). Present active articular participle of κατοικεω, explaining "the whole world" just before.

Rev 3:11

I come quickly (ερχομα ταχυ). As in 2:16; 22:7,12,20 . "The keynote of the book" (Beckwith). But allow the author's own meaning of "quickly."

Hold fast that which thou hast (κρατε ο εχεις). Sort of motto for each church (2:25).

That no one take (ινα μηδεις λαβη). Purpose clause with ινα and second aorist active subjunctive of λαμβανω. Here to take away "thy crown" (2:10) which will be thine if really won and not forfeited by failure (2Ti 4:8). In that case it will go to another (Mt 25:28; Ro 11:17f.).

Rev 3:12

He that overcometh (ο νικων). Nominative absolute as in 2:26, resumed by the accusative αυτον (him).

A pillar (στυλον). Old word for column, in N.T. only here, 10:1; Ga 2:9; 1Ti 3:15 . Metaphorical and personal use with a double significance of being firmly fixed and giving stability to the building. Philadelphia was a city of earthquakes. "Temple" (ναος) here is also metaphorical (7:15), as in 1Ti 3:15 for the people of God. In 21:22 we read that there is no temple in the heavenly Jerusalem (21:10-22:5) descending as the new Jerusalem with God himself as the temple, though the metaphorical temple is mentioned in 7:15.

He shall go out thence no more (εξω ου μη ελθη). Strong double negative ου μη with the second aorist active subjunctive of ερχομα. The subject is ο νικων (the one overcoming). "Fixity of character is at last achieved" (Charles). He, like the στυλος (pillar), remains in place.

Upon him (επ' αυτον). Upon ο νικων (the victor), not upon the pillar (στυλος). He receives this triple name (of God, of the city of God, of Christ) on his forehead (14:1; 7:3; 17:5; 22:4) just as the high-priest wore the name of Jehovah upon his forehead (Ex 28:36,38), the new name (2:17), without any magical or talismanic power, but as proof of ownership by God, as a citizen of the New Jerusalem, with the new symbol of the glorious personality of Christ (Re 19:12), in contrast with the mark of the beast on others (13:17; 14:17). For citizenship in God's city see Ga 4:26; Php 3:20; Heb 11:10; 12:22; 13:14 .

The new Jerusalem (της καινης Ιερουσαλημ). Not νεας (young), but καινης (fresh). See also 21:2,10 and already Ga 4:26; Heb 12:22 . Charles distinguishes between the Jerusalem before the final judgment and this new Jerusalem after that event. Perhaps so! In the Apocalypse always this form Ιερουσαλημ (3:12; 21:2,10), but in John's Gospel Ιεροσολυμα (1:19, etc.).

Which cometh down (η καταβαινουσα). Nominative case in apposition with the preceding genitive πολεως as in 1:5; 2:20 , etc.

Mine own new name (το ονομα μου το καινον). For which see 2:17; 19:12,16 . Christ himself will receive a new name along with all else in the future world (Gressmann).

Rev 3:14

In Laodicea (εν Λαοδικια). Forty miles south-east of Philadelphia and some forty miles east of Ephesus, the last of the seven churches addressed with special messages, on the river Lycus on the border of Phrygia, near Colossae and Hierapolis, recipient of two letters by Paul (Col 4:16), on the great trade-route from Ephesus to the east and seat of large manufacturing and banking operations (especially of woollen carpets and clothing, Ramsay, *Cities and Bishoprics of Phrygia*, p. 40ff.), centre of the worship of Asklepios and seat of a medical school and also of a provincial court where Cicero lived and wrote many of his letters, home of many Jews, called by Ramsay (*op. cit.*, p. 413) "the City of Compromise," the church here founded apparently by Epaphras (Col 1:7; 4:12f.), now a deserted ruin, one of six cities with this name (meaning justice of the people). No praise is bestowed on this church, but only blame for its lukewarmness.

The Amen (ο Αμην). Personal (masculine article) name here alone, though in Isa 65:16 we have "the God of Amen" understood in the LXX as "the God of truth" (τον θεον τον αληθινον). Here applied to Christ. See 1:5 for ο μαρτυς ο πιστος (the faithful witness) and 3:7 for ο αληθινος (the genuine), "whose testimony never falls short of the truth" (Swete).

The beginning of the creation of God (η αρχη της κτισεως του θεου). Not the first of creatures as the Arians held and Unitarians do now, but the originating source of creation through whom God works (Col 1:15,18 , a passage probably known to the Laodiceans, Joh 1:3; Heb 1:2 , as is made clear by 1:18; 2:8; 3:21; 5:13).

Rev 3:15

Neither cold (ουτε ψυχρος). Old word from ψυχω, to grow cold (Mt 24:12), in N.T. only Mt 10:42 and this passage.

Nor hot (ουτε ζεστος). Late verbal from ζεω, to boil, (Ro 12:11), boiling hot, here only in N.T.

I would thou wert (οφελον ης). Wish about the present with οφελον (really ωφελον, second aorist active indicative of οφειλω, without augment) with the imperfect ης (instead of the infinitive) as in 2Co 11:1 , when the old Greek used ειθε or ε γαρ. See 1Co 4:8 for the aorist indicative and Ga 5:12 for the future.

Rev 3:16

Lukewarm (χλιαρος). Tepid. Old adjective from χλιω, to liquefy, to melt, here alone in N.T.

I will (μελλω). "I am about to," on the point of.

Spew thee (σε εμεσα). First aorist active infinitive of εμεω, old verb to vomit, to reject with extreme disgust, here alone in N.T.

Rev 3:17

I am rich (οτ πλουσιος ειμ). Recitative οτ like quotation marks before direct quotation. Old adjective from πλουτος, riches, wealth. Laodicea was a wealthy city and the church "carried the pride of wealth into its spiritual life" (Swete).

Have gotten riches (πεπλουτηκα). Perfect active indicative of πλουτεω, old verb from πλουτος, used here of imagined spiritual riches which the church did not possess, just the opposite of church in Smyrna (poor in wealth, rich in grace). This church was in a rich city and was rich in pride and conceit, but poor in grace and ignorant of its spiritual poverty (ουκ οιδας, knowest not).

The wretched one (ο ταλαιπωρος). Old adjective from τλαω, to endure, and πωρος, a callus, afflicted, in N.T. only here and Ro 7:24 . Note the one article in the predicate with all these five adjectives unifying the picture of sharp emphasis on "thou" (συ), "thou that boastest."

Miserable (ελεεινος). Pitiable as in 1Co 15:19 .

Poor (πτωχος). See 2:9 for spiritual poverty. Perhaps some local example of self-complacency is in mind.

Blind (τυφλος). Spiritual blindness as often (Mt 23:17), and note "eye-salve" in verse 18.

Naked (γυμνος). "The figure completes the picture of actual poverty" (Beckwith). See 15,16 .

Rev 3:18

I counsel (συμβουλευω). Present active indicative, old compound from συμβουλος, counsellor (Ro 11:34), as in Joh 18:14 . Almost ironical in tone.

To buy (αγορασα). First aorist active infinitive of αγοραζω (from αγορα, market-place), rich as they think themselves to be.

From me (παρ' εμου). From my side, emphatic.

Refined by fire (πεπυρωμενον εκ πυρος). Perfect passive participle of πυροω (as in 1:15) and the metaphor carried on by εκ πυρος, "fired by fire." Purity by removing dross (Ps 66:10) like 1Pe 1:7 .

That thou mayest become rich (ινα πλουτησης). Purpose clause with ινα and the ingressive first aorist active of πλουτεω, spiritual riches.

That thou mayest clothe thyself (ινα περιβαλη). Purpose clause with ινα and second aorist middle (direct) subjunctive of περιβαλλω, to fling round one as in 3:5.

Be not made manifest (μη φανερωθη). Continued purpose clause with negative μη and first aorist passive subjunctive of φανεροω.

Nakedness (γυμνοτητος). Late and rare word from γυμνος, naked, in N.T. only here, 2Co 11:27; Ro 8:35 . Cf. Re 16:15; 20:13; 2Co 5:2f .

Eye-salve (κολλουριον). Diminutive of κολλυρα (coarse bread of cylindrical shape), object of αγορασα, name for a famous Phrygian powder for the eyes made in Laodicea (Charles), Latin *collyrium* (used for eye-salve by Horace and Juvenal).

To anoint (εγχρισα). First aorist active infinitive (epexegetic) of εγχριω, late compound (εν, χριω, Strabo, Epictetus), to rub in, here only in N.T.

That thou mayest see (ινα βλεπης). Another purpose clause with ινα and the present active subjunctive (keep on seeing).

Rev 3:19

Free rendering of Pr 3:12 (in Heb 12:6), but with ους εαν (indefinite relative plural) for ον (definite relative singular), with φιλÂω instead of αγαπÂα and with the first person παιδευÂω for παιδευε (the Lord chastens, from παις, child, training a child) and with ελεγχÂω (reprove) added.

Be zealous (ζηλευε). Present active imperative of ζηλευω, in good sense (from ζηλοσ, ζεω, to boil), in opposition to their lukewarmness, here only in N.T. (elsewhere ζηλοω), "keep on being zealous."

Repent (μετανοησον). Ingressive first aorist active imperative of μετανοεω.

Rev 3:20

I stand at the door (εστηκα επ την θυραν). Perfect active of ιστημ (intransitive). Picture of the Lord's advent as in Mt 24:33; Jas 5:9 , but true also of the individual response to Christ's call (Lu 12:36) as shown in Holman Hunt's great picture. Some see a use also of So 5:2 .

If any man hear--and open (εαν τις ακουση κα ανοιξη). Condition of third class with εαν and first aorist (ingressive) active subjunctive of ακουω and ανοιγω. See Joh 10:3; 18:37 . See the picture reversed (Swete) in Lu 13:25; Mt 25:10 .

I will come in to him (εισελευσομα). Future middle of εισερχομα. See Mr 15:43; Ac 11:3 for εισερχομα προς, to go into a man's house. Cf. Joh 14:23 .

Will sup (δειπνησω). Future active of δειπνεω, old verb, from δειπνον (supper), as in Lu 17:8 . Fellowship in the Messianic kingdom (Lu 22:30; Mr 14:25; Mt 26:29). Purely metaphorical, as is plain from 1Co 6:13 .

Rev 3:21

He that overcometh (ο νικων). Absolute nominative again as in 3:12, but resumed this time by the dative αυτω as in 2:26.

To sit (καθισα). First aorist active infinitive of καθιζω. This promise grows out of the prophecy that the saints will share in the Messiah's rule, made to the twelve (Mt 19:28; Lu 22:29f.), repeated by Paul (1Co 6:2f.), enlarged in Re 22:1-5 (to last forever, 2Ti 2:11f.). James and John took this hope and promise literally (Mr 10:40) not metaphorically.

As I also overcame (ως καγω ενικησα). First aorist active indicative of νικαω, looking back on the victory as over in the past. In Joh 16:33 before the Cross Jesus says Εγω νενικηκα τον κοσμον (perfect active), emphasizing the abiding effect of the victory.

Sat down (εκαθισα). "I took my seat" (Heb 1:3) where Christ is now (Re 22:3; Col 3:1). Cf. 1Jo 5:4; Re 2:27f . Each of these seven messages begins alike and ends alike. Each is the message of the Christ and of the Holy Spirit to the angel of the church. Each has a special message suited to the actual condition of each church. In each case the individual who overcomes has a promise of blessing. Christ the Shepherd knows his sheep and lays bare the particular peril in each case.

Revelation 4

Rev 4:1

After these things (μετα ταυτα). Change in the panorama, not chronology (7:1,9; 15:5; 18:1; 19:1). This vision is of heaven, not of earth as was true of chapters Re 1; 2 . The first vision of Christ and the messages to the seven churches began in 1:12f . This new vision of the throne in heaven (4:1-11) succeeds that to which it here alludes.

I saw (ειδον). Second aorist active indicative of οραω.

Behold (ιδου). Exclamation of vivid emotion as John looked. No effect on the structure and nominative case θυρα (door) follows it.

Opened (ηνεωιγμενη). Perfect (triple reduplication) passive participle of ανοιγω as in 3:8 (door of opportunity) and 3:20 (door of the heart), here the door of revelation (Swete).

In heaven (εν τω ουρανω). As in Eze 1:1; Mr 1:10; Joh 1:51 . In Revelation always in singular except 12:12.

The first (η πρωτη). Reference is to 1:10.

Speaking (λαλουσης). From λαλεω, rather λεγουσης of 1:10 from λεγω, both agreeing with σαλπιγγος (trumpet).

Saying (λεγων). Present active participle of λεγω repeating the idea of λαλουσης, but in the nominative masculine singular construed with φωνη (feminine singular), construction according to sense because of the person behind the voice as in 11:15; 19:14 .

Come up (αναβα). Short *Koine* form for αναβηθ (second aorist active imperative second person singular of αναβαινω).

Hither (ωδε). Originally "here," but vernacular use (Joh 6:25; 10:27).

I will show (δειξω). Future active of δεικνυμ in same sense in 1:1.

Hereafter (μετα ταυτα). Some editors (Westcott and Hort) connect these words with the beginning of verse 2.

Rev 4:2

Straightway I was in the Spirit (ευθεως εγενομην εν πνευματ). But John had already "come to be in the Spirit" (1:10, the very same phrase). Perhaps here effective aorist middle indicative while ingressive aorist in 1:10 (sequel or result, not entrance), "At once I found myself in the Spirit" (Swete), not "I came to be in the Spirit" as in 1:10.

Was set (εκειτο). Imperfect middle of κειμα, old verb, used as passive of τιθημ. As the vision opens John sees the throne already in place as the first thing in heaven. This bold imagery comes chiefly from 1Ki 22:19; Isa 6:1ff.; Eze 1:26-28; Da 7:9f . One should not forget that this language is glorious imagery, not actual objects in heaven. God is spirit. The picture of God on the throne is common in the O.T. and the N.T. (Mt 5:34f.; 23:22; Heb 1:3 and in nearly every chapter in the Revelation, 1:4, etc.). The use of καθημενος (sitting) for the name

of God is like the Hebrew avoidance of the name *Jahweh* and is distinguished from the Son in 6:16; 7:10 .

Upon the throne (επ τον θρονον). Επ with the accusative, as in 4:4; 6:2,4f.; 11:16; 20:4 , but in verses 9,10, 4:1,7,13; 6:16; 7:15 we have επ του θρονου (genitive), while in 7:10; 19:14; 21:5 we have επ τω θρονω (locative) with no great distinction in the resultant idea.

Rev 4:3

To look upon (ορασε). Locative case of ορασις, old word (from οραω, to see) for appearance (in appearance) as in Eze 1:5,26 .

Like a jasper stone (ομοιος ιασπιδ). Associative-instrumental case of ιασπις, old word (Persian), used for stones of different colors, one opaque like opal, one translucent (21:11,18f. , possibly here, only N.T. examples), one a red or yellow stone (Isa 54:12). Some even take it for the diamond. Certainly not our cheap modern jasper.

A sardius (σαρδιω). Old word, in N.T. only here and 21:20. The carnelian or other red stone, derived from Sardis (Pliny).

Rainbow (ιρις). Old word, in N.T. only here and 10:1. From Eze 1:28 .

An emerald (σμαραγδινω). Adjective (from σμαραγδος, Re 21:19), of emerald (supply λιθω), in associative instrumental case after ομοιος. John sees no form for God (Ex 24:10), but only the brilliant flashing gems. "In the vision the flashing lustre of the ιασπις and the fiery red of the σαρδ are relieved by the halo (ιρις) of emerald which encircled the Throne" (Swete). A complete circle.

Rev 4:4

Round about the throne (κυκλοθεν του θρονου). Here as a preposition with the genitive, though only adverb in 4:8 (only N.T. examples save Textus Rec. in 5:11).

Four and twenty thrones (θρονο εικοσ τεσσαρες). So P Q, but Aleph A have accusative θρονους (supply ειδον from 4:1) and τεσσαρες (late accusative in -ες). This further circle of thrones beyond the great throne.

I saw four and twenty elders (εικοσ τεσσαρας πρεσβυτερους). No ειδον in the text, but the accusative case calls for it. Twenty-four as a symbolic number occurs only in this book and only for these elders (4:4,10; 5:8; 11:16; 19:4). We do not really know why this number is chosen, perhaps two elders for each tribe, perhaps the twelve tribes and the twelve apostles (Judaism and Christianity), perhaps the twenty-four courses of the sons of Aaron (1Ch 24:1-19), perhaps some angelic rank (Col 1:16) of which we know nothing. Cf. Eph 2:6 .

Sitting (καθημενους). Upon their thrones.

Arrayed (περιβεβλημενους). Perfect passive participle of περιβαλλω (to throw around).

In white garments (ιματιοις λευκοις). Locative case here as in 3:5 (with εν), though accusative in 7:9,13 .

Crowns of gold (στεφανους χρυσους). Accusative case again like πρεσβυτερους after ειδον (4:1), not ιδου. In 19:14 εχων (having) is added. John uses διαδημα (diadem) for the kingly crown in 12:3; 13:1; 19:12 , but it is not certain that the old distinction between διαδεμ as the kingly crown and στεφανος as the victor's wreath is always observed in late Greek.

Rev 4:5

Out of the throne (εκ του θρονου). Back to the throne itself. The imagery is kin to that in Ex 19:16; 24:9f.; Eze 1:22,27 .

Proceed (εκπορευονται). Graphic historical present.

Lightnings and voices and thunders (αστραπα κα φωνα κα βροντα). So exactly in 11:19; 16:18 , but in 8:5 with βροντα first, αστραπα last, all old and common words. "The thunderstorm is in Hebrew poetry a familiar symbol of the Divine power: cf., e.g., 1Sa 2:10; Ps 18:9f.; Job 37:4f ." (Swete).

Seven lamps of fire (επτα λαμπαδες πυρος). Return to the nominative (ιδου, not ειδον) with ησαν (were) understood. Metaphor drawn from Eze 1:13; Zec 4:12f. . Our word "lamp," but here a torch as in 8:10, identified with the Holy Spirit (the Seven Spirits of God) as in 1:4; 3:1 , not λυχνια (lampstands) as in 1:12,20 , nor λυχνος a hand-lamp with oil (Mt 5:15). "These torches blaze perpetually before the throne of God" (Swete).

Rev 4:6

As it were a glassy sea (ως θαλασσα υαλινη). Old adjective (from υαλος, glass, 21:18,21), in N.T. only here and 15:2. Possibly from υε (it rains), like a raindrop. At any rate here it is the appearance, not the material. Glass was made in Egypt 4,000 years ago. In Ex 24:10 the elders see under the feet of God in the theophany a paved work of sapphire stone (cf. Eze 1:26). The likeness of the appearance of sky to sea suggests the metaphor here (Beckwith).

Like crystal (ομοια κρυσταλλω). Associative-instrumental case after ομοια. Old word, from κρυος (ice and sometimes used for ice), in N.T. only here and 22:1, not semi-opaque, but clear like rock-crystal.

In the midst of the throne (εν μεσω του θρονου). As one looks from the front, really before.

Round about the throne (κυκλω του θρονου). Merely an adverb in the locative case (Ro 15:19), as a preposition in N.T. only here, 5:11; 7:11 . This seems to mean that on each of the four sides of the throne was one of the four living creatures either stationary or moving rapidly round (Eze 1:12f.).

Four living creatures (τεσσερα ζωα). Not θηρια (beasts), but living creatures. Certainly kin to the ζωα of Eze 1; 2 which are cherubim (Eze 10:2,20), though here the details vary as to faces and wings with a significance of John's own, probably representing creation in contrast with the redeemed (the elders).

Full of eyes (γεμοντα οφθαλμων). Present active participle of γεμω, to be full of, with the genitive, signifying here unlimited intelligence (Beckwith), the ceaseless vigilance of nature (Swete).

Rev 4:7

Like a lion (ομοιον λεοντ). Associative-instrumental case again. In Eze (1:6,10) each ζωον has four faces, but here each has a different face. "The four forms represent whatever is noblest, strongest, wisest, and swiftest in nature" (Swete). But it is not necessary to try to find a symbolism in each face here like the early baseless identification with the Four Evangelists (the lion for Mark, the man for Matthew, the calf for Luke, the eagle for John). Μοσχος is first a sprout, then the young of animals, then a calf (bullock or heifer) as in Lu 15:23, 27,30 , or a full-grown ox (Eze 1:10).

Had (εχων). Masculine singular (some MSS. εχον neuter singular agreeing with ζωον) present active participle of εχω, changing the construction with the τριτον ζωον almost like a finite verb as in verse 8.

A face as of a man (προσωπον ως ανθρωπου). Shows that the likeness in each instance extended only to the face.

Like an eagle flying (ομοιον αετω πετομενω). Present middle participle of πετομα, to fly, old verb, in N.T. only in Re 4:7; 8:13; 12:14; 14:6; 19:17 . The αετος in Mt 24:28; Lu 17:37 may be a form of vulture going after carrion, but not in Re 8:13; 12:14 .

Rev 4:8

Each one of them (εν καθ' εν αυτων). "One by one of them," a vernacular idiom like εις κατα εις in Mr 14:19 .

Having (εχων). Masculine participle again as in verse 7, though ζωον neuter.

Six wings (ανα πτερυγας εξ). Distributive use of ανα, "six wings apiece" as in Lu 10:1 (ανα δυο, by twos). Like Isa 6:2 , not like Eze 1:6 , where only four wings are given apiece.

Are full of (γεμουσιν). Plural verb, though ζωα neuter, to individualize each one.

Round about and within (κυκλοθεν κα εσωθεν). Perhaps before and behind (4:6) and under the wings, "pointing to the secret energies of nature" (Swete).

Rest (αναπαυσιν). See also 14:11. Old word (from αναπαυω, to relax), as in Mt 11:29 . God and Christ cease not their activity (Joh 5:17). "This ceaseless activity of nature under the hand of God is a ceaseless tribute of praise" (Swete).

Day and night (ημερας κα νυκτος). Genitive of time, by day and by night.

Holy, holy, holy (αγιοσ, αγιοσ, αγιος). "The task of the Cherubim together with the Seraphim and Ophannim is to sing the praises of God" (Charles) in the τρισαγιον (triple repetition of αγιος).

Is the Lord God (Κυριος ο θεος). See Isa 6:3 . The copula εστιν (is) is not expressed, but is implied.

The Almighty (ο παντοκρατωρ). See on 1:8.

Which was and which is and which is to come (ο ην κα ο ων κα ο ερχομενος). Just as in 1:4,8 , but with the order changed.

Rev 4:9

When the living creatures shall give (οταν δωσουσιν τα ζωα). Indefinite temporal clause with οταν and the future active indicative (δωσουσιν) rather than the more common second aorist active subjunctive (δωσιν) with the notion of repetition rather than unbroken continuance, "whenever they give." The giving of praise and glory to God by the four living creatures (representatives of nature) is met by corresponding worship by the redeemed (the four and twenty elders). "Created life adores the Uncreated" (Swete), "to the one living for ages of ages."

Rev 4:10

Shall fall down (πεσουντα, future middle of πιπτω),

shall worship (προσκυνησουσιν, future active of προσκυνεω),

shall cast their crowns (βαλουσιν τους στεφανους, future active of βαλλω). The two actions by the two groups (living creatures, elders) are coordinated (simultaneous in the repetition). They thus acknowledge that all this kingly dignity comes from God, who is King of kings and Lord of lords. Charles takes the elders, however, to be angels, not redeemed men.

Rev 4:11

Our Lord and our God (ο κυριος κα ο θεος ημων). The nominative form here used as vocative as in Joh 20:28 and often.

To receive (λαβειν). Epexegetic second aorist active infinitive of λαμβανω with αξιος (worthy).

The glory (την δοξαν). The article referring to δοξαν in verse 9 and so with την τιμην (the honour), though την δυναμιν (the power) is not in verse 9, but is the power due to be ascribed to God.

Thou didst create (συ εκτισας). Emphasis on συ (thou), first aorist active indicative of κτιζω, the verb used about the act of creation by Paul in Col 1:16 (εκτισθη, εκτιστα), constative aorist giving a summary picture of the whole (not as a process).

Because of thy will (δια το θελημα σου). Reason for creation of the universe as in Heb 2:10 (δι' ον).

They were (ησαν). Imperfect tense with a cursory glance at the universe as a fact, possibly a potential existence in God's purpose in the eternal past before the actual creation in time.

And were created (κα εκτισθησαν). First aorist passive indicative of the same verb, κτιζω, just used and in the plural, while Paul (Col 1:16) uses the singular εκτισθη. See 1Co 8:6 . God's will wrought through the Logos (Christ).

Revelation 5

Rev 5:1

In the right hand (επ την δεξιαν). "Upon the right hand" (επ, not εν), the open palm. Anthropomorphic language drawn from Eze 2:9f .

A book (βιβλιον). Diminutive of βιβλος, but no longer so used, βιβλαριδιον occurring instead (10:2).

Written (γεγραμμενον). Perfect passive predicate participle of γραφω.

Within and on the back (εσωθεν κα οπισθεν). "Within and behind." Description of a roll like that in Lu 4:17 , not a codex as some scholars think. Usually these papyrus rolls were written only on the inside, but this one was so full of matter that it was written also on the back side (οπισθεν), and so was an οπισθογραφον like that in Eze 2:10 . There are many allegorical interpretations of this fact which are all beside the point.

Sealed (κατεσφραγισμενον). Perfect passive predicate participle of κατασφραγιζω, old compound (perfective use of κατα), to seal up (down), here only in N.T.

With seven seals (σφραγισιν επτα). Instrumental case of σφραγις, old word used in various senses, proof or authentication (1Co 9:2; Ro 4:11), signet-ring (Re 7:2), impression made by the seal (Re 9:4; 2Ti 2:19), the seal on books closing the book (Re 5:1,2,5,9; 6:1,3,5,7,9,12; 8:1). "A will in Roman law bore the seven seals of the seven witnesses" (Charles). But this sealed book of doom calls for no witnesses beyond God's own will. Alford sees in the number seven merely the completeness of God's purposes.

Rev 5:2

A strong angel (αγγελον ισχυρον). One needed (10:1; 18:21) "whose call could reach to the farthest limits of the universe" (Beckwith) and so "with a great voice" (εν φωνη μεγαλη, in a great voice, as in 14:7,9,15 , and without εν 5:12; 6:10; 7:2,10; 8:13; 10:3 , etc.). See εν ισχυρα φωνη (18:2).

Proclaiming (κηρυσσοντα). Present active predicate participle of κηρυσσω, to herald, to preach.

Worthy to open and to loose (αξιος ανοιξα κα λυσα). Worthy by rank and character (cf. Joh 1:27) as well as by ability (εδυνατο, verse 3), followed by two infinitives (first aorist active) of ανοιγω and λυω, though ινα and the subjunctive can be used after αξιος as in Joh 1:27 . Here αξιος is like ικανος (capable, qualified) as in Mt 8:8 . The articles here (το, τας) refer to the book and the seals in verse 1. It is a husteron-proteron, since the loosing of the seals precedes the opening of the book.

Rev 5:3

Εν (in) with locative (ουρανω), επ (upon) with genitive (γης), υποκατω (under) with ablative (γης), as in verse 13, including the whole universe, as in Ex 20:4 (Php 2:10). The

MSS. vary in the negative conjunctions after ουδεις (no one) between ουδε--ουδε (continuative, and not--nor) and ουτε--ουτε (disjunctive, neither--nor).

To look thereon (βλεπειν αυτο). Into the contents of the book. The universe declines the challenge.

Rev 5:4

I wept much (εγω εκλαιον πολυ). Imperfect active of κλαιω, picturesque, descriptive, I kept on weeping much; natural tense in these vivid visions (1:12; 2:14; 5:4,14; 6:8,9; 10:10; 19:14; 21:15). Perhaps weeping aloud.

Was found (ευρεθη). First aorist passive indicative of ευρισκω.

Worthy (αξιος). Predicative nominative after ευρεθη.

Rev 5:5

One of the elders (εις εκ των πρεσβυτερων). "One from among the elders" of 4:4,10 (εκ with the ablative 8 times in the Apocalypse, 12 in the Fourth Gospel, 10 in rest of the N.T., in place of the mere partitive genitive). No particular reason for one elder as the agent over another (7:13).

Saith (λεγε). Dramatic vivid present.

Weep not (μη κλαιε). "Cease weeping" (prohibition with μη and the present active imperative of κλαιω.

The Lion (ο λεων). Satan is called a lion by Peter (1Pe 5:8), but the metaphor belongs to Jesus also. Judah is called a lion in the blessing of Jacob (Ge 49:9) and Jesus as the greatest of the tribe of Judah, "the Root of David" (η ριζα Δαυειδ, Isa 11:1,10) or the Branch from this root (the Messiah).

Hath overcome (ενικησεν). First aorist active indicative of νικαω, "did overcome," coming first in the sentence as "the great historical fact of the victory of the Christ" (Swete).

Rev 5:6

And I saw (κα ειδον). Stirred by the words of the elder in verse 5 (ιδου, behold). "I beheld."

In the midst (εν μεσω). See 4:6 for this idiom. It is not quite clear where the Lamb was standing in the vision, whether close to the throne or in the space between the throne and the elders (perhaps implied by "came" in verse 7, but nearness to the throne is implied by 14:1; Ac 7:56; Heb 10:11).

A Lamb (αρνιον). Elsewhere in the N.T. ο αμνος is used of Christ (Joh 1:29,36; Acts 8:32; 1Pe 1:19 like Isa 53:7), but in the Apocalypse το αρνιον occurs for the Crucified Christ 29 times in twelve chapters.

Standing (εστηκος). Second perfect active (intransitive of ιστημ) neuter accusative singular (grammatical gender like αρνιον), though some MSS. read εστηκως (natural gender masculine and nominative in spite of ειδον construction according to sense).

As though it had been slain (ως εσφαγμενον). Perfect passive predicate participle of σφαζω, old word, in N.T. only in Re 5:6,9,12; 6:4,9; 13:3; 18:24; 1Jo 3:12 . Ηως (as if) is used because the Lamb is now alive, but (in appearance) with the marks of the sacrifice. The Christ as the Lamb is both sacrifice and Priest (Heb 9:12f.; 10:11).

Having (εχων). Construction according to sense again with masculine nominative participle instead of εχοντα (masculine accusative singular) or εχον (neuter accusative singular). Seven horns (κερας) is a common symbol in the O.T. for strength and kingly power (1Sa 2:10; 1Ki 22:11; Ps 112:9; Da 7:7,20ff.) and often in Rev. (Re 12:3; 13:1; 17:3,12). Fulness of power (the All-powerful one) is symbolized by seven.

Seven eyes (οφθαλμους επτα). Like Zec 3:9; 4:10 and denotes here, as there, omniscience. Here they are identified with the seven Spirits of Christ, while in 1:4 the seven Spirits are clearly the Holy Spirit of God (3:1), and blaze like torches (4:5), like the eyes of Christ (1:14). The Holy Spirit is both Spirit of God and of Christ (Ro 8:9).

Sent forth (απεσταλμενο). Perfect passive predicate participle of αποστελλω, masculine plural (agreeing with ο and οφθαλμους in gender), but some MSS. have απεσταλμενα agreeing with the nearer πνευματα.

Rev 5:7

He taketh (ειληφεν). Perfect active indicative of λαμβανω, not used for the aorist (cf. ηλθεν, he came), but vivid dramatic picture of the actual scene, "he has taken it."

Rev 5:8

He had taken (ελαβεν). Here John drops back to the narrative tense (the second aorist active indicative of λαμβανω), not the past perfect as the English rendering might indicate, merely "when he took." For like vivid variation (not confusion) of tenses with ειληφεν see 3:3; 8:5; 11:17 and with ειρηκα in 7:13f.; 19:3 .

Fell down (επεσαν). Second aorist active indicative of πιπτω with first aorist (-αν) ending, just "fell."

Having (εχοντες). "Holding."

A harp (κιθαραν). Old word, the traditional instrument (lyre or zithern) for psalmody (Ps 33:2; 98:5 , etc.).

Golden bowls (φιαλας χρυσας). Broad shallow saucers, old word, in N.T. only in Re 5:8; 15:7; 16:1-4,8,10,12,17; 17:1; 21:9 .

Of incense (θυμιαματων). Old word from θυμιαω, to burn incense (Lu 1:9), as in Lu 1:10 .

Which are (α εισιν). "Which (these bowls of incense) symbolize the prayers of the saints as in Ps 140:2; Lu 1:10 .

Rev 5:9

They sing (αιδουσιν). Present active indicative of αιδω. Old verb, to chant with lyrical emotion (Col 3:16).

A new song (ωιδην καινην). Cognate accusative for οιδε (ωιδη, song) is αοιδε from αειδω, that is αιδω (the verb used), old word already used (Col 3:16; Eph 5:19), called καινην because a fresh song for new mercies (Isa 42:10; Ps 33:3; 40:3 , etc.), here in praise of redemption to Christ (14:3) like the new name (2:17; 3:12), the new Jerusalem (3:12; 21:2), the new heaven and the new earth (21:1), not the old song of creation (4:8,11) to God.

For thou wast slain (οτ εσφαγης). Second aorist passive indicative of σφαζω. Αγοραζω used by Paul and Peter of our purchase from sin by Christ (1Co 6:20; 7:23; Ga 3:13; 4:5; 2 Peter 2:1 ; cf. 1Pe 1:18f.).

Unto God (τω θεω). Dative case of advantage as also in verse 10.

With thy blood (εν τω αιματ σου). Instrumental use of εν as in 1:5. The blood of Christ as the price of our redemption runs all through the Apocalypse. This is the reason why Christ is worthy to "take the book and open its seals." That is, he is worthy to receive adoration and worship (4:11) as the Father does.

Men of every (εκ πασης). No ανθρωπους (men) or τινας (some) before εκ in the Greek. See a like ellipsis in 11:9 with a like grouping of words for all mankind, representatives of all races and nations (7:9; 13:7; 14:6).

Rev 5:10

Madest (εποιησας). First aorist active indicative of ποιεω, a prophetic use anticipating the final result.

A kingdom and priests (βασιλειαν κα ιερεις). As the correct text in 1:6.

They reign (βασιλευουσιν). Present active indicative, futuristic use, though Aleph P have the future βασιλευσουσιν (shall reign) as in 20:6.

Rev 5:11

And I saw (κα ειδον). A new feature introduced by the outer and vaster circle (κυκλω) of angels who catch up the new song of redemption in antiphonal singing, answering the song of the four living creatures and the twenty-four elders. Some MSS. read ως (as if) before φωνην (voice). Ten thousand times ten thousand (μυριαδες μυριαδων κα χιλιαδες χιλιαδων). Literally, "myriads of myriads and thousands of thousands," a mild husteron-proteron. The regular order in I Enoch 40:I. See Da 7:10 for χιλια χιλιαδες (thousand thousands) and μυρια μυριαδες (countless myriads). They are all efforts to express the innumerable hosts of the angels.

Rev 5:12

Worthy (αξιον). Agreeing in gender (grammatical neuter) with αρνιον, but some MSS. have αξιος (masculine, natural gender). Note change to third person εστιν instead of second ε. The point of the song is the same as that in verses 9,10 , but the language differs. Note the repeated article το (the lamb the slain) referring to verses 6,9 . Note also the one article την before δυναμιν for all the seven grounds of praise (δυναμιν, power, πλουτον, wealth, σοφιαν, wisdom, ισχυν, strength, τιμην, honor, δοξαν, glory, ευλογιαν, blessing), though πλουτον

is masculine, in contrast with separate article for each item (all three feminine) in 4:11, here grouping them all together, "a heptad of praise" (Swete).

Rev 5:13

Every created thing (παν κτισμα). Every creature in a still wider antiphonal circle beyond the circle of angels (from κτιζω, for which see 1Ti 4:4; Jas 1:18), from all the four great fields of life (in heaven, upon the earth, under the earth as in verse 3, with on the sea επ της θαλασσης added). No created thing is left out. This universal chorus of praise to Christ from all created life reminds one of the profound mystical passage in Ro 8:20-22 concerning the sympathetic agony of creation (κτισις) in hope of freedom from the bondage of corruption. If the trail of the serpent is on all creation, it will be ultimately thrown off.

Saying (λεγοντας). Masculine (construction according to sense, personifying the created things) if genuine, though some MSS. have λεγοντα (grammatical gender agreeing with παντα) present active participle of λεγω, to say.

And to the Lamb (κα τω αρνιω). Dative case. Praise and worship are rendered to the Lamb precisely as to God on the throne. Note separate articles here in the doxology as in 4:11 and the addition of το κρατος (active power) in place of ισχυς (reserve of strength) in 5:12.

Rev 5:14

Amen (Αμην). The four living creatures give their approval to the doxology after the antiphonal songs.

Fell down and worshipped (επεσαν κα προσεκυνησαν). In silent adoration that closes the whole service of praise to the One upon the throne and to the Lamb. As in 4:10 so here the representatives of the redeemed bow in silent worship. Pliny says that the Christians sing a song to Christ as to God. He is here worshipped by the universe (Php 2:10f.).

Revelation 6

Rev 6:1

And I saw (κα ειδον). As in 4:1; 5:1 . The vision unfolds without anything being said about opening the book and reading from it. In a more vivid and dramatic fashion the Lamb breaks the seals one by one and reveals the contents and the symbolism. The first four seals have a common note from one of the four ζωα and the appearance of a horse. No effort will be made here to interpret these seals as referring to persons or historical events in the past, present, or future, but simply to relate the symbolism to the other symbols in the book. It is possible that there is some allusion here to the symbolism in the so-called "Little Apocalypse" of Mr 13; Mt 24f.; Lu 21 . The imagery of the four horses is similar to that in Zec 1:7-11; 6:1-8 (cf. Jer 14:12; 24:10; 42:17). In the Old Testament the horse is often the emblem of war (Job 39:25; Ps 76:6; Pr 21:31; Eze 26:10). "Homer pictures the horses of Rhesus as whiter than snow, and swift as the wind" (Vincent).

When the Lamb opened (οτε ηνοιξεν το αρνιον). First aorist active indicative of ανοιγω. This same phrase recurs in rhythmical order at the opening of each seal (6:1,3,5,7,9,12) till the last (8:1), where we have οταν ηνοιξεν (οταν rather than οτε calling particular attention to it).

One (μιαν). Probably used here as an ordinal (the first) as in Mt 28:1 . See Robertson, *Grammar*, p. 671f.

Of (εκ). This use of εκ with the ablative in the partitive sense is common in the Apocalypse, as twice in this verse (εκ των, etc.). So ενος εκ των (one of the four living creatures) is "the first of," etc.

In a voice of thunder (εν φωνη βροντης). Old word used of John and James (Mr 3:17) and elsewhere in N.T. only Joh 12:29 and a dozen times in the Apocalypse.

Come (Ερχου). Present middle imperative of ερχομα, but with exclamatory force (not strictly linear). The command is not addressed to the Lamb nor to John (the correct text omits κα ιδε "and see") as in 17:1; 21:9 , but to one of the four horsemen each time. Swete takes it as a call to Christ because ερχου is so used in 22:17,20 , but that is not conclusive.

Rev 6:2

And I saw and behold (κα ειδον κα ιδου). This combination is frequent in the Apocalypse (4:1; 6:2,5,8; 14:1,14; 19:11).

A white horse (ιππος λευκος). In Zec 6:1-8 we have red, black, white, and grizzled bay horses like the four winds of heaven, ministers to do God's will. White seems to be the colour of victory (cf. the white horse of the Persian Kings) like the white horse ridden by the Roman conqueror in a triumphant procession.

Had (εχων). Agreeing in gender and case with ο καθημενος.

A bow (τοξον). Old word (Zec 9:13f. of a great bow), here only in N.T.

Was given (εδοθη). First aorist passive indicative of διδωμ.

A crown (στεφανος). See on 4:4 for this word.

He came forth (εξηλθεν). Second aorist active indicative of εξερχομα, either to come out or to go out (went forth).

Conquering (νικων). Present active participle of νικαω.

And to conquer (κα ινα νικηση). Purpose clause with ινα and the first aorist active subjunctive of νικαω. Here ως νικησων (future active participle with ως) could have been used. The aorist tense here points to ultimate victory. Commentators have been busy identifying the rider of the white horse according to their various theories. "It is tempting to identify him with the Rider on the white horse in 19:11f. , whose name is 'the Word of God'" (Swete). Tempting, "but the two riders have nothing in common beyond the white horse."

Rev 6:3

The second seal (την σφραγιδα την δευτεραν). "The seal the second." The white horse with his rider vanished from the scene bent on his conquering career.

Rev 6:4

A red horse (ιππος πυρρος). Old adjective from πυρ (fire), flame-coloured, blood-red (2Ki 3:22), in N.T. only here and 12:3, like Zec 1:8; 6:2 (roan horse).

To take peace from the earth (λαβειν την ειρηνην εκ της γης). Second aorist active infinitive of λαμβανω, and here the nominative case, the subject of εδοθη (see verse 2), "to take peace out of the earth." Alas, how many red horses have been ridden through the ages.

And that they should slay one another (κα ινα αλληλους σφαξουσιν). Epexegetical explanatory purpose clause with ινα and the future active of σφαζω (5:6) instead of the more usual subjunctive (verse 2). Cf. Robertson, *Grammar*, p. 998f. This is what war does to perfection, makes cannon fodder (cf. Joh 14:27) of men.

A great sword (μαχαιρα μεγαλη). Μαχαιρα may be a knife carried in a sheath at the girdle (Joh 18:10) or a long sword in battle as here. Ρομφαια, also a large sword, is the only other word for sword in the N.T. (Re 1:16; 2:12,16; 6:8; 19:15,21).

Rev 6:5

A black horse (ιππος μελας). Lust of conquest brings bloodshed, but also famine and hunger. "The colour of mourning and famine. See Jer 4:28; 8:21; Mal 3:14 , where *mournfully* is, literally, in black" (Vincent).

Had (εχων) as in verse 2.

A balance (ζυγον). Literally, a yoke (old word from ζευγνυμ, to join), of slavery (Ac 15:10; Ga 5:1), of teaching (Mt 11:29), of weight or measure like a pair of scales evenly balancing as here (Eze 5:1; 45:10). The rider of this black horse, like the spectral figure of hunger, carries in his hand a pair of scales. This is also one of the fruits of war.

Rev 6:6

As it were a voice (ως φωνην). "This use of ως, giving a certain vagueness or mysteriousness to a phrase, is one of the characteristics of the writer's style, e.g., 8:1; 14:3; 19:1,6 " (Beckwith). This voice comes from the midst of the four living creatures, "the protest of nature against the horrors of famine" (Swete).

A measure (χοινιξ). Old word for less than a quart with us, here only in N.T.

Of wheat (σιτου). Old word for wheat, a number of times in N.T., in Rev. only here and 18:13. This was enough wheat to keep a man of moderate appetite alive for a day.

For a penny (δηναριου). Genitive of price, the wages of a day laborer (Mt 20:2), about eighteen cents in our money today.

Of barley (κριθων). Old word κριθη, usually in plural as here. Barley was the food of the poor and it was cheaper even in the famine and it took more of it to support life. Here the proportion is three to one (cf. 2Ki 7:18). The proclamation forbids famine prices for food (solid and liquid).

Hurt thou not (μη αδικησης). Prohibition with μη and the ingressive first aorist active subjunctive of αδικεω. See 7:3; 9:4 for αδικεω for injury to vegetable life. "The prohibition is addressed to the nameless rider who represents Dearth" (Swete). Wheat and barley, oil and the vine, were the staple foods in Palestine and Asia Minor.

Rev 6:8

A pale horse (ιππος χλωρος). Old adjective. Contracted from χλοερος (from χλοη, tender green grass) used of green grass (Mr 6:39; Re 8:7; 9:4), here for yellowish, common in both senses in old Greek, though here only in N.T. in this sense, greenish yellow. We speak of a sorrel horse, never of a green horse. Zechariah (Zec 6:3) uses ποικιλος (grizzled or variegated). Homer used χλωρος of the ashen colour of a face blanched by fear (pallid) and so the pale horse is a symbol of death and of terror.

His name was Death (ονομα αυτω ο θανατος). Anacoluthon in grammatical structure like that in Joh 3:1 (cf. Re 2:26) and common enough. Death is the name of this fourth rider (so personified) and there is with Death "his inseparable comrade, Hades (1:16; 20:13f.)" (Swete). Hades (αιδης, alpha privative, and ιδειν, to see, the unseen) is the abode of the dead, the keys of which Christ holds (Re 1:18).

Followed (ηκολουθε). Imperfect active of ακολουθεω, kept step with death, whether on the same horse or on another horse by his side or on foot John does not say.

Over the fourth part of the earth (επ το τεταρτον της γης). Partitive genitive γης after τεταρτον. Wider authority (εξουσια) was given to this rider than to the others, though what part of the earth is included in the fourth part is not indicated.

To kill (αποκτεινα). First aorist active infinitive of αποκτεινω, explanation of the εξουσια (authority). The four scourges of Eze 14:21 are here reproduced with instrumental εν with the inanimate things (ρομφαιαι, λιμω θανατω) and υπο for the beasts (θηριων). Death here

(θανατω) seems to mean pestilence as the Hebrew does (λοιμος -- cf. λιμος famine). Cf. the "black death" for a plague.

Rev 6:9

Under the altar (υποκατω του θυσιαστηριου). "Under" (υποκατω), for the blood of the sacrifices was poured at the bottom of the altar (Le 4:7). The altar of sacrifice (Ex 39:39; 40:29), not of incense. The imagery, as in Hebrews, is from the tabernacle. For the word see Mt 5:23f. , often in Rev. (Re 8:3,5; 9:13; 11:1; 14:18; 16:7). This altar in heaven is symbolic, of course, the antitype for the tabernacle altar (Heb 8:5). The Lamb was slain (5:6,9,12) and these martyrs have followed the example of their Lord.

The souls (τας ψυχας). The lives, for the life is in the blood (Le 17:11), were given for Christ (Php 2:17; 2Ti 4:6).

Of the slain (των εσφαγμενων). See 5:6. Christians were slain during the Neronian persecution and now again under Domitian. A long line of martyrs has followed.

For the word of God (δια τον λογον του θεου). As in 1:9, the confession of loyalty to Christ as opposed to emperor-worship.

And for the testimony which they held (κα δια την μαρτυριαν ην ειχον). See also 1:9. Probably κα equals "even" here, explaining the preceding. The imperfect tense ειχον suits the repetition of the witness to Christ and the consequent death.

Rev 6:10

How long (εως ποτε). "Until when." Cf. Mt 7:17; Joh 10:24 .

O Master (ο δεσποτης). Nominative articular form, but used as vocative (δεσποτα) as in 4:11 (Joh 20:28). On δεσποτης (correlative of δουλος) see Lu 2:29 . Here (alone in the Apocalypse) it is applied to God as in Lu 2:29; Ac 4:24 , but to Christ in Jude 1:4; 2 Peter 2:1 .

The holy and true (ο αγιος κα αληθινος). See 3:7 for these attributes of God.

Avenge our blood on them that dwell upon the earth (εκδικεις το αιμα ημων εκ των κατοικουντων επ της γης). This same idiom in 19:2 and see it also in Lu 18:7f. , "a passage which goes far to answer many questions in theodicy" (Swete). We find εκδικεω, late compound, used with εκ as here in De 18:19; 1Sa 24:13 , but with απο in Lu 18:3 . For επ της γης (upon the earth) see 3:10.

Rev 6:11

A white robe (στολη λευκη). Old word from στελλω, to equip, an equipment in clothes, a flowing robe (Mr 12:38). For the white robe for martyrs see 3:4f.; 4:4; 7:9,13; 19:14 .

That they should rest (ινα αναπαυσοντα). Sub-final clause with ινα and the future indicative (as in 3:9; 6:4) middle rather than the aorist middle subjunctive αναπαυσωντα of Aleph C.

Yet for a little time (ετ χρονον μικρον). Accusative of extension of time as in 20:3. Perhaps rest from their cry for vengeance and also rest in peace (14:13). For the verb αναπαυω see on Mt 11:28 .

Until should be fulfilled (εως πληρωθωσιν). Future indefinite temporal clause with εως and the first aorist passive subjunctive of πληροω, to fill full (Mt 23:32; Col 2:10), "until be filled full" (the number of), regular Greek idiom.

Which should be killed (ο μελλοντες αποκτεννεσθα). Regular construction of articular present active participle of μελλω (about to be, going to be) with the present passive infinitive of αποκτεννω, Aeolic and late form for αποκτεινω, to kill (also in Mr 12:5). John foresees more persecution coming (2:10; 3:10).

Rev 6:12

There was a great earthquake (σεισμος μεγας εγενετο). "There came a great earthquake." Jesus spoke of earthquakes in his great eschatological discourse (Mr 13:8). In Mt 24:29 the powers of the heavens will be shaken. Σεισμος is from σειω, to shake, and occurs also in Re 8:5; 11:13,19; 16:18 . The reference is not a local earthquake like those so common in Asia Minor.

As sackcloth of hair (ως σακκος τριχινος). Σακκος (Attic σακος), Latin *saccus*, English *sack*, originally a bag for holding things (Ge 42:25,35), then coarse garment of hair (τριχινος, old word from θριξ, here only in N.T.) clinging to one like a sack, of mourners, suppliants, prophets leading austere lives (Mt 3:4; 11:21; Lu 10:13). Here the hair is that of the black goat (Isa 50:3). Cf. Joe 2:10; Eze 32:7f.; Isa 13:10; Mr 13:24f . See Ec 12:2 for eclipses treated as symbols of old age. Apocalyptic pictures all have celestial phenomena following earthquakes.

As blood (ως αιμα). In Ac 2:20 we find Peter interpreting the apocalyptic eschatological language of Joe 2:31 about the sun being turned into darkness and the moon into blood as pointing to the events of the day of Pentecost as also "the great day of the Lord." Peter's interpretation of Joel should make us cautious about too literal an exegesis of these grand symbols.

Rev 6:13

Her unripe figs (τους ολυνθους αυτης). An old word (Latin *grossi*) for figs that grow in winter and fall off in the spring without getting ripe (So 2:11f.), here only in N.T. Jesus used the fig tree (Mr 13:28) as a sign of the "end of the world's long winter" (Swete). Cf. Isa 34:4; Na 3:12 .

When she is shaken of a great wind (υπο ανεμου μεγαλου σειομενη). Present passive participle of σειω, "being shaken by a great wind." See Mt 11:7 for the reed so shaken.

Rev 6:14

Was removed (απεχωρισθη). First aorist passive indicative of αποχωριζω, to separate, to part (Ac 15:39). "The heaven was parted."

As a scroll when it is rolled up (ως βιβλιον ελισσομενον). Present passive participle of ελισσω, old verb, to roll up, in N.T. only here (from Isa 34:4) and Heb 1:12 (from Ps 102:27). Vivid picture of the expanse of the sky rolled up and away as a papyrus roll (Lu 4:17).

Were moved (εκινηθησαν). First aorist passive indicative of κινεω, to move.

Out of their places (εκ των τοπων αυτων). See also 16:20 for these violent displacements in the earth's crust. Cf. Na 1:5; Jer 4:24 . Jesus spoke of faith removing mountains (of difficulty) as in Mr 11:23 (cf. 1Co 13:2).

Rev 6:15

The princes (ο μεγιστανες). Late word from the superlative μεγιστος, in LXX, Josephus, papyri, in N.T. only in Mr 6:21; Re 6:15; 18:23 , for the grandees, the persecuting proconsuls (Swete).

The chief captains (ο χιλιαρχο). The commanders of thousands, the military tribunes (Mr 6:21; 19:18).

The rich (ο πλουσιο). Not merely those in civil and military authority will be terror-stricken, but the self-satisfied and complacent rich (Jas 5:4f.).

The strong (ο ισχυρο). Who usually scoff at fear. See the list in 13:16; 19:18 . Cf. Lu 21:26 .

Every bondman (πας δουλος)

and freeman (κα ελευθερος). The two extremes of society.

Hid themselves in the caves and in the rocks of the mountains (εκρυψαν εαυτους εις τα σπηλαια κα εις τας πετρας των ορεων). Based on Isa 2:10,18f . First aorist active indicative of κρυπτω with the reflexive pronoun. For the old word σπηλαιον see Mt 21:13; Heb 11:38 . Ορεων is the uncontracted Ionic form (for ορων) of the genitive plural of ορος (mountain).

Rev 6:16

They say (λεγουσιν). Vivid dramatic present active indicative, as is natural here.

Fall on us (Πεσατε εφ' ημας). Second aorist (first aorist ending) imperative of πιπτω, tense of urgency, do it now.

And hide us (κα κρυψατε ημας). Same tense of urgency again from κρυπτω (verb in verse 15). Both imperatives come in inverted order from Ho 10:8 with καλυψατε (cover) in place of κρυψατε (hide), quoted by Jesus on the way to the Cross (Lu 23:30) in the order here, but with καλυψατε, not κρυψατε.

From the face of him that (απο προσωπου του, etc.). "What sinners dread most is not death, but the revealed Presence of God" (Swete). Cf. Ge 3:8 .

And from the wrath of the Lamb (κα απο της οργης του αρνιου). Repetition of "the grave irony" (Swete) of 5:5f . The Lamb is the Lion again in the terribleness of his wrath. Recall the mourning in 1:7. See Mt 25:41ff. where Jesus pronounces the woes on the wicked.

Rev 6:17

The great day (η ημερα η μεγαλη). The phrase occurs in the O.T. prophets (Joe 2:11,31; Zep 1:14 . Cf. Jude 1:6) and is here combined with "of their wrath" (της οργης αυτων) as in Zep 1:15,18; 2:3; Rom 2:5 . "Their" (αυτων) means the wrath of God and of the Lamb put here on an equality as in 1:17f., 22:3,13; 1Th 3:11; 2Th 2:16 . Beckwith holds that this language about the great day having come "is the mistaken cry of men in terror caused by the portents which are bursting upon them." There is something, to be sure, to be said for this view which denies that John commits himself to the position that this is the end of the ages.

And who is able to stand? (κα τις δυνατα σταθηναι?). Very much like the words in Na 1:6; Mal 3:2 . First aorist passive infinitive of ιστημ. It is a rhetorical question, apparently by the frightened crowds of verse 15. Swete observes that the only possible answer to that cry is the command of Jesus in Lu 21:36 : "Keep awake on every occasion, praying that ye may get strength to stand (σταθηνα, the very form) before the Son of Man."

Revelation 7

Rev 7:1

After this (μετα τουτο). Instead of the seventh seal (8:1) being opened, two other episodes or preliminary visions occupy chapter 7 (the sealing of the servants of God 7:1-8 and the vision of the redeemed before the throne 7:9-17).

Standing (εστωτας). Second perfect predicate participle of ιστημ, intransitive and followed by επ and the accusative case γωνιας as already in 3:20 (επ θυριαν) and often again (8:3 some MSS., others genitive; 11:11; 12:18; 14:1; 15:2), but note επ with genitive θαλασσης in the next clause, like επ κεφαλης in 12:1; 7:3 .

Corners (γωνιας). Old word for angle (Mt 6:5), also in 20:8.

Holding (κρατουντας). Present active participle of κρατεω, to hold fast (Mr 7:3; Joh 20:23). The four winds (cf. Mt 24:31) are held prisoner by angels at each of the four corners. Some Jews held the winds from due north, south, east, west to be favourable, while those from the angles (see Ac 27:14) were unfavourable (Charles). There is an angel of the fire (14:18) and an angel of the waters (16:5).

That no wind should blow (ινα μη πνεη ανεμος). Negative purpose clause with ινα μη and the present active subjunctive, "lest a wind keep on blowing."

Upon any tree (επ παν δενδρον). Accusative case here with επ rather than the preceding genitives (γησ, θαλασσης), "upon the land or upon the sea," but "against any tree" (picture of attack on the tree like a tornado's path).

Rev 7:2

Ascend (αναβαινοντα). Present active participle of αναβαινω, "ascending," "going up," picturing the process.

From the sun-rising (απο ανατολης ηλιου). Same phrase in 16:12. From the east, though why is not told. Swete suggests it is because Palestine is east of Patmos. The plural απο ανατολων occurs in Mt 2:1 without ηλιου (sun).

The seal of the living God (σφραγιδα θεου ζωντος). Here the signet ring, like that used by an Oriental monarch, to give validity to the official documents. The use of ζωντος with θεου accents the eternal life of God (1:18; 10:6; 15:7) as opposed to the ephemeral pagan gods.

To whom it was given (οις εδοθη αυτοις). For εδοθη see on 6:2,4 , etc. The repetition of αυτοις in addition to οις (both dative) is a redundant Hebraism (in vernacular *Koine* to some extent) often in the Apocalypse (3:8). The angels are here identified with the winds as the angels of the churches with the churches (1:20).

To hurt (αδικησα). First aorist active infinitive of αδικεω, subject of εδοθη, common use of αδικεω in this sense of to hurt in the Apocalypse (2:11; 6:6 already), in Lu 10:19 also. The injury is to come by letting loose the winds, not by withholding them.

Rev 7:3

Hurt not (μη αδικησητε). Prohibition with μη and the ingressive aorist active subjunctive of αδικεω, not to begin to hurt.

Till we shall have sealed (αχρ σφραγισωμεν). Temporal clause of indefinite action for the future with αχρ (sometimes αχρις ου or αχρις ου αν) and the aorist subjunctive as in 15:8; 20:3,5 or the future indicative (17:7), usually with the notion of ascent (up to) rather than extent like μεχρ.

An (modal) sometimes occurs, but it is not necessary. But there is no *futurum exactum* idea in the aorist subjunctive, simply "till we seal," not "till we shall have sealed."

Upon their foreheads (επ των μετωπων). From Eze 9:4 . Old word (μετα, ωπς, after the eye, above the eye, the space above or between the eyes), in N.T. only in the Apocalypse (7:3; 9:4; 13:16; 14:1,9; 17:5; 20:4; 22:4). For "the servants of God" (τους δουλους του θεου) who are to be thus marked linked with angels in the service of God see Re 1:1; 2:20; 19:2,5; 22:3,6 .

Rev 7:4

The number of the sealed (τον αριθμον των εσφραγισμενων). Accusative case object of ηκουσα and genitive of the perfect passive articular participle of σφραγιζω. He did not see the sealing or count them himself, but only heard.

A hundred and forty and four thousand (εκατον τεσσερακοντα τεσσαρες χιλιαδες). Symbolical, of course, and not meant to be a complete number of the sealed (or saved) even in that generation, let alone for all time. The number connotes perfection (Alford), 12x12x1000 = a hundred and forty-four thousands (χιλιαδες, 5:11). Nominative absolute, not agreeing in case either with αριθμον (accusative) or εσφραγισμενων (genitive). So as to the case of εσφραγισμενο.

Out of every tribe of the children of Israel (εκ πασης φυλης υιων Ισραηλ). There are two opposite views here, one taking the sealed as referring only to Jews (either actual Jews as a remnant or just Jewish Christians), the other including Gentiles as well as Jewish Christians, that is the true Israel as in 2:9; 3:9ff. and like Paul in Galatians and Romans. This is the more probable view and it takes the twelve tribes in a spiritual sense. But in either view there remains the difficulty about names of the tribes. The list is not geographical, since Levi is included, but Dan is omitted and Manasseh put in his place, though he as the son of Joseph is included in Joseph. Irenaeus suggested that Antichrist was expected to come from the tribe of Dan and hence the omission here. There are various lists of the tribes in the O.T. (Ge 35:22f.; 46:8ff.,49; Ex 1:1ff.; Nu 1:2; 13:4f.; 26:34; De 27:11f.; 33:6ff.; Jos 13-22; Jud 5; 1Ch 2-8; 12:24ff.; 27:16ff.; Eze 48) and given in various orders. In 1Ch 7:12 both Dan and Zebulon are omitted. Joseph is given here in place of Ephraim. The distribution is equal (12,000) to each tribe.

Rev 7:9

Which no man could number (ον αριθμησα αυτον ουδεις εδυνατο). Redundant repetition of the pronoun αυτον after the relative ον as in 7:5; 3:8 . Εδυνατο imperfect indicative and αριθμησα first aorist active infinitive of αριθμεω, old verb, in N.T. only here, Mt 10:30; Lu 12:7 . See 5:9 (also 11:9; 13:7; 14:10; 17:15) for the list of words after εκ (the spiritual Israel carried on all over the world), "a polyglott cosmopolitan crowd" (Swete).

Standing (εστωτες). Same form in 7:1, only nominative masculine plural referring to οχλος (masculine singular), construction according to sense like the plural λεγοντων with οχλου in 19:1.

Arrayed (περιβεβλημενους). Perfect passive participle of περιβαλλω, but in the accusative plural (not nominative like εστωτες), a common variation in this book when preceded by ειδον and ιδου as in 4:4 (θρονοι, πρεσβυτερους). Charles regards this as a mere slip which would have been changed to περιβεβλημενο if John had read the MS. over.

In white robes (στολας λευκας). Predicate accusative retained with this passive verb of clothing as in 7:13; 10:1; 11:3; 12:1; 17:4; 18:16; 19:13 .

Palms (φοινικες). Nominative again, back to construction with ιδου, not ειδον. Old word, in N.T. only here for palm branches and Joh 12:13 for palm trees. Both these and the white robes are signs of victory and joy.

Rev 7:10

They cry (κραζουσ). Vivid dramatic present.

With a great voice (φωνη μεγαλη). As in 6:10; 7:2 . "The polyglott multitude shouts its praises as with one voice" (Swete).

Salvation (η σωτηρια). As in 12:10; 19:1 . Nominative absolute. Salvation here is regarded as an accomplished act on the part of those coming out of the great tribulation (verse 14) and the praise for it is given to God (τω θεω, dative case) and to the Lamb (τω αρνιω, dative also). Both God and Christ are thus called σωτηρ as in the Pastoral Epistles, as to God (1Ti 1:1; 2:3; Tit 1:3; 3:4) and to Christ (Tit 1:4; 2:13; 3:6). For η σωτηρια see Joh 4:22; Ac 4:12; Jude 1:3 .

Rev 7:11

Were standing (ιστηκεισαν). Past perfect active of ιστημ intransitive and used like an imperfect as in Joh 19:25 .

Round about (κυκλω). Preposition (in a circle) with genitive as in 4:6; 5:11 . The angels here rejoice in the salvation of men (Lu 15:7,10; 1Pe 1:12).

Upon their faces (επ τα προσωπα αυτων). In reverential worship of God as in 11:16. For this worship (fell and worshipped) see also 4:10; 5:14; 11:16; 19:4,10; 22:8 . The dative τω θεω (God) with προσκυνεω (to worship) is the usual construction for that meaning. When it means merely to do homage the accusative case is usual in this book (Charles). But in the Fourth Gospel the reverse order is true as to the cases with προσκυνεω (Abbott, *Joh. Vocab*. pp. 138-142).

Rev 7:12

Note αμην at the beginning and the close of the doxology. Note also separate feminine article with each of the seven attributes given God, as in 4:11; 5:12,13 .

Rev 7:13

Answered (απεκριθη). First aorist passive (deponent) of αποκρινομα with λεγων (saying), a common (only here in the Apocalypse) Hebrew redundancy in the Gospels (Mr 9:5). An elder intervenes, though no question has been asked to interpret the vision (Swete).

These (ουτο). Prophetic predicate nominative put before τινες εισιν (who are they). Note article repeated with στολας pointing to verse 9, and accusative also retained after περιβεβλημενο as there. Both "who" and "whence" as in Jos 9:8 .

Rev 7:14

I say (ειρηκα). Perfect active indicative of ειπον, "I have said." "To the Seer's mind the whole scene was still fresh and vivid" (Swete) like κεκραγεν in Joh 1:15 and ειληφεν in Re 5:7 , not the so-called "aoristic perfect" which even Moulton (*Prol.* p. 145) is disposed to admit.

My lord (Κυριε μου). "An address of reverence to a heavenly being" (Vincent), not an act of worship on John's part.

Thou knowest (συ οιδας). "At once a confession of ignorance, and an appeal for information" (Swete), not of full confidence like συ οιδας in Joh 21:15f. .

They which come out of the great tribulation (ο ερχομενο εκ της θλιψεως της μεγαλης). Present middle participle with the idea of continued repetition. "The martyrs are still arriving from the scene of the great tribulation" (Charles). Apparently some great crisis is contemplated (Mt 13:19ff.; 24:21; Mr 13:10), though the whole series may be in mind and so may anticipate final judgment.

And they washed (κα επλυναν). First aorist active indicative of πλυνω, old verb, to wash, in N.T. only Lu 5:2; Re 7:14; 22:14 . This change of construction after ο ερχομενο from ο πλυνησαντες to κα επλυναν is common in the Apocalypse, one of Charles's Hebraisms, like κα εποιησεν in 1:6 and κα πλανα in 2:20.

Made them white (ελευκαναν). First aorist active indicative of λευκαινω, to whiten, old verb from λευκος (verse 13), in N.T. only here and Mr 9:3 . "Milligan remarks that *robes* are the expression of character and compares the word *habit* used of dress" (Vincent). The language here comes partly from Ge 49:11 and partly from Ex 19:10,14 . For the cleansing power of Christ's blood see also Ro 3:25; 5:9; Col 1:20: Eph 1:7; 1Pe 1:2; Heb 9:14; 1Jo 1:7; Re 1:5; 5:9; 22:14 . "The aorists look back to the life on earth when the cleansing was effected" (Swete). See Php 2:12f. for both divine and human aspects of salvation.

In the blood of the Lamb (εν τω αιματ του αρνιου). There is power alone in the blood of Christ to cleanse from sin (1Jo 1:7), not in the blood of the martyrs themselves. The result is "white," not "red," as one might imagine.

Rev 7:15

Therefore (δια τουτο). Because of the washing described in verse 14.

They serve him (λατρευουσιν αυτω). Dative case with λατρευω (present active indicative, old verb, originally to serve for hire λατρον, then service in general, then religious service to God, Mt 4:10 , then in particular ritual worship of the priests, Heb 8:5). All the redeemed are priests (Re 16:5,10) in the heavenly temple (6:9) as here. But this service is that of spiritual worship, not of external rites (Ro 12:1; Php 3:3).

Day and night (ημερας κα νυκτος). Genitive of time, "by day and night," as in 4:8 of the praise of the four living creatures.

Shall spread his tabernacle over them (σκηνωσε επ' αυτους). Future (change of tense from present in λατρευουσιν) active of σκηνοω, old verb from σκηνος (tent, tabernacle), used in Joh 1:14 of the earthly life of Christ, elsewhere in N.T. only in Rev. (7:14; 12:12; 13:6; 21:3). In 12:12; 13:6 of those who dwell in tents, here of God spreading his tent "over" (επ' αυτους) the redeemed in heaven, in 21:3 of God tabernacling "with" (μετ' αυτων) the redeemed, in both instances a picture of sacred fellowship, and "the further idea of God's Presence as a protection from all fear of evil" (Swete) like the overshadowing of Israel by the Shekinah and a possible allusion also to the tents (σκηνα) of the feast of tabernacles and to the tent of meeting where God met Moses (Ex 33:7-11).

Rev 7:16

They shall hunger no more (ου πεινασουσιν ετ). Future tense of πειναω, old verb with late form instead of πεινησουσιν like Lu 6:25 . It is a free translation of Isa 49:10 (not quotation from the LXX).

Neither thirst any more (ουδε διψησουσιν ετ). Future tense of διψαω, the two strong human appetites will be gone, a clear refutation of a gross materialistic or sensual conception of the future life. Cf. Joh 6:35 .

Neither shall strike (ουδε μη πεση). Strong double negative ουδε μη with second aorist active subjunctive of πιπτω, to fall. They will no longer be under the rays of the sun as upon earth.

Nor any heat (ουδε παν καυμα). Old word from καιω, to burn, painful and burning heat, in N.T. only here and 16:9 (picture of the opposite condition). The use of the negative with παν (all) for "not any" is common in N.T. Cf. Ps 121:6 .

Rev 7:17

In the midst (ανα μεσον). In 5:6 we have εν μεσω του θρονου as the position of the Lamb, and so that is apparently the sense of ανα μεσον here as in Mt 13:25 , though it can mean "between," as clearly so in 1Co 6:5 .

Shall be their shepherd (παιμανε αυτους). "Shall shepherd them," future active of ποιμαινω (from ποιμην, shepherd), in Joh 21:16; Ac 20:28; 1Pe 5:2; Re 2:27; 7:17; 12:5; 19:15 . Jesus is still the Good Shepherd of his sheep (Joh 10:11,14ff.). Cf. Ps 23:1 .

Shall guide them (οδη γησε αυτους). Future active of οδηγεω, old word (from οδηγος, guide, Mt 15:14), used of God's guidance of Israel (Ex 15:13), of God's guidance of individual lives (Ps 5:9), of the guidance of the Holy Spirit (Joh 16:13), of Christ's own guidance here (cf. Joh 14:4; Re 14:4).

Unto fountains of waters of life (επ ζωης πηγας υδατων). The language is like that in Isa 49:10; Jer 2:13 . Note the order, "to life's water springs" (Swete) like the Vulgate *ad vitae fontes aquarum*, with emphasis on ζωης (life's). For this idea see also Joh 4:12,14; 7:38f.; Re 21:6; 22:1,17 . No special emphasis on the plural here or in 8:10; 14:7; 16:4 .

And God shall wipe away (κα εξαλειψε ο θεος). Repeated in 21:4 from Isa 25:8 . Future active of εξαλειφω, old compound, to wipe out (εξ), off, away, already in 3:5 for erasing a name and in Ac 3:19 for removing the stain (guilt) of sin.

Every tear (παν δακρυον). Old word, with other form, δακρυ, in Lu 7:38,44 . Note repetition of εκ with οφθαλμων (out of their eyes). "Words like these of vv. 15-17 must sound as a divine music in the ears of the persecuted. God will comfort as a mother comforts" (Baljon).

Revelation 8

Rev 8:1

And when he opened (κα οταν ηνοιξεν). Here modal αν is used with οτε (used about the opening of the preceding six seals), but οταν is not here rendered more indefinite, as is sometimes true (Mr 3:11; Re 4:9), but here and possibly (can be repetition) in Mr 11:19 it is a particular instance, not a general rule (Robertson, *Grammar*, p. 973).

There followed a silence (εγενετο σιγη). Second aorist middle of γινομα. "There came silence." Dramatic effect by this profound stillness with no elder or angel speaking, no chorus of praise nor cry of adoration, no thunder from the throne (Swete), but a temporary cessation in the revelations. See 10:4.

About the space of half an hour (ως ημιωρον). Late and rare word (ημ, half, ωρα, hour), here only in N.T. Accusative of extent of time.

Rev 8:2

Stand (εστηκασιν). Perfect active of ιστημ (intransitive). Another "hebdomad" so frequent in the Apocalypse. The article (the seven angels) seems to point to seven well-known angels. In Enoch 20:7 the names of seven archangels are given (Uriel, Raphael, Raguel, Michael, Sariel, Gabriel, Remiel) and "angels of the Presence" is an idea like that in Isa 63:9 . We do not know precisely what is John's idea here.

Seven trumpets (επτα σαλπιγγες). We see trumpets assigned to angels in Mt 24:31; 1Th 4:16; 1Co 15:52; Re 4:1,4 . See also the use of trumpets in Jos 6:13; Joe 2:1 . These seven trumpets are soon to break the half hour of silence. Thus the seven trumpets grow out of the opening of the seventh seal, however that fact is to be interpreted.

Rev 8:3

Another angel (αλλος αγγελος). Not one of the seven of verse 2 and before they began to sound the trumpets. This preliminary incident of the offering of incense on the altar covers verses 3-6.

Stood (εσταθη). Ingressive first aorist passive of ιστημ (intransitive), "took his place."

Over the altar (επ του θυσιαστηριου). See 6:9 for the word for the burnt-offering, here apparently the altar of incense (clearly so in Lu 1:11 ; possibly also Re 9:13), but it is not clear that in apocalyptic the distinction between the two altars of the tabernacle and temple is preserved. Aleph C Q have the genitive, while A P have the accusative επ το θυσιαστηριον.

A golden censer (λιβανωτον χρυσουν). Old word for frankincense (from λιβανος, Mt 2:11; Re 18:13), but here alone in N.T. and for censer, as is plain by the use of χρυσουν (golden) with it. Cf. 1Ki 7:50 .

Much incense (θυμιαματα πολλα). See 5:8 for θυμιαμα (the aromatic substance burnt, also in 18:13), but here for the live coals on which the incense falls.

That he should add (ινα δωσε). Sub-final clause (subject of εδοθη, was given, singular because θυμιαματα neuter plural) with ινα and the future active indicative of διδωμι, to give, instead of δω, the second aorist subjunctive.

Unto the prayers (ταις προσευχαις). Dative case. In 5:18 the θυμιαματα are the prayers.

Upon the golden altar (επ το θυσιαστηριον το χρυσουν το). Accusative case here, not genitive as above, and apparently the altar of incense as indicated by the word golden (Ex 30:1ff.; Le 4:17). Note triple article here το (once before the substantive, once before the adjective, once before the adjunct "the one before the throne").

Rev 8:4

The smoke (ο καπνος). Old word, in N.T. only Ac 2:19; Re 8:4; 9:2f., 17f.; 14:11; 15:8; 18:9,18; 19:3 . Here from the incense in the angel's hand.

With the prayers (ταις προσευχαις). So associative-instrumental case, but it may be dative as in verse 3 (for).

Rev 8:5

Taketh (ειληφεν). Vivid dramatic perfect active indicative of λαμβανω as in 5:7, "has taken." The angel had apparently]aid aside the censer. Hardly merely the pleonastic use of λαμβανω (Joh 19:23). John pictures the scene for us.

Filled (εγεμισεν). He drops back to the narrative use of the first aorist active indicative of γεμιζω.

With the fire (εκ του πυρος), live coals from the altar (cf. Isa 6:6).

Cast (εβαλεν). Second aorist active indicative of βαλλω. See Ge 19:24 (Sodom); Eze 10:2 and Christ's bold metaphor in Lu 12:49 . See this use of βαλλω also in Re 8:7; 12:4,9,13; 14:19 .

Followed (εγενοντο). Came to pass naturally after the casting of fire on the earth. Same three elements in 4:5, but in different order (lightnings, voices, thunders), lightning naturally preceding thunder as some MSS. have it here. Perhaps φωνα, the voices of the storm (wind, etc.).

Rev 8:6

Prepared themselves (ητοιμασαν αυτους). First aorist active indicative of ετοιμαζω. They knew the signal and got ready.

To sound (ινα σαλπισωσιν). Sub-final (object) clause with ινα and the first aorist ingressive active subjunctive of σαλπιζω. The infinitive could have been used.

Rev 8:7

Sounded (εσαλπισεν). First aorist active indicative of σαλπιζω, repeated with each angel in turn (8:8,10,12; 9:1,13; 11:15).

Hail and fire mingled with blood (χαλαζα κα πυρ μεμιγμενα εν αιματ). Like the plague of hail and fire in Ex 9:24 . The first four trumpets are very much like the plagues in Egypt, this one like a semitropical thunderstorm (Swete) with blood like the first plague (Ex 7:17ff.;

Ps 106:35). The old feminine word χαλαζα (hail) is from the verb χαλαω, to let down (Mr 2:4), in N.T. only in Re 8:7; 11:19; 16:21 . The perfect passive participle μεμιγμενα (from μιγνυμ, to mix) is neuter plural because of πυρ (fire).

Were cast (εβληθη). First aorist passive singular because χαλαζα and πυρ treated as neuter plural. "The storm flung itself on the earth" (Swete).

Was burnt up (κατεκαη). Second aorist (effective) passive indicative of κατακαιω, old verb to burn down (effective use of κατα, up, we say). Repeated here three times for dramatic effect. See 7:1-3 about the trees and 9:4 where the locusts are forbidden to injure the grass.

Rev 8:8

As it were (ως). "As if," not a great mountain, but a blazing mass as large as a mountain.

Burning with fire (πυρ καιομενον). Present middle participle of καιω. Somewhat like Enoch 18:13, but perhaps with the picture of a great volcanic eruption like that of Vesuvius in A.D. 79. Strabo tells of an eruption B.C. 196 which made a new island (Palaea Kaumene).

Became blood (εγενετο αιμα). Like the Nile in the first plague (Ex 7:20ff.). Cf. also 16:3.

Rev 8:9

Of the creatures (των κτισματων). See 5:13 for this word κτισμα. Even they that had life (τα εχοντα ψυχας). Here the nominative articular participle is in apposition with the genitive κτισματων, as often in this book. See Ex 7:20 for the destruction of fish, and Zep 1:3 .

Was destroyed (διεφθαρησαν). Second aorist passive indicative of διαφθειρω, old compound, to corrupt, to consume, to destroy (perfective use of δια), also 11:18. The plural πλοιον just before the verb makes the idea plural.

Rev 8:10

Burning as a torch (καιομενος ως λαμπας). See 4:5; Mt 2:2 , perhaps a meteor, striking at the fresh-water supply (rivers ποταμων, springs πηγας) as in the first Egyptian plague also.

Rev 8:11

Wormwood (ο Αψινθος). Absinthe. Usually feminine (η), but masculine here probably because αστηρ is masculine. Only here in N.T. and not in LXX (πικρια, bitterness, χολη, gall, etc.) except by Aquila in Pr 5:4; Jer 9:15; 23:15 . There are several varieties of the plant in Palestine.

Became wormwood (εγενετο εις αψινθον). This use of εις in the predicate with γινομα is common in the LXX and the N.T. (16:19; Joh 16:20; Ac 5:36).

Of the waters (εκ των υδατων). As a result of (εκ) the use of the poisoned waters.

Were made bitter (επικρανθησαν). First aorist passive indicative of πικραινω. Old verb (from πικρος, bitter), as in 10:9f . In a metaphorical sense to embitter in Col 3:19 .

Rev 8:12

Was smitten (επληγη). Second aorist passive indicative of πλησσω, old verb (like πληγη plague), here only in N.T.

That should be darkened (ινα σκοτισθη). Purpose clause with ινα and the first aorist passive subjunctive of σκοτιζω, from σκοτος (darkness) as in Mt 24:29 , but σκοτοω in Re 9:2 .

And the day should not shine (κα η ημερα μη φανη). Negative purpose clause with ινα μη and the first aorist active subjunctive of φαινω, to shed light upon, as in 18:23, not the second aorist passive subjunctive φανη with different accent. The eclipse here is only partial and is kin to the ninth Egyptian plague (Ex 10:21).

Rev 8:13

An eagle (ενος αετου). "One eagle," perhaps ενος (εις) used as an indefinite article (9:13; 18:21; 19:17). See 4:7 also for the flying eagle, the strongest of birds, sometimes a symbol of vengeance (De 28:49; Ho 8:1; Hab 1:8).

Flying in mid-heaven (πετομενου εν μεσουρανηματ). Like the angel in 14:6 and the birds in 19:17. Μεσουρανημα (from μεσουρανεω to be in mid-heaven) is a late word (Plutarch, papyri) for the sun at noon, in N.T. only these three examples. This eagle is flying where all can see, and crying so that all can hear.

Woe, woe, woe (ουαι, ουαι, ουα). Triple because three trumpets yet to come. In 18:10,16,19 the double ουα is merely for emphasis.

For them that dwell on the earth (τους κατοικουντας). Accusative of the articular present active participle of κατοικεω, is unusual (Aleph Q here and also in 12:12) as in Mt 11:21 . There is even a nominative in 18:10.

By reason of the other voices (εκ των λοιπων φωνων). "As a result of (εκ) the rest of the voices." There is more and worse to come, "of the three angels who are yet to sound" (των τριων αγγελων των μελλοντων σαλπιζειν).

Revelation 9

Rev 9:1

Fallen (πεπτωκοτα). Perfect active participle of πιπτω, already down. In Lu 10:18 note πεσοντα (constative aorist active, like a flash of lightning) after εθεωρουν and in Re 7:2 note αναβαινοντα (present active and linear, coming up, picturing the process) after ειδον.

Of the pit of the abyss (του φρεατος της αβυσσου). Αβυσσος is an old adjective (alpha privative and βυθος, depth, without depth), but η αβυσσος (supply χωρα place), the bottomless place. It occurs in Ro 10:7 for the common receptacle of the dead for Hades (Sheol), but in Lu 8:31 a lower depth is sounded (Swete), for the abode of demons, and in this sense it occurs in Re 9:1,2,11; 11:7; 17:8; 20:1,3 . Φρεαρ is an old word for well or cistern (Lu 14:5; Joh 4:11f.) and it occurs in Re 9:1f. for the mouth of the abyss which is pictured as a cistern with a narrow orifice at the entrance and this fifth angel holds the key to it.

Rev 9:2

Opened (ηνοιξεν). First aorist active indicative of ανοιγνυμ. With the "key" (κλεις).

As the smoke of a great furnace (ως καπνος καμινου μεγαλης). The plague of demonic locusts is here turned loose. Καμινος is old word for a smelting-furnace, already in 1:15.

Were darkened (εσκοτωθη). First aorist passive indicative of σκοτοω, old causative verb from σκοτος, in N.T. only here, 16:10; Eph 4:18 .

By reason of (εκ). "Out of," as a result of (8:13).

Rev 9:3

Locusts (ακριδες). Also verse 7 and already in Mt 3:4; Mr 1:6 (diet of the Baptist). The Israelites were permitted to eat them, but when the swarms came like the eighth Egyptian plague (Ex 10:13ff.) they devoured every green thing. The smoke was worse than the fallen star and the locusts that came out of the smoke were worse still, "a swarm of hellish locusts" (Swete).

The scorpions (ο σκορπιο). Old name for a little animal somewhat like a lobster that lurks in stone walls in warm regions, with a venomous sting in its tail, in N.T. in Lu 10:19; 11:12; Re 9:3,5,10 . The scorpion ranks with the snake as hostile to man.

Rev 9:4

It was said (ερρεθη). First aorist passive indicative of ειπον.

That they should not hurt (ινα μη αδικησουσιν). Sub-final (object clause subject of ερρεθη) with ινα μη and the future active of αδικεω as in 3:9; 8:3 . Vegetation had been hurt sufficiently by the hail (8:7).

But only such men as (ε μη τους ανθρωπους οιτινες). "Except (elliptical use of ε μη, if not, unless) the men who (the very ones who)." For this use of οστις see 1:7; 2:24; 20:4 .

The seal of God upon their foreheads (την σφραγιδα του θεου επ των μετωπων). Provided for in 7:3f. . "As Israel in Egypt escaped the plagues which punished their neighbours, so the new Israel is exempted from the attack of the locusts of the Abyss" (Swete).

Rev 9:5

That they should not kill them (ινα μη αποκτεινωσιν αυτους). Sub-final object clause (subject of εδοθη) with ινα μη and the subjunctive of αποκτεινω either present (continued action) or aorist (constative, form the same), the usual construction with ινα. The locusts are charged to injure men, but not to kill them.

But that they should be tormented (αλλ' ινα βασανισθησοντα). Sub-final clause again with ινα, but this time with the first future passive indicative (like 3:9; 6:4; 8:3; 13:12) of βασανιζω, old verb, to test metals (from βασανος, Mt 4:24) by touchstone, then to torture like Mt 8:29 , further in Re 11:10; 12:2; 14:10; 20:10 .

Five months (μηνας πεντε). Accusative of extent of time. The actual locust is born in the spring and dies at the end of summer (about five months).

Torment (βασανισμος). Late word for torture, from βασανιζω, in N.T. only in Re 9:5; 14:11; 18:7,10,15 . The wound of the scorpion was not usually fatal, though exceedingly painful.

When it striketh a man (οταν παιση ανθρωπον). Indefinite temporal clause with οταν and the first aorist active subjunctive of παιω (Mt 26:51), old verb, to smite, "whenever it smites a man."

Rev 9:6

Men (ο ανθρωπο). Generic use of the article (men as a class).

Shall not find it (ου μη ευρησουσιν αυτον). Strong double negative ου μη with the future active indicative according to Aleph Q, but ευρωσιν (second aorist active subjunctive) according to A P (either construction regular). The idea here is found in Job 3:21; Jer 8:3 . "Such a death as they desire, a death which will end their sufferings, is impossible; physical death is no remedy for the βασανισμος of an evil conscience" (Swete).

They shall desire to die (επιθυμησουσιν αποθανειν). Future active of επιθυμεω, a climax to ζητησουσιν (they shall seek), to desire vehemently. Paul in Php 1:23 shows a preference for death if his work is done, in order to be with Christ, a very different feeling from what we have here.

Fleeth (φευγε). Vivid futuristic present active indicative of φευγω. Even death does not come to their relief.

Rev 9:7

The shapes (τα ομοιωματα). Old word from ομοιοω, to make like (from ομοιος, like), likeness, in N.T. only here, Ro 5:14; Php 2:7 , "the likenesses were like" (ομοια). Ηομοιωμα is "midway between μορφη and σχημα" (Lightfoot).

Unto horses (ιπποις). Associative-instrumental case, as is the rule with ομοιος (1:15; 2:18; 4:6ff.; 9:10,19; 11:1; 13:2,11), but with the accusative in 1:13; 14:14 . So also ομοιο χρυσω (like gold) in this same verse.

Prepared for war (ητοιμασμενοις εις πολεμον). Perfect passive participle of ετοιμαζω. This imagery of war-horses is like that in Joe 2:4f . "The likeness of a locust to a horse, especially to a horse equipped with armour, is so striking that the insect is named in German *Heupferd* (hay horse), and in Italian *cavalett* a little horse" (Vincent).

As it were crowns (ος στεφανο). Not actual crowns, but what looked like crowns of gold, as conquerors, as indeed they were (4:4; 6:2; 12:1; 14:14). These locusts of the abyss have another peculiar feature.

As men's faces (ως προσωπα ανθρωπων). Human-looking faces in these demonic locusts to give added terror, "suggesting the intelligence and capacity of man" (Swete). Vincent actually sees "a distinct resemblance to the human countenance in the face of the locust."

Rev 9:8

They had (ειχαν). Imperfect active, late form as in Mr 8:7 in place of the usual ειχον.

As hair of women (ως τριχας γυναικων). That is long hair (1Co 11:15), with no reference to matters of sex at all, for ανθρωπων just before is used, not ανδρων (men as distinct from women). Perhaps the antennae of the locust were unusually long.

As the teeth of lions (ως λεοντων). Supply ο οδοντες (the teeth) before λεοντων. See Joe 1:6 . The locust is voracious.

Rev 9:9

As it were breastplates of iron (ως θωρακας σιδερους). The θωραξ was originally the breast (from the neck to the navel), then the breastplate, only N.T. usage (Re 9:9,17; 1Th 5:8; Eph 6:14). The armour for the breastplate was usually of iron (σιδερους, Re 2:27), but with the locusts it only seemed to be so (ως). However, the scaly backs and flanks of the locusts do resemble coats of mail. "The locusts of the Abyss may be the memories of the past brought home at times of Divine visitation" (Swete).

The sound of their wings (η φωνη των πτερυγων). Graphic picture of the onrush of the swarms of demonic locusts and the hopelessness of resisting them.

As the sound of chariots, of many horses rushing to war (ως φωνη αρματων ιππων πολλων τρεχοντων εις πολεμον). Both metaphors here, the clatter and clangour of the chariot wheels and the prancing of the horses are found in Joe 2:4f . Τρεχοντων is present active predicate participle of τρεχω, to run. Cf. 2Ki 7:6; Jer 47:3 .

Rev 9:10

Tails (ουρας). Old word, in N.T. only in Re 9:10,19; 12:4 .

Like unto scorpions (ομοιας σκορπιοις). Aleph A wrongly have ομοιοις (agreeing with σκορπιοις instead of with ουρας). It is a condensed idiom for "like unto the tails of the scorpions" as we have it in 13:11 (cf. Mt 5:20; 1Jo 2:2).

Stings (κεντρα). Old word from κεντρεω (to prick, to sting), in N.T. only here, Ac 26:14 (about Paul); 1Co 15:55 (about death). It is used "of the spur of a cock, the quill of the porcupine, and the stings of insects" (Vincent). It was the goad used for oxen (Pr 26:3; Ac 26:14).

In their tails (εν ταις ουραις αυτων). This locates "their power to hurt" (η εξουσια αυτων αδικησα, infinitive here, ινα αδικησουσιν in 9:4) in their tails. It might have been in other organs.

Rev 9:11

As king (βασιλεα). Predicate accusative and anarthrous. In Pr 30:27 it is stated that the locust has no king, but this is not true of these demonic locusts. Their king is "the angel of the abyss (verse 1) whose orders they obey."

His name is (ονομα αυτω). "Name to him" (nominative absolute and dative, as in 6:8).

In Hebrew (Εβραιστ). Adverb as in 16:16; Joh 5:2; 19:13,17,20; 20:16 . Αβαδδων. A word almost confined to the Wisdom books (Job 26:6; Ps 88:11; Pr 15:11). It is rendered in the LXX by Απωλεια, destruction.

In the Greek tongue (εν τη Ηελληνικη). With γλωσση or διαλεκτω understood. As usual, John gives both the Hebrew and the Greek.

Apollyon (Απολλυων). Present active masculine singular participle of απολλυω, meaning "destroying," used here as a name and so "Destroyer," with the nominative case retained though in apposition with the accusative ονομα. The personification of Abaddon occurs in the Talmud also. It is not clear whether by Apollyon John means Death or Satan. Bousset even finds in the name Apollyon an indirect allusion to Apollo, one of whose symbols was the locust, a doubtful point assuredly.

Rev 9:12

The first woe (η ουα η μια). Note feminine gender ascribed to the interjection ουα as in 11:14, perhaps because θλιψις is feminine, though we really do not know. Note also the ordinal use of μια (one) like πρωτη (first) as in 6:1; Mr 16:2 .

There come yet two Woes (ερχετα ετ δυο Ουα). Singular number ερχετα instead of ερχοντα, though δυο ουα. It is true that ουα is an interjection and indeclinable, but it is here used with δυο and is feminine just before, and not neuter.

Rev 9:13

A voice (φωνην μιαν). For μιαν as indefinite article see 8:13. Accusative case here after ηκουσα, though genitive in 8:13, a distinction between sound and sense sometimes exists (Ac 9:7; 22:9), but not here as the words are clearly heard in both instances.

From (εκ). "Out of the horns." Note triple use of the genitive article here as of the accusative article with this identical phrase in 8:3 ("the altar the golden the one before the throne").

Rev 9:14

One saying to the sixth angel (λεγοντα τω εκτω). Accusative masculine singular active participle of λεγω, personifying φωνην and agreeing with it in case, though not in gender. This voice speaks to the sixth angel (dative case).

Which had the trumpet (ο εχων την σαλπιγγα). Nominative case in apposition with αγγελω (dative), the same anomalous phenomenon in 2:20; 3:12; 14:12 . Swete treats it as a parenthesis, like 4:1; 11:15 .

Loose (λυσον). First aorist (ingressive) active imperative of λυω, "let loose." Another group of four angels (7:1) like Ac 12:4 , described here "which are bound" (τους δεδεμενους). Perfect passive articular participle of δεω, evidently the leaders of the demonic horsemen (9:15ff.) as the four angels let loose the demonic locusts (7:1ff.), both quaternions agents of God's wrath.

At the great river Euphrates (επ τω ποταμω τω μεγαλω Ευφρατη). A regular epithet of the Euphrates (16:12; Ge 15:18; De 1:7). It rises in Armenia and joins the Tigris in lower Babylonia, a total length of nearly 1800 miles, the eastern boundary of the Roman Empire next to Parthia.

Rev 9:15

Were loosed (ελυθησαν). First aorist (ingressive) passive indicative of λυω, "were let loose."

Which had been prepared (ο ητοιμασμενο). Perfect passive articular participle of ετοιμαζω, to make ready (ετοιμος), in a state of readiness prepared by God (12:6; 16:12; Mt 25:34).

For the hour and day and month and year (εις την ωραν κα ημεραν κα μηνα κα ενιαυτον). For this use of εις with ητοιμασμενον see 2Ti 2:21 . All preparation over, the angels are waiting for the signal to begin.

That they should kill (ινα αποκτεινωσιν). The same idiom in verse 5 about the fifth trumpet, which brought torture. This one brings death.

Rev 9:16

Of the horsemen (του ιππικου). Old adjective ιππικος from ιππος (horse), equestrian. The neuter articular singular το ιππικον, the horse or the cavalry in contrast with το πεζικον (the infantry), here only in N.T. For the numbers here see on 5:11; 7:4 .

Rev 9:17

And thus I saw in the vision (κα ουτως ειδον εν τη ορασε). Nowhere else does John allude to his own vision, though often in Dan. (Da 7:2; 8:2,15; 9:21).

Having (εχοντας). Accusative masculine plural of εχω, probably referring to the riders (τους καθημενους επ' αυτων) rather than to the horses (τους ιππους).

Breastplates as of fire and of hyacinth and of brimstone (θωρακας πυρινους κα υακινθινους κα θειωδεις). There is no ως (as) in the Greek, but that is the idea of these three adjectives which are only metaphors. Πυρινος is an old adjective (from πυρ, fire), here only

in N.T. Υακινθος is also an old word (from υακινθος, hyacinth, then of a sapphire stone Re 21:20), of a red color bordering on black, here only in the N.T. Θειωδης is a late word (from θειον, brimstone), sulphurous, here only in N.T.

As the heads of lions (ως κεφαλα λεοντων). This of the horses, war-horses as always in the Bible except in Isa 28:28 . These horses likewise have "fire and smoke and brimstone" (θειον, brimstone, is old word, in N.T. only in Rev. and Lu 17:29) proceeding (εκπορευετα, singular because it comes first and the subjects afterwards) out of their mouths. Both rider and horse are terrible.

Rev 9:18

By these three plagues (απο των τριων πληγων τουτων). Our "plague" or stroke from πλησσω, as in Lu 10:30 and often in Rev. (9:20; 11:6; 15:1,6,8; 16:9; 18:4,8; 22:18). It is used in Ex 11:1ff. for the plagues in Egypt. The three plagues here are the fire, smoke, and brimstone which proceed from the mouths of the horses.

Was killed (απεκτανθησαν). First aorist passive indicative of αποκτεινω, to kill, third person plural, though το τριτον is neuter singular because a collective idea. See same form in verse 20.

Rev 9:19

The power (η εξουσια). As in 2:26; 6:8 . This power of the horses is both in their mouths (because of the fire, smoke, brimstone) and in their tails, "for their tails are like unto serpents" (α γαρ ουρα αυτων ομοια οφεσιν). Associative-instrumental case οφεσιν after ομοια. Οφις is old word for snake (Mt 7:10).

Having heads (εχουσα κεφαλας). Feminine present active participle of εχω, agreeing with ουρα (tails).

With them (εν αυταις). Instrumental use of εν. Surely dreadful monsters.

Rev 9:20

Repented not (ου μετενοησαν). First aorist active indicative of μετανοεω. The two-thirds of mankind still spared did not change their creed or their conduct.

Of the works (εκ των εργων). For this use of εκ after μετανοεω see 2:21; 9:21; 16:11 . By "works" (εργων) here idolatries are meant, as the next verse shows.

That they should not worship (ινα μη προσκυνησουσιν). Negative purpose clause with ινα μη and the future active of προσκυνεω as in 9:5.

Devils (τα δαιμονια). Both in the O.T. (De 32:17; Ps 96:5; 106:37) and in the N.T. (1Co 10:21) the worship of idols is called the worship of unclean spirits. Perhaps this is one explanation of the hideous faces given these images. "The idols" (τα ειδωλα 1Jo 5:21 , from ειδος, form, appearance) represented "demons," whether made of gold (τα χρυσα) or of silver (τα αργυρα) or of brass (τα χαλκα) or of stone (τα λιθινα) or of wood (τα ξυλινα). See Da 5:23 for this picture of heathen idols. The helplessness of these idols, "which can neither see

nor hear nor walk" (α ουτε βλεπειν δυναντα ουτε ακουειν ουτε περιπατειν), is often presented in the O.T. (Ps 113:12ff.; 115:4).

Rev 9:21

Of their murders (εκ των φονων αυτων). Heads the list, but "sorceries" (εκ των φαρμακων) comes next. Φαρμακον was originally enchantment, as also in Re 21:8 , then drug. For φαρμακια see Re 18:34; Ga 5:20 . The two other items are fornication (πορνειας) and thefts (κλεμματων, old word from κλεπτω, here alone in N.T.), all four characteristic of demonic worship and idolatry. See other lists of vices in Mr 7:21; Ga 5:20; Re 21:8; 22:15 . Our word "pharmacy" as applied to drugs and medicine has certainly come a long way out of a bad environment, but there is still a bad odour about "patent medicines."

Revelation 10

Rev 10:1

Another strong angel (αλλον αγγελον ισχυρον). But the seventh trumpet does not sound till 11:15. This angel is not one of the seven or of the four, but like the other strong angel in 5:2; 18:21 or the other angel in 14:6,15 . The sixth trumpet of 9:13 ends in 9:21. The opening of the seventh seal was preceded by two visions (chapter Re 7) and so here the sounding of the seventh trumpet (11:15) is preceded by a new series of visions (10:1-11:14).

Coming down out of heaven (καταβαινοντα εκ του ουρανου). Present active participle of καταβαινω picturing the process of the descent as in 20:1 (cf. 3:12).

Arrayed with a cloud (περιβεβλημενον νεφελην). Perfect passive participle of περιβαλλω with accusative case retained as in 7:9,13 . Not proof that this angel is Christ, though Christ will come on the clouds (1:7) as he ascended on a cloud (Ac 1:9). God's chariot is in the clouds (Ps 104:3), but this angel is a special messenger of God's.

The rainbow (η ιρις). See 4:3 for this word. The construction here is changed from the accusative to the nominative.

As the sun (ως ο ηλιος). The very metaphor applied to Christ in 1:16.

As pillars of fire (ως στυλο πυρος). Somewhat like the metaphor of Christ in 1:15, but still no proof that this angel is Christ. On στυλος see 3:12; Ga 2:9 .

Rev 10:2

And he had (κα εχων). This use of the participle in place of ειχεν (imperfect) is like that in 4:7f.; 12:2; 19:12; 21:12,14 , a Semitic idiom (Charles), or as if καταβαινων (nominative) had preceded in place of καταβαινοντα.

A little book (βιβλαριδιον). A diminutive of βιβλαριον (papyri), itself a diminutive of βιβλιον (5:1) and perhaps in contrast with it, a rare form in Hermas and Re 10:2,9,10 . In 10:8 Tischendorf reads βιβλιδαριον, diminutive of βιβλιδιον (Aristophanes) instead of βιβλιον (Westcott and Hort). The contents of this little book are found in 11:1-13.

Open (ηνεωιγμενον). See Eze 2:9f . Perfect (triple reduplication) passive participle of ανοιγω, in contrast to the closed book in 5:1. There also we have επ (upon) την δεξιαν (the right hand), for it was a large roll, but here the little open roll is held in the hand (εν τη χειρ), apparently the left hand (verse 5).

He set (εθηκεν). First aorist active indicative of τιθημ. The size of the angel is colossal, for he bestrides both land and sea. Apparently there is no special point in the right foot (τον ποδα τον δεξιον) being on the sea (επ της θαλασσης) and the left (τον ευωνυμον) upon the land (επ της γης). It makes a bold and graphic picture.

As a lion roareth (ωσπερ λεων μυκατα). Only instance of ωσπερ in the Apocalypse, but ως in the same sense several times. Present middle indicative of μυκαομα, an old onomatopoetic word from μυ or μοο (the sound which a cow utters), common for the lowing

and bellowing of cattle, Latin *mugire*, but in Theocritus for the roaring of a lion as here, though in 1Pe 5:8 we have ωρυομα. Homer uses μυκαομα for the clangour of the shield and Aristophanes for thunder. It occurs here alone in the N.T. It does not mean that what the angel said was unintelligible, only loud. Cf. 1:10; 5:2,12; 6:10; 7:2,10 , etc.

Rev 10:3

The seven thunders (α επτα βροντα). A recognized group, but not explained here, perhaps John assuming them to be known. For βροντα see already 4:5; 6:1; 8:5 . In Ps 29 the Lord speaks in the sevenfold voice of the thunderstorm upon the sea.

Their voices (τας εαυτων φωνας). Cognate accusative with ελαλησαν and εαυτων (reflexive) means "their own." In Joh 12:28 the voice of the Father to Christ was thought by some to be thunder.

Rev 10:4

I was about to write (ημελλον γραφειν). Imperfect active of μελλω (double augment as in Joh 4:47; 12:33; 18:32) and the present (inchoative) active infinitive of γραφω, "I was on the point of beginning to write," as commanded in 1:11,19 .

Seal up (σφραγισον). Aorist active imperative of σφραγιζω, tense of urgency, "seal up at once."

And write them not (κα μη αυτα γραψης). Prohibition with μη and the ingressive aorist active subjunctive of γραφω, "Do not begin to write." It is idle to conjecture what was in the utterances. Compare Paul's silence in 2Co 12:4 .

Rev 10:5

Standing (εστωτα). Second perfect active participle of ιστημ (intransitive). John resumes the picture in verse 2.

Lifted up (ηρεν). First aorist active indicative of αιρω, to lift up.

To heaven (εις τον ουρανον). Toward heaven, the customary gesture in taking a solemn oath (Ge 14:22; De 32:40; Da 12:7).

Rev 10:6

Sware (ωμοσεν). First aorist indicative of ομνυω to swear.

By him that liveth (εν τω ζωντ). This use of εν after ομνυω instead of the usual accusative (Jas 5:12) is like the Hebrew (Mt 5:34,36). "The living one for ages of ages" is a common phrase in the Apocalypse for God as eternally existing (1:18; 4:9,10; 15:7). This oath proves that this angel is not Christ.

Who created (ος εκτισεν). First aorist active indicative of κτιζω, a reference to God's creative activity as seen in Ge 1:1ff.; Ex 20:11; Isa 37:16; 42:5; Ps 33:6; 145:6 , etc.

That there shall be time no longer (οτ χρονος ουκετ εστα). Future indicative indirect discourse with οτ. But this does not mean that χρονος (time), Einstein's "fourth dimension" (added to length, breadth, height), will cease to exist, but only that there will be no more

delay in the fulfillment of the seventh trumpet (verse 7), in answer to the question, "How long?" (6:10).

Rev 10:7

When he is about to sound (οταν μελλη σαλπιζειν). Indefinite temporal clause with οταν and the present active subjunctive of μελλω and the present (inchoative) active infinitive of σαλπιζω, "whenever he is about to begin to sound" (in contrast to the aorist in 11:15).

Then (κα). So in apodosis often (14:10).

Is finished (ετελεσθη). First aorist passive indicative of τελεω, proleptic or futuristic use of the aorist as in 1Co 7:28 . So also 15:1.

The mystery of God (το μυστηριον του θεου). This same phrase by Paul in 1Co 2:1; Col 2:2 . Here apparently the whole purpose of God in human history is meant.

According to the good tidings which he declared (ως ευηγγελισεν). "As he gospelized to," first aorist active indicative of ευαγγελιζω, a rare use of the active as in 14:6 with the accusative. See the middle so used in Ga 1:9; 1Pe 1:12 . See Am 3:7; Jer 7:25; 25:4 for this idea in the O.T. prophets who hoped for a cleaning up of all mysteries in the last days.

Rev 10:8

Again speaking and saying (παλιν λαλουσαν κα λεγουσαν). Present active predicate participles feminine accusative singular agreeing with ην (object of ηκουσα), not with φωνη (nominative) as most of the cursives have it (λαλουσα κα λεγουσα). Ordinarily it would be ελαλε κα ελεγεν. See 4:1 for like idiom. This is the voice mentioned in verse 4. No great distinction is to be made here between λαλεω and λεγω.

Go, take (Ηυπαγε λαβε). Present active imperative of υπαγω and second aorist active imperative of λαμβανω. The use of υπαγε (exclamation like ιδε) is common in N.T. (Mt 5:24; 8:4; 19:21; Joh 4:16; 9:7). Charles calls it a Hebraism (16:1). Note the repeated article here (το) referring to the open book in the hand of the angel (verse 2), only here βιβλιον is used, not the diminutive of βιβλαριδιον of verses 2,9,10 .

Rev 10:9

I went (απηλθα). Second aorist active indicative (-α form), "I went away" (απ-) to the angel. John left his position by the door of heaven (4:1).

That he should give (δουνα). Second aorist active infinitive of διδωμ, indirect command after λεγων (bidding) for δος in the direct discourse (second aorist active imperative second person singular). This use of λεγω to bid occurs in 13:14; Ac 21:21 .

He saith (λεγε). Dramatic vivid present active indicative of λεγω.

Take it and eat it up (λαβε κα καταφαγε αυτο). Second aorist (effective) active imperatives of λαμβανω and κατεσθιω (perfective use of κατα, "eat down," we say "eat up"). See the same metaphor in Eze 3:1-3; Jer 15:6f . The book was already open and was not to be read aloud, but to be digested mentally by John.

It shall make thy belly bitter (πικρανε σου την κοιλιαν). Future active of πικραινω, for which verb see 8:11; 10:10; Col 3:19 . There is no reference in Ezekiel or Jeremiah to the bitterness here mentioned.

Sweet as honey (γλυκυ ως μελ). For the sweetness of the roll see Ps 19:10f.; 119:103 . "Every revelation of God's purposes, even though a mere fragment, a βιβλαριδιον, is 'bitter-sweet,' disclosing judgement as well as mercy" (Swete). Deep and bitter sorrows confront John as he comes to understand God's will and way.

Rev 10:10

I took--and ate it up (ελαβον--κα κατεφαγον αυτο). Second aorist active indicatives of the same verbs to show John's prompt obedience to the command. The order of the results is here changed to the actual experience (sweet in the mouth, bitter in the belly). The simplex verb εφαγον (I ate) is now used, not the compound κατεφαγον (I ate up).

Rev 10:11

They say (λεγουσιν). Present active of vivid dramatic action and the indefinite statement in the plural as in 13:16; 16:15 . It is possible that the allusion is to the heavenly voice (10:4,8) and to the angel (10:9).

Thou must prophesy again (δε σε παλιν προφητευσα). Not a new commission (1:19), though now renewed. C.f. Eze 4:7; 6:2; Jer 1:10 . The παλιν (again) points to what has preceded and also to what is to come in 11:15. Here it is predictive prophecy (προφητευσα, first aorist active infinitive of προφητευω).

Over (επ). In the case, in regard to as in Joh 12:16 (with γραφω), not in the presence of (επ with genitive, Mr 13:9) nor against (επ with the accusative, Lu 22:53). For this list of peoples see 5:9, occurring seven times in the Apocalypse.

Revelation 11

Rev 11:1

A reed (καλαμος). Old word for a growing reed (Mt 11:7) which grew in immense brakes in the Jordan valley, a writer's reed (3Jo 1:7), a measuring-rod (here, 21:15f.; Eze 40:3-6; 42:16-19).

Like a rod (ομοιος ραβδω). See 2:27; Mr 6:8 for ραβδος.

And one said (λεγων). "Saying" (present active masculine participle of λεγω) is all that the Greek has. The participle implies εδωκεν (he gave), not εδοθη, a harsh construction seen in Ge 22:20; 38:24 , etc.

Rise and measure (εγειρε κα μετρησον). Present active imperative of εγειρω (intransitive, exclamatory use as in Mr 2:11) and first aorist active imperative of μετρεω. In Eze 42:2ff. the prophet measures the temple and that passage is probably in mind here. But modern scholars do not know how to interpret this interlude (11:1-13) before the seventh trumpet (11:15). Some (Wellhausen) take it to be a scrap from the Zealot party before the destruction of Jerusalem, which event Christ also foretold (Mr 13:2; Mt 24:2; Lu 21:6) and which was also attributed to Stephen (Ac 6:14). Charles denies any possible literal interpretation and takes the language in a wholly eschatological sense. There are three points in the interlude, however understood: the chastisement of Jerusalem or Israel (verses 1,2), the mission of the two witnesses (3-12), the rescue of the remnant (13). There is a heavenly sanctuary (7:15; 11:19; 14:15 , etc.), but here ναος is on earth and yet not the actual temple in Jerusalem (unless so interpreted). Perhaps here it is the spiritual (3:12; 2Th 2:4; 1Co 3:16f.; 2Co 6:16; Eph 2:19ff.). For altar (θυσιαστηριον) see 8:3. Perhaps measuring as applied to "them that worship therein" (τους προσκυνουντας εν αυτω) implies a word like numbering, with an allusion to the 144,000 in chapter 7 (a zeugma).

Rev 11:2

The court (την αυλην). The uncovered yard outside the house. There were usually two, one between the door and the street, the outer court, the other the inner court surrounded by the buildings (Mr 14:66). This is here the outer court, "which is without the temple" (την εξωθεν του ναου), outside of the sanctuary, but within the ιερον where the Gentiles could go (carrying out the imagery of the Jerusalem temple).

Leave without (εκβαλε εξωθεν). Literally, "cast without" (second aorist active imperative of εκβαλλω.

Do not measure it (μη αυτην μετρησης). Prohibition with μη and the first aorist active (ingressive) subjunctive of μετρεω. This outer court is left to its fate. In Herod's temple the outer court was marked off from the inner by "the middle wall of partition" (το μεσοιτοιχον του φραγμου, Eph 2:15), beyond which a Gentile could not go. In this outer court was a

house of prayer for the Gentiles (Mr 11:17), but now John is to cast it out and leave to its fate (given to the Gentiles in another sense) to be profaned by them.

They shall tread under foot (πατησουσιν). Future active of πατεω, here to trample with contempt as in Lu 21:24 , even the holy city (Mt 4:5; Isa 48:2; Ne 11:1). Charles thinks that only the heavenly city can be so called here (21:2,10; 22:19) because of 11:8 (Sodom and Gomorrah). But the language may be merely symbolical. See Da 9:24 .

Forty and two months (μηνας τεσσερακοντα κα δυο). Accusative of extent of time. This period in Da 7:25; 12:7 . It occurs in three forms in the Apocalypse (forty-two months, here and 13:5; 1260 days, 11:3; 12:6 ; time, times and half a time or 3 1/2 years, 12:14 and so in Daniel). This period, however its length may be construed, covers the duration of the triumph of the Gentiles, of the prophesying of the two witnesses, of the sojourn of the woman in the wilderness.

Rev 11:3

I will give (δωσω). Future active of διδωμ. The speaker may be God (Beckwith) or Christ (Swete) as in 2:13; 21:6 or his angel representative (22:7,12ff.). The idiom that follows is Hebraic instead of either the infinitive after διδωμ as in 2:7; 3:21; 6:4; 7:2; 13:7,15; 16:8 or ινα with the subjunctive (9:5; 19:8) we have κα προφητευσουσιν (and they shall prophesy).

Unto my two witnesses (τοις δυσιν μαρτυσιν μου). Dative case after δωσω. The article seems to point to two well-known characters, like Elijah, Elisha, but there is no possible way to determine who they are. All sorts of identifications have been attempted.

Clothed (περιβλημενους). Perfect passive participle of περιβαλλω as often before (7:9,13; 10:1 , etc.). But Aleph A P Q here read the accusative plural in -ους, while C has the nominative in -ο. Charles suggests a mere slip for the nominative, but Hort suggests a primitive error in early MSS. for the dative περιβεβλεμενοις agreeing with μαρτυσιν.

In sackcloth (σακκους). Accusative retained with this passive verb as in 7:9,13 . See 6:12 for σακκος and also Mt 3:4 . The dress suited the message (Mt 11:21).

Rev 11:4

The two olive trees (α δυο ελαια). The article seems to point to what is known. For this original use of ελαια see Ro 11:17,24 . In Zec 4:2,3,14 the lampstand or candlestick (λυχνια) is Israel, and the two olive trees apparently Joshua and Zerubbabel, but John makes his own use of this symbolism. Here the two olive trees and the candlesticks are identical.

Standing (εστωτες). Masculine perfect active participle agreeing with ουτο instead of εστωσα (read by P and cursives) agreeing with ελαια κα λυχνια, even though α (feminine plural article) be accepted before ενωπιον του κυριου (before the Lord).

Rev 11:5

If any man desireth to hurt them (ε τις αυτους θελε αδικησα). Condition of first class, assumed to be true, with ε and present active indicative (θελε) "if any one wants to hurt" (αδικησα first aorist active infinitive). It is impossible to hurt these two witnesses till they

do their work. The fire proceeding out of the mouths of the witnesses is like Elijah's experience (2Ki 1:10).

Devoureth (κατεσθιε). "Eats up (down)," present active indicative of κατεσθιω.

If any man shall desire (ε τις θεληση). Condition of third class with ε and first aorist active subjunctive of θελω as in Lu 9:13; Php 3:12 , but MSS. also read either θελε (present active indicative) or θελησε (future active, condition of the first class like the preceding one. The condition is repeated in this changed form, as less likely to happen and with inevitable death (δε αυτον αποκτανθηνα, must be killed, first aorist passive infinitive of αποκτεινω with δε).

Rev 11:6

To shut the heaven (κλεισα τον ουρανον). First aorist active infinitive of κλειω. As Elijah did by prayer (1Ki 17:1; Lu 4:25; Jas 5:17).

That it rain not (ινα μη υετος βρεχη). Sub-final use of ινα μη with the present active subjunctive of βρεχω, old verb to rain (Mt 5:45), here with υετος as subject.

During the days (τας ημερας). Accusative of extent of time. In Lu 4:25; Jas 5:17 the period of the drouth in Elijah's time was three and a half years, just the period here.

Of their prophecy (της προφητειας αυτων). Not here the gift of prophecy (1Co 12:10) or a particular prophecy or collection of prophecies (Re 1:3; 22:7f.), but "the execution of the prophetic office" (Swete).

Over the waters (επ των υδατων). "Upon the waters." As Moses had (Ex 7:20).

Into blood (εις αιμα). As already stated in 8:8 about the third trumpet and now again here.

To smite (παταξα). First aorist active infinitive of πατασσω, used here with εξουσιαν εχουσιν (they have power), as is στρεφειν (to turn).

With every plague (εν παση πληγη). In 1Ki 4:8 , but with reference to the plagues in Egypt.

As often as they shall desire (οσακις εαν θεληsωσιν). Indefinite temporal clause with οσακις and modal εαν (= αν) and the first aorist active subjunctive of θελω, "as often as they will."

Rev 11:7

When they shall have finished (οταν τελεσωσιν). Merely the first aorist active subjunctive of τελεω with οταν in an indefinite temporal clause with no *futurum exactum* (future perfect), "whenever they finish."

The beast (το θηριον). "The wild beast comes out of the abyss" of 9:1f . He reappears in 13:1; 17:8 . In Da 7:3 θηρια occurs. Nothing less than antichrist will satisfy the picture here. Some see the abomination of Da 7:7; Mt 24:15 . Some see Nero *redivivus*.

He shall make war with them (ποιησε μετ' αυτων πολεμον). This same phrase occurs in 12:17 about the dragon's attack on the woman. It is more the picture of single combat (2:16).

He shall overcome them (νικησε αυτους). Future active of νικαω. The victory of the beast over the two witnesses is certain, as in Da 7:21 .

And kill them (κα αποκτενε). Future active of αποκτεινω. Without attempting to apply this prophecy to specific individuals or times, one can agree with these words of Swete: "But his words cover in effect all the martyrdoms and massacres of history in which brute force has seemed to triumph over truth and righteousness."

Rev 11:8

Their dead bodies lie (το πτωμα αυτων). Old word from πιπτω (to fall), a fall, especially of bodies slain in battle, a corpse, a carcase (Mt 14:12), here the singular (some MSS. πτωματα, plural) as belonging to each of the αυτων (their) like στοματος αυτων (their mouth) in verse 5. So also in verse 9. No word in the Greek for "lie."

In (επ). "Upon," as in verse 6, with genitive (της πλατειας), the broad way (οδου understood), from πλατυς (broad) as in Mt 6:5 , old word (Re 21:21; 22:2).

Of the great city (της πολεως της μεγαλης). Clearly Jerusalem in view of the closing clause (οπου--εσταυρωθη), though not here called "the holy city" as in verse 2, and though elsewhere in the Apocalypse Babylon (Rome) is so described (14:8; 16:19; 17:5; 18:2,10,16,18,19,21).

Which (ητις). Which very city, not "whichever."

Spiritually (πνευματικως). This late adverb from πνευματικος (spiritual) occurs in the N.T. only twice, in 1Co 2:14 for the help of the Holy Spirit in interpreting God's message and here in a hidden or mystical (allegorical sense). For this use of πνευματικος see 1Co 10:3f . Judah is called Sodom in Isa 1:9f.; Eze 16:46,55 . See also Mt 10:15; 11:23 . Egypt is not applied to Israel in the O.T., but is "an obvious symbol of oppression and slavery" (Swete).

Where also their Lord was crucified (οπου κα ο κυριος αυτων εσταυρωθη). First aorist passive indicative of σταυροω, to crucify, a reference to the fact of Christ's crucifixion in Jerusalem. This item is one of the sins of Jerusalem and the disciple is not greater than the Master (Joh 15:20).

Rev 11:9

Men from among (εκ τÂων etc.). No word for "men" (ανθρÂωπο or πολλο) before εκ τÂων, but it is implied (partitive use of εκ) as in 2:10 and often. See also 5:9; 7:9 for this enumeration of races and nations.

Do look upon (βλεπουσιν). Present (vivid dramatic) active indicative of βλεπω.

Three days and a half (ημερας τρεις κα ημισυ). Accusative of extent of time. Ημισυ is neuter singular though ημερας (days) is feminine as in Mr 6:23; Re 12:14 . The days of the gloating over the dead bodies are as many as the years of the prophesying by the witnesses

(11:3), but there is no necessary correspondence (day for a year). This delight of the spectators "is represented as at once fiendish and childish" (Swete).

Suffer not (ουκ αφιουσιν). Present active indicative of αφιω, late form for αφιημ, as in Mr 1:34 (cf. αφεις in Re 2:20). This use of αφιημ with the infinitive is here alone in the Apocalypse, though common elsewhere (Joh 11:44,48; 12:7; 18:8).

Their dead bodies (τα πτωματα αυτων). "Their corpses," plural here, though singular just before and in verse 8.

To be laid in a tomb (τεθηνα εις μνημα). First aorist passive of τιθημ, to place. Μνημα (old word from μιμνησκω, to remind) is a memorial, a monument, a sepulchre, a tomb (Mr 5:3). "In a country where burial regularly took place on the day of death the time of exposure and indignity would be regarded long" (Beckwith). See Tobit 1:18ff.

Rev 11:10

They that dwell upon the earth (ο κατοικουντες επ της γης). Present active articular participle of κατοικεω, "an Apocalyptic formula" (Swete) for the non-Christian world (3:10; 6:10; 8:13; 13:8,12,14; 17:8).

Rejoice (χαιρουσιν). Present active indicative of χαιρω.

Over them (επ' αυτοις). Locative (or dative) case with επ as in 10:11.

Make merry (ευφραινοντα). Present middle indicative of ευφραινω, old verb (ευ, φρην, jolly mind), as in Lu 15:32; Re 12:12; 18:20 . Jubilant jollification over the cessation of the activity of the two prophets.

They shall send gifts to one another (δωρα πεμψουσιν αλληλοις). Future active of πεμπω with dative αλληλοις. Just as we see it done in Es 9:19,22; Ne 8:10,12 .

Tormented (εβασανισαν). First aorist active indicative of βασανιζω, for which see 9:5. This is the reason (οτ) of the fiendish glee of Jew and Gentile, who no longer will have to endure the prophecies (11:3f.) and dread miracles (11:5f.) of these two prophets. "Such a sense of relief is perhaps not seldom felt today by bad men when a preacher of righteousness or a signal example of goodness is removed" (Swete).

Rev 11:11

After the (μετα τας etc.). The article τας (the) points back to 11:9.

The breath of life from God (πνευμα ζωης εκ του θεου). This phrase (πνευμα ζωης) occurs in Ge 6:17; 7:15,22 of the lower animals, but here there is clearly an allusion to Eze 37:5,10 (also 2Ki 13:21), where the dead bones lived again.

Entered into them (εισηλθεν εν αυτοις). Second aorist active indicative of εισερχομα with εν rather than εις after it (cf. Lu 9:46). The prophecy has here become fact (change from future πεμψουσιν to aorist εισηλθεν).

They stood upon their feet (εστησαν επ τους ποδας αυτων). Ingressive second aorist active indicative of ιστημ (intransitive). Reference to Eze 37:10 , but with the accusative in place of genitive there after επ as in 2Ki 13:21 .

Fell upon (επεπεσεν επ). Second aorist active indicative of επιπιπτω with repetition of επ. The same prophetic use of the aorist as in εισηλθεν and εστησαν.

Beheld (θεωρουντας). Present active articular participle of θεωρεω. "The spectators were panic-stricken" (Swete).

Rev 11:12

Saying (λεγουσης). Present active predicate participle of λεγω, feminine genitive agreeing with φωνης, though some MSS. have the accusative φωνην λεγουσαν, either construction being proper after ηκουσαν (they heard). There is a little evidence for ηκουσα like 12:10 (24 times in the book). Cf. Joh 5:28 .

Come up hither (αναβατε ωδε). Second aorist active imperative of αναβαινω. The ascension of these two witnesses is in full view of their enemies, not just in the presence of a few friends as with Christ (Ac 1:9).

They went up (ανεβησαν). Second aorist active indicative of αναβαινω.

In the cloud (εν τη νεφελη). As Jesus did (Ac 1:9) and like Elijah (2Ki 2:11). Their triumph is openly celebrated before their enemies and is like the rapture described by Paul in 1Th 4:17 .

Rev 11:13

There was (εγενετο). "There came to pass" (second aorist middle indicative of γινομα). Earthquakes are often given as a symbol of great upheavals in social and spiritual order (Swete) as in Eze 37:7; 38:19; Hag 2:6; Mr 13:8; Heb 12:26f.; Re 6:12; 16:18 .

Fell (επεσεν). Second aorist active indicative of πιπτω, to fall. Only the tenth (το δεκατον) of the city fell. Cf. το τριτον (the third) in 8:7-12, perhaps a conventional number.

Were killed (απεκτανθησαν). First aorist passive indicative of αποκτεινω as in 9:18.

Seven thousand persons (ονοματα ανθρωπων χιλιαδες επτα). This use of ονοματα (names of men here) is like that in 3:4; Ac 1:15 and occurs in the papyri (Deissmann, *Bible Studies*, p. 196f.).

Were affrighted (εμφοβο εγενοντο). "Became terrified," old adjective (εν, φοβος, fear) as in Lu 24:5; Ac 10:4; 24:5 . "A general movement toward Christianity, induced by fear or despair--a prediction fulfilled more than once in ecclesiastical history" (Swete).

Gave glory (εδωκαν δοξαν). First aorist active indicative of διδωμ, when they saw the effect of the earthquake, recognition of God's power (Joh 9:24; Ac 12:23; Ro 4:20).

Rev 11:14

Is past (απηλθεν). Second aorist active indicative of απερχομα. See 9:12 for this use and 21:1,4 . The second woe (η ουα η δευτερα) is the sixth trumpet (9:12) with the two episodes attached (10:1-11:13).

The third woe (η ουα η τριτη, feminine as in 9:12) is the seventh trumpet, which now "cometh quickly" (ερχετα ταχυ), for which phrase see 2:16; 3:11; 22:7,12,20 . Usually pointing to the Parousia.

Rev 11:15

There followed (εγενοντο). "There came to pass." There was silence in heaven upon the opening of the seventh seal (8:1), but here "great voices." Perhaps the great voices are the ζωα of 4:6ff.; 5:8 .

Saying (λεγοντες). Construction according to sense; λεγοντες, masculine participle (not λεγουσα), though φωνα, feminine. John understood what was said.

Is become (εγενετο). "Did become," prophetic use of the aorist participle, already a fact. See εγενετο in Lu 19:9 .

The kingdom of our Lord and of his Christ (του κυριου ημων κα του Χριστου αυτου). Repeat η βασιλεια from the preceding. God the Father is meant here by κυριου (Lord), as αυτου (his) shows. This is the certain and glorious outcome of the age-long struggle against Satan, who wields the kingdom of the world which he offered to Christ on the mountain for one act of worship. But Jesus scorned partnership with Satan in the rule of the world, and chose war, war up to the hilt and to the end. Now the climax has come with Christ as Conqueror of the kingdom of this world for his Father. This is the crowning lesson of the Apocalypse.

He shall reign (βασιλευσε). Future active of βασιλευω. God shall reign, but the rule of God and of Christ is one as the kingdom is one (1Co 15:27). Jesus is the Lord's Anointed (Lu 2:26; 9:20).

Rev 11:16

The four and twenty elders (ο εικοσ τεσσαρες πρεσβυτερο). They follow the living creatures (verse 15, if correctly interpreted) in their adoration, as in 4:9f. . Though seated on thrones of their own (4:4), yet they fall upon their faces in every act of worship to God and Christ (4:10; 5:8,14; 19:4). Here επ τα προσωπα αυτων (upon their faces) is added as in 7:11 about the angels. The elders here again represent the redeemed, as the four living creatures the forces of nature, in the great thanksgiving here (ευχαριστουμεν, present active indicative of ευχαριστεω).

Rev 11:17

O Lord God (Κυριε ο θεος). Vocative form κυριε and nominative form ο θεος (vocative in use). See 1:8; 4:8 for this combination with ο παντοκρατωρ (the Almighty). For ο ων κα ο ην (which art and which wast) see 1:4,8; 4:8; 16:5 .

Thou hast taken (ειληφες). Perfect active indicative of λαμβανω, emphasizing the permanence of God's rule, "Thou hast assumed thy power."

Didst reign (εβασιλευσας). Ingressive first aorist active indicative of βασιλευω, "Didst begin to reign." See this combination of tenses (perfect and aorist) without confusion in 3:3; 5:7; 8:5 .

Rev 11:18

Were wroth (ωργισθησαν). Ingressive first aorist active indicative of οργιζομα, "became angry." The culmination of wrath against God (16:13ff.; 20:8f.). Cf. Ps 2:1,5,12; 99:1; Ac 4:25f. . John sees the hostility of the world against Christ.

Thy wrath came (ηλθεν η οργη σου). Second aorist active indicative of ερχομα, the prophetic aorist again. The *Dies Irae* is conceived as already come.

The time of the dead to be judged (ο καιρος των νεκρων κριθηνα). For this use of καιρος see Mr 11:13; Lu 21:24 . By "the dead" John apparently means both good and bad (Joh 5:25; Ac 24:21), coincident with the resurrection and judgment (Mr 4:29; Re 14:15ff.; 20:1-15). The infinitive κριθηνα is the first aorist passive of κρινω, epexegetic use with the preceding clause, as is true also of δουνα (second aorist active infinitive of διδωμ), to give.

Their reward (τον μισθον). This will come in the end of the day (Mt 20:8), from God (Mt 6:1), at the Lord's return (Re 22:12), according to each one's work (1Co 3:8).

The small and the great (τους μικρους κα τους μεγαλους). The accusative here is an anacoluthon and fails to agree in case with the preceding datives after δουνα τον μισθον, though some MSS. have the dative τοις μικροις, etc. John is fond of this phrase "the small and the great" (13:16; 19:5,18; 20:12).

To destroy (διαφθειρα). First aorist active infinitive of διαφθειρω, carrying on the construction with καιρος. Note τους διαφθειροντας, "those destroying" the earth (corrupting the earth). There is a double sense in διαφθειρω that justifies this play on the word. See 19:2. In 1Ti 6:5 we have those "corrupted in mind" (διαφθαρμενο τον νουν). God will destroy the destroyers (1Co 3:16f.).

Rev 11:19

Was opened (ηνοιγη). Second aorist passive indicative of ανοιγω, with augment on the preposition as in 15:5. For the sanctuary (ναος) of God in heaven see 3:12; 7:15; 15:5ff.; 21:22 .

Was seen (ωφθη). First aorist passive indicative of οραω.

The ark of his covenant (η κιβωτος της διαθηκης αυτου). The sacred ark within the second veil of the tabernacle (Heb 9:4) and in the inner chamber of Solomon's temple (1Ki 8:6) which probably perished when Nebuchadrezzar burnt the temple (2Ki 25:9; Jer 3:16). For the symbols of majesty and power in nature here see also 6:12; 8:5; 11:13; 16:18,21 .

Revelation 12

Rev 12:1

A great sign (σημειον μεγα). The first of the visions to be so described (13:3; 15:1), and it is introduced by ωφθη as in 11:19; 12:3 , not by μετα ταυτο or by ειδον or by ειδον κα ιδου as heretofore. This "sign" is really a τερας (wonder), as it is so by association in Mt 24:24; Joh 4:48; Ac 2:22; 5:12 . The element of wonder is not in the word σημειον as in τερας, but often in the thing itself as in Lu 21:11; Joh 9:16; Re 13:13ff.; 15:1; 16:14; 19:20 .

A woman (γυνη). Nominative case in apposition with σημειον. "The first 'sign in heaven' is a Woman--the earliest appearance of a female figure in the Apocalyptic vision" (Swete).

Arrayed with the sun (περιβεβλημενη τον ηλιον). Perfect passive participle of περιβαλλω, with the accusative retained as so often (9 times) in the Apocalypse. Both Charles and Moffatt see mythological ideas and sources behind the bold imagery here that leave us all at sea. Swete understands the Woman to be "the church of the Old Testament" as "the Mother of whom Christ came after the flesh. But here, as everywhere in the Book, no sharp dividing line is drawn between the Church of the Old Testament and the Christian Society." Certainly she is not the Virgin Mary, as verse 17 makes clear. Beckwith takes her to be "the heavenly representative of the people of God, the *ideal* Zion, which, so far as it is embodied in concrete realities, is represented alike by the people of the Old and the New Covenants." John may have in mind Isa 7:14 (Mt 1:23; Lu 1:31) as well as Mic 4:10; Isa 26:17f.; 66:7 without a definite picture of Mary. The metaphor of childbirth is common enough (Joh 16:21; Ga 4:19). The figure is a bold one with the moon "under her feet" (υποκατω των ποδων αυτης) and "a crown of twelve stars" (στεφανος αστερων δωδεκα), a possible allusion to the twelve tribes (Jas 1:1; Re 21:12) or to the twelve apostles (Re 21:14).

Rev 12:2

And she was with child (κα εν γαστρ εχουσα). Perhaps εστιν to be supplied or the participle used as a finite verb as in 10:2. This is the technical idiom for pregnancy as in Mt 1:18,23 , etc.

Travailing in birth (ωδινουσα). Present active participle of ωδινω, old verb (from ωδιν birth-pangs 1Th 5:3), in N.T. only here and Ga 4:27 .

And in pain (κα βασανιζομενη). "And tormented" (present passive participle of βασανιζω, for which see already 9:5; 11:10), only here in N.T. in sense of childbirth.

To be delivered (τεκειν). Second aorist active infinitive of τικτω, to give birth, epexegetical use. Also in verse 4.

Rev 12:3

Another sign (αλλο σημειον). "A second tableau following close upon the first and inseparable from it" (Swete).

And behold (κα ιδου). As often (4:1; 6:2,5,8 , etc.).

A great red dragon (δρακων μεγας πυρρος). Homer uses this old word (probably from δερκομα, to see clearly) for a great monster with three heads coiled like a serpent that ate poisonous herbs. The word occurs also in Hesiod, Pindar, Eschylus. The Babylonians feared a seven-headed hydra and Typhon was the Egyptian dragon who persecuted Osiris. One wonders if these and the Chinese dragons are not race memories of conflicts with the diplodocus and like monsters before their disappearance. Charles notes in the O.T. this monster as the chief enemy of God under such title as Rahab (Isa 51:9f.; Job 26:12f.), Behemoth (Job 40:15-24), Leviathan (Isa 27:1), the Serpent (Am 9:2ff.). In Ps 74:13 we read of "the heads of the dragons." On πυρρος (red) see 6:4. Here (12:9) and in 20:2 the great dragon is identified with Satan. See Da 7 for many of the items here, like the ten horns (Da 7:7) and hurling the stars (Da 8:10). The word occurs in the Apocalypse alone in the N.T.

Seven diadems (επτα διαδηματα). Old word from διαδεω (to bind around), the blue band marked with white with which Persian kings used to bind on the tiara, so a royal crown in contrast with στεφανος (chaplet or wreath like the Latin *corona* as in 2:10), in N.T. only here, 13:1; 19:12 . If Christ as Conqueror has "many diadems," it is not strange that Satan should wear seven (ten in 13:1).

Rev 12:4

His tail (η ουρα αυτου). See 9:10,19 .

Draweth (συρε). Present active indicative of συρω, old verb, to drag, here alone in the Apocalypse, but see Joh 21:8 .

The third part of the stars (το τριτον των αστερων). Like a great comet is this monster. See Da 8:10 . Perhaps only the third is meant to soften the picture as in Re 8:7f .

Did cast them (εβαλεν αυτους). Second aorist active indicative. Charles takes this to refer to a war in heaven between the good angels and Satan, with the fall of some angels (Jude 1:6). But John may have in mind the martyrs before Christ (Heb 11:32f.) and after Christ's ascension (Mt 23:35).

Stood (εστηκεν). Imperfect active of a late verb, στηκω, from the perfect εστηκα of ιστημ, graphic picture of the dragon's challenge of the woman who is about to give birth.

When she was delivered (οταν τεκη). Indefinite temporal clause with οταν and the second aorist active subjunctive of τικτω, "whenever she gives birth."

That he might devour (ινα καταφαγη). Purpose clause with ινα and the second aorist active subjunctive of κατεσθιω, to eat up (down). Cf. Jer 28:34 . This is what Pharaoh did to Israel (Ex 1:15-22; Ps 85:13; Isa 27:1; 51:9; Eze 29:3). Precisely so the devil tried to destroy the child Jesus on his birth.

Rev 12:5

She was delivered of a son (ετεκεν υιον). Literally, "she bore a son" (second aorist active indicative of τικτω).

A man child (αρσεν). So A C with the neuter τεκνον or παιδιον in mind, as often in O.T. (ετεκεν αρσεν, Ex 1:16ff.; 2:2; Le 12:2,7; Isa 66:7; Jer 20:15 , etc.), but P and some cursives read αρσενα (masculine accusative), as in verse 13 (τον αρσενα), while Aleph Q have αρρενα. The word is old (either αρσην or αρρην), as in Mt 19:4 , only in this chapter in the Apocalypse. It is really redundant after υιον (son), as in Tob. 6:12 (Aleph).

Who is to rule all the nations with a rod of iron (ος μελλε ποιμαινειν παντα τα εθνη εν ραβδω σιδηρα). See 2:27 for these words (from Ps 2:9) applied there to victorious Christians also, and in 19:15 to the triumphant Christian. His rule will go beyond the Jews (Mt 2:6). There is here, of course, direct reference to the birth of Jesus from Mary, who thus represented in her person this "ideal woman" (God's people).

Was caught unto God (ηρπασθη). First aorist passive indicative of αρπαζω, old verb for seizing or snatching away, as in Joh 10:12 , here alone in the Apocalypse. Reference to the ascension of Christ, with omission of the ministry, crucifixion, and resurrection of Christ because he is here simply showing that "the Dragon's vigilance was futile" (Swete). "The Messiah, so far from being destroyed, is caught up to a share in God's throne" (Beckwith).

Rev 12:6

Fled into the wilderness (εφυγεν εις την ερημον). Second aorist active indicative of φευγω. Here, of course, not Mary, but "the ideal woman" (God's people) of the preceding verses, who fled under persecution of the dragon. God's people do not at once share the rapture of Christ, but the dragon is unable to destroy them completely. The phrases used here seem to be reminiscent of De 8:2ff. (wanderings of Israel in the wilderness), 1Ki 17:2f. and 19:3f. (Elijah's flight), I Macc. 2:29 (flight of the Jews from Antiochus Epiphanes), Mt 2:13 (flight of Joseph and Mary to Egypt), Mr 13:14 (the flight of Christians at the destruction of Jerusalem).

Where (οπου--εκε). Hebrew redundancy (where--there) as in 3:8; 8:9,9; 13:8,12; 17:9; 20:8 .

Prepared (ητοιμασμενον). Perfect passive predicate participle of ετοιμαζω, for which verb see Mt 20:23; Re 8:6; 9:7,15; 16:12; 19:7; 21:2 , and for its use with τοπος Joh 14:2f. and for the kind of fellowship meant by it (Ps 31:21; 2Co 13:13; Col 3:3; 1Jo 1:3).

Of God (απο του θεου). "From (by) God," marking the source as God (9:18; Jas 1:13). This anticipatory symbolism is repeated in 12:13f .

That there they may nourish her (ινα εκε τρεφωσιν αυτην). Purpose clause with ινα and the present for continued action: active subjunctive according to A P though C reads τρεφουσιν, present active indicative, as is possible also in 13:17 and certainly so in 1Jo 5:20 (Robertson, *Grammar*, p. 984), a solecism in late vernacular Greek. The plural is indefinite "they" as in 10:11; 11:9 . One MSS. has τρεφετα (is nourished). The stereotyped phrase occurs here, as in 11:2f. , for the length of the dragon's power, repeated in 12:14 in more general terms and again in 13:5.

Rev 12:7

There was war in heaven (εγενετο πολεμος εν τω ουρανω). "There came to be war in heaven" (εγενετο, not ην). "Another ταβλεαυ, not a σημειον (vv. 1,3), but consequent upon the two σημεια which precede it. The birth and rapture of the Woman's Son issue in a war which invades the επουρανια" (Swete). The reference is not to the original rebellion of Satan, as Andreas held. As the coming of Christ brought on fresh manifestations of diabolic power (Mr 1:13; Lu 22:3,31; Joh 12:31; 14:30; 16:11), just so Christ's return to heaven is pictured as being the occasion of renewed attacks there. We are not to visualize it too literally, but certainly modern airplanes help us to grasp the notion of battles in the sky even more than the phalanxes of storm-clouds (Swete). John even describes this last conflict as in heaven itself. Cf. Lu 10:18; 1Ki 22:1ff.; Job 1; 2; Zec 3:1f. .

Michael and his angels (ο Μιχαηλ κα ο αγγελο αυτου). The nominative here may be in apposition with πολεμος, but it is an abnormal construction with no verb, though εγενετο (arose) can be understood as repeated. Michael is the champion of the Jewish people (Da 10:13,21; 12:1) and is called the archangel in Jude 9 .

Going forth to war (του πολεμησα). This genitive articular infinitive is another grammatical problem in this sentence. If εγενετο (arose) is repeated as above, then we have the infinitive for purpose, a common enough idiom. Otherwise it is anomalous, not even like Ac 10:25 .

With the dragon (μετα του δρακοντος). On the use of μετα with πολεμεω see 2:16; 13:4; 17:14 (nowhere else in N.T.). The devil has angels under his command (Mt 25:41) and preachers also (2Co 11:14f.).

Warred (επολεμησεν). Constative aorist active indicative of πολεμεω, picturing the whole battle in one glimpse.

Rev 12:8

And they prevailed not (κα ουκ ισχυσαν). Here κα equals "and yet" or "but." A few MSS. read the singular ισχυσεν like επολεμησεν, but wrongly so.

Neither was their place found any more (ουδε τοπος ευρεθη αυτων ετ). First aorist passive indicative of ευρισκω, to find. Probably αυτων is the objective genitive (place for them), just as in 20:11 αυτοις (dative, for them) is used with τοπος ουχ ευρεθη. The phrase occurs in Da 2:35 Theod. and Zec 10:10 . The dragon is finally expelled from heaven (cf. Job 1:6), though to us it seems a difficult conception to think of Satan having had access to heaven.

Rev 12:9

Was cast down (εβληθη). Effective first aorist passive indicative of βαλλω, cast down for good and all, a glorious consummation. This vision of final victory over Satan is given by Jesus in Lu 10:18; Joh 12:31 . It has not come yet, but it is coming, and the hope of it should be a spur to missionary activity and zeal. The word megas (great) occurs here with

δρακων as in 12:3, and the whole picture is repeated in 20:2. The dragon in both places is identified with the old serpent (Ge 3:1ff.) and called αρχαιος (from αρχη, beginning), as Jesus said that the devil was a murderer "from the beginning" (Joh 8:44). Both διαβολος (slanderer) and Satan (Σατανας) are common in N.T. for this great dragon and old serpent, the chief enemy of mankind. See on Mt 4:1; Re 2:10 for διαβολος and Lu 10:18 for Σατανας.

The deceiver of the whole world (ο πλανων την οικουμενην ολην). This is his aim and his occupation, pictured here by the nominative articular present active participle of πλαναω, to lead astray. For "the inhabited world" see Lu 2:1; Re 3:10; 16:14 . Satan can almost "lead astray" the very elect of God (Mt 24:24), so artful is he in his beguilings as he teaches us how to deceive ourselves (1Jo 1:8).

He was cast down to the earth (εβληθη εις την γην). Effective aorist repeated from the beginning of the verse. "The earth was no new sphere of Satan's working" (Swete).

Were cast down (εβληθησαν). Triple use of the same verb applied to Satan's minions. The expulsion is complete.

Rev 12:10

A great voice saying (φωνην μεγαλην λεγουσαν). Accusative after ηκουσα in this phrase as in 5:11; 10:4; 14:2; 18:4 , but the genitive φωνης λεγουσης in 11:12; 14:13 . We are not told whence this voice or song comes, possibly from one of the twenty-four elders (Swete) or some other heavenly beings (11:15) who can sympathize with human beings (19:10), the martyrs in heaven (Charles).

Now is come (αρτ εγενετο). Αρτ (Joh 13:33) shows how recent the downfall of Satan here proleptically pictured as behind us in time (aorist tense εγενετο).

The salvation (η σωτηρια). Here "the victory" as in 7:10; 19:1 .

The power (η δυναμις). Gods power over the dragon (cf. 7:12; 11:17; 19:1).

The kingdom (η βασιλεια). "The empire of God" as in 11:15.

The authority of his Christ (η εξουσια του Χριστου αυτου). Which Christ received from the Father (Mt 28:18; Joh 17:2). See 11:15 (Ps 2:2) for "his Anointed."

The accuser (ο κατηγωρ). The regular form, κατηγορος, occurs in Joh 8:10; Ac 23:30,35; 25:16,18 and in many MSS. here in Re 12:10 , but A reads κατηγωρ, which Westcott and Hort accept. It was once considered a Greek transliteration of a Hebrew word, but Deissmann (*Light*, etc., p. 93f.) quotes it from a vernacular magical papyrus of the fourth century A.D. with no sign of Jewish or Christian influence, just as διακων appears as a vernacular form of διακονος. Only here is the word applied to Satan in the N.T. In late Judaism Satan is the accuser, and Michael the defender, of the faithful.

Of our brethren (των αδελφων ημων). The saints still on earth battling with Satan and his devices.

Which accuseth them (ο κατηγορων αυτους). Articular present active participle of κατηγορεω, old verb, to accuse, usually with the genitive of the person (Joh 5:45), but here with the accusative. This is the devil's constant occupation (Job 1:6f.).

Day and night (ημερας κα νυκτος). Genitive of time. "By day and by night."

Rev 12:11

They overcame him (αυτο ενικησαν). First aorist active indicative of νικαω, the verb used by Jesus of his own victory (Joh 16:33) and about him (Re 3:21; 5:5). "The victory of the martyrs marks the failure of Satan's endeavours" (Swete).

Because of the blood of the Lamb (δια το αιμα του αρνιου). As in 1:5; 5:6,9; 7:14 . The blood of Christ is here presented by δια as the ground for the victory and not the means, as by εν in 1:5; 5:9 . Both ideas are true, but δια with the accusative gives only the reason. The blood of Christ does cleanse us from sin (Joh 1:29; 1Jo 1:7). Christ conquered Satan, and so makes our victory possible (Lu 11:21f.; Heb 2:18). "Thus the Lamb is the true συνηγορος (like Michael) of the New Israel, its παρακλητος προς τον πατερα (1Jo 2:1)" (Swete).

Because of the Word of their testimony (δια τον λογον της μαρτυριας αυτων). The same use of δια, "because of their testimony to Jesus" as in John's own case in 1:9. These martyrs have been true to their part.

They loved not their life even unto death (ουκ ηγαπησαν τεν ψυχην αυτων αχρ θανατου). First aorist active indicative of αγαπαω. They did resist "unto blood" (μεχρις αιματος Heb 12:4) and did not put their own lives before loyalty to Christ. There is a direct reference to the words of Jesus in Joh 12:25 as illustrated also in Mr 8:35; Mt 10:39; 16:25; Lu 9:24; 17:33 . Paul's own example is pertinent (Ac 21:13; Php 1:20ff.). Jesus himself had been "obedient unto death" (Php 2:8). These martyrs seem to be still alive on earth, but their heroism is proleptically pictured.

Rev 12:12

Therefore (δια τουτο). "For this reason" as in 7:15; 18:8 (15 times in John's Gospel, Charles notes). It points back to verse 10.

Rejoice (ευφραινεσθε). Present middle imperative of ευφραινω as in 11:10; 18:20 .

O heavens (ο ουρανο). Plural here alone in the Apocalypse, though common elsewhere in the N.T. Satan is no longer in the heavens.

They that dwell therein (ο εν αυτοις σκηνουντες). Present active articular participle of σκηνοω (see 7:15; 13:6) to dwell (tabernacle) as of Christ in Joh 1:14 and of God in Re 21:3 . The inhabitants of heaven (angels and saints) have cause to rejoice, and earth reason to mourn.

Woe for the earth and for the sea (ουα την γην κα την θαλασσαν). The accusative after ουα as in 8:13, but nominative in 18:10,16,19 in place of the usual dative (Mt 11:21; 18:7 , etc.).

Is gone down (κατεβη). Second aorist (effective) active indicative of καταβαινω, "did go down."

But a short time (ολιγον καιρον). Accusative of extent of time, "a little time." The devil's departure from his warfare in the heavens reveals (ειδως, knowing, perfect active participle) to him that his time for doing harm to men is limited, and hence his great wrath (θυμον, boiling rage).

Rev 12:13

He persecuted (εδιωξεν). First aorist active participle of διωκω, to pursue, to chase, hostile pursuit here as in Mt 5:10f.; 10:23 , etc. John now, after the "voice" in 10-13, returns to the narrative in verse 9. The child was caught away in verse 5, and now the woman (the true Israel on earth) is given deadly persecution. Perhaps events since A.D. 64 (burning of Rome by Nero) amply illustrated this vision, and they still do so.

Which (ητις). "Which very one."

Rev 12:14

There were given (εδοθησαν). As in 8:2; 9:1,3 .

The two wings of the great eagle (α δυο πτερυγες του αετου του μεγαλου). Not the eagle of 8:13, but the generic use of the article. Every eagle had two wings. Probably here, as in Mt 24:28 , the griffon or vulture rather than the true eagle is pictured. For the eagle in the O.T. see Ex 19:4; Isa 40:31; Job 9:26; Pr 24:54 .

That she might fly (ινα πετητα). Purpose clause with ινα and present middle subjunctive of πετομα, old verb, to fly, in N.T. only in the Apocalypse (4:7; 8:13; 12:14; 14:6; 19:17). Resumption of the details in verse 6 (which see) about the "wilderness," her "place," the redundant εκε with οπου, the "time and times, and half a time" (καιρον κα καιρους κα ημισυ), 1260 days, but with τρεφετα (present passive indicative) instead of τρεφωσιν (general plural of the present active subjunctive), and with the addition of "from the face of the serpent" (απο προσωπου του οφεως), because the serpent rules the earth for that period. "To the end of the present order the Church dwells in the wilderness" (Swete), and yet we must carry on for Christ.

Rev 12:15

Water as a flood (υδωρ ως ποταμον). "Water as a river," accusative case after εβαλεν (cast). The serpent could not follow the woman or stop her flight and so sought to drown her.

That he might cause her to be carried away by the stream (ινα αυτην ποταμοφορητον ποιηση). Purpose clause with ινα and the first aorist active subjunctive of ποιεω. For this use of ποιεω see 17:16. This compound verbal ποταμοφορητον in the predicate accusative (ποταμος, river, φορητον from φορεω, to bear) was not coined by John, but occurs in a papyrus of B.C. 110 and in several others after N.T. times. It means simply "carried away by the river."

Rev 12:16

Helped the woman (εβοηθησεν τη γυναικ). First aorist active indicative of βοηθεω, old verb with the dative as in Heb 2:18 , which see. Herodotus tells of the Lycus disappearing underground near Colossae. But this vivid symbol is not dependent on historical examples.

Swallowed up (κατεπιεν). Second aorist active indicative of καταπινω, literally "drank down."

Rev 12:17

Waxed wroth (ωργισθη). First aorist (ingressive) passive indicative of οργιζομα, "became angry."

With the woman (επ τη γυναικ). "At the woman," "because of the woman."

Went away (απηλθεν). "Went off" in his rage to make war with the scattered followers of the Lamb not in the wilderness, perhaps an allusion to Ge 3:15 . The devil carries on relentless war with all those "which keep the commandments of God and hold the testimony of Jesus" (των τηρουντων τας εντολας του θεου κα εχοντων την μαρτυριαν Ιησου). These two marks excite the wrath of the devil then and always. Cf. 1:9; 6:9; 14:12; 19:10; 20:4 .

Revelation 13

Rev 13:1

He stood (εσταθη). First aorist passive indicative of ιστημ (intransitive), as in 8:3. "He stopped" on his way to war with the rest of the woman's seed. P Q read here εσταθην (I stood) when it has to be connected with chapter Re 13 .

Upon the sand (επ την αμμον). The accusative case as in 7:1; 8:3 , etc. Αμμος is an old word for sand, for innumerable multitude in 20:8.

Out of the sea (εκ της θαλασσης). See 11:7 for "the beast coming up out of the abyss." The imagery comes from Da 7:3 . See also Re 17:8 . This "wild beast from the sea," as in Da 7:17,23 , is a vast empire used in the interest of brute force. This beast, like the dragon (12:3), has ten horns and seven heads, but the horns are crowned, not the heads. The Roman Empire seems to be meant here (17:9,12). On "diadems" (διαδηματα) see 12:3, only ten here, not seven as there.

Names of blasphemy (ονοματα βλασφημιας). See 17:3 for this same phrase. The meaning is made plain by the blasphemous titles assumed by the Roman emperors in the first and second centuries, as shown by the inscriptions in Ephesus, which have θεος constantly applied to them.

Rev 13:2

Like unto a leopard (ομοιον παρδαλε). Associative-instrumental case of παρδαλις, old word for panther, leopard, here only in N.T. The leopard (λεο, παρδ) was considered a cross between a panther and a lioness.

As the feet of a bear (ως αρκου). Old word, also spelled αρκτος, here only in N.T. From Da 7:4 . No word in the Greek for "feet" before "bear."

As the mouth of a lion (ως στομα λεοντος). From Da 7:4 . This beast combines features of the first three beasts in Da 7:2f. . The strength and brutality of the Babylonian, Median, and Persian empires appeared in the Roman Empire. The catlike vigilance of the leopard, the slow and crushing power of the bear, and the roar of the lion were all familiar features to the shepherds in Palestine (Swete).

The dragon gave him (εδωκεν αυτω ο δρακων). First aorist active indicative of διδωμ (to give) and dative case αυτω (the beast). The dragon works through this beast. The beast is simply Satan's agent. Satan claimed this power to Christ (Mt 4:9; Lu 4:6) and Christ called Satan the prince of this world (Joh 12:31; 14:30; 16:11). So the war is on.

Rev 13:3

And I saw (κα). No verb (ειδον) in the old MSS., but clearly understood from verse 2.

As though it had been smitten (ως εσφαγμενην). Perfect passive participle of σφαζω, as in 5:6, accusative singular agreeing with μιαν (one of the heads), object of ειδον understood,

"as though slain" (so the word means in seven other instances in the book). There is a reference to the death and new life of the Lamb in 5:6.

And his death-stroke was healed (κα η πληγη αυτου εθεραπευθη). First aorist passive indicative of θεραπευω. "The stroke of death" (that led to death). Apparently refers to the death of Nero in June 68 A.D. by his own hand. But after his death pretenders arose claiming to be Nero *redivivus* even as late as 89 (Tacitus, *Hist*. i. 78, ii. 8, etc.). John seems to regard Domitian as Nero over again in the persecutions carried on by him. The distinction is not always preserved between the beast (Roman Empire) and the seven heads (emperors), but in 17:10 the beast survives the loss of five heads. Here it is the death-of one head, while in verses 12,14 the beast himself receives a mortal wound.

Wondered after the beast (εθαυμασθη οπισω του θηριου). First aorist passive (deponent) indicative of θαυμαζω, to wonder at, to admire, as in 17:8. For this pregnant use of οπισω see Joh 12:9; Ac 5:37; 20:30; 1Ti 5:15 . "All the earth wondered at and followed after the beast," that is Antichrist as represented by Domitian as Nero *redivivus*. But Charles champions the view that Caligula, not Nero, is the head that received the death-stroke and recovered and set up statues of himself for worship, even trying to do it in Jerusalem.

Rev 13:4

They worshipped the dragon (προσεκυνησαν τω δρακοντ). First aorist active indicative of προσκυνεω, with dative case δρακοντ (from δρακων). They really worshipped Satan (the dragon) when "they worshipped the beast" (προσεκυνησαν τω θηριω) or any one of the heads (like Caligula, Nero, Domitian) of the beast. The beast is merely the tool of the devil for worship. Recall the fact that the devil even proposed that Jesus worship him. Emperor-worship, like all idolatry, was devil-worship. The same thing is true today about self-worship (humanism or any other form of it).

Who is like unto the beast? (τις ομοιος τω θηριωι;). Associative-instrumental case after ομοιος. An echo, perhaps parody, of like language about God in Ex 15:11; Ps 35:10; 113:5 . "The worship of such a monster as Nero was indeed a travesty of the worship of God" (Swete).

And who is able to war with him? (κα τις δυνατα πολεμησα μετ' αυτου;). Worship of the devil and the devil's agent is justified purely on the ground of brute force. It is the doctrine of Nietzsche that might makes right.

Rev 13:5

There was given to him (εδοθη αυτω). First aorist passive indicative of διδωμ, to give, as in next line and verse 7. Perhaps a reference to εδωκεν (he gave) in verse 4, where the dragon (Satan) gave the beast his power. The ultimate source of power is God, but the reference seems to be Satan here.

Speaking great things and blasphemies (λαλουν μεγαλα κα βλασφημιας). Present active participle of λαλεω, agreeing with στομα (nominative neuter singular and subject of

εδοθη). The words are like Daniel's description of the Little Horn (7:8,20,25) and like the description of Antiochus Epiphanes (I Macc. 1:24). Cf. 2 Peter 2:11 .

To continue (ποιησα). First aorist active infinitive (epexegetic use) of ποιεω, either in the sense of working (signs), as in Da 8:12-14 , with the accusative of duration of time (μηνας months), or more likely in the sense of doing time, with μηνας as the direct object as in Mt 20:12; Ac 20:3; Jas 4:13 .

Rev 13:6

For blasphemies (εις βλασφημιας). "For the purpose of blasphemies."

Against God (προς τον θεον). "Face to face with God" in sheer defiance, like Milton's picture of Satan in *Paradise Lost*. See Da 7:25; 8:10 . The aorist ηνοιξεν is probably constative, for he repeated the blasphemies, though the phrase (ανοιγω to stoma, to open the mouth) is normally ingressive of the beginning of an utterance (Mt 5:2; Ac 8:35). This verse explains verse 5. The Roman emperors blasphemously assumed divine names in public documents. They directed their blasphemy against heaven itself ("his tabernacle," την σκηνην αυτου, 7:15; 12:12; 21:3) and against "them that dwell in the heaven" (τους εν τω ουρανω σκηνουντας), the same phrase of 12:12 (either angels or the redeemed or both).

Rev 13:7

To make war with the saints and to overcome them (ποιησα πολεμον μετα των αγιων κα νικησα αυτους). This clause with two epexegetical first aorist active infinitives (πολεμησα and νικησα) is omitted in A C P, but probably by ομοεοτελευτον (like ending) because of the repetition of εδοθη. The words seem to come from Da 7:21,23 . There was no escape from the beast's rule in the Mediterranean world. See 5:9 for the phrases here used, there for praise to the Lamb.

Rev 13:8

Shall worship him (προσκυνησουσιν αυτον). Future active of προσκυνεω with the accusative here as some MSS. in 13:4 (το θηριον), both constructions in this book.

Whose (ου--αυτου). Redundant use of genitive αυτου (his) with ου (whose) as common in this book, and singular instead of plural ων with antecedent παντες (all, plural), thus calling attention to the responsibility of the individual in emperor-worship.

Hath not been written (ου γεγραπτα). Perfect passive indicative of γραφω, permanent state, stands written.

In the book of life of the Lamb (εν τω βιβλιω της ζωης του αρνιου). See 3:5 for this phrase and the O.T. references. It occurs again in 17:8; 20:12,15; 21:27 . "Here and in 21:27, the Divine Register is represented as belonging to 'the Lamb that was slain'" (Swete).

That hath been slain from the foundation of the world (του εσφαγμενου (for which see 5:6) απο καταβολης κοσμου). For the phrase απο καταβολης κοσμου (not in the LXX) there are six other N.T. uses (Mt 13:35 without κοσμου; 25:34; Lu 11:50; Heb 4:3; 9:26; Re 17:8), and for προ καταβολης κοσμου three (Joh 17:24; Eph 1:4; 1Pe 1:20). It is doubtful

here whether it is to be taken with του εσφαγμενου (cf. 1Pe 1:20) or with γεγραπτα as in Re 17:8 . Either makes sense, and here the most natural use is with εσφαγμενου. At any rate the death of Christ lies in the purpose of God, as in Joh 3:16 .

Rev 13:9

If any one hath an ear (ε τις εχε ους). Condition of first class, repetition of the saying in 2:7,11,17,29 , etc.

Rev 13:10

If any man is for captivity (ε τις εις αιχμαλωσιαν). Condition of first class, but with no copula (εστιν) expressed. For αιχμαλωσιαν (from αιχμαλωτος captive) see Eph 4:8 , only other N.T. example. Apparently John means this as a warning to the Christians not to resist force with force, but to accept captivity as he had done as a means of grace. Cf. Jer 15:2 . The text is not certain, however.

If any man shall kill with the sword (ε τις εν μαχαιρη αποκτενε). First-class condition with future active of αποκτεινω, not future passive, for it is a picture of the persecutor drawn here like that by Jesus in Mt 26:52 .

Must he be killed (δε αυτον εν μαχαιρη αποκτανθηνα). First aorist passive infinitive of αποκτεινω. The inevitable conclusion (δε) of such conduct. The killer is killed.

Here (ωδε). In this attitude of submission to the inevitable. For ωδε see 13:18; 14:12; 17:9 . "Faith" (πιστις) here is more like faithfulness, fidelity.

Rev 13:11

Another beast (αλλο θηριον). Like the first beast (verse 1), not a ετερον θηριον (a different beast).

Out of the earth (εκ της γης). Not "out of the sea" as the first (verse 1), perhaps locating him in Asia Minor without world-wide scope, but plainly the agent of the first beast and so of the dragon.

He had (ειχεν). Imperfect active of εχω. Only two horns (not ten like the first, verse 1).

Like unto a lamb (ομοια αρνιω). Usual construction. Only the two horns of a young lamb and without the ferocity of the other beast, but "he spake as a dragon" (ελαλε ως δρακων). Gunkel and Charles confess their inability to make anything out of this item. But Swete thinks that he had the roar of a dragon with all the looks of a lamb (weakness and innocence). Cf. the wolves in sheep's clothing (Mt 7:15).

Rev 13:12

He exerciseth (ποιε). Present active dramatic present of ποιεω. In his sight (ενωπιον αυτου). In the eye of the first beast who gets his authority from the dragon (13:2). The second beast carries on the succession of authority from the dragon and the first beast. It has been a common Protestant interpretation since the Reformation of Luther to see in the first beast Pagan Rome and in the second beast Papal Rome. There is undoubted verisimilitude in this interpretation, but it is more than doubtful if any such view comes within the

horizon of the imagery here. Ramsay takes the first beast to be the power of imperial Rome and the second beast to be the provincial power which imitated Rome in the persecutions.

To worship the first beast (ινα προσκυνησουσιν το θηριον το πρωτον). Sub-final clause with ινα after ποιε seen in Joh 11:37; Col 4:16; Re 3:9 , usually with the subjunctive, but here with the future indicative as in 3:9. Note the accusative after προσκυνεω as in verse 8. Here the death-stroke of one of the heads (verse 3) is ascribed to the beast. Clearly the delegated authority of the provincial priests of the emperor-worship is rigorously enforced, if this is the correct interpretation.

Rev 13:13

That he should even make fire come down out of heaven (ινα κα πυρ ποιη εκ του ουρανου καταβαινειν). Purpose clause again with ινα and the present active subjunctive of ποιεω and the object infinitive of καταβαινω after ποιε. Christ promised great signs to the disciples (Joh 14:12), but he also warned them against false prophets and false christs with their signs and wonders (Mr 13:22). So also Paul had pictured the power of the man of sin (2Th 2:9). Elijah had called down fire from heaven (1Ki 18:38; 2Ki 1:10) and James and John had once even urged Jesus to do this miracle (Lu 9:54).

Rev 13:14

And he deceiveth (κα πλανα). Present active (dramatic) indicative of πλαναω, the very thing that Jesus had said would happen (Mt 24:24 , "So as to lead astray" ωστε πλανασθα, the word used here, if possible the very elect). It is a constant cause for wonder, the gullibility of the public at the hands of new charlatans who continually bob up with their pipe-dreams.

That they should make an image to the beast (ποιησα εικονα τω θηριω). Indirect command (this first aorist active infinitive of ποιεω) after λεγων as in Ac 21:21 , not indirect assertion. This "image" (εικων, for which word see Mt 22:20; Col 1:15) of the emperor could be his head upon a coin (Mr 12:16), an *imago* painted or woven upon a standard, a bust in metal or stone, a statue, anything that people could be asked to bow down before and worship. This test the priests in the provinces pressed as it was done in Rome itself. The phrase "the image of the beast," occurs ten times in this book (13:14,15 *ter*; 14:9,11; 15:2; 16:2; 19:20; 20:4). Emperor-worship is the issue and that involves worship of the devil.

The stroke of the sword (την πληγην της μαχαιρης). This language can refer to the death of Nero by his own sword.

And lived (κα εζησεν). "And he came to life" (ingressive first aorist active indicative of ζαω). Perhaps a reference to Domitian as a second Nero in his persecution of Christians.

Rev 13:15

To give breath to it (δουνα πνευμα αυτη). This second beast, probably a system like the first (not a mere person), was endowed with the power to work magical tricks, as was true of Simon Magus and Apollonius of Tyana and many workers of legerdemain since.

Πνευμα here has its original meaning of breath or wind like πνευμα ζωης (breath of life) in 11:11.

Even to the image (τη εικον). No "even" in the Greek, just apposition with αυτη (her).

That should both speak and cause (ινα κα λαληση κα ποιηση). Final clause with ινα and the first aorist active subjunctive of λαλεω and ποιεω. Ventriloquism like that in Ac 16:16 .

That should be killed (ινα αποκτανθωσιν). Sub-final clause with ινα and the first aorist passive subjunctive of αποκτεινω, after ποιηση, as in verse 12 (future indicative).

As many as should not worship (οσο εαν μη προσκυνησωσιν). Indefinite relative clause with modal εαν (= αν) and the first aorist active subjunctive of προσκυνεω with the accusative την εικονα (some MSS. the dative). Note the triple use of "the image of the beast" in this sentence. "That refusal to worship the image of the emperor carried with it capital punishment in Trajan's time is clear from Pliny's letter to Trajan (X. 96)" (Charles).

Rev 13:16

He causeth all (same use of ποιεÂω as in 12,15). Note article here with each class (the small and the great, etc.).

That there be given them (ινα δωσιν αυτοις). Same use of ινα after ποιεω as in 12,15 , only here with indefinite plural δωσιν (second aorist active subjunctive), "that they give themselves," as in 10:11; 12:6; 16:15 .

A mark (χαραγμα). Old word from χαρασσω, to engrave, in Ac 17:29 of idolatrous images, but in Rev. (Re 13:16,17; 14:9,11; 16:2; 19:20; 20:4) of the brand of the beast on the right hand or on the forehead or on both. Deissmann (*Bible Studies*, pp. 240ff.) shows that in the papyri official business documents often have the name and image of the emperor, with the date as the official stamp or seal and with χαραγμα as the name of this seal. Animals and slaves were often branded with the owner's name, as Paul (Ga 6:17) bore the stigmata of Christ. Ptolemy Philadelphus compelled some Alexandrian Jews to receive the mark of Dionysus as his devotees (III Macc. 3:29). The servants of God receive on their foreheads the stamp of the divine seal (Re 7:3). Charles is certain that John gets his metaphor from the τεφιλλιν (phylacteries) which the Jew wore on his left hand and on his forehead. At any rate, this "mark of the beast" was necessary for life and all social and business relations. On the right hand, that is in plain sight.

Upon their forehead (επ το μετωπον αυτων). Accusative with επ, though genitive just before with χειρος (hand). See already 7:3; 9:4 (genitive επ των μετωπων). Only in the Apocalypse in N.T.

Rev 13:17

That no man should be able to buy or to sell (ινα μη τις δυνητα αγορασα η πωλησα). Final clause with ινα and present middle subjunctive of δυναμα with aorist active infinitives.

This is a regular boycott (Ramsay, *Seven Letters*, p. 106f.) against all not worshippers of the emperor.

Save (ε μη). "If not," "except."

Even the name (το ονομα). No "even," just apposition with χαραγμα (the mark).

Or the number (η τον αριθμον). The stamp (the mark) may bear either the name or the number of the beast. The name and the number are one and the same. They could write the name in numerals, for numbers were given by letters. Swete suggests that it was "according to a sort of γεματρια known to the Apocalyptist and his Asian readers, but not generally intelligible."

Rev 13:18

Here is wisdom (ωδε η σοφια). The puzzle that follows as in 17:9. See Eph 1:17 for "a spirit of wisdom and of understanding."

He that understands (ο εχων νουν). "The one having intelligence" in such matters. Cf. the adverb νουνεχως (discreetly) in Mr 12:34 .

Let him count (ψηφισατω). First active imperative of ψηφιζω, old verb (from ψηφος pebble), to count, in N.T. only here and Lu 14:28 .

The number of a man (αριθμος ανθρωπου). "A man's number." But what man and what name?

Six hundred and sixty-six (εξακοσιο εξηκοντα εξ). Unfortunately some MSS. here read 616 instead of 666. All sorts of solutions are offered for this conundrum. Charles is satisfied with the Hebrew letters for Nero Caesar, which give 666, and with the Latin form of Nero (without the final n), which makes 616. Surely this is ingenious and it may be correct. But who can really tell?

Revelation 14

Rev 14:1

The Lamb (το αρνιον). See 5:6; 7:17; 12:11; 13:8 and is in contrast with the anarthrous αρνιον in 13:11. This proleptic vision of the Lamb "standing on the mount Zion" (εστος επ το ορος Σιων, second perfect active participle neuter of ιστημ with επ and accusative) is reasoning after the visions of the two beasts. Mount Zion is the site of the new city of God (Heb 12:22), the Jerusalem above (Ga 4:26), the seat of the Messianic Kingdom whether heaven or the new earth (Re 21; 22). These victors have the name of the Lamb and God upon their foreheads as in 3:12; 22:4 , in place of the mark of the beast above (13:16; 14:11). This seal protects them (9:4).

A hundred and forty and four thousand (εκατον τεσσερακοντα τεσσαρες χιλιαδες). "Thousands" literally (χιλιας feminine word for a thousand and so εχουσα feminine plural). For the 144,000 see 7:5,8 , though some scholars seek a distinction somehow.

Rev 14:2

As a voice of many waters (ως φωνην υδατων πολλων). For which see 1:15.

Of a great thunder (βροντης μεγαλης). For which see 6:1; 19:6 . For this voice out of heaven see 10:4; 14:15; 18:4 and note accusative with ηκουσα.

As the voice of harpers harping with their harps (ως κιθαρωιδων κιθαριζοντων εν ταις κιθαραις αυτων). Triple use of κιθαρα (5:8), κιθαρωιδων (18:22), κιθαριζοντων (old verb κιθαριζω, in N.T. only here and 1Co 14:7). Wonderful melody in this chorus by the angels, not by the 144,000.

Rev 14:3

They sing as it were a new song (αιδουσιν ως ωιδην καινην). See 5:9 for this phrase (cognate accusative) save that here ως (as if) is added. There the new song was sung by the four living creatures and the elders, but here "before" (ενωπιον) them and so apparently by the throng who were themselves redeemed by the Lamb.

No man could learn the song save (ουδεις εδυνατο μαθειν την ωιδην ε μη). Imperfect (εδυνατο) of δυναμα and second aorist (ingressive) active infinitive of μανθανω. In 5:9-12 the angels join in the song. In 15:3 it is the Song of Moses and the Lamb.

Even they that had been purchased out of the earth (ο ηγορασμενο απο της γης). Perfect passive articular participle of αγοραζω, purchased by the blood of the Lamb (5:9), masculine plural in apposition with χιλιαδες (thousands) feminine plural (7:5,8; 14:1). Απο (from) here, though εκ (out of) in 5:9. The 144,000 are not yet separated from the earth (Joh 17:15). Whether the 144,000 here are identical with that number in 7:4-8 or not, they must embrace both men and women.

Rev 14:4

Were not defiled with women (μετα γυναικων ουκ εμολυνθησαν). First aorist passive indicative of μολυνω, old verb, to stain, already in 3:4, which see. The use of this word rules out marriage, which was not considered sinful.

For they are virgins (παρθενο γαρ εισιν). Παρθενος can be applied to men as well as women. Swete takes this language "metaphorically, as the symbolical character of the Book suggests." Charles considers it an interpolation in the interest of celibacy for both men and women. If taken literally, the words can refer only to adultery or fornication (Beckwith). Jesus recognised abstinence only for those able to receive it (Mt 19:12), as did Paul (1Co 7:1,8,32,36). Marriage is approved by Paul in 1Ti 4:3 and by Heb 13:4 . The New Testament exalts marriage and this passage should not be construed as degrading it.

Whithersoever he goeth (οπου αν υπαγε). Indefinite local clause with modal αν and the present active indicative of υπαγω. The Christian life is following the Lamb of God as Jesus taught (Mr 2:14; 10:21; Lu 9:59; Joh 1:43; 21:19 , etc.) and as Peter taught (1Pe 2:21) and John (1Jo 2:6).

Were purchased from among men (ηγορασθησαν απο των ανθρωπων). First aorist passive indicative of αγοραζω, repeating the close of verse 3.

First fruits (απαρχη). See for this word 1Co 16:15; Ro 11:16; 16:5 . This seems to mean that the 144,000 represent not the whole, but only a portion of the great harvest to come (Mt 9:37), not only the first installment, but those marked by high spiritual service to God and the Lamb (Ro 12:1; Heb 13:15; 1Pe 2:5).

Rev 14:5

Was found no lie (ουχ ευρεθη ψευδος). First aorist passive indicative of ευρισκω. In 1Pe 2:23 this passage (Isa 53:9) is quoted with δολος (deceit, guile) instead of ψευδος (lie), but the difference is not great.

Without blemish (αμωμο). Alpha privative and μωμος (blemish, spot). As Christ the Paschal Lamb is (1Pe 1:19; Heb 9:14), so the followers of the Lamb are to be in the end (Php 2:15).

Rev 14:6

Another angel (αλλον αγγελον). A new turn in the drama comes with each angel (7:2; 8:3,13; 10:1). Here the angel is seen "flying in mid heaven" (πετομενον εν μεσουρανηματ), while in 8:13 John heard him "flying in mid heaven" (genitive case of same participle, which see). This one is in the sight and hearing of all.

Having (εχοντα). Accusative singular agreeing with αγγελον like πετομενον (flying), but λεγων in verse 7 is nominative, as if a new sentence like λεγων in 4:1.

An eternal gospel (ευαγγελιον αιωνιον). The only use of ευαγγελιον in John's writings, though the verb ευαγγελισα (first aorist active infinitive epexegetical with εχοντα like Joh 16:12) occurs here and in 10:7. Here it is not το ευαγγελιον (the gospel), but merely a proclamation of God's eternal (αιωνιος here alone in the Apocalypse, though common in the

Fourth Gospel and I John) purpose. Origen even took this "eternal gospel" to be another book to be written! Note the double use of επ (with accusative after ευαγγελισα and the genitive with γης). See 5:9 for the races, etc.

Rev 14:7

And he saith (λεγων). See above.

Fear God (φοβηθητε τον θεον). First aorist passive (deponent) imperative of φοβεομα, here transitive with the accusative as in Lu 12:5 . It is a call to judgment with no hope offered except by implication (Ac 14:15ff.).

Give him glory (δοτε αυτω δοξαν). Second aorist active indicative of διδωμ. For the phrase see 11:13.

The hour is come (η ωρα ηλθεν). Second aorist (prophetic use) active indicative of ερχομα. Common idiom in John's Gospel (2:4; 4:21,23; 5:25,28; 7:30 , etc.).

Worship (προσκυνησατε). First aorist active imperative of προσκυνεω with the dative case. Solemn call to the pagan world to worship God as Creator (4:11; 10:6), as in Ps 96:6; Ac 14:15 . For "the fountains of waters" see 8:10.

Rev 14:8

Another, a second angel (αλλος δευτερος αγγελος). This second angel "followed" (ηκολουθησεν, first aorist active indicative of ακολουθεω) and interpreted in part the first one.

Fallen, fallen (επεσεν, επεσεν). Prophetic aorist active indicative of πιπτω, repeated as a solemn dirge announcing the certainty of the fall. The English participle "fallen, fallen" is more musical and rhythmical than the literal rendering "fell, fell." The language is an echo of Isa 21:9 , though B in the LXX has πεπτωκεν, πεπτωκεν (perfect).

Babylon the great (Βαβυλων η μαγαλη). The adjective μεγαλη occurs with Βαβυλων each time in the Apocalypse (14:8; 16:19; 17:5; 18:2,10,21) as a reminder of Nebuchadrezzar. There is no doubt that Rome is meant by Babylon, as is probably seen already in 1Pe 5:13 . As a prisoner in Patmos John can speak his mind by this symbolism.

Hath made to drink (πεποτικεν). Perfect active indicative of ποτιζω, old causative verb (from ποτος drinking, 1Pe 4:3), as in Mt 25:35 . The remarkable phrase that follows seems based on Jer 51:8 (Jer 25:15). It is a combination also of Re 14:10 (the wine of God's wrath, also in 16:19; 19:15) and 17:2. There is no doubt of the dissoluteness of the old Babylon of Jeremiah's day as of the Rome of John's time. Rome is pictured as the great courtesan who intoxicates and beguiles the nations to fornication (17:2,4,6), but the cup of God's wrath for her and her paramours is full (14:10; 16:19; 18:2).

Rev 14:9

A third (τριτος). "The third of this succession of herald angels denounces the Caesar-worshippers" (Swete). Cf. 13:12f. . This counter proclamation (verses 9-12) warns those tempted to yield to the threats of the second beast about boycott and death (13:11-17).

If any man worshippeth the beast and his image (ε τις προσκυνε το θηριον κα την εικονα αυτου). Condition of first class challenging those afraid of the beast. Note accusative (θηριον) after προσκυνε, not dative as in verse 7.

And receiveth a mark (κα λαμβανε χαραγμα). Carries on the same condition and picks up the very language of 13:16. These Caesar-are guilty of an "eternal sin" (Mr 3:29).

Rev 14:10

He also shall drink (κα αυτος πιετα). Future middle of πινω. Certainty for him as for Babylon and her paramours (16:17).

Of the wine of the wrath of God (εκ του οινου του θυμου του θεου). Note εκ (partitive) after πιετα. In 16:19; 19:15 we have both θυμου and οργης (wrath of the anger of God). The white heat of God's anger, held back through the ages, will be turned loose.

Prepared unmixed (του κεκερασμενου ακρατου). A bold and powerful oxymoron, "the mixed unmixed." Ακρατος is an old adjective (alpha privative and κεραννυμ to mix) used of wine unmixed with water (usually so mixed), here only in N.T. So it is strong wine mixed (perfect passive participle of κεραννυμ) with spices to make it still stronger (cf. Ps 75:9).

In the cup of his anger (εν τω ποτηριω της οργης αυτου). Both θυμος (vehement fury) and οργη (settled indignation).

He shall be tormented (βασανισθησετα). Future passive of βασανιζω. See 9:5; 11:10 .

With fire and brimstone (εν πυρ κα θειω). See 9:17 for fire and brimstone and also 19:20; 20:10; 21:8 . The imagery is already in Ge 19:24; Isa 30:33; Eze 38:22 .

In the presence of the holy angels and in the presence of the Lamb (ενωπιον αγγελων αγιων κα ενωπιον του αρνιου). This holy environment adds to the punishment.

Rev 14:11

The smoke of their torment (ο καπνος του βασανισμου αυτων). See 9:5 for βασανισμος, only there it was a limited penalty, here it is "for ever and ever" (εις αιωνας αιωνων, unto ages of ages). See also 18:9; 19:3; 20:10 .

They have no rest (ουκ εχουσιν αναπαυσιν). The very language used in 4:8 of the four living creatures in praising God. "Those who desert Christ for Caesar will be the victims of a remorse that never dies or sleeps" (Swete). The rest of the verse repeats the solemn challenge of verse 9.

Rev 14:12

Here is the patience of the saints (Ηωδε η υπομονη των αγιων εστιν). John's own comment as in 13:10; 17:9 . In this struggle against emperor worship lay their opportunity (Ro 5:3). It was a test of loyalty to Christ.

They that keep (ο τηρουντες). In apposition with των αγιων (genitive), though nominative, a frequent anacoluthon in this book (2:20, etc.). Cf. 12:17.

The faith of Jesus (την πιστιν Ιησου). "The faith in Jesus" (objective genitive) as in 2:13; Mr 11:22; Jas 2:1 .

Rev 14:13

Write (Γραψον). First aorist active imperative of γραφω as in 1:11. John's meditation is broken by this command. This new beatitude (μακαριο, Blessed) for the Christian dead goes farther than Paul's words (1Th 4:14-16; 1Co 15:18). Probably "from henceforth" (απ' αρτ) goes with "those who die in the Lord," giving comfort to those facing persecution and death.

That they may rest (ινα αναπαησοντα). Purpose clause with ινα and the second future passive of αναπαυω.

From their labours (εκ των κοπων αυτων). From the toils, the wearinesses, but not from the activities (εργα), for these "follow with them." There is this to comfort us for all our growth here. Even if cut short, it can be utilized in heaven, which is not a place of idleness, but of the highest form of spiritual service.

Rev 14:14

A white cloud (νεφελη λευκη). Like the "bright cloud" of Mt 17:5 (Transfiguration), a familiar object in the Mediterranean lands. See Da 7:13; Mt 24:30; 26:64; Ac 1:9,11 for the picture of Christ's return.

I saw one sitting (καθημενον). No ειδον here, but the accusative follows the ειδον at the beginning, as νεφελη is nominative after ιδου, as in 4:1,4 .

Like unto a son of man (ομοιον υιον ανθρωπου). Accusative here after ομοιον as in 1:13, instead of the usual associative instrumental (13:4).

Having (εχων). Nominative again after the ιδου construction, just before, not after, ειδον.

A golden crown (στεφανον χρυσουν). Here a golden wreath, not the diadems of 19:12.

A sharp sickle (δρεπανον οξυ). Old form δρεπανη (from δρεπω, to pluck), pruning-hook, in N.T. only in this chapter and Mr 4:29 . Christ is come for reaping this time (Heb 9:28) for the harvesting of earth (verses 15-17). The priesthood of Christ is the chief idea in 1:12-20 and "as the true *Imperator*" (Swete) in chapter Re 19 .

Rev 14:15

Send forth (πεμψον). First aorist (urgency) active imperative of πεμπω. "Thrust in thy sickle now," this angel urges Christ.

And reap (κα θερισον). First aorist (urgency) active imperative of θεριζω, old verb (from θερος, summer), as in Mt 6:26 . See verse 7 for "the hour is come." Θερισα (to reap) is epexegetical infinitive (first aorist active of θεριζω).

The harvest (ο θερισμος). Old, but rare word (from θεριζω, to harvest), as in Mt 13:30; Joh 4:35 , here only in Revelation.

Is over-ripe (εξηρανθη). First aorist (prophetic as in 10:17; 15:1) passive of ξηραινω (cf. Jas 1:11), to wither, to dry up. Perhaps just "ripe," not "over-ripe." Cf. Joe 1:17 .

Rev 14:16

Cast (εβαλεν). Second aorist active indicative of βαλλω. No violence by the use of εβαλεν as is seen in Mt 10:34 (βαλειν ειρηνην, to bring peace).

Was reaped (εθερισθη). First aorist passive indicative of θεριζω. Both prophetic aorists again. Christ puts in the sickle as he wills with his own agents (Mt 9:37f.; 13:39,41).

Rev 14:17

He also (κα αυτος). As well as the Reaper on the cloud. This is the fifth angel who is God's messenger from heaven (temple where God dwells). This fifth angel with his sharp sickle is to gather the vintage (18-20) as Christ did the wheat.

Rev 14:18

Another angel (αλλος αγγελος). The fifth angel above Swete terms "the Angel of vengeance." He responds to the call of the sixth angel here as Christ does to the call of the fourth angel in verse 15.

Out from the altar (εκ του θυσιαστηριου). From the altar of incense where he is in charge of the fire (εξουσιαν επ του πυρος). If it is the altar of burnt offering (6:9; 11:1), we are reminded of the blood of the martyrs (Swete), but if the altar of incense (8:3,5; 9:13; 16:7), then of the prayers of the saints.

The sharp sickle (το δρεπανον το οξυ). Useful for vintage as for harvesting. So "send forth" (πεμψον) as in verse 15.

Gather (τρυγησον). First aorist active imperative of τρυγαω, old verb (from τρυγη dryness, ripeness), in N.T. only Re 15:18f. and Lu 6:44 .

The clusters (τους βοτρυας). Old word βοτρυς, here only in N.T. (Ge 40:10).

Her grapes (α σταφυλα αυτης). Old word again for grapes, bunch of grapes, in N.T. only here, Mt 7:16; Lu 6:44 .

Are fully ripe (ηκμασαν). Old and common verb (from ακμη, Mt 15:16), to come to maturity, to reach its acme, here only in N.T.

Rev 14:19

Cast (εβαλεν). As in verse 16.

Gathered (ετρυγησεν). Like εθερισθη in verse 16, in obedience to the instructions in verse 18 (τρυγησον).

The vintage of the earth (την αμπελον της γης). "The vine of the earth." Here αμπελος is used for the enemies of Christ collectively pictured.

And cast it (εβαλεν). Repeating εβαλεν and referring to αμπελον (vintage) just before.

Into the winepress the great winepress (εις την ληνον τον μεγαν). Ληνος is either feminine as in verse 20; 19:15 , or masculine sometimes in ancient Greek. Here we have

both genders, a solecism frequent in the Apocalypse (21:14 το τειχος εχων). See Mt 21:33 . For this metaphor of God s wrath see 14:10; 15:1,7; 16:1,19; 19:15 .

Rev 14:20

Was trodden (επατηθη). First aorist passive indicative of πατεω, to tread. The image of treading out the grapes is a familiar one in the East. Perhaps Isa 63:3 is in mind.

Without the city (εξωθεν της πολεως). Ablative case with εξωθεν (like εξω). This was the usual place (Heb 13:12). See εξωθεν in 11:2. Joel (Joe 3:12) pictures the valley of Jehoshaphat as the place of the slaughter of God's enemies. Cf. Zec 14:4 .

Blood from the winepress (αιμα εκ της ληνου). Bold imagery suggested by the colour of the grapes.

Unto the bridles (αχρ των χαλινων). Old word (from χαλαω to slacken), in N.T. only here and Jas 3:3 . Bold picture.

As far as a thousand and six hundred furlongs (απο σταδιων χιλιων εξακοσιων). A peculiar use of απο, for "distance from (of)" as also in Joh 11:18; 21:8 , somewhat like the use of προ in Joh 12:1 . The distance itself covers the length of Palestine, but it is more likely that "the metaphor is worked out with the exuberance of apocalyptic symbolism" (Swete) for the whole earth.

Revelation 15

Rev 15:1

Another sign in heaven (αλλο σημειον εν τω ουρανω). Looking back to 12:1,3 , after the series intervening. The Seven Bowls are parallel with the Seven Seals (ch. Re 6) and the Seven Trumpets (chapters Re 8-11), but there is an even closer connection with chapters Re 12-14 , "the drama of the long conflict between the church and the world" (Swete).

Great and marvellous (μεγα κα θαυμαστον). Θαυμαστος is an old verbal adjective (from θαυμαζω, to wonder) and is already in Mt 21:42 . The wonder extends to the end of this vision or sign (16:21).

Seven angels (αγγελους επτα). Accusative case in apposition with σημειον after ειδον. Cf. 8:2.

Which are the last (τας εσχατας). "Seven plagues the last." As in 21:9, "the final cycle of such visitations" (Swete).

Is finished (ετελεσθη). Proleptic prophetic first aorist passive indicative of τελεω as in 10:7. The number seven seems particularly appropriate here for finality and completeness.

Rev 15:2

As it were a glassy sea (ως θαλασσαν υαλινην). Accusative case after ειδον and ως here, not in 4:6, which see for the symbol.

Mingled with fire (μεμιγμενην πυρ). Perfect passive participle of μιγνυμ, to mix, and the associative instrumental case πυρ. This item not in 4:6 (a vision of peace), but here it adds to the splendour of the vision. This parenthesis (2-4) gives a picture of the martyrs in their state of bliss.

Them that come off victorious (τους νικωντας). Present active articular participle of νικαω, accusative after ειδον, "those that come off victorious" (14:4).

From the beast and from his image (εκ του θηριου κα εκ της εικονος αυτου). This use of εκ after νικαω is unusual, also with εκ του αριθμου. For these items see 13:1,14,17; 14:9,11; 19:20; 20:4 .

By the glassy sea (επ την θαλασσαν την υαλινην). Or "upon" more likely (4:6) with the accusative as in Mt 14:25f. .

Harps of God (κιθαρας του θεου). Objective genitive, for the worship of God (5:8; 14:2; 1Ch 16:42).

Rev 15:3

The song of Moses (την ωιδην του Μωυσεως). Ex 14:31; 15:1-19 . A song of victory like that of Moses after crossing the Red Sea.

And the song of the Lamb (την ωιδην του αρνιου). A separate note of victory like that of Moses, though one song, not two. Charles finds it impossible to reconcile the two expressions, if genuine, but it is a needless objection. The words come from the O.T.: "great"

(μεγαλα) from Ps 111:2 , "wonderful" (θαυμαστα) from Ps 139:14 , "O Lord God the Almighty" (Κυριε ο θεος ο παντοκρατωρ) from Am 4:13 (Re 4:8), "righteous and true" (δικαια κα αληθινα) from De 32:4 , "Thou King of the ages" (ο βασιλευς των αιωνων) like Jer 10:10; 1Ti 1:17 . Some MSS. have "the king of the saints" and some "the king of the nations," like Jer 10:7 . John thus combines in Hebraic tone the expressions of the old and the new in the song to the Glorified Messiah.

Rev 15:4

Who shall not fear? (τις ου μη φοβηθη;). Rhetorical question with ου μη (double negative) and first aorist passive subjunctive of φοβεομα future passive in Jer 10:7).

And glorify (κα δοξασε). Change here to the future indicative instead of the aorist subjunctive, as often. Cf. Ps 86:9 .

Thou only art holy (μονος οσιος). Both predicate adjectives, "Thou art alone holy." God alone is perfectly holy (16:5).

Shall come (ηξουσιν). Future active of ηκω.

And worship (κα προσκυνησουσιν). Future active of προσκυνεω. Both from Ps 86:9 .

Have been made manifest (εφανερωθησαν). Prophetic first aorist passive indicative of φανεροω. This martyr's song has the ring of great poetry.

Rev 15:5

The temple of the tabernacle of the testimony (ο ναος της σκηνης του μαρτυριου). Charles calls this "strange" language. Probably the tabernacle or tent of witness (Nu 9:15; 17:7) is in mind and the tent of meeting (Ex 27:21 rather than the temple in Jerusalem.

Was opened (ηνοιγη). Second aorist passive indicative of ανοιγω as in 11:19. For ναος see 3:12; 7:15; 14:15,17; 16:1,17 .

Rev 15:6

There came out (εξηλθαν). Second aorist active indicative of εξερχομα with -αν rather than -ον. Proleptic and prophetic aorist.

The seven angels (ο επτα αγγελο). Those in verse 1.

The seven plagues (τας επτα πληγας). The bowls are not given them till verse 7.

Arrayed (ενδεδυμενο). Perfect passive participle of ενδυω.

With precious stone pure and bright (λιθον καθαρον λαμπρον). Accusative case retained with verb of clothing as so often, literally "with a stone pure bright." For both adjectives together see 19:8,14 . Some MSS. read λινον (linen). For λιθον see 17:4; 18:16; Eze 28:13 .

Girt (περιεζωσμενο). Perfect passive participle of περιζωννυω. See 1:13 for both participles. For στηθος (breast) see Lu 18:13 .

With golden girdles (ζωνας χρυσας). Accusative case after the perfect passive participle περιεζωσμενο as in 1:13.

Rev 15:7

Seven golden bowls (επτα φιαλας χρυσας). Golden saucers, but not full of incense as in 5:8, but "full (γεμουσας for which see 5:8) of the wrath of God who liveth for ever and ever" (του θυμου του θεου του ζωντος εις τους αιωνας των αιωνων). Portents of dreadful events.

Rev 15:8

Was filled with smoke (εγεμισθη καπνου). First aorist passive indicative of γεμιζω (from γεμω), to fill full, and with the genitive καπνου (smoke). Smoke is here the symbol of God's presence (Ex 19:18; Isa 6:5).

Till should be finished (αχρ τελεσθωσιν). Temporal clause for future time with αχρ (equal to εως in import) and the first aorist passive subjunctive of τελεω, a metaphorical and symbolic "smoke screen" to keep all out of the sanctuary for the time being.

Revelation 16

Rev 16:1

A great voice (μεγαλης φωνης). Not an angel as in 5:2; 7:2; 10:3; 14:7,9,15,18 , but of God as 15:8 shows, since no one could enter the ναος.

Pour out (εκχεετε). Second aorist active imperative of εκχεω (same form as present active imperative). Blass would change to εκχεατε (clearly aorist) as in verse 6.

The seven bowls (τας επτα φιαλας). The article points to verse 7.

Rev 16:2

Went and poured out (απηλθεν κα εξεχεεν). Second aorist active indicative of απερχομα (redundant use like υπαγετε with εκχεετε, "go and pour out," in verse 1) and of εκχεω. Each angel "went off" to perform his task. For εξεχεεν see it repeated in verses 3,4,8,10,12,17 .

Into the earth (εις την γην). This same use of εις after εξεχεεν in verses 3,4 .

It became (εγενετο). "There came" (second aorist middle indicative of γινομα).

A noisome and grievous sore (ελκος κακον κα πονηρον). "Bad and malignant sore." Ηελκος is old word for a suppurated wound (Latin *ulcus*), here, verse 11; Lu 16:21 . See the sixth Egyptian plague (Ex 9:10; De 28:27,35) and Job 2:7 . The magicians were attacked in Egypt and the worshippers of Caesar here (13:17; 14:9,11; 19:20).

Rev 16:3

Into the sea (εις την θαλασσαν). Like the first Egyptian plague (Ex 7:12-41) though only the Nile affected then.

Blood as of a dead man (αιμα ως νεκρου). At the trumpet (8:11) the water becomes wormwood. Here ως νεκρου is added to Ex 7:19 , "the picture of a murdered man weltering in his blood" (Swete). "Coagulated blood, fatal to animal life" (Moffatt).

Every living soul (πασα ψυχη ζωης). "Every soul of life" (Hebraism, Ge 1:21 , marked by life).

Even the things that were in the sea (τα εν τη θαλασση). "The things in the sea," in apposition with ψυχη. Complete destruction, not partial as in 8:9.

Rev 16:4

Into the rivers and the fountains of waters (εις τους ποταμους κα τας πηγας των υδατων). See 8:10 for this phrase. Contamination of the fresh-water supply by blood follows that of the sea. Complete again.

Rev 16:5

The angel of the waters (του αγγελου τον υδατων). Genitive case object of ηκουσα. See 7:1 for the four angels in control of the winds and 14:18 for the angel with power over fire. The rabbis spoke also of an angel with power over the earth and another over the sea.

Which art and which wast (ο ων κα ο ην). See this peculiar idiom for God's eternity with ο as relative before ην in 1:4,8; 4:8 , but without ο ερχομενος (the coming on, the one who is to be) there for the future as in 11:17.

Thou Holy One (ο οσιος). Nominative form, but vocative case, as often. Note both δικαιος and οσιος applied to God as in 3:1; 15:3f .

Because thou didst thus judge (οτ ταυτα εκρινας). Reason for calling God δικαιος and οσιος. The punishment on the waters is deserved. First aorist active indicative of κρινω, to judge.

Rev 16:6

For (οτ). Second causal conjunction (οτ) explanatory of the first οτ, like the two cases of οτ in 15:4.

They poured out (εξεχεαν). Second aorist active indicative of εκχεω with -αν instead of -ον.

Blood hast thou given them to drink (αιμα αυτοις δεδωκας πειν). Haιμα (blood) is the emphatic word, measure for measure for shedding the blood of saints and prophets (11:18; 18:24). Perfect active indicative of διδωμ, and so a permanent and just punishment. Πειν is the abbreviated second aorist active infinitive of πινω for πιειν (επιον). It is the epexegetical infinitive after δεδωκας. There was no more drinking-water, but only this coagulated blood.

They are worthy (αξιο εισιν). "Terrible antithesis" (Swete) to 3:4. The asyndeton adds to it (Alford).

Rev 16:7

O Lord God, the Almighty (Κυριε ο θεος ο παντοκρατωρ). Just as in 15:3 in the Song of Moses and of the Lamb, vocative with the article ο. "Judgments" (κρισεις) here instead of "ways" (οδο) there, and with the order of the adjectives reversed (αληθινα κα δικαια, true and righteous).

Rev 16:8

Upon the sun (επ τον ηλιον). Not εις (into) as in verses 2,3,4 . The fourth trumpet (8:12) affected a third of the sun, moon, and stars with a plague of darkness, but here it is a plague of extreme heat.

To scorch with fire (καυματισα εν πυρ). First aorist active infinitive of καυματιζω, late (Plutarch, Epictetus) causative verb (from καυμα, heat), in N.T. only here and verse 9; Mt 13:6; Mr 4:6 . The addition of εν πυρ (in fire, with fire) intensifies the picture.

Rev 16:9

Were scorched (εκαυματισθησαν). First aorist passive indicative of same verb.

With great heat (καυμα μεγα). Cognate accusative retained with the passive verb. Old word (from καιω to burn), in N.T. only 7:16 and here. For blaspheming the name of God see 13:6; Jas 2:7; Ro 2:24; 1Ti 6:1 . They blamed God for the plagues.

They repented not (ου μετενοησαν). This solemn negative aorist of μετανοεω is a refrain like a funeral dirge (9:20f.; 16:11). In 11:13 some did repent because of the earthquake. Even deserved punishment may harden the heart.

To give him glory (δουνα αυτω δοξαν). Second aorist active infinitive of διδωμ, almost result. For the phrase see 11:13; 14:7; 19:7 .

Rev 16:10

Upon the throne of the beast (επ τον θρονον του θηριου). That is Rome (13:2). The dragon gave the beast his throne (2:13).

Was darkened (εγενετο εσκοτωμενη). Periphrastic past perfect passive with γινομα and σκοτοω (9:2). Like the darkness of the Egyptian plague (Ex 10:22) and worse, for the effects of the previous plagues continue.

They gnawed their tongues (εμασωντο τας γλωσσας αυτων). Imperfect middle of μασαομα, old verb (to chew), from μαω (to knead), only here in N.T.

For pain (εκ του πονου). "Out of distress" (cf. εκ in 8:13), rare sense of old word (from πενομα to work for one's living), in N.T. only here, 21:4; Col 4:13 . See Mt 8:12 .

Rev 16:11

They blasphemed (εβλασφημησαν)

and they repented not (κα ου μετενοησαν). Precisely as in verse 9, which see. Not just because of the supernatural darkness, but also "because of their pains" (εκ των πονων αυτων, plural here and same use of εκ) and their sores (κα εκ των ελκων αυτων, as in verse 2, only plural, and same use of εκ).

Of their works (εκ των εργων αυτων). "Out of their deeds," and addition to verse 9.

The God of heaven (τον θεον του ουρανου). As in Da 2:44 . Like the pride of Nebuchadrezzar against Jehovah.

Rev 16:12

Upon the great river, the river Euphrates (επ τον ποταμον τον μεγαν τον Ευφρατην). The sixth trumpet brings up the river Euphrates also (9:14), only there επ with the locative, while here επ with the accusative. Note triple use of the article τον here.

Was dried up (εξηρανθη). First aorist (prophetic) passive of ξηραινω (14:15). Cf. Zec 10:11 .

That may be made ready (ινα ετοιμασθη). Purpose clause with ινα and the first aorist passive of ετοιμαζω. Common verb in Rev. (8:6; 9:7,15; 12:6; 19:7; 21:2).

The way for the kings (η οδος των βασιλεων). Objective genitive βασιλεων.

That come from the sunrising (των απο ανατολης ελιου). "Those from the rising of the sun," the kings from the east (cf. Mt 2:2) in their march against Rome. Parthia in particular resisted Rome before Trajan's day.

Rev 16:13

Coming out of (εκ alone, no participle ερχομενα).

Of the dragon (του δρακοντος). That is Satan (12:3,9).

Of the beast (του θηριου). The first beast (13:1,12) and then just the beast (13:14ff.; 14:9,11; 15:2; 16:2,10), the brute force of the World-power represented by the Roman Empire" (Swete).

Of the false prophet (του ψευδοπροφητου). Cf. Mt 7:15; Ac 13:6; 1Jo 2:22; 4:3; 2Jo 1:7 . Identified with the second beast (13:11-14) in 19:20; 20:10 . So the sixth bowl introduces the dragon and his two subalterns of chapters Re 12; 13 (the two beasts).

Three unclean spirits (πνευματα τρια ακαθαρτα). Out of the mouths of each of the three evil powers (the dragon and the two beasts) comes an evil spirit. See the use of mouth in 1:16 (9:17f.; 11:5; 12:15; 19:15,21) as a chief seat of influence. In 2Th 2:8 we have "the breath of his mouth" (the other sense of πνευμα). For ακαθαρτον (unclean) with πνευμα see Mr 1:23f.; 3:11; 5:2ff.; Ac 5:16; 8:7 . Christ expelled unclean spirits, but His enemies send them forth" (Swete). See Zec 13:2 "the false prophets and the unclean spirits."

As it were frogs (ως βατραχο). Cf. Ex 8:5; Le 11:10f. . Old word, here alone in N.T. Like loathsome frogs in form.

Rev 16:14

Spirits of devils (πνευματα δαιμονιων). "Spirits of demons." Explanation of the simile ως βατραχο. See 1Ti 4:1 about "deceiving spirits and teachings of demons."

Working signs (ποιουντα σημεια). "Doing signs" (present active participle of ποιεω). The Egyptian magicians wrought "signs" (tricks), as did Simon Magus and later Apollonius of Tyana. Houdini claimed that he could reproduce every trick of the spiritualistic mediums.

Which go forth (α εκπορευετα). Singular verb with neuter plural (collective) subject.

Unto the kings (επ τους βασιλεις). The three evil spirits (dragon and the two beasts) spur on the kings of the whole world to a real world war. "There have been times when nations have been seized by a passion for war which the historian can but imperfectly explain" (Swete).

To gather them together (συναγαγειν). Second aorist active infinitive of συναγω, to express purpose (that of the unclean spirits).

Unto the war of the great day of God, the Almighty (εις τον πολεμον της ημερας της μεγαλης του θεου του παντοκρατορος). Some take this to be war between nations, like Mr 13:8 , but it is more likely war against God (Ps 2:2) and probably the battle pictured in 17:14; 19:19 . Cf. 2 Peter 3:12 , "the day of God," his reckoning with the nations. See Joe 2:11; 3:4 . Paul uses "that day" for the day of the Lord Jesus (the Parousia) as in 1Th 5:2; 2Th 1:10; 2:2; 1Co 1:8; 2Co 1:14; Php 1:6; 2:16; 2Ti 1:12,18; 4:8 .

Rev 16:15

Behold, I come as a thief (ιδου ερχομα ως κλεπτης). The voice of Christ breaks in with the same metaphor as in 3:3, which see. There comes one of seven beatitudes in Rev. (1:3;

14:13; 16:15; 19:9; 20:6; 22:7,14). For γρηγορων (watching) see 3:2, and for τηρων (keeping), 1:3.

Lest he walk naked (ινα μη γυμνος περιπατη). Negative purpose clause with ινα μη and the present active subjunctive of περιπατεω, and note predicate nominative γυμνος (naked).

And they see his shame (κα βλεπωσιν την ασχημοσυνην αυτου). Continuation of the final clause with present active subjunctive of βλεπω. Ασχημοσυνην is old word (from ασχημων, indecent, 1Co 12:23), in N.T. only here and Ro 1:27 , a euphemism for την αισχυνην (Re 3:18).

Rev 16:16

They gathered (συνηγαγεν). Second aorist active indicative of συναγω, singular (the three unclean spirits), like εκπορευετα in verse 14.

Har-Magedon (Ηαρ-Μαγεδων). John proceeds now after the interruption in verse 15. Perhaps "the mountains of Megiddo" though not certain. Megiddo is in the valley of Esdraelon, and by the waters of Megiddo (the Kishon) Israel gained a decisive victory over Sisera (Jud 5:19), celebrated in Deborah's song. See also Re 20:8ff. and Eze 39:2,4 .

Rev 16:17

Upon the air (επ τον αερα). All men breathe the air and this is worse than the smiting of the earth (verse 2), the sea (3), the fresh waters (4), the sun (8).

A great voice (φωνη μεγαλη). The voice of God as in 16:1.

It is done (Γεγονεν). Perfect active indicative of γινομα. Like Γεγοναν in 21:6. The whole series of plagues is now complete.

Rev 16:18

And there were (κα εγενοντο). "And there came" (same verb *ginomai*). See 8:5; 11:19 for this list of terrible sounds and lightnings, and for the great earthquake (σεισμος μεγας) see 6:12; 11:13 (cf. Lu 21:11).

Such as was not (οιος ουκ εγενετο). Qualitative relative with γινομα again, "such as came not."

Since there were men (αφ' ου ανθρωπο εγενοντο). "Since which time (χρονου understood) men came."

So great an earthquake, so mighty (τηλικουτος σεισμος ουτω μεγας). Quantitative correlative τηλικουτος rather than the qualitative τοιουτος, to correspond with οιος (not οσος). And then ουτω μεγας repeats (redundant) τηλικουτος. Cf. Mr 13:19 for οια--τοιαυτη about like tribulation (θλιψις).

Rev 16:19

Was divided into three parts (εγενετο εις τρια μερη). "Came into three parts" (γινομα again). In 11:3 a tenth part of the city fell. Babylon (Rome) is meant (17:18).

Fell (επεσαν). Second aorist active indicative of πιπτω (-αν form in place of -ον).

Was remembered (εμνησθη). First aorist (prophetic) passive indicative of μιμνησκω. Babylon (Rome) had not been overlooked. God was simply biding his time with Rome.

To give unto her (δουνα αυτη). Second aorist active infinitive of διδωμι, epexegetic use as in 11:18; 16:9 .

The cup of the wine of the fierceness of his wrath (το ποτηριον του οινου του θυμου της οργης αυτου). "The cup of the wine of the wrath of his anger," using both θυμος (boiling rage) and οργη (settled anger). See both in Jer 30:24 .

Rev 16:20

Fled (εφυγεν). Second aorist active indicative of φευγω. Islands sometimes sink in the sea in earthquakes (6:14).

Were not found (ουχ ευρεθησαν). First aorist passive indicative of ευρισκω. See 20:11 for the same idea.

Rev 16:21

Hail (χαλαζα). As in 8:17; 11:19 .

Every stone about the weight of a talent (ως ταλαντιαια). Old adjective (from ταλαντον), here only in N.T., but in Polybius and Josephus. See Ex 9:24 for the great hail in Egypt and also Jos 10:11; Isa 28:2; Eze 38:22 for hail as the symbol of God's wrath. In the LXX a ταλαντον ranged in weight from 108 to 130 pounds.

Because of the plague of hail (εκ της πληγης της χαλαζης). "As a result of the plague of hail." This punishment had the same effect as in verses 9,11 .

Exceeding great (Μεγαλη--σφροδρα). Emphatic positions at ends of the clause (great--exceedingly).

Revelation 17

Rev 17:1

I will show thee (δειξω σο). Future active of δεικνυμ. It is fitting that one of the seven angels that had the seven bowls should explain the judgment on Babylon (16:19) already pronounced (14:8). That is now done in chapters Re 17; 18 .

The judgment of the great harlot (το κριμα της πορνης της μεγαλης). The word κριμα is the one used about the doom of Babylon in Jer 51:9 . Already in 14:8 Babylon is called the harlot. Πορνης is the objective genitive, "the judgment on the great harlot."

That sitteth upon many waters (της καθημενης επ υδατων πολλων). Note triple use of the article της. In Jer 51:13 we have εφ' υδασ πολλοις (locative in place of genitive as here). Babylon got its wealth by means of the Euphrates and the numerous canals for irrigation. Rome does not have such a system of canals, but this item is taken and applied to the New Babylon in 17:15. Nahum (Na 3:4) calls Nineveh a harlot, as Isaiah (Isa 23:16f.) does Tyre.

Rev 17:2

The kings of the earth (ο βασιλεις της γης). Repeated in 1:5; 6:15; 17:18; 18:3,9; 19:19; 21:24 and "the kings of the inhabited earth" (16:14) either for human rulers in general or the vassal kings absorbed by the Roman Empire.

Committed fornication (επορνευσαν). First aorist active indicative of πορνευω. "In purchasing the favour of Rome by accepting her suzerainty and with it her vices and idolatries" (Swete).

Were made drunken (εμεθυσθησαν). First aorist passive indicative of μεθυσκω, old verb (from μεθυ), as in Lu 12:45 , here only in the Apocalypse. Cf. Isa 51:7 and πεποτικεν in Re 14:8 . See 18:3.

Rev 17:3

He carried me away (απηνεγκεν με). Second aorist active indicative of αποφερω, to bear away, prophetic aorist. This verb is used of angels at death (Lu 16:22) or in an ecstasy (Re 21:10 and here).

In the Spirit (εν πνευματ). Probably his own spirit, though the Holy Spirit is possible (1:10; 4:2; 21:10), without Paul's uncertainty (2Co 12:2). Cf. Eze 3:14f.; 8:3; 11:24 .

Into a wilderness (εις ερημον). In Isa 21:1 there is το οραμα της ερημου (the vision of the deserted one, Babylon), and in Isa 14:23 Babylon is called ερημον. John may here picture this to be the fate of Rome or it may be that he himself, in the wilderness (desert) this side of Babylon, sees her fate. In 21:10 he sees the New Jerusalem from a high mountain.

Sitting (καθημενην). Present middle participle of καθημα as in verse 1. "To manage and guide the beast" (Vincent).

Upon a scarlet-coloured beast (επ θηριον κοκκινον). Accusative with επ here, though genitive in verse 1. Late adjective (from κοκκος, a parasite of the *ilex coccifera*), a crimson tint for splendour, in Re 17:3,4; 18:12,16; Mt 27:28; Heb 9:19 .

Full of names of blasphemy (γεμοντα ονοματα βλασφημιας). See 13:1 for "names of blasphemy" on the seven heads of the beast, but here they cover the whole body of the beast (the first beast of 13:1; 19:20). The harlot city (Rome) sits astride this beast with seven heads and ten horns (Roman world power). The beast is here personified with masculine participles instead of neuter, like θηριον (γεμοντα accusative singular, εχων nominative singular, though some MSS. read εχοντα), construction according to sense in both instances. The verb γεμω always has the genitive after it in the Apocalypse (4:6,8; 5:8; 15:7; 17:4; 21:9) save here and apparently once in 17:4.

Rev 17:4

Was arrayed (ην περιβεβλημενη). Periphrastic past perfect indicative of περιβαλλω, to fling round one.

In purple and scarlet (πορφυρουν κα κοκκινον). Accusative retained after this passive verb of clothing, as so often. Πορφυρους is old adjective for purple (from πορφυρα), in N.T. only here and Joh 19:2,5 . See preceding verse for κοκκινος.

Decked (κεχρυσωμενη). Perfect passive participle of χρυσοω, old verb, to gild, to adorn with gold, here alone in N.T.

With gold and precious stone and pearls (χρυσιω κα λιθω τιμιω κα μαργαριταις). Instrumental case. Χρυσιω is cognate with the participle. Λιθω τιμιω is collective (18:12,16; 21:19). There is a ζευγμα also with μαργαριταις (18:12,16; 21:21), for which word see Mt 7:6 . Probably John is thinking of the finery of the temple prostitutes in Asia Minor.

Full of abominations (γεμον βδελυγματων). Agreeing with ποτηριον, "cup" (neuter singular accusative). Some MSS. read γεμων (nominative masculine like εχων in verse 3, quite irregular). For βδελυγματων (genitive after γεμον) see Mt 24:15 ; (Mr 13:14), common in the LXX for idol worship and its defilements (from βδελυσσω, to render foul), both ceremonial and moral. See Jer 15:7 .

Even the unclean things of her fornication (κα τα ακαθαρτα της πορνειας αυτης). Either the accusative after γεμον as in verse 3 (and full of the unclean things of her fornication) or the object of εχουσα, like ποτηριον.

Rev 17:5

Upon her forehead a name written (επ το μετωπον αυτης ονομα γεγραμμενον). Roman harlots wore a label with their names on their brows (Seneca, *Rhet*. I. 2. 7; Juvenal VI. 122f.), and so here. In 19:16 Christ has a name on his garments and on his thigh, while in 14:1; 22:4 the redeemed have the name of God on their foreheads. There is undoubtedly a contrast between this woman here and the woman in chapter Re 12 .

Mystery (μυστηριον). Either in apposition with ονομα or as part of the inscription on her forehead. In either case the meaning is the same, that the name Babylon is to be interpreted mystically or spiritually (cf. πνευματικως 11:8) for Rome.

The Mother of the Harlots and of the Abominations of the Earth (Η Μητηρ των Πορνων κα των Βδελυγματων της Γης). The Metropolis of the Empire is the mother of harlotry and of the world's idolatries. Charles quotes Tacitus (*Ann*. XV. 44) about Rome as the city "quo cuncta undique atrocia aut pudenda confluunt celebranturque_."

Rev 17:6

Drunken with the blood of the saints (μεθυουσαν εκ του αιματος των αγιων). Present active feminine accusative singular participle of μεθυω, old verb, to be drunk (Mt 24:49).

Of the martyrs of Jesus (των μαρτυρων Ιησου). "Witnesses" (2:13) for Jesus (objective genitive) unto blood (16:6; 18:24) and so martyrs in the modern sense of the word. "Drunk with blood" is a common idea with the ancients (Euripides, Josephus, Philo, Cicero, Pliny).

With a great wonder (θαυμα μεγα). Cognate accusative with εθαυμασα.

Rev 17:7

I will tell thee the mystery (εγω ερω σο το μυστηριον). The angel gives his interpretation of the woman and the beast (17:7-18). Ερω is the future active of ειπον (defective verb), to tell, to say.

Rev 17:8

Was and is not (ην κα ουκ εστιν). Imperfect and present of ειμ, an apparent antithesis to ο ην κα ο ων of 1:4. This is a picture of the beast of 13:1ff. which the woman is riding, but no longer just the empire, but one of the emperors who died (ουκ εστιν, is not).

And is about to come up out of the abyss (κα μελλε αναβαινειν εκ της αβυσσου). That is, he is going to come to life again.

And to go into perdition (κα εις απωλειαν υπαγε). So (and he goes into perdition) the best MSS. read rather than the infinitive υπαγειν. Most interpreters see here an allusion to the "Nero *redivivus*" expectancy realized in Domitian, who was ruling when John wrote and who was called Nero *redivivus*.

Shall wonder (θαυμασθησοντα). First future passive (deponent) of θαυμαζω, with which compare εθαυμασθη in 13:3. John had wondered (εθαυμασα) in verse 6 "with the amazement of a horrible surprise; the world will wonder and admire" (Swete).

Whose name (ων ονομα). Singular ονομα, like πτωμα in 11:8. See 13:8 for the same description of those who worship the beast and for discussion of details.

When they behold (βλεποντων). Genitive plural of the present active participle of βλεπω, agreeing with ων (genitive relative) rather than with ο κατοικουντες (nominative just before ων).

How that (οτ). "Namely that."

He was, and is not, and shall come (ην κα ουκ εστιν κα παρεστα). Repetition of what is in verse 7 with παρεστα (future of παρειμ, from which παρουσια comes) in place of μελλε, "parody of the divine name" (Charles) in 1:4,8; 4:8 , "as the hellish antitype of Christ." The Neronic Antichrist has also a παρουσια.

Rev 17:9

Here is the mind which hath wisdom (Ηωδε ο νους ο εχων σοφιαν). "Here is the intelligence which has wisdom" (Charles). A variation of 13:18, but the same idea.

Seven mountains (επτα ορη). Rome was known as the city on seven hills (Vergil, Horace, Ovid, Cicero, etc.).

On which (οπου--επ' αυτων). "Where--upon them." Pleonasm like οπου--εκε in 12:6. In 13:1ff. it is the beast that has the seven heads, while here the woman riding the beast has seven heads, a slight change in the symbolism, and the heads are further identified as kings.

Rev 17:10

Seven kings (βασιλεις επτα). This is another change in the symbolism. The identification of these seven kings is one of the puzzles of the book.

The five are fallen (ο πεντε επεσαν). Second aorist active indicative of πιπτω with the -αν ending. Common for the downfall of kings (Eze 29:5; 30:6; Isa 21:9 , etc.). See 2Sa 3:38 .

The one is (ο εις εστιν). The one when this vision is dated.

The other is not yet come (ο αλλος ουπω ηλθεν). Prophetic second aorist active of ερχομα. Charles takes this as the date of this "source" or part of the Apocalypse. But John could himself have used this language in the time of Domitian even if he was the one who had not yet come. The difficulty about counting these emperors is that Galba, Otho, Vitellius reigned so briefly that they hardly merit being included.

When he cometh (οταν ελθη). Indefinite temporal clause for the future, with οταν and the second aorist active subjunctive of ερχομα, "whenever he comes."

He must continue a little while (ολιγον αυτον δε μεινα). Swete takes this to be Titus, who died September 13, 81, after a short reign.

Rev 17:11

Is himself also an eighth and is of the seven (κα αυτος ογδοος κα εκ των επτα). This is the angel's interpretation and it looks like a reference to Domitian as the eighth, who is regarded as one of the seven because he was considered a second Nero (Nero *redivivus*). For εκ των επτα see Ac 21:8 . John may have used εκ των instead of εις εκ των to avoid absolute identity between Domitian and Nero (Beckwith).

And he goeth unto perdition (κα εις απωλειαν υπαγε). As in verse 8. "Domitian was assassinated (September 18, 96), after a terrible struggle with his murderers. The tyrant's end was a symbol of the end to which the Beast which he personated was hastening" (Swete). Cf. 19:11-21.

Rev 17:12

Which have received no kingdom as yet (οιτινες βασιλειαν ουπω ελαβον). Second aorist (proleptic and prophetic) active indicative of λαμβανω. The heads are emperors and the horns are kings (both called βασιλεις).

As kings (ως βασιλεις). Compared to kings (see ως in 1:10; 4:6; 9:7; 13:3; 14:3; 16:21) without identification with the emperors, though succeeding them with "quasi-imperial powers" with the beast.

For one hour (μιαν ωραν). Accusative of extent of time, and that a brief time (18:10,16,19) in comparison with the beast (13:2).

Rev 17:13

Have one mind (μιαν γνωμην εχουσιν). "One purpose" (γνωμη from γινωσκω) as in Ac 20:3; 1Co 1:10 . The new powers are allies of the beast.

They give their power and authority unto the beast (την δυναμιν κα την εξουσιαν αυτων τω θηριω διδοασιν). Present active indicative of διδωμ. Just as the dragon gave both power and authority to the beast (13:2), so they are wholly at the service of the beast.

Rev 17:14

These (ουτο). These ten kings.

Shall war against the Lamb (μετα του θηριου πολεμησουσιν). Future active of πολεμεο, to war. As allies of the beast (the servant of the dragon, 12:7) they will wage war with the Lamb (the enemy of the dragon). These kings gather for battle as in 16:13f .

And the Lamb shall overcome them (κα το αρνιον νικησε αυτους). Future active of νικαω. This is the glorious outcome, victory by the Lamb over the coalition of kings as against the beast before.

For he is Lord of lords and King of kings (οτ Κυριος κυριων εστιν κα Βασιλευς βασιλεων). The same words are again descriptive of Christ in 19:16, as of God in De 10:17 (God of gods and Lord of lords) and Da 10:17 (God of gods and Lord of kings). Cf. also 1Ti 6:15; Re 1:5 . Crowned heads are Christ's subjects.

And they also shall overcome that are with him (κα ο μετ' αυτου). "And those with him shall also overcome" (supply νικησουσιν, not εισιν). They will share in the triumph of the Lamb, as they shared in the conflict. Cf. μετα του θηριου in verse 12.

Called and chosen and faithful (κλητο κα εκλεκτο κα πιστο). These are the three notes of those who share in the victory. For κλητος and εκλεκτος see Mt 22:14 (contrasted); Ro 8:28ff.; 2 Peter 1:10; Re 2:10,13 . The elect are called and prove faithful.

Rev 17:15

Where the harlot sitteth (ου η πορνος καθητα). Relative adverb ου (where) referring to the waters (υδατα) of verse 1 on which the harlot sits. Present middle indicative of καθημα.

Are peoples, and multitudes, and nations, and tongues (λαο κα οχλο εισιν κα εθνη κα γλωσσα). The O.T. uses "waters" as symbol for "peoples" (Isa 8:7; Jer 47:2; Ps 29:10 , etc.). "Rome's greatest danger lay in the multitudes which were under her sway" (Swete).

Rev 17:16

These shall hate the harlot (ουτο μισησουσιν την πορνην). Future active of μισεω. Houτο is resumptive demonstrative pronoun (masculine) referring to the ten horns and the beast (neuter); construction according to sense. The downfall of Rome will come from the sudden change in subject peoples.

Shall make her desolate and naked (ηρημωμενην ποιησουσιν αυτην κα γυμνην). Future active of ποιεω and perfect passive predicate accusative participle of ερημοω, old verb (from ερημος desolate), again in 18:16,19 . Γυμνην (naked) is predicate adjective.

Shall eat her flesh (τας σαρκας αυτης φαγοντα). Future middle of the defective verb εσθιω, to eat. Note plural σαρκας, portions of flesh (Jas 5:3) as in Ps 27:2; Mic 3:3 .

Shall burn her utterly with fire (αυτην κατακαυσουσιν εν πυρ). Future active of κατακαιω, to burn down (perfective use of καιω). John wrote before the days of Alaric, Genseric, Ricimer, Totila, with their hordes which devastated Rome and the west in the fifth and sixth centuries. "No reader of the *Decline and Fall* can be at a loss for materials which will at once illustrate and justify the general trend of St. John's prophecy" (Swete).

Rev 17:17

Did put (εδωκεν). "Did give" (first aorist active of διδωμ.

To do his mind (ποιησα την γνωμην αυτου). Epexegetic first aorist active infinitive of ποιεω after εδωκεν, as often in this book. They are of one mind (verse 13) because God put them up to it, clear statement of God's over-ruling hand among the nations.

Until the words of God should be accomplished (αχρ τελεσθησοντα ο λογο του θεου). Temporal clause about the future with αχρ (like εως), with the future indicative of τελεω, but with aorist passive subjunctive τελεσθωσιν in 15:8. For τελεω see also 10:7. For "the words of God" see 19:9. They will be fulfilled.

Rev 17:18

The woman (η γυνη). She is now explained after the beast has been interpreted. Verse 9 made it plain enough, but this verse demonstrates that the woman is the city of Rome "which reigneth (η εχουσα βασιλειαν, the one having a kingdom) over the kings of the earth (επ των βασιλεων της γης)." Rome followed Babylon, and other cities may follow in their train.

Revelation 18

Rev 18:1

Coming down out of heaven (καταβαινοντα εκ του ουρανου). Present active predicate participle. Not the angel of 17:1,7,15 (John's guide), but one announcing the doom of Babylon (Rome). As in 10:1; 20:1 .

Was lightened (εφωτισθη). First aorist passive of φωτιζω, old causative verb (from φως, light), common in N.T. as in Re 18:1; 21:23; 22:5 .

With his glory (εκ της δοξης αυτου). "By reason of (εκ as in 8:13; 16:10) his glory." "So recently has he come from the Presence that in passing he flings a broad belt of light across the dark earth" (Swete).

Rev 18:2

Fallen, fallen is Babylon the great (επεσεν, επεσεν Βαβυλων η μεγαλη). The very words of 14:8: "Did fall, did fall Babylon the great." Prophetic aorists of πιπτω repeated like a solemn dirge of the damned.

Is become (εγενετο). Prophetic aorist middle.

A habitation of devils (κατοικητηριον). Late word (from κατοικεω, to dwell), in N.T. only here and Eph 2:22 . Devils should be demons, of course. So Isaiah prophesied of Babylon (Isa 12:21f.) and also Jeremiah (Jer 50:39) and Zephaniah of Nineveh (Zep 2:14). Both Babylon and Nineveh are ruins.

A hold of every unclean spirit (φυλακη παντος πνευματος ακαθαρτου). Φυλακη is garrison or watch-tower as in Hab 2:1 , rather than a prison (20:7).

A hold of every unclean and hateful bird (φυλακη παντος ορνεου ακαθαρτου κα μεμισημενου). Ορνεου is old word for bird, in N.T. only Re 18:2; 19:17,21 . "The evil spirits, watching over fallen Rome like night-birds or harpies that wait for their prey, build their eyries in the broken towers which rise from the ashes of the city" (Swete). Long ago true of Babylon and Nineveh, some day to be true of Rome.

Rev 18:3

By (εκ). "As a result of." Some MSS. omit "of the wine" (του οινου). Cf. 14:10; 16:10 .

Have fallen (πεπτωκαν). Perfect active third personal of πιπτω for usual πεπτωκασ. Some MSS. read πεπωκαν (have drunk), from πινω like the metaphor in 14:8,10; 16:19; 17:2 . See 17:2 for the same charge about the kings of the earth.

The merchants of the earth (ο εμπορο της γης). Old word for one on a journey for trade (from εν, πορος), like drummers, in N.T. only Mt 13:45; Re 18:3,11,15,23 . Like εμποριον (Joh 2:16) and εμπορευομα (Jas 4:13).

Waxed rich (επλουτησαν). First ingressive aorist active indicative of πλουτεω, to be rich (cf. 3:17). Here alone in the N.T. do we catch a glimpse of the vast traffic between east and west that made Rome rich.

Of her wantonness (του στρηνους αυτης). Late word for arrogance, luxury, here alone in N.T. See στρηνιαω in verses 7,9 , to live wantonly.

Rev 18:4

Come forth, my people, out of her (εξελθατε, ο λαος μου, εξ αυτης). Second aorist (urgency) active imperative (-α form) of εξερχομα. Like Isa 48:20; 52:11; Jer 50:8; 51:6 , (about Babylon). See also the call of Abram (Ge 12:1). the rescue of Lot (Ge 19:12ff.). In the N.T. see Mr 13:4; 2Co 6:14; Eph 5:11; 1Ti 5:11 . Ho λαος is vocative with the form of the nominative.

That ye have no fellowship with her sins (ινα μη συνκοινωνησητε ταις αμαρταις αυτης). Purpose clause with ινα μη and the first aorist active subjunctive of συνκοινωνεω, old compound (συν, together, κοινωνος, partner), in N.T. only here, Php 4:14; Eph 5:11 . With associative instrumental case αμαρτιαις.

And that ye receive not of her plagues (κα εκ των πληγων αυτης ινα μη λαβητε). Another purpose clause dependent on the preceding, with ινα μη and the second aorist active subjunctive of λαμβανω, and with proleptic emphatic position of εκ των πληγων αυτης before ινα μη.

Rev 18:5

Have reached (εκολληθησαν). First aorist passive (deponent) indicative of κολλαω, old verb (from κολλα, gluten, glue), to cleave to, to join one another in a mass "up to heaven" (αχρ του ουρανου). Cf. Jer 51:9; Zec 14:5 .

Hath remembered (εμνημονευσεν). First aorist (prophetic) active indicative of μνημονευω, here with the accusative (αδικηματα, iniquities) instead of the genitive (Col 4:18).

Rev 18:6

Render as she rendered (αποδοτε ως απεδωκεν). Second aorist (effective) active imperative and first aorist (effective) active of αποδιδωμ, old and common verb for requital, to give back, the *lex talionis* which is in the O.T. (Jer 50:15,29; 51:24,56; Ps 137:8), and in the N.T. also (Mt 7:2). Here the reference is to persecutions by Rome, particularly the martyrdom of the saints (18:24; 19:2).

Double the double (διπλωσατε τα διπλα). First aorist imperative of διπλοω, old verb (from διπλοος, double, Mt 23:15), here only in N.T. Διπλα is simply the neuter plural accusative (cognate) contract form for διπλοα (not διπλω). Requite here in double measure, a full requital (Ex 22:4,7,9; Isa 40:2; Jer 16:18; 17:18; Zec 9:12). The double recompense was according to the Levitical law.

Which she mingled (ω εκερασεν). First aorist active indicative of κεραννυμ. The relative ω is attracted to the locative case of its antecedent ποτηριω (cup), for which see 14:8,10; 17:4; 18:3 .

Mingle unto her double (κερασατε αυτη διπλουν). First aorist active imperative of the same verb κεραννυμ, with the same idea of double punishment.

Rev 18:7

How much soever (οσα). Indefinite quantitative relative pronoun οσος in the accusative (cognate) neuter plural object of εδοξασεν (first aorist active indicative of δοξαζω).

Herself (αυτην). Reflexive pronoun, accusative also with εδοξασεν.

Waxed wanton (εστρηνιασεν). First aorist (ingressive) active indicative of στρηνιαω (to live luxuriously), verb in late comedy instead of τρυφαω (Jas 5:5), from στρηνος (Re 18:3), only here in N.T.

So much give her of torment and mourning (τοσουτον δοτε αυτη βασανισμον κα πενθος). Second aorist active imperative of διδωμ, to give. The correlative pronoun τοσουτον is masculine singular accusative, agreeing with βασανισμον, for which see 9:5; 14:11 , and is understood with the neuter word πενθος (mourning), in N.T. only in Jas 4:9; Re 18:7ff.; 21:4 (kin to παθοσ, πενομα).

I sit a queen (καθημα βασιλισσα). Predicate nominative for the old form βασιλεια (βασιλις), as in Mt 12:42 . Babylon and Tyre had preceded Rome in such boasting (Isa 47:7-9; Eze 27:3; 28:2; Zep 2:15).

And am no widow (κα χηρα ουκ ειμ). Feminine of the adjective χηρος (barren), old word (Mr 12:40).

Shall in no wise see mourning (πενθος ου μη ιδω). Confident boast of security with emphatic position of πενθος (see above) and double negative ου μη with the second aorist active subjunctive of οραω (defective verb).

Rev 18:8

Therefore (δια τουτο). Because of her presumption added to her crimes.

In one day (εν μια ημερα). Symbolical term for suddenness like μια ωρα, in one hour (18:10,16,19). John has in mind still Isa 47:7-9 .

Shall come (ηξουσιν). Future active of ηκω. Her plagues are named (death, mourning, famine).

She shall be utterly burned (κατακαυθησετα). Future passive of κατακαιω (perfective use of κατα).

With fire (εν πυρ). "In fire," as in 17:16.

Which judged her (ο κρινας αυτην). Articular first aorist active participle of κρινω referring to κυριος ο θεος (the Lord God). The doom of Babylon is certain because of the power of God.

Rev 18:9

Shall weep (κλαυσουσιν). Future active of κλαιω, middle κλαυσοντα in Attic, as in Joh 16:20 .

And wail over her (κα κοψοντα επ' αυτην). Future direct middle of κοπτω, old verb, to beat, to cut, middle to beat oneself (Re 1:7). For combination with κλαιω as here see Lu 8:52 . See 17:2; 18:3,7 for ο πορνευσαντες κα στρηνιασαντες).

When they look upon (οταν βλεπωσιν). Indefinite temporal clause with οταν and the present active subjunctive of βλεπω.

The smoke of her burning (τον καπνον της πυρωσεως αυτης). Πυρωσις is an old word (from πυροω to burn), in N.T. only 1Pe 4:12; Re 18:9,18 . See verse 8 for other plagues on Rome, but fire seems to be the worst (17:16; 18:8,9,17; 19:3).

Rev 18:10

Standing afar off (απο μακροθεν εστηκοτες). Perfect active (intransitive) participle of ιστημ. Vivid picture of the terrible scene, fascinated by the lurid blaze (cf. Nero's delight in the burning of Rome in A.D. 64), and yet afraid to draw near. On απο μακροθεν see Mr 5:6 . There is a weird charm in a burning city. They feared the same fate (cf. verse 7 for βασανισμου, torment).

Woe, woe, the great city (ουαι, ουαι, η πολις η μεγαλη). Only example in the Apocalypse of the nominative with ουα except verses 16,19 , though in Lu 6:25 and common in LXX (Isa 5:7,11 , etc.). For the dative see Re 8:13 , once so "strong" (η ισχυρα)!

In one hour (μια ωρα). Repeated in verses 16,19 , and like μια ημερα (in one day) in verse 8. Some MSS. have here μιαν ωραν, like ποιαν ωραν (accusative of extent of time) in 3:3. See verse 8 (ο κρινας) for η κρισις σου (thy judgment). This is the dirge of the kings.

Rev 18:11

The merchants (ο εμπορο). As in 18:3,15,23 . The dirge of the merchants follows the wail of the kings.

Weep and mourn (κλαιουσιν κα πενθουσιν). Present active indicatives of κλαιω and πενθεω as in verses 9 (for κλαιω), 15,19 .

For no man buyeth their merchandise any more (οτ τον γομον αυτων ουδεις αγοραζε ουκετ). Reason enough for their sorrow over Rome's fall. Γομος is old word (from γεμω to be full) for a ship's cargo (Ac 21:3) and then any merchandise (Re 18:11f.). Galen, Pliny, Aristides tell of the vastness of the commerce and luxury of Rome, the world's chief market. Many of the items here are like those in the picture of the destruction of Tyre in Eze 26; 27 . There are twenty-nine items singled out in verses 12,13 of this merchandise or cargo (γομον), imports into the port of Rome. Only a few need any comment.

Rev 18:12

Of fine linen (βυσσινου). Genitive case after γομον, as are all the items to κοκκινου. Old adjective from βυσσος (linen, Lu 16:19), here a garment of linen, in N.T. only Re 18:12,16; 19:8,14 .

Purple (πορφυρας). Fabric colored with purple dye (πορφυρεος, 17:4; 18:16), as in Mr 15:17,20; Lu 16:19 .

Silk (σιρικου). So the uncials here. Το σηρικον (the silken fabric) occurs in Plutarch, Strabo, Arrian, Lucian, only here in N.T. Probably from the name of the Indian or Chinese people (ο Σηρες) from whom the fabric came after Alexander invaded India. Silk was a costly article among the Romans, and for women as a rule.

Scarlet (κοκκινου). See 17:4; 18:16 .

All thyine wood (παν ξυλον θυινον). Now accusative again without γομον dependence. An odoriferous North African citrus tree, prized for the colouring of the wood for dining-tables, like a peacock's tail or the stripes of a tiger or panther. Here only in N.T.

Of ivory (ελεφαντινον). Old adjective (from ελεφας elephant) agreeing with σκευος (vessel), here only in N.T. Cf. Ahab's ivory palace (1Ki 22:39).

Of marble (μαρμαρου). Old word (from μαρμαιρω, to glisten), genitive after σκευος (vessel), here only in N.T.

Rev 18:13

Cinnamon (κινναμωμον). Old word transliterated into English, here only in N.T. Of Phoenician origin (Herodotus) as to name and possibly from South China.

Spice (αμωμον). A fragrant plant of India, αμομυμ, for perfume.

Incense (θυμιαματα). See 5:8; 8:3 .

Ointment (μυρον). See Mt 26:7 .

Frankincense (λιβανον). See 8:3.

Fine flour (σεμιδαλιν). Old word for finest wheaten flour, here only in N.T.

Of horses (ιππων). Here then is a return to the construction of the genitive after γομον in verse 12, though not used here, an anomalous genitive construction (Charles).

Of chariots (ρεδων). A Gallic word for a vehicle with four wheels, here only in N.T.

Of slaves (σοματων). "Of bodies," treated as animals or implements, like the horses and the chariots (cf. *rickshaw* men in China). This use of σωμα for slave occurs in Ge 34:29 ; Tob 10:11 (σωματα κα κτηνη, slaves and cattle); II Macc. 8:11.

Souls of men (ψυχας ανθρωπων). Deissmann (*Bible Studies*, p. 160) finds this use of σωμα for slave in the Egyptian Delta. Return to the accusative ψυχας. From Nu 31:35; 1Ch 5:21; Eze 27:13 . This addition is an explanation of the use of σωματα for slaves, "human live stock" (Swete), but slaves all the same. Perhaps κα here should be rendered "even," not "and": "bodies even souls of men." The slave merchant was called σωματεμπορος (body merchant).

Rev 18:14

The fruits (η οπωρα). The ripe autumn fruit (Jer 40:10,12). Here only in N.T. Of uncertain etymology (possibly οπος, sap, ωρα, hour, time for juicy sap). See Jude 1:12 for δενδρα φθινοπωρινος (autumn trees).

Which thy soul lusteth after (σου της επιθυμιας της ψυχης). "Of the lusting of thy soul."

Are gone from thee (απηλθεν απο σου). Prophetic aorist active indicative of απερχομα with repetition of απο.

All things that were dainty and sumptuous (παντα τα λιπαρα κα τα λαμπρα). "All the dainty and the gorgeous things." Λιπαρος is from λιπος (grease) and so fat, about food (here only in N.T.), while λαμπρος is bright and shining (Jas 2:2f.), about clothing.

Are perished from thee (απωλετο απο σου). Prophetic second aorist middle indicative of απολλυμ (intransitive).

Shall find them no more at all (ουκετ ου μη αυτα ευρησουσιν). Doubled double negative with future active, as emphatic a negation as the Greek can make.

Rev 18:15

Of these things (τουτων). Listed above in verses 12-14.

Who were made rich by her (ο πλουτησαντες απ' αυτης). "Those who grew rich (ingressive aorist active participle of πλουτεω, for which see verses 3,13) from her."

Shall stand afar off (απο μακροθεν στησοντα). Future middle of ιστημ. Repeating the picture in verse 10. Again in verse 17. See verse 11 for the two participles κλαιοντες κα πενθουντες.

Rev 18:16

For the Woe see verses 10,19 . For the next clause see 17:4 with the addition here of βυσσινον (18:12).

For in one hour so great riches is made desolate (οτ μια ωρα ηρημωθη ο τοσουτος πλουτος). The reason (οτ) for the "woe." First aorist passive indicative of ερημοω, for which verb see 17:16; 18:19 . This is the dirge of the merchants.

Rev 18:17

Shipmaster (κυβερνητης). Old word (from κυβερναω, to steer), helmsman, sailing-master, in N.T. only here and Ac 27:11 . Subordinate to the ναυκληρος (supreme commander).

That saileth any whither (ο επ τοπον πλεων). "The one sailing to a place." See Ac 27:2 , τους κατα την Ασιαν πλεοντας (those sailing down along Asia). Nestle suggests ποντον (sea) here for τοπον (place), but it makes sense as it is.

Mariners (ναυτα). Old word (from ναυς, ship), in N.T. only here and Ac 27:27,30 .

Gain their living by the sea (την θαλασσαν εργαζοντα). "Work the sea." This idiom is as old as Hesiod for sailors, fishermen, etc. See verses 10,15 .

Rev 18:18

As they looked (βλεποντες). Present active participle of βλεπω. See οταν βλεπωσιν in verse 10.

What city is like the great city? (τις ομοια τη πολε τη μεγαλη;). No πολις with τις, but implied. Associative instrumental case, as usual, with ομοια. "The eternal city" is eternal no longer.

Rev 18:19

They cast dust (εβαλον χουν). Second aorist active of βαλλω. Χους is old word (from χεω to pour) for heap of earth, dust, in N.T. only here and Mr 6:11 . Cf. Eze 27:30; Lu 10:13 . This is the dirge of the sea-folk (cf. verses 10,16).

By reason of her costliness (εκ της τιμιοτητος αυτης). Occasionally in later literary Greek, though here only in N.T. and not in LXX. The same use of τιμη appears in 1Pe 2:7 . Common in the papyri as a title like "Your Honor" (Moulton and Milligan's *Vocabulary*).

Rev 18:20

Rejoice over her (Ευφραινου επ' αυτη). Present middle imperative of ευφραινω, for which verb see 11:10, used there of the joy of the wicked over the death of the two witnesses, just the opposite picture to this. "The song of doom" (Charles) here seems to be voiced by John himself.

God hath judged your judgment (εκρινεν ο θεος το κριμα). First aorist (prophetic) active of κρινω and cognate accusative κριμα, here a case for trial (Ex 18:22; 1Co 6:7), not a sentence as in 17:1. God has approved the case of heaven.

Rev 18:21

A strong angel (εις αγγελος ισχυρος). Here εις = a, just an indefinite article, not "one" as a numeral.

Took up (ηρεν). First aorist active indicative of αιρω.

As it were a great millstone (ως μυλινον μεγαν). Late adjective, in inscriptions, here only in N.T., made of millstone (μυλος, Mt 18:6; Re 18:22), while μυλικος (Lu 17:2) means belonging to a mill. This is not a small millstone turned by women (Mt 24:41), but one requiring an ass to turn it (Mr 9:42), and so "a great" one.

Cast (εβαλεν). Second aorist active of βαλλω, to hurl.

With a mighty fall (ορμηματ). Instrumental case (manner) of ορμημα, a rush, old word from ορμαω, to rush (Mt 8:32), here only in N.T.

Shall be cast down (βλεθησετα). Future (first) passive of βαλλω, the same verb (εβαλεν), effective punctiliar future. Like a boulder hurled into the sea.

Shall be found no more at all (ου μη ευρεθη ετ). Double negative with first aorist passive subjunctive of ευρισκω. See 9:6 for ου μη with the active voice of ευρισκω. Already the old Babylon was a desert waste (Strabo, XVI. 1073).

Rev 18:22

The voice (φωνη). Cf. Eze 26:13 . Or "sound" as in 1Co 14:8 with σαλπιγξ (trumpet). For this song of judgment see Jer 25:10 .

Of harpers (κιθαρωιδων). Old word (from κιθαρα, harp, and ωιδος, singer) as in 14:2.

Of minstrels (μουσικων). Old word (from μουσα, music), here only in N.T., one playing on musical instruments.

Of flute-players (αυλητων). Old word (from αυλεω, to play on a flute, Mt 11:17 , αυλος, flute, 1Co 14:7), in N.T. only here and Mt 9:23 .

Of trumpeters (σαλπιστων). Late form for the earlier σαλπιγκτης (from σαλπιζω), here only in N.T.

Shall be heard no more at all (ου μη ακουσθη). First aorist passive subjunctive of ακουω with the double negative as below, with φωνη μυλου (sound of the millstone), and as in verse 21 with ου με ευρεθη and again with πας τεχνιτης (craftsman). This old word is from τεχνη, art, as here in some MSS. ("of whatsoever craft," πασης τεχνης). Τεχνιτης occurs also in this sense in Ac 19:24,38 ; and in Heb 11:10 of God as the Architect. There is power in this four-fold sonorous repetition of ου μη and the subjunctive with two more examples in verse 23.

Rev 18:23

Of a lamp (λυχνου). Old word (Mt 5:15), again in Re 22:5 .

Shall shine no more at all (ου μη φανη). Fifth instance in these verses of ου μη with the aorist subjunctive, here the active of φαινω as in Re 8:12 . It is not known whether Rome had street lights or not.

The voice of the bridegroom and of the bride (φωνη νυμφιου κα νυμφης). See Joh 3:29; Jer 7:34; 16:9 . "Even the occasional flash of the torches carried by bridal processions (Mt 25:1ff.) is seen no more" (Swete). The sixth instance of ου μη, in verses 21-23, occurs with ακουσθη (third instance of ακουσθη, two in verse 22).

Were the princes of the earth (ησαν ο μεγιστανες της γης). For μεγισταν see Re 6:15; Mr 6:21 . "Thy merchants were the grandees" once, but now these merchant princes are gone.

With thy sorcery (εν τη φαρμακια σου). Εν (instrumental use) and the locative case of φαρμακια, old word (from φαρμακευω, to prepare drugs, from φαρμακον, sorcery, Re 9:21), in N.T. only here and Ga 5:20 for sorcery and magical arts. If one is puzzled over the connection between medicine and sorcery as illustrated by this word (our pharmacy), he has only to recall quackery today in medicine (patent medicines and cure-alls), witch-doctors, professional faith-healers, medicine-men in Africa. True medical science has had a hard fight to shake off chicanery and charlatanry.

Were deceived (επλανηθησαν). First aorist passive indicative of πλαναω. These charlatans always find plenty of victims. See Mr 12:24 .

Rev 18:24

In her (εν αυτη). In Rome.

Was found (ευρεθη). First aorist passive indicative of ευρισκω. See 16:6; 17:6 for the blood already shed by Rome. Rome "butchered to make a Roman holiday" (Dill, *Roman Society*, p. 242) not merely gladiators, but prophets and saints from Nero's massacre A.D. 64 to Domitian and beyond.

Of all that have been slain (παντων των εσφαγμενων). Perfect passive articular participle genitive plural of σφαζω, the verb used of the Lamb slain (5:9,12; 13:8). Cf. Mt 23:35 about Jerusalem.

Revelation 19

Rev 19:1

After these things (μετα ταυτα). Often when a turn comes in this book. But Beckwith is probably correct in seeing in 19:1-5 the climax of chapter Re 18 . This first voice (verses 1,2) ως φωνην μεγαλην ουχλου πολλου (as it were great voice of much multitude) is probably the response of the angelic host (Re 5:11; Heb 12:22). There is responsive singing (grand chorus) as in chapters Re 4; 5 .

Saying (λεγοντων). Present active participle of λεγω, genitive plural, though οχλου is genitive singular (collective substantive, agreement in sense).

Hallelujah (Αλληλουια). Transliteration of the Hebrew seen often in the Psalms (LXX) and in III. Macc. 7:13, in N.T. only in Re 19:1,3,4,6 . It means, "Praise ye the Lord." Fifteen of the Psalms begin or end with this word. The Great Hallel (a title for Ps 104-109) is sung chiefly at the feasts of the passover and tabernacles. This psalm of praise uses language already in 12:10.

Rev 19:2

For (οτ). Because. The reason for God's judgments is given in 15:3; 16:7 . The doom of Babylon seen in 14:7 is now realized.

For (οτ). Second use of οτ, explaining the first.

He hath judged (εκρινεν). First aorist (prophetic and climacteric, effective) active indicative of κρινω.

Which (ητις). The very one which.

Did corrupt (εφθειρεν). This is the terrible fact. First aorist active indicative of φθειρω. Cf. 11:18; 14:8; 17:2; 18:3 .

And he hath avenged (κα εξεδικησεν). God has exacted vengeance for the blood of his servants from (εκ) her. Prophetic aorist again of εκδικεω with accusative and εκ with ablative as in 6:10.

Rev 19:3

A second time (δευτερον). Adverbial accusative, a heavenly encore.

They say (ειρηκαν). Perfect active indicative of ειπον. "They have said," not an "aoristic" perfect for "they say," but vivid dramatic perfect as in 5:7 and the form in -αν instead of -ασιν as in 18:3; 21:6 .

Goeth up (αναβαινε). Linear present active indicative of αναβαινω, "keeps on going up," "a last touch to the description already given (18:21ff.) of Babylon's utter collapse" (Swete). The smoke of the city's ruin (14:11; 18:8f.,18) instead of incense (8:4). Cf. Isa 34:9f .

Rev 19:4

Fell down and worshipped God (επεσαν κα προσεκυνησαν τω θεω). Precisely as in 7:11, which see. The twenty-four elders and the four living creatures take up the antiphonal chorus of the angels.

Rev 19:5

A voice from the throne (φωνη απο του θρονου). Not the voice of God, nor of the Lamb, nor εκ του ναου (16:17), but from an angel of the Presence. This angel summons all the servants of God to join in the antiphonal praise to God.

Give praise to our God (αινειτε τω θεω ημων). Present active imperative of αινεω, old verb, with the accusative elsewhere in N.T., but here with the dative as occasionally in the LXX (1Ch 16:36 , etc.).

Rev 19:6

As it were the voice (ως φωνην). Used here three times, as once in verse 1: once of a second great multitude (οχλου πολλου), not of angels as in verse 1, but the innumerable multitude of the redeemed of 7:9; then "of many waters" (υδατων πολλων) as in 1:15; 14:2 like "the roar of a cataract" (Swete); and once more "the voice of mighty thunders" (βροντων ισχυρων) as in 6:1; 10:3f. .

Saying (λεγοντων). The best attested reading, genitive plural of λεγω, agreeing with οχλου (genitive singular), for roll of the waters and the roar of the thunders were not articulate. Some MSS. have λεγοντες (nominative plural) referring also to οχλου, though nominative instead of genitive. The fourth "Hallelujah" comes from this vast multitude.

The Lord our God, the Almighty (Κυριοσ, ο θεοσ, ο παντοκρατωρ). For this designation of God see also 1:8; 4:8; 11:17; 15:3; 16:7,14; 19:15; 21:22 . Cf. *deus et dominus noster* used of the Roman emperor.

Reigneth (εβασιλευσεν). First aorist active of βασιλευω. Probably ingressive prophetic aorist, "God became king" in fulness of power on earth with the fall of the world power.

Rev 19:7

Let us rejoice and be exceeding glad (χαιρωμεν κα αγαλλιωμεν). Present active subjunctive (volitive) of χαιρω and αγαλλιαω (elsewhere in N.T. in the middle except Lu 1:47; 1Pe 1:8). For both verbs together see Mt 5:12 .

Let us give (δωμεν). Second aorist active subjunctive of διδωμ, but A reads δωσομεν (future active) and P δωσωμεν. If the future indicative is read, the tone is changed from exhortation to declaration (we shall give glory unto him).

The marriage of the Lamb (ο γαμος του αρνιου). In the O.T. God is the Bridegroom of Israel (Hos 2:16; Isa 54:6; Eze 16:7ff.). In the N.T. Christ is the Bridegroom of the Kingdom (the universal spiritual church as seen by Paul, 2Co 11:2; Eph 5:25ff. , and by John in Re 3:20; 19:7,9; 21:2,9; 22:17 . In the Gospels Christ appears as the Bridegroom (Mr 2:19f.; Mt 9:15; Lu 5:34f.; Joh 3:29). The figure of γαμος occurs in Mt 22:2-14 . Three metaphors of women appear in the Apocalypse (the Mother in chapter Re 12 , the Harlot in Re 17-19 ,

and the Bride of Christ here to the end). "The first and third present the Church under two different aspects of her life, while the second answers to her great rival and enemy" (Swete).

Is come (ηλθεν). Prophetic aorist, come at last.

Made herself ready (ητοιμασεν εαυτην). First aorist active indicative of ετοιμαζω and the reflexive pronoun. See 22:2 for ητοιμασμενην ως νυμφην (prepared as a bride). There is something for her to do (1Jo 3:3; Jude 1:21; 2Co 7:1), but the chief preparation is the act of Christ (Eph 5:25ff.).

Rev 19:8

That she should array herself (ινα περιβαληται). Sub-final object clause subject of εδοθη (was given to her) with ινα and the second aorist middle (direct) of περιβαλλω to fling around. This bridal dress is a gift from Christ. This form, εδοθη (it was given), occurs some 20 times in this book.

In fine linen, bright and pure (βυσσινον λαμπρον καθαρον). See 19:14 for the same raiment on those accompanying "The Word of God" and for the seven angels in 15:6. See by contrast the garments of the harlot (17:4; 18:16). For βυσσινον see 18:16.

The righteous acts of the saints (τα δικαιωματα των αγιων). This is the explanation (γαρ) of the bridal dress and explains why there is work for the Bride as well as for Christ (Php 2:12f.). See 15:4 for δικαιωμα (also Ro 5:18).

Rev 19:9

Write (Γραψον). First aorist active imperative of γραφω as in 1:11; 14:13 . The speaker may be the angel guide of 17:1.

It is another beatitude (μακαριο, Blessed) like that in 14:13 (fourth of the seven in the book).

They which are bidden (ο κεκλημενο). Articular perfect passive participle of καλεω, like Mt 22:3; Lu 14:17 . Cf. Re 17:14 . This beatitude reminds us of that in Lu 14:15 . (Cf. Mt 8:11; 26:29 .)

These are true words of God (Ηουτο ο λογο αληθινο του θεου εισιν). Undoubtedly, but one should bear in mind that apocalyptic symbolism "has its own methods and laws of interpretation, and by these the student must be guided" (Swete).

Rev 19:10

To worship him (προσκυνησα αυτω). First aorist active infinitive of purpose. John either felt that the angel represented God or he was beside himself with excitement over the glorious consummation. He was tempted to worship an angel (Col 2:18).

See thou do it not (ορα μη). Repeated in 22:9. Here there is no verb after μη (ellipse of ποιησης τουτο) as in Mr 1:44; 1Th 5:15), the aorist subjunctive of negative purpose with μη after ορα (present active imperative of οραω), a common enough idiom.

Fellow-servant (συνδουλος). The angel refuses worship from John on this ground. All Christians are συνδουλο (fellow-servants) as Christ taught (Mt 18:28ff.; 24:49) and as Paul

(Col 1:7; 4:7) and John (Re 6:11) taught. Angels are God's servants also (Heb 1:4-14). For "the testimony of Jesus see 1:2,9; 6:9; 12:17; 22:4 .

Worship God (τω θεω προσκυνησον). And Christ, who is the Son of God (5:13f.).

The spirit of prophecy (το πνευμα της προφητειας). Explanatory use of γαρ (for) here as in 8. The possession of the prophetic spirit shows itself in witness to Jesus. In illustration see Mr 1:10; Mt 3:16; Lu 3:21; Joh 1:51; Re 4:1; 10:1; 11:19; 14:17; 15:5; 18:1; 19:1,7-9 .

Rev 19:11

The heaven opened (τον ουρανον ηνεωιγμενον). Perfect passive participle (triple reduplication) of ανοιγω. Accusative case after ειδον. So Ezekiel (1:1) begins his prophecy. See also the baptism of Jesus (Mt 3:16; Lu 3:21 , but σχιζομενους in Mr 1:10). Jesus predicted the opened heavens to Nathanael (Joh 1:51). In Re 4:1 a door is opened in heaven, the sanctuary is opened (11:19; 15:5), angels come out of heaven (10:1; 14:17; 18:1), and sounds come from heaven (19:1).

Behold, a white horse (ιδου ιππος λευκος). Nominative case because of ιδου, not ειδον. Cf. 6:2 for ιππος λευκος. The emblem of victory in both cases, but the riders are very different. Here it is the Messiah who is the Warrior, as is made plain by "Faithful and True" (πιστος κα αληθινος), epithets already applied to Christ (1:5; 3:7,14). Cf. also 22:6.

In righteousness he doth judge and make war (εν δικαιοσυνη κρινε κα πολεμε). See Isa 11:3f. . The Messiah is both Judge and Warrior, but he does both in righteousness (15:3; 16:5,7; 19:2). He passes judgment on the beast (antichrist) and makes war on him. Satan had offered Christ a victory of compromise which was rejected.

Rev 19:12

A flame of fire (φλοξ πυρος). As in the opening vision of Christ in 1:14 (2:18).

Many diadems (διαδηματα πολλα). A new feature, but the dragon has a diadem on each of his seven heads (12:3) and the first beast one upon each of his ten horns (13:1). So the victorious Messiah will wear many royal diadems and not mere crowns, because he is King of kings (19:16).

And he hath (κα εχων). Nominative active present participle of εχω either used absolutely as an independent verb (like indicative) or in an anacoluthon, though αυτου (his) is genitive.

A name written (ονομα γεγραμμενον). Perfect passive participle of γραφω as in 2:17 (cf. 3:12).

But he himself (ε μη αυτος). "Except himself" (common ellipsis of the verb after ε μη, "if not"). See 2:17; 3:12 for the new name there described. See 14:1 for the name of Christ on the forehead of the 144,000, and 17:5 for the name on the forehead of the harlot. This word here supplements what Jesus says in Mt 11:27 .

Rev 19:13

Arrayed (περιβεβλημενος). Perfect passive participle of περιβαλλω, to clothe, often in this book.

In a garment (ιματιον). Accusative case after the passive participle περιβεβλημενος.

Sprinkled (ρεραντισμενον). Perfect passive participle of ραντιζω, in the predicate accusative case agreeing with ιματιον. A Q here read βεβαμμενον (perfect passive participle of βαπτω, to dip). Probably ρεραντισμενον (sprinkled) is correct, because the picture comes from Isa 63:3 , where Aquila and Symmachus use ραντιζω. The use of βεβαμμενον (dipped) is a bolder figure and Charles considers it correct. In either case it is the blood of Christ's enemies with which his raiment (ιματιον, perhaps a χλαμυς Mt 27:28,31) is sprinkled or dipped as the case may be, not his own blood on Calvary (1:5; 5:9; 7:14; 12:11), but proleptically and prophetically the blood of Christ's enemies. Ηαιματ can be either locative case with βεβαμμενον (dipped in blood) or instrumental with ρεραντισμενον (sprinkled with blood).

The Word of God (ο Λογος του θεου). Some scholars hold this addition inconsistent with verse 12, but it may be merely the explanation of the secret name or still another name besides that known only to himself. The personal use of the Logos applied to Christ occurs only in the Johannine writings unless that is the idea in Heb 4:12 . In Joh 1:1,14 it is merely ο Λογος (the Word), in 1Jo 1:1 ο Λογος της ζωης (the Word of Life), while here it is ο Λογος του θεου (the Word of God), one of the strongest arguments for identity of authorship. The idiom here is one common in Luke and Paul for the teaching of Christ (Lu 5:1; 8:11 , etc.; 1Co 14:36; 2Co 2:17 , etc.). Jesus is himself the final and perfect revelation of God to men (Heb 1:1f.).

Rev 19:14

The armies which are in heaven (τα στρατευματα τα εν τω ουρανω). See 12:7 for Michael and angels warring with the dragon, and also Mt 26:53 for the angels at Christ's call, not to say Heb 1:6f.,14; Mt 13:41; Re 5:11f .

Followed (ηκολουθε). Imperfect active and singular (στρατευματα, neuter plural) of ακολουθεω, graphic picture of the celestial Warrior with his angelic hosts "upon white horses" (εφ' ιπποις λευκοις) like the Leader and, like him "clothed in fine linen white and pure" (ενδεδυμενο βυσσινον λευκον καθαρον) like the Leader again (19:8). Note ενδεδυμενο here as in 1:13; 15:6 .

Rev 19:15

A sharp sword (ρομφαια οξεια). As in 1:16; 2:12,15 .

That he should smite (ινα παταξη). Purpose clause with ινα and the first aorist active subjunctive of πατασσω, old verb already in 11:6 and like Isa 11:4 , a figure here for forensic and judicial condemnation.

And he shall rule them (κα αυτος ποιμανε). Emphatic use of αυτος twice (he himself). Future active of ποιμαινω, to shepherd as in 2:27; 12:5 "with a rod of iron" (εν ραβδω σιδηρα) as there. See 1Pe 2:25; Heb 13:20 for Christ as Shepherd.

And he treadeth (κα αυτος πατε). Change to present tense of πατεω, to tread (here transitive), with solemn repetition of κα αυτος.

The winepress of the fierceness of the wrath of Almighty God (την ληνον του οινου του θυμου της οργης του θεου του παντοκρατορος). Literally, "the winepress of the wine of the wrath of the anger of God the Almighty" (four genitives dependent on one another and on ληνον). These images are here combined from 14:8,10,19f.; 16:19 . The fact is already in 19:13 after Isa 63:1f. .

Rev 19:16

And on his thigh (κα επ τον μηρον αυτου). "Even upon his thigh." Old word, here alone in N.T.

King of kings, and Lord of lords (Βασιλευς βασιλεων κα Κυριος κυριων). The title already given to the Lamb in 17:14, but in reverse order. See the same idea in 1Ti 6:15 .

Rev 19:17

An angel (ενα αγγελον). Like εις in 18:21, just "an," not "one."

Standing in the sun (εστωτα εν τω ηλιω). Second perfect active participle of ιστημ (intransitive). "Where all the birds of prey would behold him" (Beckwith). For ορνεοις (birds) see 18:2 and for εν μεσουρανηματ (in mid heaven) see 18:13; 14:6 .

Come and be gathered together (Δευτε συναχθητε). Δευτε is the adverb δευρω (hither), used when two or more are addressed, possibly from δευρο ιτε (come here). Asyndeton also without κα (and). First aorist passive imperative of συναγω. The metaphor is drawn from Eze 39:17 .

Unto the great supper of God (εις το δειπνον το μεγα του θεου). The habits of vultures are described by Christ in Mt 24:28 . This is a bold and powerful picture of the battlefield after the victory of the Messiah, "a sacrificial feast spread on God's table for all the vultures of the sky" (Swete). Is this battle the same as that of Har Magedon (16:16) and that of Gog and Magog (20:8ff.) mentioned after the thousand years? The language in 20:8ff. seems like this derived from Eze 39:17ff. , and "in the Apocalypse priority in the order of sequence does not always imply priority in time" (Swete). There seems no way to decide this point save that the end seems to be at hand.

Rev 19:18

That ye may eat (ινα φαγητε). Purpose clause with ινα and the second aorist active subjunctive of εσθιω.

The flesh of kings (σαρκας βασιλεων). "Pieces of flesh" (plural of σαρξ, flesh) and of all classes and conditions of men who fell in the battle (6:18; 11:13; 13:16; 19:5; 20:12). War is no respecter of persons.

Rev 19:19

Gathered together (συνηγμενα). Perfect passive participle of συναγω. In battle array.

To make war against (ποιησα πολεμον μετα). First aorist active infinitive of ποιεω, to express purpose. See πολεμεω μετα in 12:7 and the use of συναγω εις πολεμον in 16:14; 20:8 . The beast (for his army see 16:13f.) led a league of ten kings against Babylon in 17:16f. , but with the purpose also of fighting the Lamb (17:14).

Rev 19:20

Was taken (επιασθη). First aorist (prophetic) passive indicative of the Doric πιαζω (Attic πιεζω). Cf. 2Th 2:8 .

The false prophet (ο ψευδοπροφητης). Possibly the second beast of 13:11-17; 16:13; 20:10 . Charles takes him to be "the priesthood of the Imperial cult, which practised all kinds of magic and imposture to beguile men to worship the Beast."

That wrought the signs in his sight (ο ποιεσας τα σημεια ενωπιον αυτου). As in 13:14.

Wherewith (εν οις). "In which" signs.

He deceived (επλανησεν). First aorist active indicative of πλαναω. He was only able to deceive "them that had received" (τους λαβοντας, articular second aorist active participle of λαμβανω, "those receiving") "the mark of the beast" (13:16; 14:9ff.; 16:2; 20:4) "and them that worshipped his image" (τους προσκυνουντας τη εικον αυτου) as in 13:15.

They twain (ο δυο). "The two."

Were cast (εβληθησαν). First aorist passive Indicative of βαλλω. They fall together as they fought together. "The day that sees the end of a false statecraft will see also that of a false priestcraft" (Swete).

Alive (ζωντες). Present active participle of ζαω, predicative nominative, "living."

Into the lake of fire (εις την λιμνην του πυρος). Genitive πυρος describes this λιμνην (lake, cf. Lu 5:1) as it does γεεννα in Mt 5:22 . See also 20:10; 21:8 . It is a different figure from the "abyss" in 9:1f.; 20:1f. . This is the final abode of Satan, the beast, the false prophet, and wicked men.

That burneth with brimstone (της καιομενης εν θειω). Note the genitive here in place of the accusative λιμνην, perhaps because of the intervening genitive πυρος (neuter, not feminine). The agreement is regular in 21:8. For εν θειω (with brimstone) see 14:10; 20:10; 21:8 . The fact of hell is clearly taught here, but the imagery is not to be taken literally any more than that of heaven in chapters Re 4; 5; 21; 22 is to be so understood. Both fall short of the reality.

Rev 19:21

The rest (ο λοιπο). Of the enemy (the kings and their hosts of verse 19).

Were killed (απεκτανθησαν). First aorist (effective) passive indicative of αποκτεινω. Those affected by the Caesar-worship (14:9ff.) were not at once cast into the lake with the two beasts.

Were filled (εχορτασθησαν). First aorist (effective) passive of χορταζω. As they had been invited to do in verse 17.

Revelation 20

Rev 20:1

Coming down out of heaven (καταβαινοντα εκ του ουρανου). As in 10:1; 18:1 .

The key of the abyss (την κλειν της αβυσσου). As in 9:1.

A great chain (αλυσιν μεγαλην). Paul wore a αλυσις (alpha privative and λυω, to loose) in Rome (2Ti 1:16 ;, as did Peter in prison in Jerusalem (Ac 12:6).

In his hand (επ την χειρα αυτου). "Upon his hand," ready for use. See επ with the genitive in 1:20.

Rev 20:2

He laid hold on (εκρατησεν). First aorist active indicative of κρατεω, to seize.

The dragon (τον δρακοντα). Accusative after εκρατησεν instead of the genitive as in 2:1. He has been behind the beast and the false prophet from the start. Now he is seized.

The old serpent (ο οφις ο αρχαιος). Precisely the description in 12:9, only the nominative is here retained, though in apposition with the accusative τον δρακοντα, a frequent anacoluthon in the Apocalypse (1:5, etc.). Swete calls it a parenthesis.

Which is (ος εστιν). The relative here relieves the construction and takes the place of ο καλουμενος in 12:9 before Διαβολος κα ο Σατανας.

And bound him (κα εδησεν αυτον). First aorist active indicative of δεω.

For a thousand years (χιλια ετη). Accusative of extent of time. Here we confront the same problem found in the 1260 days. In this book of symbols how long is a thousand years? All sorts of theories are proposed, none of which fully satisfy one. Perhaps Peter has given us the only solution open to us in 2 Peter 3:8 when he argues that "one day with the Lord is as a thousand years and a thousand years as one day." It will help us all to remember that God's clock does not run by ours and that times and seasons and programs are with him. This wonderful book was written to comfort the saints in a time of great trial, not to create strife among them.

Rev 20:3

Into the abyss (εις την αβυσσον). The one in 9:1f. and the one spoken of by the legion of demons in Lu 8:31 under the charge of the angel of the abyss (Apollyon, Re 9:11) who is either Satan himself or a kindred power. "Already he has been cast out of Heaven (12:9), now he is cast out of the earth, and returns to his own place" (Swete).

Shut it and sealed it (εκλεισεν κα εσφραγισεν). Effective first aorists active indicative of κλειω and σφραγιζω.

That he should deceive no more (ινα μη πλανηση). Negative purpose clause with ινα μη and the first aorist active subjunctive of πλαναω. Glorious relief after the strain of the previous visions of conflict. Small wonder that Christians today cherish this blessed hope whatever the actual meaning may be.

Until should be finished (αχρ τελεσθη). Temporal clause of future purpose with αχρ (as a conjunction like εως) and the first aorist passive subjunctive of τελεω. Repeated in verse 5 and see αχρ and the subjunctive in 7:3; 15:8 .

He must be loosed (δε λυθηνα). Sad necessity, alas, with δε and the first aorist passive infinitive of λυω.

For a little time (μικρον χρονον). Accusative of time. Whatever the thousand years means, it is here said plainly that after it is over the devil will again have power on earth "for a little time."

Rev 20:4

And they sat upon them (κα εκαθισαν επ' αυτους). First aorist active indicative of καθιζω. Another period here apparently synchronous (verse 7) with the confinement of Satan in the abyss. No subject is given for this plural verb. Apparently Christ and the Apostles (Mt 19:28; Lu 22:30) and some of the saints (1Co 6:3), martyrs some hold.

Judgment was given unto them (κριμα εδοθη αυτοις). First aorist passive of διδωμ. Picture of the heavenly court of assizes.

The souls (τας ψυχας). Accusative after ειδον at the beginning of the verse.

Of them that had been beheaded (των πεπελεκισμενων). Genitive of the articular perfect passive participle of πελεκιζω, old word (from πελεκυς an axe, the traditional instrument for execution in republican Rome, but later supplanted by the sword), to cut off with an axe, here only in N.T. See 6:9; 18:24; 19:2 for previous mention of these martyrs for the witness of Jesus (1:9; 12:17; 19:10). Others also besides martyrs shared in Christ's victory, those who refused to worship the beast or wear his mark as in 13:15; 14:9ff.; 16:2; 19:20 .

And they lived (κα εζησαν). First aorist active indicative of ζαω. If the ingressive aorist, it means "came to life" or "lived again" as in 2:8 and so as to verse 5. If it is the constative aorist here and in verse 5, then it could mean increased spiritual life. See Joh 5:21-29 for the double sense of life and death (now literal, now spiritual) precisely as we have the second death in Re 2:11; 20:6,14 .

And reigned with Christ (κα εβασιλευσαν μετα του Χριστου). Same use of the first aorist active indicative of βασιλευω, but more clearly constative. Beckwith and Swete take this to apply solely to the martyrs, the martyrs' reign with Christ.

Rev 20:5

The rest of the dead (ο λοιπο των νεκρων). "All except the martyrs, both the righteous and the unrighteous" (Beckwith). But some take this to mean only the wicked.

Lived not until the thousand years should be finished (ουκ εζησαν αχρ τελεσθη τα χιλια ετη). See verse 4 for the items here. "To infer from this statement, as many expositors have done, that the εζησαν of v. 4 must be understood of bodily resuscitation, is to interpret apocalyptic prophecy by methods of exegesis which are proper to ordinary narrative" (Swete). I sympathize wholly with that comment and confess my own ignorance therefore as to the

meaning of the symbolism without any predilections for post-millennialism or premillennialism.

This is the first resurrection (αυτη η αναστασις η πρωτη). Scholars differ as to the genuineness of this phrase. Accepting it as genuine, Swete applies it to "the return of the martyrs and confessors to life at the beginning of the Thousand Years." According to this view the first resurrection is a special incident in the present life before the Parousia. It has no parallel with 1Th 4:16 , where the dead in Christ are raised before those living are changed. Some think that John here pictures the "Regeneration" (παλινγενεσια) of Mt 19:28 and the "Restoration" (αποκαταστασις) of Ac 3:21 . No effort is here made to solve this problem, save to call attention to the general judgment out of the books in 20:12 and to the general resurrection in Joh 5:29; Ac 24:15 .

Rev 20:6

Blessed and holy (μακαριος κα αγιος). A fifth beatitude (1:3; 14:13; 16:15; 19:9) already and two more to come (22:7,14 , seven in all). Here αγιος is added to the usual μακαριος. The second death (ο δευτερος θανατος). The spiritual death of 2:11; 20:14; 21:8 in contrast to the first or physical death. This language raises a question about the interpretation of the first and the second resurrections, whether both are of the body or one of the spirit. There seems no way to reach a solid conception about it. In 1Co 15:23 there is no mention of the resurrection of any save "those of Christ" (ο του Χριστου), though the end follows (verse 24). However, Paul elsewhere (Ac 24:15) speaks of the resurrection of the just and of the unjust as if one event.

Priests of God and of Christ (ιερεις του θεου κα του Χριστου). As in 1:6; 5:10; 22:3,5 .

Shall reign with him (βασιλευσουσιν μετ' αυτου). As promised in the same passages. The servants of God are to be priests with Christ and to reign with him (Mt 19:28). In 5:10 επ της γης (upon earth) occurs, but this item does not appear here. "No hint is given as to where this service is to be rendered and this royalty to be exercised" (Swete).

Rev 20:7

When are finished (οταν τελεσθη). Indefinite future temporal clause with οταν and the first aorist passive subjunctive of τελεω, "whenever are finished."

Shall be loosed (λυθησετα). Future passive of λυω, no longer bound as in 20:2f . He uses the future as a prophet in verses 7,8 , but in 9,10 he uses the aorist as a seer.

Out of his prison (εκ της φυλακης αυτου). For φυλακη in this sense see 2:10. Out of the abyss of verses 2,3 .

Rev 20:8

To deceive the nations (πλανησα τα εθνη). First aorist active infinitive of purpose of πλαναω, Satan's chief task (chapters 12 to 18, in particular 12:9; 13:14; 19:20; 20:3,10).

Which are in the four corners of the earth (τα εν ταις τεσσαρσ γωνιαις της γης). Clearly the reign with Christ, if on earth, was not shared in by all on earth, for Satan finds a large and ready following on his release. See 7:1 (Isa 11:12) for "the four corners of the earth."

Gog and Magog (τον Γωγ κα Μαγωγ). Accusative in explanatory apposition with τα εθνη (the nations). Magog is first mentioned in Ge 10:2 . The reference here seems to be Eze 38:2 , where both are mentioned. Josephus (*Ant.* I. 6. 1) identifies Magog with the Scythians, with Gog as their prince. In the rabbinical writings Gog and Magog appear as the enemies of the Messiah. Some early Christian writers thought of the Goths and Huns, but Augustine refuses to narrow the imagery and sees only the final protest of the world against Christianity.

To gather them together to the war (συναγαγειν αυτους εις τον πολεμον). Second aorist active infinitive of purpose of συναγω, a congenial task for Satan after his confinement. See 16:14 for this very phrase and also 17:14; 19:19 .

Of whom (ων--αυτων). Pleonasm or redundant pronoun as in 3:8 and often (of whom--of them).

As the sand of the sea (ως η αμμος της θαλασσης). Already in 12:18. Clearly then the millennium, whatever it is, does not mean a period when Satan has no following on earth, for this vast host rallies at once to his standard.

Rev 20:9

They went up (ανεβησαν). Second aorist active indicative of αναβαινω, a return to the manner of the seer as in verses 4,5 .

Over the breadth of the earth (επ το πλατος της γης). Πλατος is old word, in N.T. only here, 21:16; Eph 3:18 . The hosts of Satan spread over the earth.

Compassed (εκυκλευσαν). First aorist (prophetic) active indicative of κυκλευω, to encircle, late verb (Strabo) from κυκλος (circle), in N.T. only here and margin in Joh 10:24 (for εκυκλωσαν from κυκλοω).

The camp of the saints (την παρεμβολην των αγιων). Παρεμβολη (παρα, εν, βαλλω) is common late word for military camp, in LXX for the Israelites in the desert (Ex 29:14 , etc.), in N.T. for Roman barracks (Ac 24:34,37) and for an army in line of battle (Heb 11:34; Re 20:9).

The beloved city (την πολιν την ηγαπημενην). Perfect passive participle of αγαπαω, "the city the beloved." See Ps 78:68; 87:2 for Jerusalem so described. So Charles takes it here, but Swete holds it to be "the Church the New Zion" that is meant.

And fire came down out of heaven (κα κατεβη πυρ εκ του ουρανου). Second aorist (prophetic) active indicative of καταβαινω. Cf. Ge 19:24; 39:6; Eze 38:22; 2Ki 1:10,12; Lu 9:54 (about John).

Devoured them (κατεφαγεν αυτους). Second aorist (prophetic) active of κατεσθιω, to eat up (down). Vivid climax to this last great battle with Satan.

Rev 20:10

Was cast (εβληθη). First aorist (prophetic, affective) passive indicative of βαλλω (verse 3).

Into the lake of fire and brimstone (εις την λιμνην του πυρος κα θειου). As in 19:20 with the two beasts, as he adds, "where are also the beast and the false prophet" (οπου κα το θηριον κα ο ψευδοπροφητης).

They shall be tormented (βασανισθησοντα). Return to the prophetic future of verses 7,8 . For βασανιζω see 9:5; 14:10 . For "day and night" (ημερας κα νυκτος) see 4:8; 7:15; 12:10; 14:11 . For "for ever and ever" (εις τους αιωνας τον αιωνων) see 1:6,18; 4:9,10; 5:13; 7:12; 10:6; 11:15 , etc. The devil was cast down from heaven (12:9), then imprisoned (20:2ff.), now he received his final doom.

Rev 20:11

A great white throne (θρονον μεγαν λευκον). Here μεγαν (great) is added to the throne pictures in 4:4; 20:4 . The scene is prepared for the last judgment often mentioned in the N.T. (Mt 25:31-46; Ro 14:10; 2Co 5:10). "The absolute purity of this Supreme Court is symbolized by the colour of the Throne" (Swete) as in Da 7:9; Ps 9:1; 97:2 . The name of God is not mentioned, but the Almighty Father sits upon the throne (4:2f.,9; 5:1,7,13; 6:16; 7:10,15; 19:4; 21:5), and the Son sits there with him (Heb 1:3) and works with the Father (Joh 5:19-21; 10:30; Mt 25:31ff.; Ac 17:31; 2Co 5:10; 2Ti 4:1).

From whose face the earth and the heaven fled away (ου απο προσωπου εφυγεν η γε κα ο ουρανος). Second aorist (prophetic) active of φευγω. See 16:20. The non-of matter is a common teaching in the O.T. (Ps 97:5; 102:27; Isa 51:6) as in the N.T. (Mr 13:31; 2 Peter 3:10).

Was found (ευρεθη). First aorist passive indicative of ευρισκω. All is now spiritual. Even scientists today are speaking of the non-eternity of the universe.

Rev 20:12

The dead, the great and the small (τους νεκρους τους μεγαλους κα τους μικρους). The general resurrection of verse 13 is pictured by anticipation as already over. No living are mentioned after the battle of verses 7-10, though some will be living when Jesus comes to judge the quick and the dead (2Ti 4:1; 1Th 4:13ff.). All classes and conditions (11:18; 13:16; 19:5,18) John saw "standing before the throne" (εστωτας ενωπιον του θρονου).

Books were opened (βιβλια ηνοιχθησαν). First aorist passive of ανοιγω. Like Da 7:10 . The record of each human being has been kept in God's books.

Were judged (εκριθησαν). First aorist passive indicative of κρινω. The sentence upon each rests upon written evidence.

Another book which is the book of life (αλλο βιβλιον ο εστιν της ζωης). This book has already been mentioned (3:5; 13:8; 17:8). "It is the roll of living citizens of Jerusalem" (Swete), "the church of the first born enrolled in heaven" (Heb 12:23). The books are "the vouchers for the book of life" (Alford). We are saved by grace, but character at last (according to their works) is the test as the fruit of the tree (Mt 7:16,20; 10:32f.; 25:31-46; Joh 15:6; 2Co 5:10; Ro 2:10; Re 2:23; 20:12; 22:12).

Rev 20:13

Gave up (εδωκεν). Just "gave" (first aorist active indicative of διδωμι), but for the sea to give is to give up (effective aorist). Sea as well as land delivers its dead (all kinds of dead, good and bad). Swete notes that accidental deaths will not prevent any from appearing. Milligan is sure that the sea here means "the sea of the troubled and sinful world."

Death and Hades (ο θανατος κα ο αιδης). "An inseparable pair" (Swete) as in 1:18; 6:8; 20:14 . So in Mt 16:18 "the gates of Hades" means the power of death. Etymologically Hades is the unseen world where all who die are as opposed to this visible world, but in actual use Hades is sometimes treated as the abode of the unrighteous (Lu 16:23). Charles thinks that this is true here, though there is nothing to show it apart from the personification of death and Hades and the casting of both into the lake of fire in verse 14. Here again "each man" (εκαστος) receives judgment according to his deeds (Mt 16:27; 1Co 3:13; 2Co 5:10; Ro 2:6; 14:12; 1Pe 1:17; Re 2:23).

Rev 20:14

Were cast (εβληθησαν). As the devil (20:10) followed the two beasts (19:20) into the same dread lake of fire. Death is personified and is disposed of, "the last enemy" (1Co 15:26) and Paul sings the paean of victory over death (1Co 15:54f. , from Ho 13:14). Hades has no more terrors, for the saints are in heaven. There is no more fear of death (Heb 2:15), for death is no more (Re 21:4). The second death (2:11; 20:6; 21:8) is here identified as in 21:8 with the lake of fire.

Rev 20:15

If any was not found written in the book of life (ε τις ουχ ευρεθη εν τη βιβλω της ζωης). Condition of first class with ε and the first aorist passive indicative of ευρισκω. In this short sentence the doom is told of all who are out of Christ, for they too follow the devil and the two beasts into the lake of fire (the counterpart of the Gehenna of fire, Mt 5:22). There is no room here for soul sleeping, for an intermediate state, for a second chance, or for annihilation of the wicked. In Da 12:2 there is a resurrection to death as well as to life and so in Joh 5:29; Ac 24:15 .

Revelation 21

Rev 21:1

A new heaven and a new earth (ουρανον καινον κα γην καινην). This new vision (ειδον) is the picture of the bliss of the saints.

The first heaven and the first earth (ο πρωτος ουρανος κα η πρωτη γη)

are passed away (απηλθαν, went away, second aorist active indicative of απερχομα). "Fled away" (εφυγεν) in 20:11.

And the sea is no more (κα η θαλασσα ουκ εστιν ετ). The sea had given up its dead (20:13). There were great risks on the sea (18:17ff.). The old physical world is gone in this vision. It is not a picture of renovation of this earth, but of the disappearance of this earth and sky (not heaven where God dwells). It is a glorious picture here in 21:1-8 in sharp contrast to the lake of fire in 20:11-15. The symbolism in neither case is to be pressed too literally, but a stern and a glorious reality exists behind it all.

Rev 21:2

The holy city, new Jerusalem (την πολιν την αγιαν Ιερουσαλημ καινην). "The New Earth must have a new metropolis, not another Babylon, but another and greater Jerusalem" (Swete), and not the old Jerusalem which was destroyed A.D. 70. It was called the Holy City in a conventional way (Mt 4:5; 27:53), but now in reality because it is new and fresh (καινην), this heavenly Jerusalem of hope (Heb 12:22), this Jerusalem above (Ga 4:26ff.) where our real citizenship is (Php 3:20).

Coming down out of heaven from God (καταβαινουσαν εκ του ουρανου απο του θεου). Glorious picture caught by John and repeated from 3:12 and again in 21:10. But Charles distinguishes this new city of God from that in 21:9-22:2 because there is no tree of life in this one. But one shrinks from too much manipulation of this symbolism. It is better to see the glorious picture with John and let it tell its own story.

Made ready (ητοιμασμενην). Perfect passive participle of ετοιμαζω as in 19:7. The Wife of the Lamb made herself ready in her bridal attire.

As a bride adorned (ως νυμφην κεκοσμημενην). Perfect passive participle of κοσμεω, old verb (from κοσμος ornament like our cosmetics), as in 21:19. Only here the figure of bride is not the people of God as in 19:7, but the abode of the people of God (the New Jerusalem).

For her husband (τω ανδρ αυτης). Dative case of personal interest.

Rev 21:3

The tabernacle of God is with men (η σκηνη του θεου μετα των ανθρωπων). It is one of the angels of the Presence (16:17; 19:5) speaking.

And he shall dwell with them (κα σκηνωσε μετ' αυτων). Future active of σκηνοω, already in 7:15 from Eze 37:27; Zec 2:10; 8:8 and used of the Incarnate Christ on earth by

John (Joh 1:14), now a blessed reality of the Father. The metaphor stands for the Shekinah Glory of God in the old tabernacle (7:15; 13:6; 15:5), the true tabernacle of which it was a picture (Heb 8:2; 9:11). God is now Immanuel in fact, as was true of Christ (Mt 1:23).

Rev 21:4

Shall wipe away every tear from their eyes (εξαλειψε παν δακρυον εκ των οφθαλμων αυτων). More exactly, "shall wipe out every tear out of their eyes" (repetition of εξ) like a tender mother as in 7:17 (Isa 25:8). There is no more that ought to cause a tear, for death (θανατος) is no more, mourning (πενθος), associated with death and crying (κραυγη, wailing), and pain (πονος as in 16:10) are all gone. There is peace and bliss.

Rev 21:5

Behold, I make all things new (Ιδου καινα ποιω παντα). The first time since 1:8 that God has been represented as speaking directly, though voices have come out of the throne before (21:3) and out of the sanctuary (16:1,17), which may be from God himself, though more likely from one of the angels of the Presence. This message is not addressed to John (7:14; 17:7; 21:6; 22:6), but to the entire world of the blessed. See Isa 43:18f. for the words (Ιδου εγω ποιω καινα). The idea of a new heaven and a new earth is in Isa 65:17; 66:22; Ps 102:25f . For the locative here with επ (επ τω θρονω) see 7:10; 19:4 (genitive more usual, 4:9f.; 5:1,7,13 , etc.). See 20:11 for the picture.

And he saith (κα λεγε). Probably this means a change of speakers, made plain by μο (to me) in many MSS. An angel apparently (as in 14:13; 19:9f.) assures John and urges him to write (γραψον as in 1:11; 2:1,8,12,18; 3:1,7,14; 14:3). The reason given (οτ, for) is precisely the saying in 22:6 and he uses the two adjectives (πιστο κα αληθινο) employed in 19:11 about God himself, and 3:14 about Christ. In 19:9 αληθινο occurs also about "the words of God" as here. They are reliable and genuine.

Rev 21:6

They are come to pass (Γεγοναν). Second perfect active indicative of γινομα with -αν for -ασ. See 16:17 for a like use of γεγονεν, "They have come to pass." Here again it is the voice of God because, as in 1:8, He says:

I am the Alpha and the Omega (Εγω το Αλφα κα το Ο) with the addition "the beginning and the end" (η αρχη κα το τελος), the whole used in 22:13 of Christ. In Isa 44:6 there is something like the addition, and in Col 1:18; Re 3:14 η αρχη is applied to Christ, while here God is the First Cause (αρχη) and the Finality (τελος) as in Ro 11:36; Eph 4:6 . But God works through Christ (Joh 1:3; Heb 1:2f.; Col 1:12-20). God is the bountiful Giver (Jas 1:5,17) of the Water of Life. See 7:17; 22:1,17 for this metaphor, which is based on Isa 55:1 . It is God's own promise (Εγω δωσω), "I will give."

Of the fountain (εκ της πηγης). For this partitive use of εκ see Mt 25:8 , without εκ Re 2:17 .

Freely (δωρεαν). See Mt 10:8; Joh 4:10; Ro 3:24; Ac 8:20; Re 22:17 .

Rev 21:7

He that overcometh (ο νικων). Recalls the promises at the close of each of the Seven Letters in chapters 2 and 3.

Shall inherit (κληρονομησε). Future active of κληρονομεω, word with great history (Mr 10:17; 1Pe 1:4; Ga 4:7; Ro 8:17), here interpreted for the benefit of these who share in Christ's victory.

I will be his God (Εσομα αυτω θεος). Repeated Old Testament promise (first to Abraham, Ge 17:7f.). Cf. Re 21:3 .

He shall be my son (αυτος εστα μο υιος). Made first of Solomon (2Sa 7:14) and applied to David later in Ps 89:26f .

Rev 21:8

Their part shall be (το μερος αυτων). In contrast to the state of the blessed (verses 3-7) the state of "those who have disfranchised themselves from the Kingdom of God" (Charles) is given. They are with Satan and the two beasts, and are the same with those not in the book of life (20:15) in the lake of fire and brimstone (19:20; 20:10,14f.), that is the second death (2:11; 20:6,14). See also 14:10. There are eight epithets here used which apply to various sections of this direful list of the doomed and the damned, all in the dative (case of personal interest).

For the fearful (τοις δειλοις). Old word (from δειδω, to fear) for the cowardly, who recanted under persecution, in N.T. only here, Mt 8:26; Mr 4:40 .

Unbelieving (απιστοις). "Faithless," "untrustworthy," in contrast with Christ "ο πιστος" (1:5). Cf. 2:10,13; 3:14; 17:14 . Disloyalty is close kin to cowardice.

Abominable (εβδελυγμενοις). Perfect passive participle of βδελυσσω, old verb, in N.T. only here and Ro 2:22 , common in LXX, to pollute (Ex 5:21). Those who have become defiled by the impurities of emperor-worship (7:4f.; 21:27; Ro 2:22; Tit 1:16).

Murderers (φονευσιν). As a matter of course and all too common always (Mr 7:21; Ro 1:29; Re 9:21).

Fornicators (πορνοις). Again all too common always, then and now (1Co 5:10; 1Ti 1:9f.). These two crimes often go together.

Sorcerers (φαρμακοις). Old word, in N.T. only here and 22:15. Closely connected with idolatry and magic (9:21; 13:13f.).

Idolaters (ειδωλολατραις). See 1Co 5:10f.; 10:7; Eph 5:5; Re 22:15 . With a powerful grip on men's lives then and now.

All liars (πασ τοις ψευδεσιν). Repeated in 22:15 and stigmatized often (2:2; 3:9; 14:5; 21:8,27; 22:15). Not a "light" sin.

Rev 21:9

One of the seven angels (εις εκ των επτα αγγελων). As in 17:1 with the same introduction when the angel made the announcement about the harlot city (Babylon), so here the

description of the heavenly city, the New Jerusalem, is given by one of the same group of angels who had the seven bowls. Thus the νυμφη (Bride) is placed in sharp contrast with the πορνη (Harlot). The New Jerusalem was briefly presented in verse 2, but now is pictured at length (21:9-22:5) in a nearer and clearer vision.

The bride the wife of the Lamb (την νυμφην την γυναικα του αρνιου). Twice already the metaphor of the Bride has been used (19:7; 21:2), here termed "wife" (γυναικα), mentioned proleptically as in 19:7 if the marriage is not yet a reality. For the use of the same metaphor elsewhere in the N.T. see on 19:7.

Rev 21:10

He carried me away in the Spirit (απηνεγκεν με εν πνευματ). See same language in 17:7 when John received a vision of the Harlot City in a wilderness. Here it is "to a mountain great and high" (επ ορος μεγα κα υψηλον). So it was with Ezekiel (Eze 40:2) and so the devil took Jesus (Mt 4:8). It was apparently not Mount Zion (14:1), for the New Jerusalem is seen from this mountain. "The Seer is carried thither 'in spirit' (cf. 1:10; 4:1); the Angel's δευρο is a *sursum cor* to which his spirit under the influence of the 'Spirit of revelation' (Eph 1:17) at once responds" (Swete).

And he shewed me (κα εδειξεν μο). First aorist active indicative of δεικνυμ, just as he had said he would do in verse 9 (δειξω σο, I will shew thee). Precisely the same words about Jerusalem as in verse 2, save the absence of καινην (New).

Rev 21:11

Having the glory of God (εχουσαν την δοξαν του θεου). Syntactically this clause goes with verse 10, the feminine accusative singular participle εχουσαν agreeing with πολιν, the radiance of the dazzling splendour of God as seen in Isa 60:1; Eze 43:5 . God's very presence is in the Holy City (the Bride).

Light (φωστηρ). "Luminary," late word (in LXX, papyri), in N.T. only here and Php 2:15 . Christ is the light (φως) of the world (Joh 8:12) and so are Christians (Mt 5:14) who have received the illumination (φωτισμος) of God in the face of Christ (2Co 4:6) and who radiate it to men (Php 2:15). See both words in Ge 1:3,14 . "The 'luminary' of the Holy City is her witness to Christ" (Swete).

Like unto a stone most precious (ομοιος λιθω τιμιωτατω). Associative instrumental case after ομοιος. Τιμιωτατω is the elative superlative.

As it were a jasper stone (ως λιθω ιασπιδ). As in 4:3, which see.

Clear as crystal (κρυσταλλιζοντ). Verb not found elsewhere from κρυσταλλος (old word, 4:6; 22:1), "of crystalline brightness and transparency" (Thayer), "transparent and gleaming as rock-crystal" (Moffatt).

Rev 21:12

Having a wall great and high (εχουσα τειχος μεγα κα υψηλον). John returns, after the parenthesis in verse 11, to the structure in verse 10, only to use the accusative εχουσαν as

before to agree with πολιν, but the nominative εχουσα as again with "twelve gates" (πυλωνας δωδεκα). Πυλων is an old word (from πυλη gate) for a large gate as in Lu 16:20 and six times in Rev. for the gate tower of a city wall (Re 21:12,13,15,21,25; 22:14) as in 1Ki 17:10; Ac 14:13 . See Eze 48:31ff. for these twelve gates, one for each tribe (cf. Re 7:1-8).

At the gates (επ τοις πυλωσιν). "Upon the gate towers."

Twelve angels (αγγελους δωδεκα). As πυλωρο or φυλακες according to Isa 62:6; 2Ch 8:14 .

Names written thereon (ονοματα επιγεγραμμενα). Perfect passive participle of επιγραφω.

Which are the names (α εστιν). Just as in Ezekiel's vision (48:31ff.), so here the names of the twelve tribes of Israel appear, one on each gate.

Rev 21:13

Three gates (πυλωνες τρεις) on each of the four sides as in Eze 42:16ff. ; "on the east" (απο ανατολης, as in 16:12, starting from the east), "on the north" (απο βορρα, from the north, as in Lu 13:29), "on the south" (απο νοτου, from the south, as in Lu 13:29), "on the west" (απο δυσμων, from the west, as in Mt 8:11).

Rev 21:14

Had (εχων). Masculine present active participle of εχω instead of εχον (neuter like to τειχος), and the participle occurs independently as if a principal verb (ειχεν) as often in this book.

Twelve foundations (θεμελιους δωδεκα). Foundation stones, old adjective (from θεμα, from τιθημ), here as in 1Co 3:11ff.; 2Ti 2:19 , with λιθους (stones understood), though often neuter substantive to θεμελιον (Lu 6:48f.; Ac 16:26). See Isa 28:16; Heb 11:10 . Twelve because of the twelve apostles as foundation stones (Eph 2:20).

On them (επ' αυτων). On the twelve foundation stones.

Names of the twelve apostles of the Lamb (ονοματα των δωδεκα αποστολων του αρνιου). Jesus had spoken of twelve thrones for the apostles (Mt 19:28); names of all twelve are here written, not just that of Peter, as some would argue from Mt 16:18 . As a matter of fact, Christ is the corner stone or ακρογωνιαιον (1Pe 2:6; 1Co 3:10; Eph 2:20), though rejected by the Sanhedrin (Mt 21:42ff.). One may wonder if the name of Judas is on that stone or that of Matthias.

Rev 21:15

Had (ειχεν). Regular imperfect here, no longer εχων.

For a measure a golden reed (μετρον καλαμον χρυσουν). See 11:1 for καλαμος (reed). Μετρον is an old word, kin to μητηρ (mother, moulder, manager), an instrument for measuring (μετρεω) as in Mt 7:2 , here in the predicate accusative.

To measure (ινα μετρηση). Purpose clause with ινα and the first aorist active subjunctive of μετρεω. The rod of gold was in keeping with the dignity of the service of God (1:12; 5:8; 8:3; 9:13; 15:7).

Rev 21:16

Lieth foursquare (τετραγωνος κειτα). Present middle indicative of κειμα. The predicate adjective is from τετρα (Aeolic for τεσσαρες four) and γωνος (γωνια corner, Mt 6:5) here only in N.T. As in Eze 48:16,20 . It is a tetragon or quadrilateral quadrangle (21:12f.).

The length thereof is as great as the breadth (το μηκος αυτης οσον το πλατος). It is rectangular, both walls and city within. Babylon, according to Herodotus, was a square, each side being 120 stadia. Diodorus Siculus says that Nineveh was also foursquare.

With the reed (τω καλαμω). Instrumental case (cf. verse 15 for καλαμος) and for μετρεω (aorist active indicative here)

Twelve thousand furlongs (επ σταδιων δωδεκα χιλιαδων). This use of the genitive σταδιων with επ is probably correct (reading of Aleph P), though A Q have σταδιους (more usual, but confusing here with χιλιαδων). Thucydides and Xenophon use επ with the genitive in a like idiom (in the matter of). It is not clear whether the 1500 miles (12,000 furlongs) is the measurement of each of the four sides or the sum total. Some of the rabbis argued that the walls of the New Jerusalem of Ezekiel would reach to Damascus and the height would be 1500 miles high.

Equal (ισα). That is, it is a perfect cube like the Holy of Holies in Solomon's temple (1Ki 6:19f.). This same measurement (πλατος, μηκος, υψος) is applied to Christ's love in Eph 3:18 , with βαθος (depth) added. It is useless to try to reduce the measurements or to put literal interpretations upon this highly wrought symbolic language. Surely the meaning is that heaven will be large enough for all, as Jesus said (Joh 14:1ff.) without insisting on the materialistic measurement of a gorgeous apartment house full of inside rooms.

Rev 21:17

A hundred and forty and four cubits (εκατον τεσσερακοντα τεσσαρων πηχων). Another multiple of 12 (12x12=144) as in 7:4; 14:1 . It is not clear whether it is the height or the breadth of the wall that is meant, though υψος (height) comes just before. That would be 216 feet high (cf. verse 12), not enormous in comparison with the 7,000,000 feet (1500 miles) height of the city.

According to the measure of a man, that is, of an angel (μετρον ανθρωπου, ο εστιν αγγελου). No preposition for "according to," just the accusative case of general reference in apposition with the verb εμετρησεν. Though measured by an angel, a human standard was employed, man's measure which is angel's (Bengel).

Rev 21:18

The building of the wall (η ενδωμησις του τειχους). Or ενδομησις, elsewhere so far only in Josephus (*Ant*. XV. 9. 6, a mole or breakwater) and in an inscription (*Syll*. 583 31),

apparently from ενδομεω, to build in, and so the fact of building in. The wall had jasper (verse 11) built into it.

Was pure gold (χρυσιον καθαρον). No copula ην (was) expressed. The city shone like a mass of gold in contrast with the jasper lustre of the wall.

Pure glass (υαλω καθαρω). Associative instrumental case after ομοιον. Υαλος (apparently from υε, it rains, and so raindrop) in N.T. only Re 21:18,21 .

Rev 21:19

Were adorned (κεκοσμημενο). Perfect passive participle of κοσμεω as in verse 2, but without the copula ησαν (were), followed by instrumental case λιθω (stone).

With all manner of precious stones (παντ λιθω τιμιω). "With every precious stone." The list of the twelve stones in verses 19,20 has no necessary mystical meaning. "The writer is simply trying to convey the impression of a radiant and superb structure" (Moffatt). The twelve gems do correspond closely (only eight in common) with the twelve stones on the high priest's breastplate (Ex 28:17-20; 39:10ff.; Eze 28:13; Isa 54:11f.). Charles identifies them with the signs of zodiac in reverse order, a needless performance here. See the stones in Re 4:3 . These foundation stones are visible. For jasper (ιασπις) see 4:3; 21:11,18; Isa 54:12 ; sapphire (σαπφειρος) see Ex 24:10;. Isa 54:11 (possibly the λαπις λαζυλ of Turkestan); chalcedony (χαλκηδων) we have no other reference in N.T. or LXX (described by Pliny, H.N. XXXIII.21), possibly a green silicate of copper from near Chalcedon; emerald (σμαραγδος) here only in N.T., see 4:3 σμαραγδινος, and like it a green stone.

Rev 21:20

Sardonyx (σαρδονυξ), here only in N.T., white with layers of red, from sardion (red carnelian) and onyx (white); for sardius (σαρδιον) see 4:3; chrysolite (χρυσολιθος), here only in N.T. (Ex 28:20), stone of a golden colour like our topaz or amber or a yellow beryl or golden jasper; beryl (βηρυλλος), again here only in N.T. (Ex 28:20), note the difficulty of identification, much like the emerald according to Pliny; for topaz (τοπαζιον), here only in N.T. (Ex 28:17), a golden-greenish stolle; chrysoprase (chrusoprasos), here only in N.T. (not in LXX), in colour like a teek, translucent golden-green; jacinth (υακινθος), of the colour of the hyacinth, a violet colour (Pliny), already in 9:17 like blue smoke, like achates in LXX; amethyst (αμεθυστος), only here in N.T. (Ex 28:19), of a violet and purple colour, more brilliant than the υακινθος. Swete sums up the colours thus: blue (sapphire, jacinth, amethyst), green (jasper, chalcedony, emerald, beryl, topaz, chrysoprase), red (sardonyx, sardius), yellow (chrysolite). But even so there is great variety in hue and brilliancy and in the reaction on each other. Clement of Alexandria argues that this variety illustrates the variety of gifts and graces in the twelve apostles. Possibly so.

Rev 21:21

Twelve pearls (δωδεκα μαργαριτα). These gate towers (πυλωνες) were mentioned in verses 12f . Each of these (cf. Isa 54:12) is a pearl, one of the commonest of jewels (Mt 7:6; 13:46; 1Ti 2:9).

Each one (ανα εις εκαστος). Distributive use of ανα, but with the nominative (used as adverb, not preposition) rather than the accusative (as a preposition) as appears also in Mr 14:19; Joh 8:9 ; with κατα in Ro 12:5 , "a barbaric construction" according to Charles.

Street (πλατεια). For which word (broad way, οδος understood) see Mt 6:5 , here the singular, but includes all the streets.

Transparent (διαυγης). Old word (from δια, through, αυγη, ray, shining through), here alone in N.T.

Rev 21:22

I saw no temple therein (ναον ουκ ειδον εν αυτη). "Temple I did not see in it." The whole city is a temple in one sense (verse 16), but it is something more than a temple even with its sanctuary and Shekinah Glory in the Holy of Holies.

For the Lord God the Almighty, and the Lamb are the temple thereof (ο γαρ Κυριος ο θεος ο παντοκρατωρ, ναος αυτης εστιν κα το αρνιον). "For the Lord God, the Almighty, is the sanctuary of it and the Lamb." The Eternal Presence is the Shekinah Glory of God (verse 3). In 2Co 6:16 we are the sanctuary of God here, but now God is our Sanctuary, and so is the Lamb as in chapters Re 4; 5 . See 1:8 and often for the description of God here.

Rev 21:23

To shine upon it (ινα φαινωσιν αυτη). Purpose clause with ινα and the present active subjunctive of φαινω, to keep on shining. Light is always a problem in our cities. See Isa 60:19f. .

Did lighten it (εφωτισεν αυτην). First aorist active indicative of φωτιζω, to illumine, old verb from φως (Lu 11:36). If the sun and moon did shine, they would give no added light in the presence of the Shekinah Glory of God. See verse 11 for "the glory of God." Cf. 18:1; 21:3 . "Their splendour is simply put to shame by the glory of God Himself" (Charles).

And the lamp thereof is the Lamb (κα ο λυχνος αυτης το αρνιον). Charles takes ο λυχνος as predicate, "and the Lamb is the lamp thereof." Bousset thinks that John means to compare Christ to the moon the lesser light (Ge 1:16), but that contrast is not necessary. Swete sees Christ as the one lamp for all in contrast with the many λυχνια of the churches on earth (1:12,20). "No words could more clearly demonstrate the purely spiritual character of St. John's conception of the New Jerusalem" (Swete).

Rev 21:24

Amidst the light thereof (δια του φωτος αυτης). Rather "by the light thereof." From Isa 60:3,11,20 . All the moral and spiritual progress of moderns is due to Christ, and the nations of earth will be represented, including "the kings" (ο βασιλεις), mentioned also in Isa 60:3 , "do bring their glory into it" (φερουσιν την δοξαν αυτων εις αυτην). Present active

indicative of φερω. Swete is uncertain whether this is a picture of heaven itself or "some gracious purpose of God towards humanity which has not yet been revealed" and he cites 22:2 in illustration. The picture is beautiful and glorious even if not realized here, but only in heaven.

Rev 21:25

Shall in no wise be shut (ου μη κλεισθωσιν). Double negative with the first aorist passive subjunctive of κλειω.

By day (ημερας). Genitive of time. Mentioned alone without νυκτος (by night), "for there shall be no night there" (νυξ γαρ ουκ εστα εκε). This looks like a continued picture of heaven.

Rev 21:26

They shall bring (οισουσιν). Future active indicative of φερω. Rome gathered the merchandise of the world (18:11ff.). The City of God will have the best of all the nations (Isa 60:5,11), an expansion of verse 24.

Rev 21:27

There shall in no wise enter into it (ου μη εισελθη εις αυτην). Double negative again with the second aorist active subjunctive of εισερχομα with εις repeated. Like Isa 52:1; Eze 44:9 .

Anything unclean (παν κοινον). Common use of παν with negative like ουδεν, and the use of κοινος for defiled or profane as in Mr 7:2; Ac 10:14 , not just what is common to all (Tit 1:4).

Or he that (κα ο). "And he that."

Maketh an abomination and a lie (ποιων βδελυγμα κα ψευδος). Like Babylon (17:4 which see for βδελυγμα) and 21:8 for those in the lake of fire and brimstone, and 22:15 for "every one loving and doing a lie." These recurrent glimpses of pagan life on earth and of hell in contrast to heaven in this picture raise the question already mentioned whether John is just running parallel pictures of heaven and hell after the judgment or whether, as Charles says: "The unclean and the abominable and the liars are still on earth, but, though the gates are open day and night, they cannot enter." In apocalyptic writing literalism and chronology cannot be insisted on as in ordinary books. The series of panoramas continue to the end.

But only they which are written (ε μη ο γεγραμμενο). "Except those written." For "the book of life" see 3:5; 13:8; 20:15 . Cf. Da 12:1 .

Revelation 22

Rev 22:1

He shewed me (εδειξεν μο). The angel as in 21:9,10 (cf. 1:1; 4:1). Now the interior of the city.

A river of water of life (ποταμον υδατος ζωης). For υδωρ ζωης (water of life) see 7:17; 21:6; 22:17; Joh 4:14 . There was a river in the Garden of Eden (Ge 2:10). The metaphor of river reappears in Zec 14:8; Eze 47:9 , and the fountain of life in Joe 3:18; Jer 2:13; Pr 10:11; 13:14; 14:27; 16:22; Ps 36:10 .

Bright as crystal (λαμπρον ως κρυσταλλον). See 4:6 for κρυσταλλον and 15:6; 19:8; 22:16 for λαμπρον. "Sparkling like rock crystal" (Swete), shimmering like mountain water over the rocks.

Proceeding out of the throne of God and of the Lamb (εκπορευομενον εκ του θρονου του θεου κα του αρνιου). Cf. Eze 47:1; Zec 14:8 . Already in 3:21 Christ is pictured as sharing the Father's throne as in Heb 1:3 . See also 22:3. This phrase has no bearing on the doctrine of the Procession of the Holy Spirit.

Rev 22:2

In the midst of the street thereof (εν μεσω της πλατειας αυτης). Connected probably with the river in verse 1, though many connect it with verse 2. Only one street mentioned here as in 21:21.

On this side of the river and on that (του ποταμου εντευθεν κα εκειθεν). Εντευθεν occurs as a preposition in Da 12:5 (Theodoret) and may be so here (post-positive), purely adverbial in Joh 19:18 .

The tree of life (ξυλον ζωης). For the metaphor see Ge 1:11f. and Re 2:7; 22:14 . Ξυλον is used for a green tree in Lu 23:31; Eze 47:12 .

Bearing (ποιουν). Neuter active participle of ποιεω (making, producing, as in Mt 7:17). Some MSS. have ποιων (masculine), though ξυλον is neuter.

Twelve manner of fruits (καρπους δωδεκα). "Twelve fruits."

Yielding (αποδιδουν). Neuter active participle of αποδιδωμ, to give back, but some MSS. have αποδιδους (masculine) like ποιων.

For the healing of the nations (εις θεραπειαν των εθνων). Spiritual healing, of course, as leaves (φυλλα) are often used for obtaining medicines. Here again the problem occurs whether this picture is heaven before the judgment or afterwards. Charles distinguishes sharply between the Heavenly City for the millennial reign and the New Jerusalem that descends from heaven after the judgment. Charles rearranges these chapters to suit his theory. But chronology is precarious here.

Rev 22:3

There shall be no curse any more (παν καταθεμα ουκ εστα ετ). No other example of καταθεμα has been found outside of the *Didache* XVI. 5, though the verb καταθεματιζω occurs in Mt 26:74 , meaning to curse, while we have αναθεματιζω in Mr 14:71 in the same sense. It may be a syncopated form of καταναθεμα. The usual αναθεμα (curse) occurs in 1Co 16:22; Ga 1:8; Ro 9:3 . For παν with ουκ=ουδεν see 21:27.

Shall do him service (λατρευσουσιν αυτω). Future active of λατρευω, linear idea, "shall keep on serving." See 7:15 for present active indicative of this same verb with the dative αυτω as here, picturing the worship of God in heaven. See 27:1 for "the throne of God and of the Lamb."

Rev 22:4

They shall see his face (οψοντα το προσωπον αυτου). Future active of οραω. This vision of God was withheld from Moses (Ex 33:20,23), but promised by Jesus to the pure in heart (Mt 5:8) and mentioned in Heb 12:14 as possible only to the holy, and promised in Ps 17:15 . Even here on earth we can see God in the face of Christ (2Co 4:6), but now in the New Jerusalem we can see Christ face to face (1Co 13:12), even as he is after we are made really like him (2Co 3:18; Ro 8:29; 1Jo 3:2). It is anthropomorphic language, to be sure, but it touches the essential reality of religion. "The supreme felicity is reached, immediate presence with God and the Lamb" (Beckwith).

His name on their foreheads (το ονομα αυτου επ των μετωπων αυτων). As in 3:12; 7:3; 14:1 .

Rev 22:5

Shall be night no more (νυξ ουκ εστα ετ). As in 21:25.

They need (εχουσιν χρειαν). Present active indicative, "They have need," though A has εξουσιν (shall have), future like εστα. Here again there is repetition of part of 21:23, but for the purpose of showing the delightsomeness of the New Jerusalem with no need of lamp or sun (change to φως with ηλιου instead of φωτος, "they have no light of sun").

Shall give them light (φωτισε). Future active of φωτιζω, while aorist εφωτισεν in 21:23.

They shall reign (βασιλευσουσιν). Future active of βασιλευω. Reign eternally in contrast with the limited millennial reign of 20:4,6 . This glorious eternal reign with Christ occurs repeatedly in the book (1:6; 3:21; 5:10) as in Lu 22:30 . Christ's Kingdom is spiritual (Joh 18:36f.). "The visions of the Apocalypse are now ended; they have reached their climax in the New Jerusalem" (Swete). Now John gives the parting utterances of some of the speakers, and it is not always clear who is speaking.

Rev 22:6

He said unto me (ειπεν μο). Apparently the same angel as in 22:1 (21:9,15).

These words (ουτο ο λογο). The same words used in 21:5 by the angel there. Whatever the application there, here the angel seems to endorse as "faithful and true" (πιστο κα αληθινο) not merely the preceding vision (21:9-22:5), but the revelations of the entire book. The

language added proves this: "Sent his angel to shew unto his servants the things which must shortly come to pass" (απεστειλεν τον αγγελον αυτου δειξα τοις δουλοις αυτου α δε γενεσθα εν ταχε), a direct reference to 1:1 concerning the purpose of Christ's revelation to John in this book. For "the God of the spirits of the prophets" (ο θεος των πνευματων των προφητων) see 19:10; 1Co 14:32 . Probably the prophets' own spirits enlightened by the Holy Spirit (10:7; 11:8; 22:9).

Rev 22:7

And behold, I come quickly (κα ιδου ερχομα ταχυ). Christ is the speaker, either through this angel or more probably directly from Christ without introduction as in verses 12,16 . About Christ coming quickly see 2:5,16; 3:11; 16:15 , and already in 1:2f . Once more we must recall that ταχυ and εν ταχε are according to God's time, not ours (2 Peter 3:8).

Blessed (μακαριος). This beatitude is like in substance the first (1:3) and is in Christ's own words like the one in 16:15. This book is here called a "prophecy" (προφητειας) as in verses 10,18,19 . It is Christ's revelation from God, a direct message from God. Part of it is prediction of doom on Christ's enemies, but most of it is a comforting picture of final triumph and bliss for the faithful in a time of great distress and persecution.

Rev 22:8

And I John (Καγω Ιωαννης). Here John the Seer is the speaker. He had already given his name (1:1,4,9). Here he claims to be the "one who hears and sees these things" (ο ακουων κα βλεπων ταυτα).

I fell down to worship (επεσα προσκυνησα). Second aorist active indicative of πιπτω (with -α form) and the first aorist active infinitive of purpose of προσκυνεω. It was a natural, though a wrong, thing to do, especially after Christ's own voice followed that of the angel "which shewed me these things" (του δεικνυοντος ταυτα). Genitive singular of the articular present active participle of δεικνυω. Cf. 1:1; 4:1; 17:1; 21:9f.; 22:1,6 .

Rev 22:9

See thou do it not (Ηορα μη). The angel promptly interposes (λεγε, dramatic present). See 19:10 for discussion of this same phrase ορα μη when John had once before started to worship the angel in his excitement. Here we have added to the words in 19:10 "the prophets (των προφητων) and also "them which keep the words of this book" (των τηρουντων τους λογους του βιβλιου τουτου), the last a repetition from 22:7. In both places we have "Worship God" (τω θεω προσκυνησον). And not an angel.

Rev 22:10

And he saith unto me (κα λεγε μο). The angel resumes as in 19:9.

Seal not up (μη σφραγισης). Prohibition with μη and the ingressive first aorist active subjunctive of σφραγιζω. Charles takes this to be the command of Christ because in verses 7,18 "the words of the prophecy of this book" come from Christ. But that is not a conclusive argument, though Charles, as already stated, rearranges these chapters to suit his own notion.

Once only (10:4) was John directed to seal and not to write. See there for discussion of σφραγιζω. This book is to be left open for all to read (1:3; 13:18; 17:9; 22:7,18).

At hand (εγγυς). As in 1:3.

Rev 22:11

Let him do unrighteousness still (αδικησατω ετ). First aorist (constative) active imperative of αδικεω, viewed here as a whole. The language is probably ironical, with a reminder of Da 12:10 , in no sense a commendation of their lost estate. Charles rejects this verse as not like John. It is the hopelessness of the final state of the wicked which is here pictured. So as to "Let him be made filthy still" (ρυπανθητω ετ). First aorist (constative) passive imperative of ρυπαινω, old verb, to make foul or filthy (from ρυπος, filth, 1 Peter 3:21 , as is ρυπαρος, filthy), here only in N.T. The use of ετ is not perfectly clear, whether "still" or "yet more." It is the time when Christ has shut the door to those outside who are now without hope (Mt 25:10; Lu 13:25). Ρυπαρος occurs elsewhere in N.T. only in Jas 2:2 , and ρυπαρια (filthiness) only in Jas 1:21 . So then "the righteous" (ο δικαιος) is to do righteousness still (δικαιοσυνην ποιησατω ετ, first constative aorist active imperative of ποιεω) and "the holy" (ο αγιος) to be made holy still (αγιασθητω ετ, first constative aorist passive imperative of αγιαζω). The states of both the evil and the good are now fixed forever. There is no word here about a "second chance" hereafter.

Rev 22:12

My reward is with me (ο μισθος μου μετ' εμου). It is Christ speaking again and he repeats his promise of coming quickly as in verse 7. He speaks now as the Rewarder (ο μισθαποδοτης) of Heb 11:6 . Cf. Re 11:18; Isa 40:10; 62:11 .

To render (αποδουνα). Second aorist active infinitive of purpose of αποδιδωμ, to give back. Each will receive the reward according to his own work (Re 2:23; 2Co 5:10; Ro 2:26).

Rev 22:13

I am the Alpha and the Omega (Εγω το Αλφα κα το Ο). Applied to God in 1:8; 21:6 , and here alone to Christ, crowning proof in this book of Christ's deity. So in 21:6 God is termed, as Christ is here, η αρχη κα το τελος (the beginning and the end), while ο πρωτος κα ο εσχατος (the first and the last) is applied only to Christ (1:17; 2:8). Solemn assurance is thus given that Christ is qualified to be the Judge of verse 12 (cf. Mt 25:31-46). In Heb 12:2 Jesus is the αρχηγος κα τελειωτης της πιστεως (the author and finisher of faith). Christ was the Creator of the universe for the Father. So now he is the Consummation of redemption.

Rev 22:14

Blessed (μακαριο). This is the last beatitude of the book and "deals with the issues of the higher life" (Swete).

They that wash their robes (ο πλυνοντες τας στολας αυτων). Present active articular participle of πλυνω. See 7:14 for this very verb with στολας, while in 3:4 the negative statement occurs. Cf. 1Co 6:11 .

That they may have the right (ινα εστα η εξουσια αυτων). Purpose clause with ινα and the future middle of ειμ (a common construction in this book, 6:4,11; 9:5,20; 13:12; 14:13), that there may be their right."

To come to the tree of life (επ το ξυλον της ζωης). "Over the tree of life." On εξουσια επ = "power over" see 6:8; 13:7; 16:9; Lu 9:1 . On "the tree of life" see 2:7; 22:2 .

May enter in (εισελθωσιν). Purpose clause with ινα and the second aorist active subjunctive of εισερχομα parallel with ινα εστα (future).

By the gates (τοις πυλωσιν). Associative instrumental case of πυλων (21:12), "by the gate towers."

Rev 22:15

Without (εξω). Outside the holy city, with which compare 21:8,27 . Dustierdieck supplies an imperative: "Out, ye dogs."

The dogs (ο κυνες). Not literal dogs, but the morally impure (De 23:18; 2Ki 8:13; Ps 22:17,21; Mt 7:6; Mr 7:27; Php 3:3). Dogs in the Oriental cities are the scavengers and excite unspeakable contempt.

The sorcerers (ο φαρμακο). As in 21:8, where are listed "the fornicators and the murderers and the idolaters," all "outside" the holy city here as there "in the lake that burns with fire and brimstone, the second death." Both are pictures (symbolic language) of hell, the eternal absence from fellowship with God. Another time Jesus spoke of "the outer darkness" (εις το σκοτος το εξωτερον, Mt 8:12; 22:13; 25:30), outside of lighted house, as the abode of the damned. Another symbol is the worm that dies not (Mr 9:48).

Every one that loveth and maketh a lie (πας φιλων κα ποιων ψευδος). An interpretation of πασιν τοις ψευδεσιν (all liars) of 21:8 and of ποιων ψευδος (doing a lie) of 21:27. Satan is the father of lying (Joh 8:44) and Satan's home is a congenial place for those who love and practise lying (2Th 2:12). See 1Jo 1:6 for not doing the truth and see also Ro 1:25; Eph 4:25 .

Rev 22:16

I Jesus (Εγω Ιησους). The last and most solemn attestation to the book that from Jesus (the historic Jesus known to the churches), in harmony with 1:1f .

Have sent (επεμψα). First aorist active indicative of πεμπω, used here in the same sense as αποστειλας in 1:1 as his personal messenger. It is the Jesus of history here speaking, who is also the Christ of theology and the Lamb of God.

For the churches (επ ταις εκκλησιαις). For this use of επ see 10:11; Joh 12:16 . It is not just for the seven churches (1:4), but for all the churches in the world then and now.

I am the root and the offspring of David (Εγω ειμι η ριζα κα το γενος Δαυειδ). See 5:5 for "the root of David," to which John now adds το γενος in the sense of "offspring" (Ac 17:28f.), not of family or race (Ac 4:6; 7:13). Cf. Mt 22:42-45 .

The bright, the morning star (ο αστηρ ο λαμπρος ο πρωινος). The Davidic King is called a star in Nu 24:17; Lu 1:78 . This "day-star" (φωσφορος) is interpreted as Christ (2 Peter 1:19). In Re 2:28 the phrase "the morning star" occurs in Christ's words, which is here interpreted. Christ is the Light that was coming into the world (Joh 1:9; 8:12).

Rev 22:17

The Spirit and the bride (το πνευμα κα η νυμφη). The Holy Spirit, speaking through the prophets or the Spirit of prophecy (2:7; 16:4; 18:24), joins with the bride (21:2), the people of God, in a response to the voice of Jesus just heard. After the picture of heaven in 22:1-5 there is intense longing (19:7) of God's people for the consummation of the marriage of the Lamb and the Bride. So now "the prophets and the saints" (Swete) make a common plea to the Lord Jesus to "come" (Ερχου, present middle imperative of ερχομα, Come on) as he has just said twice that he would do (22:1,12). The call for Christ is to be repeated by every hearer (ο ακουων) as in 1:3.

Let him come (ερχεσθω). Change of person and this verb applied not to Christ as just before, but to the one who wishes to greet Christ. The thirsty man is bidden to come himself before it is too late. See 5:6 for διψαω, used for spiritual thirst, and in particular Joh 6:35; 7:37 for one thirsting for the water of life (21:6; 22:1). Cf. Isa 55:1 .

He that will (ο θελων). Even if not yet eagerly thirsting. This one is welcome also. For this use of θελω see Php 2:13 .

Let him take (λαβετω). Second ingressive aorist active imperative of λαμβανω. In accordance with the free promise in 21:6, "freely" (δωρεαν) here as there. This gracious and wide invitation is cheering after the gloomy picture of the doomed and the damned. The warnings against the dragon and the two beasts with all their dreadful consequences are meant to deter men from falling victims to all the devil's devices then and now. The door of mercy still stands wide open today, for the end has not yet come. The series of panoramas is over, with the consummation pictured as a reality. Now we drop back to the standpoint before we saw the visions through John's eyes. In verse 17 we hear the voice of the Spirit of God inviting all who hear and see to heed and to come and drink of the water of life freely offered by the Lamb of God.

Rev 22:18

I testify (Εγω μαρτυρω). Commentators disagree keenly about the words in verses 18,19 . Charles rejects them as an interpolation and out of harmony with the rest of the book. Beckwith takes them to be John's own warning, drawn from De 4:2 "to every man that heareth" (παντ τω ακουοντ, dative of the articular present active participle of ακουω,

which compare 1:3). Swete properly holds these verses to be from Jesus himself, still bearing solemn witness to this book, with warning against wilful perversion of its teachings.

If any man shall add (εαν τις επιθη). Condition of the third class with εαν and the second aorist active subjunctive of επιτιθημ, with επ added with αυτα, as also in the conclusion επιθησε επ' αυτον (future active). This warning is directed against perversions of this book, not about the New Testament or the Bible as a whole, though it may be true there also. Surely no warning was more needed when we consider the treatment accorded the Apocalypse, so that Dr. Robert South said that the Apocalypse either found one crazy or left him so.

Rev 22:19

If any man shall take away (εαν τις αφελη). Also condition of the third class with εαν and second aorist active subjunctive of αφαιρεω, with απο repeated both in the condition and in the conclusion (αφελε απο, future active indicative of αφαιρεω for the more usual αφαιρησε).

Which are written in this book (των γεγραμμενων εν τω βιβλιω τουτω). Ablative neuter plural articular perfect passive participle in apposition with εκ του ξυλου της ζωης (from the tree of life) and εκ της πολεως της αγιας (out of the holy city). Such a man is unworthy of his inheritance.

Rev 22:20

He which testifieth (ο μαρτυρων). That is Jesus (1:2) who has just spoken (22:18).

Yea: I come quickly (Ναι, ερχομα ταχυ). Affirmation again of the promise in 22:7,12 . On Να (Yes) see 1:7 for the Lord's assent to the call. Then John expresses his absolute belief in the Lord's promise: "Amen: come, Lord Jesus" (Αμην, ερχου, Κυριε Ιησου). On Αμην see 1:7. On ερχου see 22:17. Note Κυριε with Ιησου. As in 1Co 12:3; Php 2:11 . For Paul's confidence in the deity of Christ and the certainty of his second coming see Tit 2:13; 2Ti 4:8 . Μαρανα θα (1Co 16:22).

Rev 22:21

The grace of the Lord Jesus be with the saints (η χαρις του Κυριου Ιησου μετα των αγιων). John's own benediction, an unusual ending for an apocalypse, but suitable for one meant to be read in the churches (1:3f.). Grace is Paul's unvarying word in conclusion of his letters, as is true of Heb 13:25 . "The saints" or the consecrated (ο αγιο) is John's constant word for believers in Christ (8:3f.; 11:18; 13:7,10; 14:12; 16:6; 17:6; 18:20,24; 19:8; 20:9). It is a good word for the close of this marvellous picture of God's gracious provision for his people in earth and heaven.

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1 Timothy

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1 Peter

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1 John

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2 John

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3 John

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Jude

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1 Thessalonians

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2 Thessalonians

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1 Timothy

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2 Timothy

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James

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1 Peter

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2 Peter

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1 John

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2 John

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3 John
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